

All-India
Social Service Conference
(4TH SESSION)

Report, Proceedings,
&
Papers submitted to the Conference

Servants of India Society,
Bombay 4

1924

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PART I

All-India Social Service Conference

[4TH SESSION]

THE REPORT

The "Indian National Social Conference", started and brought up, during its infancy, by the late Mr. Justice INTRODUCTORY. M. G. Ranade, has been holding its annual sessions for the last 35 years. It has, broadly speaking, for its object the promotion of "Social Reform", such as prevention of child marriage, removal of the obstacles in the way of widow marriage, abolition of the caste system, elevation of the depressed classes and the like subjects. These questions generally affected the higher classes; but gradually the idea of social reform on broader lines came to be evolved including in it such questions as the prevention and relief of distress caused by poverty, sickness, vice and such other causes, welfare work among the labouring classes, and general uplift of the masses by means of the spread of education and promotion of the habits of sanitation and hygiene, etc. This latter kind of work began to be known as "Social Service;" and the term "Social Reform" was confined to the efforts of removing disabilities which have been imposed upon by religion or custom. Various kinds of philanthropic institutions had come into existence long before the general movement for Social Service had taken tangible shape in the establishment of the Seva Sadans, Seva Samitis, and Social Service Leagues all over the country.

It was in the year 1916 when the Indian National Congress met at Lucknow that the idea of starting an all-BRIEF HISTORY. India organisation of social workers was first conceived. At the suggestion of Dr. D. N. Maitra, the Founder of the Bengal Social Service League, some of the social workers who had assembled there for various conferences, met together in the Hall of the Theistic Conference

to consider this question; and after some discussion they decided to hold the first Social Service Conference at Calcutta where the Congress was to meet for the next year. Accordingly, during the Xmas of 1917, Calcutta held the first Session of the All-India Social Service Conference under the presidency of Mr. M. K. Gandhi. The second Session of the Conference was held at Delhi in 1918 with Mrs. Sarojini Naidu as its President. After Delhi, its continuity seems to have suffered a break and no session of the Conference was held thereafter.

The thread thus left unknit was, however, taken up in 1920 by the Social Workers of the Southern Presidency. They organised in Madras a new series of Conferences which came to be known as the "South India Social Service Conference". Its first Session was held in the Xmas of 1920 under the presidency of Mr. C. R. Reddi. In the following year the Conference held its second Session, again, at Madras, with Mr. G. K. Devadhar of the Servants of India Society, as the President. Both the Sessions of the new Series were mostly confined, as the name of the Conference denotes, to South India in so far as the representation of the delegates on them was concerned. But the third Session held, once again, at Madras on the 29th and 30th December 1922, was a bigger and more representative gathering and assumed an all-India character. It was presided over by Dr. D. N. Maitra of Bengal. Besides the President, delegates from Bombay, Calcutta, Gwalior, Calicut and Bangalore attended the Conference. This Session greatly paved the way to unite the efforts that were made for some time past in Northern and Southern India in the matter of holding Social Service Conferences; and the presence of Dr. D. N. Maitra in the Presidential Chair led the way for the amalgamation of the old and new Series started respectively at Calcutta and Madras. By a resolution of the last Madras Session, the next Conference was decided to be called the fourth Session of the All-India Social Service Conference. Towards the close of the Session the representatives of the Social Service League, Bombay, invited the next Conference to their city. The invitation was accepted. It may be stated here in passing that, according to the Madras resolution referred to above, the Bombay Session ought to have been called the "fourth Session of the All-India Social Service Conference"; but, through oversight, it came to be called the "fourth Session of the All-India Social Workers' Conference." The

mistake has now been corrected in the report which is called the report of the fourth Session of the "All-India Social Service Conference."

Bombay set about its work for the preliminary arrangements of the Conference nearly eight months before it actually met. At a meeting of the Managing PRELIMINARY PREPARATIONS, Committee of the Social Service League, Bombay, held on the 17th April, 1923, the following resolution appointing a Committee consisting of a few Members of the League and some representatives of the City to make the necessary preparation for the holding of the Conference, was passed :—

"That the following gentlemen be appointed to constitute the Executive Committee for making the necessary arrangements for holding the All-India Social Workers' Conference with power to add and to co-opt members from the different Social Service Associations in the city, with Sir Narayan Chandavarkar as the Chairman :—

(1) Sir Narayan Chandavarkar, (Chairman), (2) Mr. K. Natrajan. (3) Mr. V. L. Mehta. (4) Prof. M. J. Antia. (5) Mr. B. N. Motiwala. (6) Mr. N. M. Joshi. (7) Mr. T. A. Kulkarni; (8) Mr. J. K. Parulkar; (9) Mr. K. J. Dubash; (10) Dr. B. V. Rayakar; (11) Mr. P. G. Kanekar; (12) Mr. D. S. Savardekar; (13) Mr. P. G. Naiik; (14) Mr. G. N. Sahasrabuddhe; (15) the Hon. Mr. Lalubhai Samaldas, C. I. E.; (16) Mr. Morarji Mulraj Khatau; (17) Mr. L. B. Nayak; (18) Rao Bahadur A. K. Pai; (19) Mr. S. S. Mehta; (20) Mr. Kanji Dwarkadas; (21) Mr. G. K. Devadhar; (22) Mr. P. B. Gothoskar; and (23) Mr. P. L. Mehta".

This Committee convened a preliminary meeting of the representatives of the local Social Service Institutions and of some Social Workers on the 8th June 1923 in the Servants of India Society's Home to consider the steps that were necessary to be taken for the holding of the session of the Conference. An Executive Committee of the representatives of 19 institutions in Bombay was appointed. Besides this Committee, four more Committees to which a fifth, viz. the Volunteer's Committee, was afterwards

added, were constituted in the same meeting, viz. (1) The Subjects Committee; (2) The Finance Committee; (3) The General Arrangements Committee; and (4) The Exhibition Committee. By the time the Conference met, ten more institutions joined the Executive Committee which finally consisted of 81 members. A full list of all these Committees with their *personnel* is given in Appendix A (*vide pp. 161*). The following office-bearers were also appointed:—(1) *Chairman of the Executive Committee*—Hon. Mr. Lalubhai Samaldas, C. I. E. (2) *Vice-Chairman*—Prof. P. A. Wadia. (3) *General Secretary*—Mr. N. M. Joshi. (4) *Assistant Secretaries*—Messrs. G. N. Sahasrabudhe, P. G. Naik and D. S. Savardekar. (Mr. R. R. Bakhale, Member of the Servants of India Society, was appointed Assistant Secretary at a subsequent meeting of the Executive Committee.) (5) *Treasurers*—Messrs. G. G. Gokhale and J. K. Parulkar. The meeting also arrived at the following conclusions:—(1) That the Conference should be held at the beginning of December or about the middle of January and that it should meet for four days; (2) that it should take up only a few questions for consideration during this Session; (the Committee recommended a tentative list of eleven subjects to be finally fixed by the Executive Committee); (4) that short papers on the subjects that may be selected, should be invited, printed and circulated among the delegates about one month before the date of the Conference; (5) that an exhibition of the Social Work exhibits should be held along with the Conference; and (6) that the Conference may also consider the question of starting a permanent social service organisation for carrying its work.

From July onwards, the Executive Committee began its correspondence with the different Social Institutions and Social Workers in the country communicating to them the provisional programme fixed by the preliminary meeting of the 8th June and inviting their suggestions and criticisms both in regard to the Conference and the Exhibition. It appealed to over 600 institutions all over the country, and also, to a large numbers of individual social workers to join the Conference and take part in the Exhibition. No less than 14 Circular Letters were issued from time to time informing them of the progress made in the direction of expediting the work of the Conference and the Exhibition. The response to these appeals, though encouraging, was, it must be:

admitted, not very satisfactory. To meet the expenses of the Conference and the Exhibition which the Committee estimated would come to about Rs. 10,000, the Executive Committee requested the local institutions to contribute something more, over and above the minimum subscription of their delegates and, also, appealed to some of the Bombay mill-owners and businessmen to help the Conference with donations.

As the work of the Conference and the Exhibition proceeded and their dates neared, the meetings of the various
FINAL Committees began to be held more frequently than
PROGRAMME. before to consider the questions as they arose from time to time and to fix the final programme.

In all, the Executive Committee held 5 meetings; the Subjects Committee 2; the Exhibition Committee 5; the Finance Committee 1; and the Volunteers' Committee 4. The final arrangements decided upon in the meetings of these committees may be summarised thus:—

(1) Dr. Annie Besant was requested, and she kindly agreed, to preside over the Conference. (2) The Conference was decided to be held on the 29th and 30th November and 1st and 2nd December 1923. (3) The Zaverbai Vanita Vishram Hall on the Sandhurst Road was fixed in preference to the Sir Cowasji Jehangir Hall in the Fort for the holding of the Conference and the Servants of India Society's Home was selected for holding the Exhibition. (4) As regards the delegation fees to be charged for each institution^s and individual delegates, it was decided that Rs. 5 should be fixed for each individual delegate and that each institution should be charged at the rate of Rs. 5 for each of its delegates. In view, however, of the representations made that the fees so fixed were such as to make it somewhat difficult on the part of many social workers to pay them, the Committee in one of its subsequent meetings decided to admit, free of charge, a limited number of delegates. (6) The following programme of the Conference was agreed upon:—

Thursday, the 29th November:—

6-0 P. M. to 8-0 P. M.

- (a) Welcome Address by the Chairman of the Executive Committee.
- (b) Election of the President.
- (c) President's speech.
- (d) Appointment of Committees.

Friday, the 30th November:—

11 A.M. to 1-30 P.M.

and

2-30 P.M. to 6 P.M.

6 P.M. to 7 P.M.

Sittings of the Committees.

"At Home" to the President.

Saturday, the 1st December:—

3 P.M.

Session of the Conference.

Sunday, the 2nd December:—

12 P.M. to 3 P.M.

and

4 P.M. to 6 P.M.

(a) Session of the Conference.

(b) Closing speech of the President.

(7) It was decided to open the Social Work Exhibition on the morning of the 29th November and keep it open to the public on Friday, the 30th November, Saturday, the 1st December, and Sunday, the 2nd December from 8 A.M. to 10 A.M. in the morning and from 2 P.M. to 8 P.M. in the evening. (8) The Exhibition was decided to consist of exhibits including (i) books, magazines, and pamphlets on different aspects of social work; (ii) reports and other literature on social work published by various kinds of social institutions (iii) diagrams, charts, models showing the various kinds of social work done in this country and outside; and (iv) demonstrations of different kinds of social work. The Exhibition Committee further resolved to request the President of the Bengal Social Service League to arrange to send its famous Exhibition to Bombay. The request was subsequently acceded to. (9) The following subjects were finally set down for the discussion in this Session of the conference:— (a) Charity Organisation; (b) Training of Social Workers; (c) Co-ordination of Social Work in India; (d) Open Spaces, Play Grounds and Directed Games for Children; (e) Vigilance and Rescue Work; (f) Criminal Tribes Settlements; (g) Prevention and Cure of Tuberculosis; (h) Training and Provision of Dias and Midwives; and (i) Education and Care of the Defective Children. The object of thus limiting the scope of the Conference was that the subjects should undergo thorough consideration at its hands and that it should be able to arrive at some well-thought-out conclusions. The Committee also thought that it would be better to tackle a few specific problems than to go in for general discussion of social subjects the number of which

was unlimited. The Subjects Committee requested about 80 Social Workers in different parts of the country to write papers on any one of those subjects in which they are interested or of which they have made special study. (10) The Executive Committee further agreed upon the following procedure to be adopted at the Committee meetings and at the Conference :—

“ At the end of the first day's proceedings, the Conference will resolve itself into two Committees, “A” and “B”. The “A” Committee will consider the papers on (1) Charity Organisation; (2) Training of Social Workers; (3) Co-ordination of Social Work in India; and (4) Open spaces, Play-grounds, and Directed Games for children. The “B” Committee will consider the papers on the remaining subjects, viz., (1) Vigilance and Rescue Work; (2) Criminal Tribes Settlements; (3) Training and Provision of Dais and Midwives; (4) Education and Care of the Defective children; and (5) Prevention and Cure of Tuberculosis. Both the Committees will meet on Friday, the 30th November at 11 A.M. They will proceed to discuss papers and submit to the Conference their reports on each subject either in the form of resolutions, recommendations or suggestions, or state merely the important points for discussion in the open Conference.

“ On the third and fourth days, in the full Conference, each paper will be taken as read. The reports of the Committees on each subject will be taken up for discussion one after another. The order in which the subjects will be discussed will be decided by the President according to convenience and it will be announced at the beginning of the meeting on Saturday, the 1st December, at 3 P.M. The discussion on the reports of the Committees will be initiated by the Chairmen of the Committees and then the subjects will be open for discussion by other members. The time to be allowed to each speaker will be fixed by the President. Each speaker will be allowed to speak only once on each subject. But the President may, if necessary, allow a speaker to reply ”.

Under a resolution of the Executive Committee passed in their meeting of the 17th November, a Volunteers' Committee was constituted in order to form a Volunteers' corps for the Conference and the Exhibition. The Committee held its meeting on the 20th November and considered the number of volunteers that would be needed to

meet the demands of both the functions. It was thought that at least 75 volunteers would be necessary. To get this number, the Committee decided to request the Principals of the Raja Ram Mohan Roy High School, the two High Schools of the Gokhale Education Society, the Secretary of the Mahila Mandal of the Social Service League and the Captain of the Boy Scout Corps of the Social Service League to lend the services of some of the volunteers and scouts during the days of the Conference and the Exhibition. The Principal of the Raja Ram Mohan Roy High School was also requested to see if he could spare the services of the Girl Guides of his institution for the purposes of the Exhibition. All the requests were acceded to and a volunteer corps of 76 volunteers and 8 Girl Guides was formed with Mr. V. K. Kulkarni as its Captain. Out of the 76 volunteers 32 were the Boy Scouts of the Social Service League, 16 were from the Raja Ram Mohan Roy High School, the same number from the Parel High School of the Gokhale Education Society and 12 from the Girgaon High School of the same Institution. Besides doing the outdoor and indoor duties, they did the work of decorating the Hall of the Conference and the Servants of India Society's Hall where the Exhibition was held. The 8 Girl-Guides of the Raja Ram Mohan Roy High School and 3 lady volunteers of the Mahila Mandal also helped the Organisers of the Exhibition with their regular attendance at the stalls.

The number of papers received was 39, of which 3 were on Charity Organisation, 5 on the Training of Social Workers, 3 on Co-ordination of Social Work in India, 4 on Open Spaces, Play Grounds and Directed Games for Children, 7 on Vigilance and Rescue Work, 3 on Criminal Tribes Settlements, 5 on Training and Provision of Dais and Midwives, 5 on Education and Care of the Defective Children, and 4 on the Prevention and Cure of Tuberculosis in India. In addition to these 39 papers a few more papers were also received by the Subjects Committee; but as they did not relate to the subjects set down for the discussion of the Session of the Conference, they could not be included among the "Papers submitted to it." A complete list of the Writers and the subjects on which they wrote their papers, is given in Appendix B. (*vide pp. 167.*) It is a matter of great regret to the Subjects Committee that in spite of their great efforts, the papers could not be printed and placed in the hands of the delegates

more than two days before the Conference met ; and in the case of some of the delegates they were received only on the day of the Conference.

The Executive Committee were able to collect Rs. 7,282-4-0 by way of donations and contributions for the Conference. Prominent among the donors were the following :—(1) H. H. the Maharaja of Gaekwar, Baroda ; (2) Messrs. E. D. Sasson & Co. ; (3) Mr. H. D. Birla ; (4) Mr. J. B. Petit ; (5) Mr. Hussenbhai A. Lallji ; (6) Hon. Mr. Lalubhai Samaldas ; (7) Seth Mulraj Khatau ; (8) Messrs. Morarji Gokuldas & Co. ; (9) Mr. Shamji Hemraj ; (10) The Pearl Merchants Mahajan ; (11) Dr. D. A. D'Monte ; (12) Mr. Mathuradas VasANJI ; (13) Mr. S. D. Saklatwalla ; (14) Messrs. Cowasji Dinshaw & Bros. ; (15) Hon'ble Mr. C. V. Mehta ; (16) The Sanitary Association, Bombay ; (17) Mrs. Manjulabai P. Lad ; (18) Mr. Gulabchand Devachand ; (19) Mr. Hansraj P. Thakersey ; (20) Mr. Mayer Nissim ; (21) The Bombay Gas Company Ltd. ; (22) Mr. R. M. Bhatt ; (23) Messrs. Mulji Jetha & Co. ; (24) Mr. Khimji Assur Veerji. A complete list of the donors, contributors and delegates with the amounts they contributed is appended in Appendix C. (*vide* pp. 170).

In response to the appeal of the Exhibition Committee, over 35 institutions of which 2 were from foreign countries, 15 were from outside Bombay and 18 from the City of Bombay, sent their exhibits for the Exhibition. The total number of institutions represented on the Conference was 110, of which 70 belonged to the City of Bombay and 40 were from other parts of India. Appendix D (pp. 205) contains a full list of the social institutions that participated in both the Conference and the Exhibition. 474 persons were in all registered as delegates of the Conference ; 340 of them were from the City of Bombay, 93 from the other parts of the Bombay Presidency and 41 from other presidencies and provinces of India. (*vide* Appendix C. pp. 170.) Calcutta, Allahabad, Jamshedpur, Madras, Bangalore, Coimbatore, Balasore, Baroda, Ahmedabad, Navasari, Dohad, Bulsar, Surat, Godhra, Anand, Gwalior, Ajmer, Pali, Poona, Kolhapur, Belgaum, Bijapur, Sholapur etc. were some of the cities and towns from which delegates attended the Conference. There was a large number of European ladies and gentlemen who joined it and took part in its deliberations.

The Conference opened on Thursday, the 29th November at 6-0 P. M. in the Zaverbai Vanita Visharam Hall. The CONFERENCE Delegates present ranged from 350 to 400. The OPENED. Hall was thickly crowded, and for want of accommodation, admission had to be refused to a large number of visitors. Prominent among those present were the following :—Dr. Annie Besant ; Hon'ble Mr. Lalubhai Samaldas ; Dr. D. N. Maitra of Calcutta ; Rao Bahadur Varadarajulu Naidu of Madras ; Mr. P. N. V. Rao of Mysore ; Mr. R. Gopalswami Iyer of Bangalore ; Mr. Ramchandra Chettier of Coimbatore ; Rev. A. T. Hoffert of Bulsar ; Mr. Ghosh of Dacca ; Rev. and Mrs. Eby of Bulsar ; Hon. Mr. C. V. Mehta ; Hon'ble Dr. R. P. Paranjpye ; Lt. Col. A. Hoton ; Mr. G. K. Devadhar ; Mr. Jamnadas Dwarkadas ; Dr. Zacharias of Poona, Prof. P. A. Wadia ; Mr. H. W. Bryant of Bombay ; Miss Elizabeth Culver of the Bombay Y. W. C. A. ; Mr. Joseph Baptista ; Miss J. Mackintosh ; Dr. Sumant Mehta of Navsari ; Mr. Sane of Baroda ; Mr. A. V. Thakkar ; Mr. C. S. Deole ; Dr. P. V. Shikhare of Poona ; Mrs. Manjulabai Lad ; Miss Nye ; Prof. S. N. Pherwani ; Mr. Velinkar ; Dr. Miss Jerbanoo Mistri ; Dr. Mrs. J. Dadabhoy ; Miss B. A. Engineer ; Dr. C. Fernandes ; Prof. M. J. Antia ; Dr. Noronha ; Dr. Miss Machado ; Mrs. Harry Hodgkinson of Bombay ; Mr. Clark of Ahmednagar ; and Dr. H. V. Tilak of Bombay.

After a welcome song was sung by the blind students of the Bombay Victoria Memorial School for the Blind, the Chairman of the Executive Committee of the Conference proceeded to read his speech. A proposition requesting Dr. Besant to accept the Chair was then moved, seconded and supported by Dr. D. N. Maitra, Rao Bahadur Varadarajulu Naidu, and Mr. G. K. Devadhar respectively. Dr. Besant took the chair amidst applause. Mr. N. M. Joshi, General Secretary of the Conference, read out the following some of the messages conveying sympathy and wishing success for the Conference.

(1) Mr. T. V. Seshagiri Iyer, President, Madras Social Service League. (2) The U. P. Kirana Seva Samiti, Cawnpore. (3) Dr. G. Ghosh of the University of Calcutta, Student Welfare Section. (4) Mr. George Watkins of the Salvation Army, Lahore. (5) Mr. P. L. Vasvani, Secretary of the Social Service League, Karachi. (6) Secretary of the Chitore Social Service League. (7) Mr. S. W. Bowden, The

American Baptist Telugu Mission, Kavali, Nellore Dist. (8) General Secretary of the Young Men's Christian Association, Colombo. (9) Hon. Secretary, Madyapan Prathibandhak Mandal, Baroda. (10) Mrs. E. A. Johnston of the League of Help, Balasore. (11) Mr. Chunilal Bose, Calcutta. (12) Mr. N. D. Mallick, Karachi. (13) Mr. R. K. Sidhwa, Karachi. (14) Mr. S. K. Yagnanarayan Iyer, Madras. (15) Mr. M. R. Sesh, Bangalore. (16) Miss Margaret Ward, Hubli. (17) Mr. A. V. Patwardhan, Servants of India Society, Poona. (18) Sir D. E. Wacha, Bombay. (19) Mr. K. T. Paul of the Y. M. C. A., Calcutta.

The President then delivered her Presidential Address. She next announced the formation of the two Committees which, she said, would meet on Friday, the 30th November at 11 A. M. The Conference then adjourned for the day. On the second day, the Committees met—the one in the Zaverbai Vanita Vishram Hall and the other in the Hall of the Servants of India Society. The "A" Committee was presided over by Prof. P. A. Wadia in the morning and in the afternoon by Mr. H. W. Bryant, and the "B" Committee by Mr. G. K. Devadhar. Towards the close of the day, the "A" Committee was able to finish its labours and submitted its report to the Conference. The "B" Committee, however, not being able to do so, met again in the morning of Saturday, the 1st December, at 11 A. M., completed its business and duly submitted its report. At 6 P. M. on Friday, after the Committee meetings were over, a group photo of the President and the delegates was taken after which the Executive Committee gave an "At Home" Party in honour of the President. Almost all the delegates participated in it.

On the morning of Saturday, the 1st December, the Workers of the Working Men's Institute of the Social Service League gave a small "Tea Party" to the delegates of the Conference who had come from outside Bombay. They were shown the buildings of the Institute, the Bai Bachubai Dispensary conducted by the League and the New Buildings of the Technical School, and were also given a short summary of the activities that the League has been conducting in Bombay. Dr. Maitra made a short speech appreciating the work of the S. S. League. The party then dispersed after partaking of the refreshments served.

The full Conference met for its third day's session on Saturday at 3 P. M. The attendance of the delegates was as full as it was on the

opening day. The Report of the "A" Committee was first taken up for consideration. It was subjected to a thorough discussion in the Conference and the resolutions drafted by the Committee were greatly amended by it. At 6-30 P.M. the meeting stood adjourned to Sunday, the 2nd December at 12 noon.

On the last day, the remaining agenda including the report of the "B" Committee was taken up. Like the first, the second report also was equally thoroughly dealt with and a number of important amendments were made in the draft resolutions. It took about 6 hours to finish the whole business on the agenda after which a vote of thanks to the Chair was proposed and seconded by Mr. D.G. Dalvi and Mrs. Harry Hodgkinson respectively. It was carried amid acclamation. The President was then garlanded. She made a short closing speech and then declared the Conference dissolved.

The Exhibition was opened on Thursday, the 29th November at 8 A.M. 16 stalls were set up in the Mandap erected on the Terrace of the Servants of India Society. Of these 16 stalls, the League for Combating Venereal Diseases and the Bhagini Samaj occupied two stalls each, the Bombay Presidency Infant Welfare Society, the Bombay Central Co-operative Institute, the Lady Northcote Orphanage, the Bombay Seva Sadan, the Bombay Sanitary Association, the Department of Sociology and Civics of the University of Bombay, the Prarthana Samaj, the Bombay Catholic Welfare Organisation, the Gujrathi Hindu Stri Mandal, the Maharashtraiya Paraspar Sahayakari Stri Sangh, the Victoria Memorial School for the Blind, and Mr. Date's School for the Deaf and Dumb were given one stall each. The wall-spaces available in some of the stalls and in the corridor of the Mandap were occupied by such institutions as the Lady Chelmsford League for Maternity and Child Welfare in British India, the Industrial and Welfare Society of London, the National Child Welfare Association of New York which had a large number of posters relating to their respective spheres of activities to exhibit. The Hall of the Servants of India Society and every available wall-space in other parts of the building were occupied by the exhibits, all of which were posters and charts, of the Bengal Social Service League. On the tables of the same Hall was spread out all literature received from various institutions from Bombay and out-side places such as Delhi, Colar, Bulsar, Poona, Surat, Pali, Ferozpur, Adyar, Gwalior and Lahore.

The Social Service League, Bombay, had put up its Social Literature—such as pamphlets, leaflets, copies of lectures delivered by its workers—from time to time on social subjects, the Social Service Quarterly and the Samaj Sevak, in its own Hall on the first floor, while the Currimbhoy Workingmen's Institute of the League had a stall of the exhibits prepared under its supervision, on the ground floor. Some details about this Exhibition are given in Appendix E of this report. (*Vide* pp. 210.) Girl Guides and some volunteers were posted at each of the stalls to explain the exhibits in them. Electric lamps were freely distributed in the Mandap and in different parts of the building. To regulate the mob of the spectators a large number of volunteers were stationed at short distances in the passage and on the stairs.

A very large number of men and women and school children visited the Exhibition on the day on which it was opened. But on each successive day, the number of spectators increased beyond expectation, and at times, it was found very difficult to regulate their rush. Additional batches of volunteers required to be posted at different places for this purpose. On the last day on which the Exhibition was closed, the throngs of people came in such great crowds that to manage them and to regulate their movements became almost impossible. Fresh batches of volunteers had again to be requisitioned and large crowds were, from time to time, required to be detained at the entrance for a considerable length of time until those who had gone before them to see the exhibition, had returned. To meet the desire of many people the Exhibition was kept open an hour and half more than the appointed time on which it was going to be closed and it was only after 9-30 P. M. that it finally came to be closed.

From the beginning to the 22nd of October 1923, Mr. D. S. Savardekar, Life Worker of the Social Service League and Assistant Secretary of the Conference, GENERAL MANAGEMENT, was in charge of its office, and other arrangements regarding the Conference and the Exhibition. Mr. R. R. Bakhale of the Servants of India Society, another Assistant Secretary, assumed charge of the office on the 22nd October 1923 and did all the work of the Exhibition and the Conference during its Session and after its close including the publication of this Report. As the dates of the Conference approached and the volume of work

increased, the Social Service League placed almost its whole staff entirely at the disposal of the Conference.

The total expenditure incurred in connection with the Conference and the Exhibition amounted to Rs. 6,598-6-9. A complete statement of receipts and expenditure of the Conference and the Exhibition is given in Appendix H (*vide* pp. 225).

To conclude, the General Secretary, on behalf of the Executive Committee of the Conference, desires to thank the
CONCLUSION. donors and contributors for the great help they rendered to the cause of social service by their generous donations and contributions to this Conference, the Social Institutions which sent their representatives to it or sent their exhibits for the Exhibition, the delegates who attended the Conference, the volunteers, Boy Scouts and Girl Guides who by their selfless and untiring work rendered invaluable assistance to the Executive Committee in the discharge of their duties and all those who contributed to the success of the Conference and the Exhibition.

All-India Social Service Conference

(FOURTH SESSION)

PROCEEDINGS IN DETAIL

First Day.

Thursday, the 29th November 1923.

The fourth Session of the All-India Social Service Conference commenced on Thursday, the 29th November 1923, at 6 P. M. in the Zaverbai Vanita Vishram Hall, Sandhurst Road, Girgaum, Bombay. The proceedings of the Conference opened with the singing of the "Bande Mataram" and two welcome songs by six blind students of the Victoria Memorial School for the Blind, Bombay. The Hon. Mr. Lalubhai Samaldas, C. I. E., the Chairman of the Executive Committee, then delivered the following address of welcome :—

THE CHAIRMAN'S WELCOME SPEECH.

Brother Delegates, Ladies and Gentlemen,

On behalf of the Executive Committee, I beg to offer you a sincere welcome to this—the Fourth All-India Social Service Conference held under the auspices of the various social service bodies in this City. It was in December 1916 that a meeting was held at Lucknow, in connection with the Theistic Conference, to consider the advisability of having an All-India Social Service Conference. Dr. D. N. Maitra, whom it is a pleasure to see amongst us to-day, in his inaugural address pointed out the desirability of co-ordination between various associations that were carrying on social service work, for the purpose of inter-change of ideas, comparison of methods and experiences and finding out therefrom what reforms to introduce in their own sphere of work. It was then resolved to call an All-India Social Service Conference next year at Calcutta. In accordance thereto the first conference of this character was held at Calcutta in December 1917 and was fitly presided over by the greatest Indian, Mahatma Gandhi. The second Conference was held at Delhi and was presided over by Mrs. Sarojini Naidu. Owing to

various reasons no such conference was held during the years 1919, 1920 and 1921. Conferences of similar character were, however, being held in Madras, and at the conference of 1922 presided over by Dr. Maitra, it was resolved that the "All India Social Service Conference movement inaugurated at Lucknow in 1916 and the All-India Social Workers' Conference movement inaugurated in Madras this year be amalgamated and that this conference be, therefore, regarded as the third All India Social Service Conference." Today's conference is the first conference after the amalgamation, but to keep up the continuity of the movement it should rightly be called the Fourth All India Social Service Conference. At the Madras Conference it was resolved to form an All-India Social Service League, and by another resolution that League was asked to prepare a Directory of Social Work in India. Although the All-India Social Service League has not begun to function, a Directory on the lines suggested at Madras, has been prepared by the Bombay Social Service League for the whole of India excepting the City and the Island of Bombay. This Directory shows clearly to what extent the spirit of social service has permeated in all parts and in all communities in this country.

The ideal of social service in its primitive form is as old as humanity. Referring to the social life of wild races, Edward Carpenter says "that within its limits it is more harmonious and compact than that of the civilized nations". He goes on to say "that even in the case of tribes whose customs are frightfully cruel, the members live peacefully together and their pursuits and their work are undertaken in common, thieving and violence are rare, and what is more important for our purpose, *social feeling and community of interest are strong*" (Italics are mine).

Coming to our own country, we find references to the virtues of Daya (Charity) Loka Sangraha (good of the people) even in the Upanishads and the Bhagavat Gita which treat more of the growth and development of each individual soul than of social work. The use of phrases like *Sarvalokahiterathaha* in the Mahabharata goes to show that a distinct stress was laid in those days on social work. A country that produced a Lord Buddha, or a Mahavira Jina who preached the doctrine of universal Love and Ahimsa could not have been devoid of the spirit of 'social service'. It is a well-known fact that the Bihikkus of the Buddhist religion as well as the Yatis of the Jain religion started and controlled educational and medical institutions in towns and villages. Their *Maths* were the

centres of all philanthropic work. The teaching of the Vedānta that a man should consider himself as one with the whole universe, when converted into terms of practical life, means that he should serve the whole Universe as if he were serving himself. With the formation of the first four castes, which, according to Lord Shree Krishna, were formed *Gunakarmavibhagashah*, there was division of social work and each caste undertook the task of rendering all social service to its members in the first instance. Later on, these castes, especially of those who worked by the hand and not by brain, developed on the lines of the trade guilds of the West and looked after the comforts of such members of the community as were in need of assistance. As in the pre-British times there were no large industrial centres as we have now, each village, small or large, and even each large town was usually self-contained, and the village community was a live institution. As a result of this the village community held itself responsible for carrying out all social service work. Even now work of a similar character is being done by Village Panchayats, where they exist, from a common village fund raised by a small cess on agricultural produce. In large towns the communities cared for their members and, consequently, there was very little need for organising social service of the kind that is found necessary in modern times, especially in industrial centres. But with the break-down of the caste system to a certain extent, and the change in the form of industrial organization, it is necessary to adapt the method of rendering social service to their altered conditions.

Looking to the history of the West we find that even there social service in its present form was organised after the advent of industrialism, for, there is practically no reference to such work being done during the 18th century. We, in India, are at present practically following the lines laid down by social workers in the West. This means the concentration of our work in industrial centres and leads to our ignoring the very large population of the country that lives in villages. In industrial centres a large number of manual workers coming from distant parts do not get decent housing accommodation and have to live in slums huddled in one room tenements. Their income is hardly sufficient for their subsistence; they have no social amenities of the kind that they get in their own villages; and there are certain temptations in their way, such as liquor shops and houses of ill-fame. Many of them are

forced to lead lives in which there is hardly any bright ray of happiness, and some of them soon become physical, intellectual and, in a few cases, moral wrecks. It is natural, therefore, that the attention of the social workers is first drawn to them, for, we would not be human if we did not set about improving their surroundings and their physical and intellectual status. While, therefore, this work must be undertaken in the first instance, we must not forget our poorer brethren in small towns and villages, whose difficulties do not come so prominently in view. We have more than 80 per cent. of our population living in small towns and villages, and, if we want to develop social service on Indian lines, we must continually think of rendering service to these brethren also. If we do not bear in mind this view-point, there is just the danger that our activities will merely follow the lines that may be laid down by international conferences that are held in the West. We know that there is a feeling of mistrust and even of hatred existing between capital and labour in the West. Let us guard ourselves against that feeling spreading between our capitalists and manual workers. This evil can only be avoided if there is a personal and human contact between the employers and the employed, and it is the duty of the former to stretch out their hand of love and fellow-feeling towards those who by their manual labour make it possible for them to make profits. If they do this, not in a patronising spirit but in a spirit of equality as between man and man, the manual workers will, I am confident, be delighted to reciprocate their feeling of human brotherliness (hear, hear.) May I, not as an industrialist but as a co-worker, appeal to our workers to see that a spirit of friendliness and a feeling of sympathy be created between these two classes, and may I further request them to avoid doing anything which may result in class hatred? If we can carry on our social service work in an atmosphere of good-will and friendly feeling, we will be creating a precedent which the West may well like to follow. (Hear, hear.)

The work before us is a very vast one, and we know that with our limitations we cannot carry out our ideals to such an extent as to thoroughly eradicate all social, physical, or moral evils. What we can do and what it is our duty to do is to make up our minds to study the causes of existing social evils wherever we meet with them and, having found the causes, grimly set forward to remedy the evils. We must pitch our civic ideals as high as possible; for this will enable us to raise the level of our practical work; for, we must recognise that in

the words of the poet :—

“The Common Problem yours, mine, every one’s,
Is not to fancy what were fair in life
Provided it could be but, finding first
What may be, then find how to make it fair
Upto our means; (which is) a very different thing.
No abstract intellectual plan of life,
Quite irrespective of life’s plainest laws,
But one, a man who is a man and nothing more
May lead within a world which (by your leave)
Is Rome or London, (may I say, Bombay?) not Fool’s Paradise.”

Before concluding my remarks, I desire on behalf of the Executive Committee to sincerely thank the Writers of the various papers sent to us for the trouble that they have taken in the matter and thus rendering us very great help and making our work easier. The papers will be submitted to the Committees for their consideration and for their suggesting any resolutions they like thereon. For this purpose we have appointed two Committees :—one under the Chairmanship of my friend, Mr. Gopal Krishna Devadhar and the other under the Chairmanship of Prof. P. A. Wadia. The Committee will assemble here to-morrow and the Conference will meet the day after to-morrow to receive their Reports.

I beg leave to offer you again a hearty welcome and to ask you to excuse us for any deficiency that you may find in our work. It is now for you to select your President. (Loud cheers).

ELECTION OF THE PRESIDENT.

THE HON’BLE MR. LALUBHAI SAMALDAS :—Ladies and Gentlemen, I will now call upon Dr. Maitra to propose the election of the President. (Cheers). Dr. Maitra is a delegate here from our Co-Workers in Calcutta. (Loud applause.)

DR. D. N. MAITRA (Bengal) said :—Ladies and Gentlemen, I consider it a proud privilege to be called upon to propose the election of Dr. Besant (Loud Cheers) to the Presidential Chair of this fourth All-India Social Service Conference. I do not know why, immediately on my arrival, at this Conference, the choice for the performance of this pleasing function of trust and honour should have fallen upon me. One of the reasons may be that I have come from distant Bengal—

The Hon'ble Mr. Lalubhai:—You are one of the promoters of this movement in Calcutta (hear, hear).

Dr. Maitra continuing said:—Another reason may be that which was suggested by the Chairman of the Reception Committee, viz., that I have been humbly connected with this All-India Social Service Conference Movement. (Cheers). Well, Ladies and Gentlemen, I need not take up much of your time by saying anything about the development of this movement, because that point has been very ably, though briefly, referred to in the Chairman's Address. I may only say this: Social Service has been rightly said to be the foundation of the fabric of India's progressive movement. Like the ordinary foundations of stone and mortar sunk into the depths of the Earth, this foundation too may not look so pleasing and exciting to the eye, nor can all people see it; but it has to be remembered that without such a foundation no palace can stand; and likewise, without this foundation of Social Service no real progress of a nation can take place. Social Service leads to a healthy development of the Manhood of a nation, and without that development of Manhood, how can we aspire to our national regeneration? (hear, hear). Gentlemen, it would be presumptuous for me to utter any words of commendation about Dr. Besant's election to the Presidential Chair. It would be almost an insult to your intelligence. It would be like holding up a candle to show up the sun-light! But I would say this that when I came to this Conference this evening, the one thought that came to my mind was that Dr. Besant was not a mere Christian nor a mere Hindu (hear, hear); but she was a symbol of combination of both Christianity and Hinduism. (Loud cheers). Dr. Besant is an Indian of Indians, because she has adopted India as her own land (hear, hear). She does not call India her own land as the millions of Indians do, because she was born in it, in fact she was not; but because she loves this land, and out of that affinity has lived in this land and made it her own. And she has also made the national cause of India her own cause. I do not know of anyone living who has done more for the cause of India, from the point of view of Social Service, than Dr. Besant. (cheers). I may site only one instance that concerns us in distant Bengal. When in 1916 a certain district in Bengal was suffering from a terrible famine, cheque after cheque came quietly from Dr. Besant for the relief of the sufferers from famine in that far—off

District in another province. That shews what a heart of diamond she possesses. (cheers). Well, gentlemen, with these few words I beg to place this proposal before you for your unanimous and cordial support. (cheers).

RAO BAHADUR T. VARADARAJULU NAIDU (Madras) seconded the motion in the following terms :—

Ladies and gentlemen, I have much pleasure in seconding the proposition so ably moved by my friend Dr. Maitra. Dr. Besant's many-sided activities in religious, political and social fields are too well known in India to require any detailed mention. Dr. Maitra has spoken of Dr. Besant having adopted India as her home and laboured there for so many years. I come from Madras and I can assert with confidence that no one in the city of Madras—or for the matter of that in the Province of Madras—has done so more for the uplift of the poor and the depressed and the oppressed than Dr. Besant; and no one has done so much for the improvement of the social conditions of the Madras Presidency as she has done. With these observations I commend the proposition to your kind acceptance.

PROF. P. A. WADIA (Bombay) in supporting the proposition said that he wished to add only one word to what had been said about Dr. Besant and that was that in electing Dr. Besant as their President they were honouring a woman, the Embodiment of Social Service (Cheers.)

MR. G. K. DEVADHAR (Bombay) in further supporting the proposition observed that Dr. Besant's qualities of head and heart were too innumerable to need mention. It would really take long to enumerate the unlimited services which she had rendered to India in a variety of ways, but there were one or two that suggested themselves to him on that occasion as being the most appropriate to be specially mentioned in supporting that proposition. The one was her efforts in regard to Social Service—the advance, the scope and the method to be adopted in promoting Social Service and the other the work of the co-ordination of religions in the name of Theosophy. He thought that among those present, whether men or women, none was more fitted to occupy the chair and guide the deliberations of that Conference than Dr. Besant herself (Hear, hear).

The Hon. Mr. Lalubhai Samaldas then requested Dr. Besant to occupy the chair which she did amid loud applause.

MR. N. M. JOSHI, General Secretary of the Conference then read out the several letters and telegrams received from various Associations and ladies and gentlemen expressing sympathy with the object of the Conference and wishing it every success. (The names of these Associations and ladies and gentlemen are given on page 10).

After the reading of the messages of sympathy was over, DR. BESANT rose amid loud cheers and delivered the following address:—

PRESIDENT'S ADDRESS.

It is a great honor which you have done to me, friends, in inviting me to preside over this Conference, in which are gathered together men and women representing some thirty Societies, various in religions, various in methods, various in Nationalities, but all linked into one by a common object, Service to our Brethren, the removal of the obstacles which stand in the way of the realisation of Human Brotherhood, the Brotherhood which overleaps all obstacles to clasp a brother's hand. The Law of Human Society should not be the Law of the Jungle, in which the struggling beasts fight for the food which supports their lives, so that the strongest, the craftiest, the swiftest emerges triumphant as the fittest to survive. Even among the fiercest of them, mother love will sacrifice itself to save the cubs, and thus prolong the race. Among the social animals, the stronger horned and antlered males protect the females and their young, and risk their lives that the weaker ones may escape while they face the foe. It is the dawning of a higher Law, the Law of the Family, in which strength is used, however partially, to protect and not to slay. The Law of Human Society should be the Law of the Family, within whose sacred circle the weakness of extreme youth or extreme old age, of sickness, of infirmity, of mal-formation, of defectiveness, is not taken as a reason for neglect, nor for unkindness, nor for oppression, but as a reason for greater tenderness, for gentler compassion, for fuller service. For, in the family, at least, Love is the fulfilling of the Law, and in the larger family of the Nation, Love must be the inspiration of Law, and the duties spontaneously taken up by the elders towards the youngers in the family by the impulsion of Love are—when broadened and made permanent—the Social Virtues which secure the stability and the happiness of the State.

For those Virtues, born of Love, are the fittest to survive in Human Society, and are verily essential to its continuance, though

at the first sight they may seem to bring about the destruction of its best, its most necessary elements. The Hero who sacrifices his life to serve his country, the Martyr who sacrifices his life to serve his religion, they obey the highest Law which has yet been revealed to man, the Law of Service, the Law of Sacrifice. For in the voluntary death of the body, they exhale the deathless fragrance and inspiration of the highest human qualities, by the attainment of which man reaches Union with God and with his brother. Huxley, the Agnostic, believed in human perfectibility, and affirmed, in the words of an eastern Sage: "The Law of the survival of the fittest is the Law of Evolution for the brute; the Law of Self-Sacrifice is the Law of Evolution for the man". For the Spirit lives by giving, not by taking, and to the Spirit sacrifice is not pain but is the highest joy.

There is a legend which comes down to us from the elder days, a legend which embodies the foundation of Human Brotherhood. It is said that when the Philosopher-Mystic Shri Shankarâchârya, was visiting Benares, and had performed in Gangâmai his morning ablutions, and had offered up his morning prayers to the Most High, he passed, wrapped in thought, through the narrow streets, and found, barring his way, rolling playfully on the ground over which his holy feet were to pass, an outcaste of the lowest type. Shrinking from the contact, scarce evitable in that strait path, Shankarâchârya cried out hastily: "Out of the way, out of the road, let me pass." Laughing, the outcaste raised his eyes under his ragged hair. "Who asks whom, Great Sage, to get out of the way? Is it your food-made body that asks my food-made body to get out of the way? or is it the inner Consciousness in you that asks inner Consciousness in me to get out of the road?" And the merry outcaste gave another joyous roll, while the Philosopher, startled by the unexpected retort, stood silent. "Say then, O mighty Sage, in the changeless Pratyag-A'tmâ, full of eternal Bliss and Wisdom, where is the difference between the Brâhmana and the Svapaka? Is there any difference in the sun-ray that shines on Gangâ's waters, and on the water in an open pot in the Chandâla's yard? Is there any difference between the A'kâsha pervading a golden vessel and an earthen jar?" Then the Sage, who had taught the doctrine of Non-Duality, saw within the outcaste the splendor of the Hidden God, the "Light which lighteth every man that cometh into the world," and he said, folding his hands in salutation: "He who realises the One

Consciousness abiding in the waking, in the dreaming and the dreamless states, who realises the One Consciousness in all embodied beings, from the mightiest Deva to the tiniest ant, who thus realises that the Reality is not in the transitory forms but in the Eternal Consciousness, he is my Guru, whether in the form of a Chandâla or of a Twice-born." And the twice-born Sage touched the head of the outcaste, in whom he saw the shining of the Divine splendor.

Thus to see the Spirit through the veil of flesh in the most degraded of our brethren is the bed-rock of Social Service, and the redemption of our degraded brother. The inspiration to Social Reform springs from the longing to clear away the obstacles of ignorance, of physical, emotional and mental filth, of brutal instincts, of criminal tendencies, that prevent in him the shining through of that Spirit in man, who is a spark of the Divine Fire.

Let us consider what are the main fields open to Social Reformers at the present time for their work :

- I. Penology and our Prisons.
- II. Marriage.
- III. Motherhood, Baby Welfare, and Factory Labour.
- IV. Education.
- V. Untouchability.

1. PENOLOGY AND OUR PRISONS.

Perhaps more than any other Social Problem does Penology, as a Science—and our Prisons, as an application of a wrong Theory—deserve careful study ere the treatment of criminals in the concrete is considered. For a working definition of Crime, we may say that a crime is an act forbidden under penalty, as dangerous or injurious to the public welfare, by the laws of the country in which we are living. It may, or may not, be morally wrong in itself; that depends on the normal moral level of the country. The criminal is abnormal among the normal. Two classes stand out as strikingly abnormal, as below the average level: lunatics and criminals; they shade into each other, and modern Science tends more and more to regard the criminal as an undiscovered lunatic. While Lombroso's theory of the congenital criminal has been widely discussed and disputed, and Dr. Maurice Parmelee in his work, *Criminology* (1921), rejects it on somewhat minute and technical grounds, he himself comes very nearly to a similar conclusion :

On the other hand it is doubtless true that some persons are born with traits which make them peculiarly prone to commit crimes, if their environment is conducive to criminal conduct, and part of the criminal class is recruited from this group. In recognition, therefore, of these powerful congenital forces for crime, there is a measure of truth in calling them born criminals.

Lombroso found certain peculiarities in anatomical malformations of the skeleton and viscera, as well as certain abnormalities in physiological processes, which he considered to be of an atavistic type. He spoke of the born criminal as a "fou moral", "a moral madman", but such a phrase takes us no further. What is called the "New Psychology", however, goes much further than that; Freud's theory of complexes makes man almost the helpless creature of his complexes; so much so that a review of Dr. Hamblin Smith's *The Psychology of the Criminal* and Dr. Hollander's *The Psychology of Misconduct, Vice and Crime* (in *The Nation and the Athenæum*, November 11, 1922) opens with the following paragraphs, which may startle many:—

Society classifies those who openly flout her more important conventions into two groups, to which she gives the names "lunatic" and "criminal." The penalty of being included in one of these groups is pretty much the same as that of being placed in the other. And this is but right and natural so far as retributive "justice" is concerned; for the psychological factors in insanity and in crime are fundamentally much alike. Indeed, the two groups overlap, and the work of the classifiers is often perforce of the nature of rather crude sophistry.

The "New Psychology" (the essential discovery of which is that the only motive forces possessed by man are the inherited impulses and instincts already implicit in the fertilised germ each one of us once was) is destined to change completely the general attitude towards insanity and crime, as it has already changed the attitude of the intelligent educated. Both of the books under review are written from this new standpoint; and a large part of each is devoted to an exposition of modern normal psychology. Dr. Hollander's book, indeed, affords one of the clearest, simplest and most concise accounts of the motives of human action that could be placed in the hands of one unfamiliar with the Freudian and post-Freudian doctrines.

"It is clear that, if these views are even partially true, the theory of "punishment" must be recast. We could not punish one who was admittedly a lunatic, whether on the ground of social revenge for a wrong done to society—the feeling which is camouflaged as "Criminal Justice"—or on the plea of punishment being deterrent—that is, that cruelty to one criminal is justifiable

on the ground of social defence, by preventing others from committing crime for fear of the suffering which will follow on detection. In *The Howard Journal*, the official organ of the League for Penal Reform (1922), Dr. Hamblin Smith points out that

The real question is not so much what a man has *done*, but what he *is*. We have to try to discover why a particular man commits anti-social actions. This implies thorough examination into his mental constitution. And it follows that we have to find out not what can be done to the man in the way of punishment, but what can be done for him in the way of treatment. "Not punishment, but treatment." It is a question of fitting the treatment to the man.

He, therefore, urges that the very first thing that should be done in the cases of accused persons, should be a thorough investigation. They should be investigated on scientific lines, not punished.

I ought, perhaps, to say at this point that while agreeing that crime is the result of an abnormal physical, emotional and mental apparatus, of defects in one or in all of them. I do *not* agree that, "the *only* motive forces possessed by man are the inherited impulses and instincts already implicit in the fertilised germ each one of us once was". I hold, on the contrary, that man is an Eternal Spirit, come forth from God—a Divine, not an animal, germ, if you will—encased in sheaths of mind, of passions, of electrical machinery, which he is evolving into a future of "unimaginable splendor," and that the hindrances due to his only partially-evolved and very defective organs, complexes and all the rest of them, inherited from racial, national and family ancestors, as explained, partially, by Weissman rather than by Darwin, may be largely injured, improved or modified by his environment before and after birth, and by his own re-actions to that environment, and by his in-born character and temperament, modifying it to some extent, greater or less. Here come in, under the term "environment", education including physical training, home, example, etc. But this profound difference of view, while enormously important to the individuals who hold one view or the other, does not affect the common fact that persons of both opinions unite in urging that crime should be treated, not punished. The reasons which lead us to that contention are different. One says: "This apparatus is defective, and we must try to improve it; then we shall have social virtue instead of crime." The other says: "This apparatus is defective, and we must try to improve it: then we

shall have removed the obstacle which hinders the shining forth of the Light."

It may be well—to diminish the opposition which may arise in the minds of some to this modern view of the criminal—to recall the fact that not so long ago lunatics were cruelly punished for being lunatics. They were put into strait-jackets, were handcuffed, chained to a ring in a wall, fettered by the legs, savagely beaten. Now it is recognised that lunacy is due to an anatomical or physiological abnormality, and must be subjected to curative methods; when incurable, the sufferer must receive every possible alleviation, must be given good housing, pretty gardens, plenty of light and air, music, newspapers. Before many years are over, we may see our prisons equally changed; there are signs of improvement in some countries at least.

Let me give you a striking instance of a man's character changed by an accident. You will find it in Ferrier's *The Brain and its Functions*. (I am not quite sure of the name, for I read it about forty years ago.) A young man was preparing a stone for blasting; the iron rod he was using was propelled violently by a premature explosion through his eye in a slanting direction, and pierced the frontal lobes of the brain and emerged on the other side. Strange to say, he recovered, but his character was entirely changed; he had been industrious, happy-tempered, clean-living; he came out, on his recovery, lazy, sullen, foul-living. Had *he* changed? Or was the Spirit, who was he, like a musician with a broken instrument on which he could no longer play melodies, but only jarring chords? I mention his case as a striking one of an apparent change of morale, which yet was the result of a destruction of brain-tissue. The Spirit, some of us say, could no longer manifest; his instrument of manifestation was gone. For us, Social Reformers, this case is full of encouragement, for if a man could be turned from a decent lad into an obnoxious one by an accident, why should not wise treatment turn an ill-behaved person into a citizen? And we can show that this is being done.

First, we find that our present system manufactures "habitual criminals"—a fact that, by itself, is sufficient condemnation. A young woman or man is sent to gaol, comes out with the brand of the gaol on him, slips into bad company, the only company open to him, and spends the rest of his or her life going in and out of gaol. Here are two typical cases:

The Lord Chief Justice of England, in reducing the sentence on an old man of 71, said recently :

There can be no doubt, as the appellant said, that in his youth he suffered punishment which is quite out of accord with contemporary beliefs and practices, although no doubt quite in accord with the beliefs and practices of half a century ago. At the Newington Sessions, the prisoner made a moving and reasoned appeal. In 1876, for his third offence—stealing a watch—he was sentenced to seven years' penal servitude and seven years' police supervision. That was at the Middlesex Sessions. In 1882, he was again convicted of stealing a watch, and on that occasion he was sentenced to six months' imprisonment. Again, in 1885, at Middlesex Sessions, he was found guilty of house-breaking and sentenced to ten years' penal servitude and five years' police supervision. With regard to these sentences, which belong to a different age and different ideas from those now held, the appellant, on his last conviction, said to the Chairman of Newington Sessions :

“ I would like to speak about these long sentences I have had. I have not had one single chance. When I first went to prison for eighteen months, I was only a boy. The next time I went to prison for seven years' penal servitude, at the age of 21, and seven years' police supervision, for stealing a watch valued at 15s. Nobody knows what I have suffered during those seven years in prison but myself, as a young man. The prison system then was not the same as it is at present. I was put among men, and that fairly broke me. For the seven years that I had for stealing, a man at the present day would get two months, or one month.”

Again the Recorder of the City of London, Sir Ernest Wild, K. C., addressed a prisoner thus :

You have never had a change before, but as you have gone straight since 1916, I will give you one now. You have been convicted many times. You had a severe sentence when you were fourteen, and you went on stealing—a natural result of sending children to prison.

The accused was only bound over.

The Report of the Prison Commissioners in England for 1922 states that out of a total of 47,127 prisoners received, 12,510 had had six or more previous convictions. Of women, over 25 p. c. had had more than twenty previous convictions. It is fairly clear that the system is not a success, and there were worse cases than these.

Much has been done for children by the children's courts started in America and by the Probation system, by which a lad, brought up for his first offence, is placed under the friendly care of an elder who will make friends with him, try to bring new interests into his life, to open up to him a brighter, larger, world. The indeterminate sentence is again an improvement on the fixed term. But the prison itself is so demoralising, so brutalising, so heart-rending.

Take the absurd rules and the punishments inflicted for breaking them :

Whistling on exercise : 3 days close confinement ; one week separate confinement ; one day remission lost, and letter and visit postponed a week.

Possessing a pencil : One week separate confinement, three days remission lost, and letter and visit postponed a week.

Singing carols on Christmas Day : 3 days' No. 1 diet (12 ozs. of bread, 3 ozs. potatoes per diem and water), fourteen days' separate confinement, three days remission lost, and letter and visit postponed fourteen days.

Can any system be defended which tortures men for whistling, for singing carols on Christmas Day, when the poor man's heart was softened, perhaps, by old memories of his boyish days ?

Mr. Mott Osborne was a citizen of Auburn (N. Y.) and the State Prison was a burden on his heart and mind. He was convinced that the system was wrong, and after a while he obtained a Commission, and he was Chairman. He then went to the prison, and spoke to prisoners, and said there was one group of people who knew more about prisons than any one else, and that was the prisoners, and he and his Commission were coming to them for their advice and suggestions. He talked with some prisoners, and then told his Commission that he thought one of them should go to gaol as a prisoner. "They agreed with me that it was an excellent idea, and were unanimous in agreeing that I was the one to go". He told the prisoners that he thought he would understand the system better from inside, and the Governor gave orders that he should be treated exactly like an ordinary prisoner, and if he broke the rules he was to undergo the usual punishment. Then he refused to work on Saturday afternoon, that he might see what the "dark cells" were like. He was in one from 4 p. m. to 6 a. m. After the lights were

turned out, all the men began to talk ; he found most had been sent there for whispering, and were sent to the one place "where we could talk with perfect impunity." The man in the next cell was a lad of 19, who had been there for 36 hours. He had had one slice of bread and one gill of water in 24 hours. He had had an operation on his ear, which was suppurating, and his crime was that he had asked the man in the next bed, if he had anything to read. When Mr. Osborne came out, he set to work to change the gaol life. He made a League for Mutual Welfare in which all members were responsible for each. He abolished the rule of silence. He let the prisoners play games after their work. A year later, a Governor was wanted for the notorious Sing Sing prison, and after consulting his League, he went. After two years, he was driven away by the "politicians," who did not like his little ways, but wiser men gave him another job, and finally he became Governor of the Great Naval Prison of the United States. As he says, he treated prisoners like human beings, and they behaved as human beings.

The United States have some of the worst, and some of the best, prisons in the world. The worst are ghastly beyond imagining—mere hells of torture. Others are, what every prison should be, places where morally sick men are nursed back to health, and when they leave, *they do not return*. The cure chiefly consists in trusting them, in putting them on their honor, and in surrounding them with healthy natural conditions. One I read of was a huge farm, without walls, but in the midst of an expanse of barren land. The men had their meals together, and talked freely with each other. They had classes, amusements, games to fill their leisure. There was no solitary confinement, that fruitful source of insanity. Some were occasionally sent out to work at other places on parole.

In Illinois, we read in a Report of the Howard Penal Reform League, a new Governor of the State Prison at Joliet had introduced "an honor system among the better class of convicts, whereby they will go out to build State roads under one man as guard of a camp of 30 or 40 men".

In Illinois, one day in September, forty-five prisoners, including murderers, forgers, hold-up men, thieves and other varieties of offenders, went out from Joliet penitentiary. By day, they work "like human beings" under a Superintendent ; at night they live practically:

unguarded in a camp over which flies a banner with the significant name "Camp Hope". "Make good, fellows", called the 1,400 who remained behind: "for God's sake make good, and help us all to get out into the sunshine again". The convicts, it is reported, have organised a court of their own to protect themselves against falling to temptation and several stories are told of unusual temptation resisted, for the camp or the place where they work, seems to be or to have been, open to strangers to come and go—(*Survey*.)

Other cases were Governor J. Tynan's experiment in road-making and forestry by convicts put "on their honor". In the forestry work, they were unguarded, but "not a single man took advantage of the honor system to try to make "a get-away". Governor Wilson in New Jersey, with an over-crowded gaol, utilised convict labour on road-making over hundreds of acres of State-owned land. "Open air suggests freedom; road-making is hard but health-giving work." There was an open-air camp, and "from the road it looks like any other summer camp [note the care for the convict's self-respect], save that it is better equipped". Transfer to the camp was voluntary, and there was a long "waiting list".

The "appeal to honor" has been marvellously successful with convicts, and I am inclined to think that this is largely due to the fact that they mostly keep faith with each other, and the extraordinarily named "stool-pigeon," the informer, is, to them, a monster unworthy to live; their contempt for him is distinctly robust. Mr. Osborne tells us of a man, who was in gaol for burglary, but who was really not guilty. Mr. Osborne asked him: "How did it happen?" as the man was telling him frankly of his criminal life without excuses, only giving reasons. "Well," he said, "I could not tell the truth without implicating two of my friends, and you know, Mr. Osborne, the ethics of my profession are based upon the rule that you must never squeal on a pal." I said: "I think that is rather good ethics for any profession." And he goes on to remark:

That was the first indication I had of the religion of the under-world, the solid rock upon which we can build, if we will. Loyalty to your pals—what is it but the basis of citizenship, brotherhood, the basis of all true religion. So these "crooks" have a real code of ethics. They do not always live up to it in their daily life. I believe that there are others outside, about whom the same could be said—at any rate there are in my country.

What are called "Open Air Prisons" have been tried in Holland. The first of the kind, established during the War, was a failure, but a second attempt, begun in the January of the present year, with sixty convicts, is doing very well. Dr. Rademaker lately lectured on it to the Dutch Women Citizens Society at the Hague, and reported his observations during a few days' visit of inspection :

The prisoners have been given the task of breaking up for tillage 300 acres of barren heath and moorland. They are not supervised by warders, or prison officials of any kind. They are divided into groups, each composed of a few men, at the head of which a non-convict has been put, simply working with them. There would be no great difficulty in escaping, but no one seems to think of it; the conditions generally in the Veenhuizen penitentiary are much better than in the ordinary prisons. The Dutch Government contemplates the erection of other penitentiaries of the same kind.

Mrs. Mabel Walker Willebrandt, the Assistant Attorney-General (Federal), has been urging the establishment of an Industrial Farm of at least 500 acres, for the settlement of 700 women, and the proposal was unanimously passed last year at a Conference of united prison and social organisations held at the offices of the General Federation of Women's Clubs. Congress, however, turned down the resolution. At a meeting of the East Indian Association in London, last month, Colonel W. B. Lane, C. I. E., of the Indian Medical Service, said that for years he had advocated the employment of prisoners on public works. (He was Inspector-General of Prisons in 1907.) He advised that habitual prisoners should be sent to the work of making irrigation canals in the Sindh desert. They might well be employed in the excavation work wanted for the Sukkur Barrage and the system of canals therewith connected. Such employment would be good alike for the habituals and the Indian tax-payer.

The standard work on *English Prisons To-day*, the Report of the Prison System Enquiry Committee, edited by Stephen Hobhouse, M. A., and A Fenner Brockway, is a terrible indictment of the present system in England. What they would say if they visited some Indian gaols may be imagined. In England, they regard solitary confinement as tending to cause imbecility, and affirm that the punishment inflicted by the law rarely, if ever, "produces a moral reformation." "Imprisonment has, in most cases, no deterrent effects but the contrary. The sense of fear and dismay, often present at

first, passes into bravado, depression, callousness or despair...He is weakened in habit and will by what he has undergone. These effects are increased with every fresh conviction. Indeed, as we have seen, it is a view widely prevalent among prison warders and officers of Prisoners' Aid Societies, that if a second sentence be incurred, the man is 'done for.' I have not seen Dr. Mary Gordon's *Penal Discipline*. She was for thirteen years Woman Inspector under the Prison Commission (England), and is yet hotter in her criticism:—

If the system had a good effect on any prisoner, I failed to mark it. I have no shadow of doubt of its power to demoralise, or of its cruelty. It appears to me not to belong to this time of civilisation at all. My main argument is that not only do we not deter, but that we do actually make over our criminals to crime.....It may appear that, so far, I have no good word to say for our prison system in any one of its forms. I have not. I think it creates a criminal class, and directly fosters recidivism, that our method is dead and done with, and in need of a decent cremation.

In a word, it dehumanises. And the damning fact is that these very same men, sullen, brutal, irritable, liable to fits of mad rage—surely symptomatic of failing sanity—may be rescued by allowing them to rebecome human beings.

Man needs light, air, exercise, companionship, work, relaxation for health—bodily and mental. The prison is generally dark and gloomy, ugly and depressing. Says a prisoner, recorded in the Report on the Prison System:—

I spent a summer in prison, says one prisoner. Yet, except for forty minutes exercise, I scarcely saw the sun. My cell was in a basement and was dark and chilly even in brilliant sunlit weather. The Yard upon which the window looked was largely in shadow, and our workshop was sunless, too. When I came in from exercise each day my heart sank with the feeling of entering a dungeon. The absence of light and color and warmth depressed me terribly.

Who can forget the cry of the Illinois prisoners, when some of their comrades went to work outside: "Make good, fellows; for God's sake, make good, and help us all to get out into the sunshine again." Sunshine is absolutely necessary to health. A paper sent to me by a London doctor, well known for his splendid service during the War, Mr. Haden Guest, is entitled: *Building New Human Bodies with Sunlight*. It has appeared in *John O' London's Weekly* in London, and in *New India*, Madras. "The light of the Sun," he

writes, "(not the heat), is a great vital force, and to use it, we must understand it.....Using the great power of the Sun with an understanding of its effects on the skin, the blood, the nervous system, and the tissues of the body in general, cures are obtained which look magical.....A twisted, contorted child, thin, bedridden, its joints swollen with abscesses and fixed in immobility, can be converted into an active, happy, and, moreover, beautiful creature."

We want, then, a change in prison buildings, as in Edinburgh: large windows, plenty of air and sunshine, open country if possible, views of the outer world, where "Open-Air Prisons" are unsuitable. Our prisons are half-way houses to the lunatic asylums. We must make them half-way houses to good citizenship.

Then we must abolish niggling, silly, provocative rules the mechanical uniformity which turns men into machines, destroying all harmless expression of thought and feeling, and causing dangerous nervous irritation, which breaks out occasionally in mutiny and revolt. The result of this constant pressure of uniformity, of the shutting out of all healthy interest, of shutting a man into a cell, is the abnormal importance attached to small grievances, to fancied offences, brooded over till they expand into mountainous wrongs. The Prisons' Report remarks on this:

In chapter after chapter, the authors describe existence within these human lumber-houses. No detail is omitted, and this is as it should be, for one of the most sinister effects of the mental starvation is the importance it lends to infinitesimal happenings. Judgment is unbalanced and the prisoner lacks any adequate sense of proportion. Trivialities are treated with the same interest as would normally be attached only to matters of great concern. And so the petty oppression or curtness of an official, an inequality in the food rations, the order to do an exceptionally hard job, grows by the brooding of a hungry mind to huge proportions, whilst the uprooting of a long-watched blade of grass, the capture of a pet animal, or of some secretly constructed pastime are real tragedies. The story of the "little mouse that could do no end of tricks," drowned by a warder, or of the zither with "twenty-four notes properly tuned," whose existence was revealed to the authorities by "a semi-religious person," are almost unbearable in their pathos; on the other hand, such trifling kindnesses as the smuggled gift of an orange, shine with enhanced brightness.

Not for prisoners only, but for the whole staff, the rigidity and aimlessness of the routine produce this magnifying of minutiae. How

otherwise could one account for the desperate weight of the punishments inflicted for light offences?

An unexpected corroboration of this comes from the Burma Prison Administration Report for last year. Lt.-Col. H. H. G. Knapp is the Inspector-General of Prisons there. He remarks:

It is possible to regard assaults by prisoners as indicating special depravity; but it must be recognised that gaol life, with its narrow interests, breeds a too ready emotional response to slight stimuli. Men brood over fancied wrongs and exaggerate them, having no interests outside the gaol, and it is this condition of mind that leads to assaults, rather than sheer wickedness. It is my experience that men employed outside the gaol, or inside on interesting work that calls for intelligence are less liable to these outbreaks than others.

It has been found, obviously because it is a sedative, that tobacco is a useful agent in lessening this nervous irritation; men who commit crimes of violence are mostly of an undeveloped mental type, easily exasperated at the best. Lt.-Colonel Knapp also approves its use.

It may well be asked: Then why persist in a system which depraves the criminal, and then proceeds to torture him further for his system-imposed additional criminality? Why do the authorities go on, why do we allow them to go on, in the same weary circular bullock-track, year in and year out? Let us see what steps we can take.

There are children unfit for an ordinary school, though not technically "defective". They are of the "congenitally criminal," or "with impulses-to-crime" class, cruel, vicious, foul-tongued, with "no moral sense." These should be removed from the ordinary into special schools, where they should play more than study, be treated with extreme gentleness, and never succeed in shocking their teacher—a great delight to "the naughty child". If they come, uncared-for, to an age when they appear in the children's court, if the country be a civilised one, they will be passed into the care of some one willing to be responsible for them, or into a Juveniles' Home, to be educated along modern lines, and educated technically in some productive occupation; the home should preferably be a farm, with workshops for village industries, so that they may learn to feed and clothe themselves and to produce the ordinary necessaries of life—as carpenters, ironsmiths, farm-workers, weavers, spinners, dyers, etc. The teachers should be young men, good at games, living with them, playing with them, friendly with them. As they become efficient and produce:

more than they should become wage-earners, and so gain responsibility, self-respect, and a sense of self-reliance. The habit of labor and of receiving the reward of labor tends to eliminate the two chief defects of the type which becomes readily criminal: laziness and want of continuity, fatal to regular occupation. The principles which have been suggested for the reform of criminals are well adapted to prevent the development of criminal tendencies:

- I. That willing, efficient and honest labor must be the foundation of any prison system that aims to render the criminal fit to re-enter society.
- II. That in order to labor willingly a man must labor voluntarily.
- III. That in order to labor efficiently a man must receive adequate remuneration.
- IV. Therefore prison labor, to be really effective, must be voluntary and fully remunerated.
- V. That if the prisoner receives full pay for his labor, he should pay in full for what he receives.

For some time to come there should be created Labor Villages, whereto inmates of Borstal Institutions and Reformatories should be drafted under indeterminate sentences, and freedom should be earned by steady work and the capacity to earn a livelihood. The word Labor should be used rather than Probation, so as to encourage the self-respect of the Laborer.

It is absolutely necessary to classify the young, so that children with criminal tendencies should not associate with any who have actually committed crime, lest those tendencies should be stimulated instead of eliminated by intercourse with those who, though saved from technical prisons, have yet come into conflict with the law, and are under some kind of restraint. Hence the need for Juvenile Homes for the children of criminal tendencies, removed from ordinary schools attended by normal children, and for separate Labor Villages for those from institutions to which a Court has committed young persons with a view to their reformation. Labor Villages should be meant for these more especially, and the form of the Labor should be adapted to the education and training already received.

The Open-Air Frisons, better named "Workers' Camps," so as to avoid painful memories, should be confined to adults, who have served, or who are serving, sentences for actual crime, and their sentences should be indeterminate, so that their enlargement should

depend on their fitness for citizenship. To commit a man to prison for a definite term is as foolish as to segregate a man suffering from a contagious disease in a hospital for so many weeks. As soon as a man is cured he is discharged from a hospital, and the indeterminate sentence gives the opportunity of discharge. It spells "treatment" not "punishment". All who are sent to a Workers' Camp should be supplied with all necessaries for a healthy life. All amenities, outside these, should be privileges, to be granted or refused according to behaviour. A Workers' Panchayat should have this in its hands—a "Court of Honor".

The one aim in dealing with potential and actual criminals is in the first case, to prevent the potential becoming actual, and in the second, the casual criminal from becoming the habitual. The villages and camps should be made enjoyable by a library and reading room, a hall for lectures and shows, a refreshment room—if desired, a general mealroom. The villages should consist of separate houses, if possible, not of barracks.

It is not necessary to speak of the classification of prisoners, the abolition of all torture, physical, emotional and mental, the provision of interesting books, magazines and newspapers, the holding of classes, the encouragement of games instead of the monotonous exercise tramp, and the removal of all Superintendents and Inspectors who advocate the use of torture, such as the lash, the dark cell, the barchain, fetters and hand-cuffs, save when the latter would be used in the case of dangerous lunatics, to prevent assaults and physical harm to others.

The Hill Tribes Settlements—in which the Salvation Army has done such fine work—are illustrations of how much may be done in preventing, and in rescuing from, crime. Be it noted that the results in the villages superintended by the Police, and where the villagers must report themselves at the Police station, have not been so successful as those looked after by the Salvation Army, and the reason is patent. The policeman is not to be blamed because he does not consort in a friendly way with his, by no means, impeccable wards. He has been always, and still is, looked on as a probable enemy, and he rules—he cannot help it—by fear. The Salvation Army man and woman live with the people in their care, help them in their troubles, cheer them in their sorrows, make excuses for them in their failures—they influence them by love and by willing sacrifice to help them.

The one is satisfied with obedience to an outer order; the other redeems the whole life.

One other important reform I would add: Criminal Justice should be free, *i.e.*, there should not only be a Public Prosecutor but a Public Defender, so that the poor men may not be condemned for lack of able presentment of his case.

The proposals I have put forward are intended for public criticism and suggestions for amendment. There is no time for me to defend them in detail. They advocate a complete change of principle, as regards the dealing of society with crime.

II. MARRIAGE.

There is no more difficult subject for Social Reformers to touch than that of Marriage, and rightly so, for on the sacredness of the family depends the stability and purity of Society, the safety of mothers and children, and the family depends on the marriage relation. Owing to these fundamental facts, marriage has always been interwoven with religions, and religious rites have been invoked to heighten the marriage obligations. While religions were National, and while the rejection of the religion of the State, as with Israel and in Republican or Imperial Rome, was regarded, so far as people belonging to the Nation were concerned, as treason to the State, few difficulties arose, if any, with regard to marriage; the civil and the religious duties occupied one category. But in modern days, and especially in a country like India—in which are found practically all the great religions, and many survivals of forms that have long passed away among civilised people—the difficulties of accommodating varieties of beliefs with social stability are especially great in relation to marriage. Each religion has its own marriage laws, and the orthodox in each regard any relaxation of these in favor of the less orthodox as a blow at the sanctity of marriage. This difficulty has arisen also in countries on the Continent of Europe, and has there been solved, with the tacit assent of the Roman Catholic Church, which, above most other religions, insists on the indissolubility of marriage, and neither permits divorce nor the re-marriage of a divorced person, whatever may be the civil law of the country of which the parties are natives. Among the Hindus, caste differences and inter-caste rules, the forbiddal of re-marriage to a widow, and child marriage, still further complicate the question, with the varied laws of inheritance among many, and the joint family custom. It is,

therefore, impossible, apparently, that Social Reformers of many religions can come to any joint action on the matter. And yet, from the standpoint of the State, to which the legality of the marriage union, on which depends the legitimacy or illegitimacy of its citizens, is a matter of vital concern, there should be a simple and easy way of determining the validity of every marriage.'

In France, for instance, there is no interference by the State with the religion, or non-religion, of the parties desiring marriage. It is held that with that, the State has nothing to do. But it claims that it has everything to do with the legitimacy of the children, who will be its citizens and subject to its laws, and it therefore insists on the execution of a civil contract by the parties who enter into marriage with each other, whatever religious rites they may perform outside its purview. Hence the bridegroom and bride with their respective relatives and friends, sign the marriage contract before the State official, and return to their several homes. Within a few days the religious ceremony, that which alone in the eyes of all belonging to the religion, makes them husband and wife, takes place, exactly as if no civil contract had been made. Such is the solution which has been found to work smoothly among a people very devoted to their religion, and a people also among whom religious controversies are very bitter. The bitterness between the Catholic and the Atheist in France is perhaps one of the keenest in the world; yet neither objects to the civil marriage; the Catholic complies with the law of his country, and the Atheist does not concern himself with the religious ceremonies of his neighbour.

It was clear in the discussion in the Legislative Assembly on Dr. Gour's Bill, that a similar solution of intermarriages between castes and sub-castes and between persons of different religious divisions, did not recommend itself to the orthodox belonging to the different religions of the members. Parsis and Muhammadans, as well as Hindus, objected to a civil formality in addition to the religious rite, as in some way throwing a slur on the religious ceremony. While that feeling continues to exist among large members of pious persons, it is manifestly undesirable to force on them a State duty to which they feel a religious objection. Consequently, Dr. Gour restricted the scope of his Bill to those who wished to take advantage of it. It seems, therefore, impossible for Social Reformers as a body, however much they may desire it, to formulate any common policy on Marriage Reform. Some will oppose child-marriage on religious, social and

scientific grounds ; others will be in favor of it. Some will think that widows have as much right to re-marry as widowers, and will, therefore, whether they disapprove or approve the marriage of widows, refuse to ostracise socially any who exercise that right. Those who insist on the orthodox way can follow it according to their conscience. Those who would enlarge and reform social customs under this head are free to carry on their own propaganda, and at the worst, can console themselves with the fact that we all die, sooner or later, that each generation introduces some new ideas, both good and bad, and that ultimately all ideas are tested by Time, and only the good survive.

III. MOTHERHOOD, BABY WELFARE AND FACTORY LABOUR.

If we were to have Right Education, we should have no criminals to restrain; but even Education cannot make a thoroughly satisfactory Citizen out of a starving babe; born from a starved and over-worked mother into a room which has no fresh air and which is black-dark at noon—say in a Bombay Chawl. It is said that the mother is drained to nourish the unborn child, and that therefore the babe may be fairly nourished though the mother is ill-fed. Yet the deathrate of babies in their first month of independent life is appalling. On this we have to face one of the great problems of the life of the poor—the co-existence of motherhood and of factory labor. I am not going to raise there the thorny question of Capital and Labor, of individual or collective ownership of land and machinery. I am here concerned only with the relation of the Nation to the Mothers of the Nation, a condition which, not grappled with till lately in the great manufacturing country of England, had filled her factory towns with an undersized, pallid and weedy population, bright in intelligence, well informed in economic and political questions, but ill-developed in body, lacking in muscular strength and in vitality, C 3 people. I have seen a finely moulded peasant woman, deep in bosom, broad in hips, transplanted to a slum, and each successive babe more stunted and more pallid than its predecessor. If healthy motherhood is to return, then the law must either forbid the labor of married women in factories, as it forbade their working in underground mines, or must insist that the employers, who engage married women as factory workers, shall remember these women's duty to the Nation, and shall give them their full wage for six weeks, or at least a month, both before and after the birth of the child. I seriously doubt whether work in the

factory is compatible with the duty of a woman as mother; for the hurried and strenuous work of the factory is not congruous with the leisurely and tender care of a nursing mother for her little one, and the crèche is a poor substitute for the cottage floor, and the cradle set swinging, as the mother pushes it as she passes it in her home-work. To leave the baby in a railed enclosure amid the rattle and crash of the weaving machinery battering on the tender nerves; to snatch it up for the permitted half-hour to give it its food, no time to pet and coax it, if it be wayward or uneasy; to have done the best she could for the little brothers and sisters at home; to settle the house; to hurry to the factory with the latest born; to mingle her work and her nursing; at return home to take up her household work, to cook for husband and children; to wash up, put the children to bed, and perhaps stay up half the night with the baby; and finally to get lower wage than her husband, who has only the factory work, and to have the scanty wage cut off when she needs it most—what wonder that she conceals the coming of the renewed maternal agony which means her gift to the Nation's life, but the stoppage of her wage, and that she works up till the last day even, and returns in a few days, weak and suffering, often to bear during her remaining life the results of the injury wrought on her womanhood, wrongfully robbed of the rest necessary for recuperation.

Now that women have votes in some Provinces of India, will they not make this question of Maternity Benefits their own, and remembering their own motherhood, looking at their well-born, tenderly-cared-for little ones, will they not insist that these, their toil-worn sisters, who share with them Motherhood's agony but little of Motherhood's joys, refuse to vote for any candidate who will not pledge himself to bring India into line with other civilised countries on this matter so vital to the Nation's health?

And women can do more than this. They are eligible to sit on Municipalities, and it is Municipalities that must share part of the burden of protecting the Mothers of the Nation. In Bradford, England, the Mother-to-be is taken care of before and during her time of suffering. Expectant Mothers among the crowded poor are visited, and rooms are ready in the Maternity Home for those who lack the necessaries for medical and nursing tendance. After the birth of the child and the lapse of the requisite time of rest, the care is continued. Well-sealed bottles of the best milk that comes to the town are sent to the baby's home, and clinics are open

for advice in infantile ailments. Will not women in the Madras and Bombay Municipalities, at least, exert themselves, whether members or only voters, to do their duty to mothers and to the children newly come into the world ?

IV. EDUCATION OF CITIZENS.

What should be the relation of the Child to the State ? By the "State" I mean the organised Nation ; I do not mean the Government. That is merely the organ of the Executive Power of the Nation over itself, of the Nation's Will expressed in Action, and it is, therefore, rightly called the Executive. The child coming into the world, helpless but full of potentialities, is, as has been rightly said, "an asset of the Nation." He is not the property of the parents. They are trustees, not owners. If he is to be an asset, not a burden, then, if he be born into a civilised Nation, he should be surrounded by conditions which will enable him to develop all the germinal qualities which he has brought with him into the world. This I claim for every child. Every child has a Right to Education. With it, he will be valuable to the Nation ; without it, he will be a burden or a danger. And, therefore, Education should be free, that is, supplied by the Nation, for the State will hereafter reap far more profit from the educated man than will his parents. Upto a common level of culture, all the future citizens should be lifted—so that pleasant social intercourse can be carried on—and then should begin the vocational education, according to the necessities of the State. The Education should go on till the citizen can earn his livelihood, and it should be compulsory, for his parents cannot be allowed to render their child a danger to the state by his ignorance.

The principles of Educational Reform should be carefully discussed among the thoughtful, so that the child may have the best education the Nation is able to give. The child—all your children—will be free citizens in a free State. Then they must learn the responsibilities of freedom, its austere demands, its immense claims, the duty of the citizen to render to the State his best, his most loyal service. Should not Education be spiritual, that we may realise our Unity ? Intellectual, that all our faculties may be trained, and ready for use ? Moral, that we may know our duties as civilised men and women, fit to live in a human society, mutually helpful and seeking the common good ? Physical, because bodily health is necessary for our discharge of our duties, and the body must be

disciplined to swift and alert obedience, the instrument of the Will, enlightened by the Intellect and guided by Morals. As we study human development, we see that the first seven years of life are dominated by the senses, and their training is the education fitted to these years; for this the child should have as much freedom as is consistent with his safety, that he may show out his qualities, his tastes, his impulses, that the teacher may rightly meet his needs, and impart the knowledge he seeks of all the things that surround him. Every generous impulse should be encouraged, every selfish impulse tenderly checked, never by a harsh word or look, so that the child may be utterly fearless, trustful, confident. The next seven years is the time for helping him to direct rightly his emotions, to inspire him with great ideals, with a love for all that is noble, heroic, beautiful, strong, self-sacrificing, serviceable, by using striking examples from the history of his own and other lands, of virtues embodied in men and women, arousing love and admiration. Then will he be fitted to pass through the period of adolescence without danger, his emotions directed to admire rightly and to act nobly. He may during these years also study the facts of science and history, store his memory with deathless verse and harmonious prose. The exercise of the more purely intellectual powers, of logic, of reasoning, of mathematics, is the chief discipline of the third septennate, and into that will come his vocational education, his hardest study. Side by side with these will go the training of the body into clean, strong, healthy manhood or womanhood.

In this sharp division, it is not intended to exclude concurrent studies, but only to intimate the dominant characteristic of each stage. In the first stage, the instruments of learning will be acquired that will be used in the second, and the foundations of Right Character will be laid by apparent play. In the second, the reason will be encouraged but never strained, and character will be builded. In the third, the intellectual will dominate, and its peculiar faculties strenuously trained. All will be done in an atmosphere of religion, *i. e.*, of love and duty, of alert service to God through the family, the school, the college, the ever-widening life.

Now that the Education of the Youth of the Nation is wholly in Indian hands, it is more than ever necessary that it should be planned wisely, directed strongly, and made beautiful by harmony and proportion. Search for, and when found, the worship of the True, the Beautiful and the Good was the Ideal of the Greek, and he

embodied a wonderful conception of the True in his Philosophy, of the Beautiful in his Art, of the Good in his Service to the State.

V. UNTOUCHABILITY.

India has submerged, or as many people call them, depressed classes. That is a crime against the Brotherhood of Man, the guilt of which she shares with every civilised country. In London, said Charles Booth, every tenth person died in a workhouse, a hospital, or a gaol, let alone those who died in abominable slums. But India is unique in marking her submerged classes as "untouchable". There are many generally recognised temporary reasons for untouchability, such as a contagious disease, dirt, drunkenness, and the like. But India is unique in having a huge class, one-sixth of her population, under an irremovable mark of untouchability, branded on men, women and children at birth. They are born into untouchability, as others are born into wealth and other desirable things.

And their lot is far harder now than it was centuries ago, before the towns drew numbers of them into their limited areas, and crowded them into spots which become ever more and more congested. In the village life of the past they were wage-earning labourers, and had their appointed place; in Brâhmana villages, or Agraharams, wherein the Brâhmanas were really landlords, we find Panchamas, as such, wage-earning laborers; some villages were Panchama villages, and others Royal villages where, again, they were paid as labourers. But where there were differences of caste and non-caste, as in villages with different castes holding land communally, we read that

there will be a Kovil, or a small temple for the Panchamas, free homesteads, free grazing ground, small plots of land set apart for their use, right to cut jungle wood for fuel, and to take jungle produce for manure, right to take jungle timber for house-buildings, and generally all the claims which the laboring population had in other villages.

Even this setting aside of a definite area was not a marked peculiarity. In the records connected with the building of the great Tanjore Temple—between 985 and 1013 A. D.—we find different areas set apart as: the Kammalacheri, wherein resided artisans, stone-masons, carpenters, etc.; the Paracheri, or area of the Pariahs; Vennacheri, for the washermen; and the Tindacheri, low caste untouchables, and all these were tax-free. Now, there is often difficulty in finding land for them. Moreover, life in towns has.

impressed on them their isolation from the caste-folk, and their widespread lack of education has kept them down. They contrast their lot with those of others, and discontent naturally spreads.

What is untouchability? It is an artificial state imposed on numbers of people by the very orthodox Hindus, which does not necessarily connote inferiority of any kind, except that the touch of an untouchable person on certain others, prevents the latter from performing certain ceremonies of his or her religion, because the touch is regarded as pollution. All foreigners are regarded as untouchables by large numbers of orthodox Hindus, who will bathe after touching them, if touch be unavoidable.

Now it is perfectly true that each person affects each person he touches, for some particles of each body pass therefrom to the other; but this is not an untouchability which comes from birth. Diseases make this transfer more obvious, and we segregate, *i. e.*, render untouchable, people suffering from small-pox, scarlet fever, and diseases which visibly affect the skin. Perspiration takes on certain peculiarities during a fit of anger, or other strong emotions. When the sense of smell is affected by people who drink alcohol, or who smoke, or who are suffering from certain internal diseases, minute particles from them enter the nostrils of others and impinge on their organs of smell. What is called our magnetism is affected by impalpable volatilised particles, and so on. A dog can follow by smell the track of a walker, if he has smelt an article he has worn it is enough. These are facts in nature and are the foundation of the theory of untouchability. But these do not depend on birth, but on manner of life. All these come from the life. And that is the first thing to realise in dealing with it as it exists in India. Facts, distorted and exaggerated, support a structure which is unreal.

Many an out-caste is touchable. Many a high-caste is untouchable; that is, his touch pollutes. If a man comes near me, and I smell alcohol from him, I know that particles of his poisoned body are falling on the inner delicate surface of my organ of smell, and his physical neighbourhood is very unpleasant. We cannot avoid these things if we live in a world where people have many non-hygienic habits, and we can only sterilise their unpleasant emanations when they fall upon us, by starvation, that is, by so keeping our own bodies that they offer no soil for poisoned particles.

Untouchability in India, however, is not dependent on natural facts, but on an unreasonable prejudice as to birth. And the best method of stimulating the uplift of the submerged is by frankly stating that it is not a man's birth which makes any man untouchable, but his habits, if they are unclean. We have to say that the bringing of many of the untouchables into society depends on their changing their habits, where they are unclean, and that we will help them to change. And to be of help we must ever treat them with respect and with gentle courtesy, and thus arouse in them the uplifting quality of self-respect. No rough word, no gesture of contempt should ever be addressed to an out-caste.

There is one point on which I should like to hear the opinion of this Conference. Ought children of the untouchables, when they are—as a result of their social degradation—suffering from diseases bred of dirt, often verminous, and who are wholly untrained in decent language and manners, to be forced into schools in which are being taught children, who have been well-brought up, and are clean and healthy, by the refusal of the Government grant unless Panchama children are admitted? I am myself connected with five free Panchama Schools in Madras, and we pay great attention to cleanliness and to what I may call the minor morals. From these we send out children to the higher schools, and with the training they have received, they do not injure the other scholars. They are clean-tongued, courteous, bright and helpful. But with no preliminary training, they would have been centres of corruption. The fault would not be theirs. There are many girls' schools, largely raised by public subscriptions, filled with girl-children from homes where they see only gentle manners, hear only pure language, meet nothing coarse or objectionable. From such schools, if Panchama children are indiscriminately admitted, the mothers will withdraw their little girls. They have guarded them from all undesirable influences; are they to have their little ones exposed to them? I do not know of any free country in which the children of the slums—inured, poor little ones, to foul language, drunken brawls, indecent sights, absence of modesty—are sent into schools of the more refined classes. The children of the educated, guarded from the evils of the streets, have some claims as well as the children of the slums. I have been a member of the London School Board for the East of London, and have seen things there which no child should see. So I am not speaking without knowledge of the lowest classes there, as well as here. And

I hold that we should uplift the down-trodden to a higher level, not drag down the cleaner-living to the level of slum manners and slum talk.

It is *our* duty, the duty of us who are older, to do the work of uplift. Ours to carry purity to the impure, knowledge to the ignorant, decency to the indecent, strength to the weak. But it is also our duty to guard our young children from mental and moral, as well as from physical, contagion until they are old enough to guard themselves.

In these submerged brethren of ours, India has a class which, given similar outrageous conditions, no other that I know can rival. Their patience, their gentleness, their usefulness, their absence of vindictiveness are marvellous, and the bright intelligence with which their children respond to education is a wonder, compared with other children in similar conditions in western lands. India will yet have reason to be proud of them, of these her ancient children, long trodden under foot of men. But we cannot fight for freedom with clean hands, while those who withhold it from us can point, as justification, to our treatment of our enslaved brethren. Let us set them free, while we work for our own freedom. Let us treat them as citizens, while we claim citizenship for ourselves. Let us see in them the Hidden God; let us beware lest in torturing them we torture Him who says that, in hurting the body, we torture Him, seated in the body; let us feed His hunger, quench His thirst, visit Him in His distress, lest on our ears should fall the ever-sounding, sad, reproachful, words: "Inasmuch as ye did it not to the least of these, my brethren, ye did it not to Me." (Loud and prolonged cheers).

FORMATION OF THE TWO COMMITTEES.

THE PRESIDENT announcing the formation of the two Committees—"A" and "B"—said:—"These two committees will consider in detail the "Papers submitted to the Conference" and frame or recommendations on the subjects assigned to each of them for resolutions being placed before the open Conference. The "A" Committee will consider and frame resolutions or recommendations on the following subjects, viz. :—

- (1) Charity Organisation ;
- (2) Training of Social Workers ;
- (3) Co-ordination of Social Work in India ; and
- (4) Open Spaces, Play Grounds, and Directed Games for Children.

This Committee will be presided over by Prof. P. A. Wadia, and will meet in the Hall of the Servants of India Society tomorrow at 11 A. M.

The "B" Committee will consider and frame resolutions or recommendations on the following subjects, viz. :—

- (1) Vigilance and Rescue Work ;
- (2) Criminal Tribes Settlements ;
- (3) Training and Provision of Dais and Midwives ;
- (4) Education and Care of the Defective Children ; and
- (5) Prevention and Cure of Tuberculosis.

This Committee will be presided over by Mr. G. K. Devadhar of the Servants of India Society and will meet in the Conference Hall tomorrow at 11 A. M."

The Conference was then adjourned till 3 P. M. on Saturday, the 1st December 1923.

Second Day.

Friday, the 30th November 1923.

COMMITTEE MEETINGS.

On the second day, the Conference was divided into two Committees—"A" and "B"—for the consideration of the "Papers submitted to it. Both the Committees commenced their work at 11 A.M. The "A" Committee met in the Servants of India Society's Hall and was presided over by Prof. P. A. Wadia (Bombay) in the morning and Mr. H. W. Bryant of the Y. M. C. A. (Bombay) in the afternoon. The "B" Committee met in the Zaverbai Vanita Vishram Hall and was presided over by Mr. G. K. Devadhar of the Servants of India Society. About 70 delegates took part in the deliberations of the "A" Committee while the "B" Committee comprised a still larger number. The first Committee finished its labours by the evening of the same day ; but the other Committee was not able to do so owing to a larger number of subjects it had to consider. It, therefore, continued its deliberations for about three hours on Saturday, the 1st December, before the Conference met. The discussions in both the Committees were interesting and lively and a free exchange of thoughts and experiences of the delegates was one

of their remarkable features. The following are the short summaries of the proceedings of the two Committees.

(It may be stated here that the report of the "A" Committee has been prepared with the help of the notes taken by its Secretaries when the Committee was in session; while the report of the "B" Committee has been prepared with the help of the verbatim report of its proceedings supplied by the short-hand writer specially appointed for the conference. It is unfortunate that the arrangement of engaging another short-hand writer for the "A" Committee fell through at the eleventh hour. This is the only reason why the summary of the proceedings of the first Committee could not be given as exhaustively as that of the second committee).

THE "A" COMMITTEE.

The discussion of this Committee in the morning centred round the "Training of Social Workers". PROF. PHERWANI of the Department of Sociology of the University of Bombay who had contributed a paper to the Conference on the same subject led the discussion. He concentrated the attention of the Committee on certain definite points with a view to facilitate the discussion. He said that an appeal should be made to the universities to include a compulsory course in the subjects of Sociology and social work in arts and technical colleges with a view to give a broader outlook on life to the professional classes, that the municipalities should be educated to take interest in social work and further it by converting primary schools into civic centres for their localities, that social service leagues should take up the work of training workers by holding examinations and issuing certificates, that they should not forget their duties of serving the rural areas around them and should provide workers for rural propaganda, that surveys should be made of the present work of the social service leagues in India, that they should be all co-ordinated and that the educated classes should be drawn into the movement and persuaded to attach themselves to the social agencies in their areas. MISS I. WINGTAE of the Y. W. C. A. (Calcutta) was the second speaker on the subject. She summarised the points which she had elaborately dealt with in her paper about the course of training for workers and emphasised the need for preparing suitable text-books on social service. Mr. K. H. VAKIL (Bombay) wanted that in any scheme of training of social workers the medium used should be the vernacular and also said that instead of trying to make a perfect scheme we

should begin actual work and through experience evolve a more improved scheme. MISS NESBITT of the St. Columbia High School (Bombay) detailed the needs for standardising social service as a profession and appealed to the delegates to train Indian girls in social work by making it a definite branch of their study. Mr. N. M. JOSHI brought the discussion to the consideration of the practical issues with special reference to the launching of any scheme in respect of the training of Social workers. Are there, he asked, a sufficient number of social workers willing to be trained? Does social work ensure a life-career to attract students? Do the students of the School of Sociology take interest in training themselves for practical work? It is more practical to consider whether we can get part-time students and voluntary workers for short courses-weekly or monthly-analogous to those arranged by the Bombay Central Co-operative institute and try our efforts in that direction. Prof. S. V. PHADNIS of the National College (Bombay) was more optimistic about young men and their earnest desire to take to social work and insisted on the need for publishing vernacular text books on Sociology. Mr. K. G. SIWASWAMY IYER of the Servants of India Society said that it would be impossible to expect the municipalities to assist in the conduct of social centres when they were not even able to introduce compulsory education and narrated the difficulties in carrying out such plans. He specially emphasised the need for training workers for the elevation of the backward communities. Given the right type of social worker, they could easily recruit men from these backward communities who should be given the benefit of association and fellowship with the workers of the social service leagues. The scheme would work only if Government were to give subventions, universities cooperate in the conduct of classes and the voluntary agencies recruit the students and organise the classes. He emphasised that neither paid work nor honorary work would solve the question of workers. He, therefore, suggested that only those who would join out of their free will and the desire to serve should be paid their pocket expenses. He agreed with Mr. Joshi that voluntary workers should be trained part-time only through short courses. Mr. R. GOPALASWAMY IYER (Banglore) suggested that the Conference should consider how to enlist the sympathies of the English-knowing graduates and the reactionary landlords. He also remarked that the Revenue Officers should be trained for social service. Mr. CHIPLUNKAR of Prof. Karve's University (Poona) explained that elements of Sociology could be taught in

the vernaculars and compulsorily as well, as this was being practically done at his own University. PROF. PHERWANI replied to all the criticisms and the resolutions now embodied in the report of the Committee were then carried.

The Committee then rose for lunch.

In the afternoon PROF. S. V. PHADNIS brought forward a resolution for the publication of text books on 'Sociology and the Social Service and it was accepted by the Committee. The next subject taken up was about the "Organisation of Charities." Three papers on the subject were contributed by Prof. P. A. Wadia, Dr. D. A. D'Monte (Bombay) and Mr. F. K. Dadachanji (Bombay). The suggestions made in the papers about the co-ordination of charities, legislation for their registration and a survey of the charities conducted by the different communities were put in the form of a resolution and accepted by the Committee. The next subject discussed was about the "Co-ordination of Social Work." Mr. K. H. VAKIL initiating the discussion said that his co-ordination did not mean an unhealthy centralisation, but only stimulation, advice and follow up work. The ideas contained in his paper on this subject were then put in the form of a resolution urging on the Executive Committee of the Conference to form themselves into a propaganda agency and organise provincial committees in each language area for surveys, conferences and propaganda.

The discussion on the subject of organising playgrounds was initiated by Mr. H. W. BRYANT of the Y. M. C. A. He referred in the main to the need for starting playgrounds in cities to carry on experimental work for the benefit of the underprivileged boys and girls. The discussion then centred round the proposal as to whether it would not be proper to ask the municipalities to open playgrounds in each Ward. PROF. GIDWANI'S (Bombay) paper on this subject specially dealt with the points relating to the formation of independent societies for organising games for children in different localities. It was also discussed whether it would not be necessary to urge on the municipalities to provide for recreation grounds in all future schemes of town improvements. Three resolutions on playgrounds were passed embodying the views expressed during the course of the discussion.

The Committee finally prepared the following report of its deliberations and submitted it to the Conference :—

REPORT OF THE COMMITTEE.

"The "A" Committee for the consideration of papers on the following subjects met under the Chairmanship of Prof. P. A. Wadia in the morning and under the Chairmanship of Mr. H. W. Bryant of the Y. M. C. A. in the afternoon :—

- (1) Training for Social Service ;
- (2) Co-ordination of Social Work ;
- (3) Charity Organisation ; and
- (4) Open Spaces, Play-grounds and Directed Games for Children.

Draft Resolutions.

1. University and Training for Social Work.

As an aid to better citizenship and in order to give a broader point of view to the professions, this Conference strongly recommends that all Universities should organise general courses of lectures on Community Life and Social Work, in Arts Colleges and in Technical and in Professional Colleges.

It also recommends that the Universities in India should provide in the curricula of Arts Degrees for optional courses in social studies with a view to afford opportunities of theoretical training to social workers.

This Conference further recommends that bodies like Social Service Leagues should make arrangements for providing practical experience in social work for those students of the University who feel drawn to such work.

2. Training by Voluntary Agencies.

This Conference recommends that Social Service Leagues and similar institutions should frame helpful syllabuses, hold examinations and grant certificates in order to stimulate study and thought in this direction, should send out workers to take advantage of the existing University facilities for training in Social Science as an aid to social work, should organise courses of lectures in social work, and that it be made the policy of such leagues to train and send out itinerant rural social workers to serve the villages around every city.

3. Publication of Text-Books.

With a view to facilitate the training of social workers this Conference appoints a Committee of the following gentlemen, with power to add, to find suitable men to write simple text-books in different Indian vernaculars on Sociology, Social Service and Social Work and also to adopt measures to popularize such text-books when published:—

- Prof. S. N. Pherwani, Bombay ;
 „ G. M. Chiplunkar, Poona ;
 Mr. A. V. Thakkar, Dohad ;
 „ K. H. Vakil, Bombay ;
 Rao Bahadur T. Varadarajulu Naidu, Madras ;
 Mr. G. B. Trivedi, Bombay ;
 „ R. Gopalswamy Iyer, Bangalore ;
 „ D. S. Savardeker, Bombay ; and
 Prof. S. V. Phadnis, (Convener), Bombay.

4. Charity Organisation.

This Conference is emphatically of opinion that an enactment for the whole of India be passed for the Compulsory Registration of Charitable Trusts on the lines of Act II of 1911 and, in the absence of such legislation, this Conference emphasises the desirability of focussing public opinion on the need of organisation of charities with a view to avoid overlapping of efforts and the waste of money and energy; and as the first step towards this end, it recommends that different communities should prepare registers of the Charitable Institutions existing among them.

5. Co-ordination of Social Work.

This Conference requests that the Executive Committee of the All-India Social Workers' Conference do act as the Central Institution for conducting an educative propaganda.

It also requests the Executive Committee of the All-India Social Workers' Conference to form and put into operation a provincial

organisation for each language-area in India with the following object :—

- (a) Systematic Survey of Social Service Institutions ;
- (b) Holding of local Conferences ; and
- (c) Acting as Information Bureau for the areas.

6. Open Spaces and Play grounds.

This Conference resolves that immediate steps be taken to urge upon all municipalities the need for establishing and equipping two play-grounds in different parts of their cities to carry out experimental work in order to the full utilisation of their open spaces for the under privileged boys and girls of the City, along the lines of organised play.

This Conference recognising the urgent need of open spaces, play-grounds and directed games for the betterment of the growing children, considers the formation of independent societies in different localities for that purpose essential, and urges upon Social Service Leagues, philanthropic societies and general public of large cities to start the same immediately.

This Conference is strongly of opinion that it is highly desirable and necessary to make adequate provision of play-grounds and open spaces in all cities ; it urges on the authorities concerned the need for preserving the existing play-grounds and making adequate provision of open spaces for play and recreation in all future schemes of town improvements."

THE "B" COMMITTEE.

In opening the proceedings of this Committee, Mr. G. K. DEVADHAR, the President, said as follows :—

Ladies and gentlemen, before we enter on the discussion of the various subjects with which we are, as a Committee, immediately concerned, I think we ought to settle, for the guidance of the Committee during its deliberations, one or two points of an important character. We must settle those points as they bear on the conduct of the business of this meeting. We have to settle how we should govern ourselves with regard to the business of this Committee. We have got to consider in all seven papers which are contributed by different ladies and gentlemen. To the Writers of those papers, if

they are present here, I would respectfully say that each of them would be given five minutes in which they should try to give the Committee the gist of their respective papers. In regard to such papers as have not got their Writers present here, I shall myself attempt to give very briefly what I understand to be the gist of those papers. Then we shall determine the several points, arising out of those papers, that would require elaboration. Having done that, we shall frame definite resolutions about these different papers and submit those resolutions to the Conference. As to the framing of these resolutions, what I propose should be done is this, that I myself, two of our Secretaries and one or two of the ladies and gentlemen that are present here, should work together and frame the resolutions. I hope that some ladies and gentlemen from among those who are present in this meeting, will be good enough to assist me and the two Secretaries in the work of drafting the resolutions. So far as the language of those resolutions is concerned, the small Committee of persons, whom I have spoken of as the framers of the resolutions, may be entrusted with that work. (Hear, hear). If any lady or gentleman wishes to suggest a change in the procedure of the Committee's business which I have indicated, I shall be very glad to modify that procedure accordingly. (Hear, hear). As no one is forthcoming to suggest any modification in the procedure I have placed before you, ladies and gentlemen, I may take it that you generally approve of the lines of the conduct of our business I have suggested. (A voice : yes). As you know we have a long list of papers which we have to consider during the course of to-day. We will, therefore, take all the papers as read and ask the different Writers to give this Committee the gist of their papers.

DR. SOCRATES NORONHA, (Bombay), one of the Writers of papers on "Vigilance and Rescue work", after giving a short summary of his paper, emphasised the necessity of starting Vigilance Committees and other non-official bodies which should work in the direction of seeing how the Bombay Prostitution Act or other Acts that may be passed by other local Governments, work. Such vigilance committees should have the power given them by Government to supervise the acts of the Police who deal with the Prostitution Acts. He also emphasised the organisation of Rescue Committees which should be worked on the same lines as the vigilance committees. The one point which he urged at the conclusion of his remarks was that there must be some power given to these committees in order to make their

activities effective and useful; for without such power they would not be able to go much further in the direction of at least checking the evil of prostitution.

MR. P. G. NAIK, (Bombay), another Writer on Vigilance and Rescue work, emphasised in his paper the necessity of illegalising such acts as (1) the keeping of brothels, (2) the letting of houses for purposes of prostitution, and (3) the procuring of women. He regretted the absence of any Rescue Homes in Bombay or any other institution well organised and putting forth vigorous efforts for Indian women in this direction. Efforts must be made to provide such of those fallen women and girls as are anxious to make a fresh start in life and whom the world has long regarded as out-castes, with occupations which would enable them to maintain themselves and remove their difficulties of maintenance. To achieve these objects, Mr. Naik said, there must be a strong central or national organisation representative of all the social institutions with branches spread all over the country. (Cheers).

MISS IDA M. DICKINSON, (Bombay), a third Writer on the same subject, showed the necessity of doing preventive work as regards girls who are not actually in danger. "We want", she said, "their morality to be protected. We have to begin influencing such people when they are very young. Rescue Homes should be of the right type. In these homes the inmates should have the opportunity of enjoying a family life. It is possible to conceive of a family life which provides for the protection of the girls. We want to bring into existence institutions of this kind. If possible, each different community should have a separate organisation for the protection of girls whose condition is critical. Such small institutions should be dotted all over the country. These should be small homes to be managed by people who could not take charge of very large institutions."

DR. K. K. DADACHANJI (Bombay) said that it was impossible to eradicate the evil of prostitution *in toto* as it was an evil which arose out of carnal hunger like the food hunger from which every individual suffered. The utmost that they would be able to do was, to check the evil of prostitution to a certain extent. And, in his opinion, the only sure mode of checking prostitution was by "local option".

MR. B. M. ANANDRAO (Bombay) deprecated the adoption of any tinkering remedies. His idea was to do some thing whereby prostitution could be prevented at the very outset. For instance, some prostitutes in Bombay came from Goa. Now in Goa there were two temples where girls were dedicated and the latter afterwards turned into prostitutes. Mr. Anandrao suggested that there should be an arrangement between different Governments such as the British Government and the Native States, the Italian Government and the Japanese Government, for the prevention of entry into this country of prostitutes belonging to their countries.

MR. H. A. TALCHERKAR (Bombay) said:—I have had occasion to investigate the cases of female labour and I have come across instances betraying a very appalling state to which the victims are exposed. As Secretary of the Kamgar Hitavardhak Sabha I have noticed that nearly 90 per cent of women employed in mills do not hold good character. They are always brought in the mills through the women who are heads of gangs of female operatives. Poor women on account of poverty and helplessness are discovered to have fallen victims to this evil. In Bombay the head women of gangs in factories are called Naikins. Elsewhere they are called Sardarins. The vice cannot be eradicated unless social workers are prepared to have the courage to go about and work amongst these fallen women and find out the real remedies for their improvement. Some years ago in the course of my investigation, I had come to know that there were about 50 per cent fallen women in the cities of Benares, Calcutta, Lucknow and also in other places. Women take to this profession because they are discarded by the society after having once fallen. Therefore, rescue work is necessary for them. Another cause for women becoming prostitutes is their poverty. They have got nothing to fall back upon. What I suggest is that something ought to be done to give relief to fallen women. Rescue work is one such endeavour. Poor helpless widows require such help. Institutions like the Seva Sadan are necessary.

DR. H. C. E. ZACHARIAS (Poona) observed that various causes were given as to why women took to this life. One was that it pays certain people to mislead women. They should make it a penal offence if anybody was engaged in this vice, though it must be admitted that it was impossible to eradicate the vice absolutely. It was possible to penalise any body making money out of the vice of

other people. Procurers and other people engaged in the business of making money out of this vice should be penalised.

MISS B. A. ENGINEER (Bombay) observed that in discussing the question of prostitution, they had to take into consideration one preliminary factor, namely, that while they condemned the poor female victims they did not condemn those males who misled them and who put them into this life. Week after week they read in papers of infanticide. She really could not adequately describe her feeling when she read that while the women were convicted to eight days' or a fortnight's imprisonment or even more for committing the sin, the men, who helped those women in committing the sin, escaped punishment. She, therefore, suggested that both the man and the woman, involved in the crime, ought to be punished. If a moral standard was to be set up for women, it should be set up for both sexes. (Hear, hear).

DR. F. N. MOOS (Bombay) suggested that different communities should have their own arrangements for rescue work in behalf of their own girls. Various foreign Governments like Japan and Indian Native States should also be asked not to send their prostitutes to this country. Let us work on this line so that very few people would come here from outside the country.

MR. C. S. DEODHAR (Bijapur) and RAO BAHADUR VARADARAJULU NAIDU (Madras) opposed "local option" suggested by Dr. Dadachanji.

BRIGADIER ELISHA RAJ (Bombay) was of opinion that the method adopted by the Salvation Army, viz., that of approaching people, talking to them and inducing them to believe that they were doing a wrong thing, was the only method which would check this evil.

DR. NORONHA (Bombay) replied to the debt in a short speech after which the PRESIDENT closing the debate said that he with the help of the two Secretaries of the Committee and one or two other members would draft the resolution in the light of the discussion that had taken place.

The meeting then adjourned for lunch.

After lunch, the Committee discussed the subject of "Criminal Tribes Settlements". MR. C. S. DEODHAR, Personal Assisnant

to the Criminal Tribes Settlements officer, Bijapur, prefaced his observations on the subject with the following remarks :—

“ Mr. Starte, an I.C.S. Officer, has been working amongst the Criminal Tribes of Bombay Presidency during the last 14 years. He thus, more or less, represents the Government in this Conference with regard to the subject of the Criminal Tribes. It might seem unusual for a Government Official to write a paper for, or to take part through me in the proceedings of, a social and non-official Conference like this; but I may say that though he is a high responsible Government Officer, the nature of his duties connected with the Criminal Tribe Settlement, has been exceptionally social and of so-called missionary character. That is a sort of work being done by an official agency like his, and hence when requested by the All-India Social Workers' Conference Executive Committee to write a paper on the Criminal Tribes Settlement, he agreed to do so. His object in so doing was to explain to the Conference what the criminal tribes meant, what the possibilities were of successful reformative and social work amongst them, how the Government had taken the initiative in this really beneficial work for the nation, and what the Criminal Tribes Settlements had been doing in an open way before the public during these 14 years. His object was also to remove any possible misapprehension amongst the persons who might have not had time to look into the actual working of the Settlements and thus might be misguided and misinformed and prejudiced against this splendid and humane work of making the criminals fit citizens of Indian Society ”. Mr. Deodbar then summarised the paper of Mr. Starte on the same subject by narrating the important points dealt with by him. At the conclusion, he said :—

“ Friends, the worthy President of this Conference has dwelt much upon the present jail system. She wants the treatment to the criminal also to be more reformative than punitive. I would like to draw the attention of this Conference to the fact which would show how this very principle of dealing kindly with criminals was brought into practice by Mr. Starte in the Settlements. The Settlements are really going far ahead in these matters than any of you is, perhaps, aware of. Mr. Starte has lately studied the Probation System, prevailing in England in the Settlements, and has taken steps to introduce it in the Indian Settlements. I need not take your time by describing what that system is. I will only

invite your attention to the book called "Probation System" by Mr. Leeson, exhibited today along with the articles manufactured by the members of the so-called Criminal Tribes Settlements, now called by us "The Industrial Settlements", in the room of the Exhibition, held in connection with this Conference. I would conclude with a suggestion to the Conference that instead of passing any unsympathetic criticisms and proposing amendments for legislative action, the delegates to the Conference should go and personally see and thus appreciate all the new ideas of correcting criminology that are being worked in the Settlements. The Jail Commission Report has practically said all, nay, a good deal more than what the President of this Conference told us on the score of effective improvements in prison life in the course of her address last night. So far as I can see, the new ideas of treating criminals are already worked out by the Indian Government. Perhaps, you are not yet aware of the new amendment effected in the Criminal Procedure Code, Section 562. Under this amendment, any criminal of either sex and of any age, convicted of any offence other than the few ones calling for capital punishment, can be let off on probation of good conduct on first conviction. Friends, here is a great field for you—the social workers. You can start social work in this direction by becoming sureties for the offenders and by working as a sort of Probation Officers, with a view to be the friends and helpers of a criminal, if you feel that the sending him to jail would make him worse as a jail-bird for the rest of his life. Some one has said that the Criminal Tribes Act might be misapplied and, therefore, he has suggested the abolition of the Act. His fear seems to be that the freedom of many innocent people may be unnecessarily restricted. In this connection, I would invite your attention to the fact that the Act is applied only when a Tribe is addicted to a systematic commission of non-bailable offences. The law is, as you will see, thus already clearly defined, and if any one has the fear that it is possible that the Act may be misapplied by any individual District Magistrate, then, I say, the same objection may be raised against each and every section of the Indian Penal Code for so much power really lies in the hands of each Magistrate that he can misapply any section of the Act in undeserving cases. Further, if any individual case of misapplication does take place, there is room for its being made the subject of public criticism. In actual practice, Government have ordered regular enquiries to be made in the case of each individual convict before he is placed inside

a Settlement. Usual previous convictions are taken into consideration before any man is introduced into a Settlement. This being the actual practice with regard to the admission of inmates into these Settlements, there has been no case of misapplication hitherto at all. The best test of this assertion would be found in the circumstance that we—the Officers connected with the Settlements—are of late having men coming to us with a request for admission on their own hook into Settlements. In view of this fact, I think, there can be no better proof of the successful management of the Settlements. (Cheers).

MR. H. H. STRUTTON (Sholapur) said:—I do not know whether you realise the number of criminal tribes existing in the Bombay Presidency itself. In Bombay Presidency itself the number is something like 40,000 souls. 6,000 of these people are settled in different parts of Bombay. Some of them are more, some are less, criminal. One of the causes for starting the Criminal Tribes Settlement is this. Before they came into existence there existed Industrial Centres and in them these Tribes were employed. They remained savage there. The Settlements were started in jungles. The idea was that if these people came to the City crime would increase. When the Settlements had just begun to work, it was difficult to keep some of these men inside the Settlements. Still they wandered off and lived in their old habits. They used to abscond from the Settlements and commit crime as before. They had that tendency. Moreover, no employer would employ them and consequently they would go back and commit crime. Since the introduction of the Settlement System, you can control them and send them to work. They get work—and a remunerative work too. They do work very well, and, in some cases, they get overtime. In this respect we have the experience in the Sholapur Mills. I can speak that from my experience of about 8 or 10 years. These men work as mill-hands satisfactorily. They are allowed freedom. They have no control of others being exercised over them. They work independently. The only thing we want them to do is to insist upon them to remain in the Settlements at night. They obey the laws of the Settlements. They appreciate sympathies shown to them by others. Old people, sent to jail for long-term imprisonment, like these Settlements better and are filled with hopefulness when they are there. Formerly, when an offence was committed within the Settlements, we used to punish the man. Latterly, we proceed all along the line of prevention and reward for good behaviour which has resulted in the cessation of

crime. Institutions like the Servants of India Society or the Social Service League should come forward and take hold of these people of the Criminal Tribes, and I am sure Government will be too willing to hand over to them the Settlements. Shortly such Settlements are about to be opened in different parts of the Presidency. I am hoping that the public would be given the control of these settlements. I would recommend to this Conference to suggest that institutions, able to do public work in this direction, should be asked to undertake the work. You must give employment to these people; then only your plan will succeed, as it has succeeded at Sholapur and Bijapur. Give them suitable employment; let them live as men of independence.

MR. A. V. THAKKAR (Dohad) said that it was a pity that all the tribes were branded as criminals though only a few men out of them committed crimes. That was his experience of the Bhils in Dohad. These Tribes were not all criminal though they had to suffer from certain disabilities. He thought that time had come for this Conference to seriously consider that the terminology—"Criminal"—applied to these tribes was changed. He then gave the gist of his paper on the same subject.

After a few more speakers had spoken, the subject was referred to a small committee of Dr. Shikhare, Mr. A. V. Thakkar, Mr. C. S. Deodhar and others to cast it into a proper form of a resolution to be submitted to the Conference.

The Committee then proceeded to the discussion on the "Training of Midwives and Dais". DR. MISS JERBANOO MISTRI (Bombay) opening the discussion said:—

We must have trained and qualified midwives and doctors. What service can you expect from a "dai", who is ready to work on a small remuneration of Rs. 5 or 6 for 10 days? Sceptic cases are the result of the treatment of women confinement by these unqualified dais. You must have qualified midwives to suit the changed circumstances. Training should be given to midwives in maternity Homes. These Homes should be authorised to issue certificates to trained midwives. Old "dais" will exist for a long time yet. They are not to be easily displaced. There should be a legislation against the use of untrained midwives and "dais". I have drafted a resolution which sought to supervise the work of the trained midwives in the

interest both of the public and the midwives themselves. I appeal to the Conference to accept it.

DR. MRS. DADABHOY (Bombay): I want to confine my remarks to infant mortality. I want to point out how excessive is the loss of life taking place in Bombay alone. Then you may look at the amount of loss of life in India. 60 to 70 thousand babies die every year. They die mostly for want of preventible remedies. Those remedies could be adopted by each community. I am glad to see that only lately some associations have taken up the work to arrest the infant death rate, but I think that that agency is not sufficient to cope with the work. It is the duty of social associations and social workers to take up this work in hand. Many different causes are at the bottom of infant mortality. Most of these causes are preventive. Ordinary people of all communities can easily prevent this mortality by certain well-directed methods. There should be a regular campaign against the infant mortality, because the majority of cases could be cured by preventive methods. I have given certain facts and figures on this point in my paper. I have specially emphasised that we should begin the campaign with two remedies, first, infant welfare centres and, secondly, proper supply of health visitors. These visitors should educate women how to look after themselves, how to look after their babies, how to keep themselves healthy and how to keep their children healthy. I have referred to the question of maternity benefits in my paper. I think it is the duty of millowners, who engage women in their factories, to afford those women maternity benefits. Women during six weeks after confinement must have extra allowance and extra help till they go back to their work.

DR. P. V. SHIKHARE (Poona) said: I am of opinion that we must have trained assistance at the time of labour for all women. Then, secondly, we must start infant welfare centres and we must also have health visitors. I am giving you one little experience we have had in Poona on this subject. In Poona the question of training dais and midwives has been taken in hand by the Seva Sadan. Formerly we did not get women of the right type to attend the classes of trained Nurses and Midwives. That was in 1910-11. Then we were forced to fall back upon women not of high caste to train in the classes. We worked cautiously until the right type of women were forthcoming. We now find that in the course of three and a half years

crime. Institutions like the Servants of India Society or the Social Service League should come forward and take hold of these people of the Criminal Tribes, and I am sure Government will be too willing to hand over to them the Settlements. Shortly such Settlements are about to be opened in different parts of the Presidency. I am hoping that the public would be given the control of these settlements. I would recommend to this Conference to suggest that institutions, able to do public work in this direction, should be asked to undertake the work. You must give employment to these people; then only your plan will succeed, as it has succeeded at Sholapur and Bijapur. Give them suitable employment; let them live as men of independence.

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they finish their study of nursing and midwifery and I am glad to say that up till now wherever they went they have established a high reputation. In Poona we have two scholarships for the encouragement of women to become trained nurses and midwives. There is, however, no class of women called "dais". In Poona we have got a certain number of trained midwives who are fully qualified. "Dais" cannot be properly trained, for they will not come forward to take advantage of the facilities of instructions. I have had nearly 12 years' experience of this profession in Poona, where we have started an Infant Welfare Association, which has opened several branches in the mofussil. Wherever we open our training centres, we have got Infant Welfare Centres. We have also opened Public Health Centres. We have got two hospitals in Poona, one being entirely for the training of nurses and midwives and another for the training of medical students. Here we have got special instructors and lecturers teaching students how to combat the critical position of pregnant women by preventive remedies.

MR. KANJI DWARKADAS (Bombay) referring to the question of maternity benefits suggested that their Conference should pass a resolution asking Government to take up legislation about trained nurses and dais. The Government of India had definitely refused to give any help in this matter on the ground of financial stringency. He thought it was high time for their Conference and every other social body to take up that question. It would not be difficult for them to carry out their object within the course of the next year or two. He, therefore, suggested that their Conference should recommend to the Government of India and other Provincial Governments to accept the recommendations of the Washington Convention on maternity benefits with necessary modifications suitable to Indian conditions and pass legislation in order to give effect to them.

DR. D. N. MAITRA (Calcutta), on being called upon to give a gist of his "scheme" of rural medical service said that he suggested in his scheme that in the medical College, students from their very first year be taught Physiology and Medicine and Surgery. They should also be allowed to attend hospitals and learn Clinics. In this way in two or three years they would be sufficiently trained for ordinary village medical service. They can pass their Matric and join the Medical College for this tuition. Such a provision of medical

practitioners is greatly needed in villages, where 50 per cent of our population lives and cannot get proper medical relief. This scheme of medical relief would supply medical relief which may be said to have filtered down to villages by means of capillary system. Such doctors may be called capillary doctors and would be useful in injecting quinine and adopting other preventive measures. We want a low standard of medical training for such people. They would make very good village doctors. We do not want high class doctors in villages. We want in villages doctors of these moderate capacities—who would also do sanitary work.

DR. SHIKHARE (Poona) supported Dr. Maitra's scheme and emphasised the necessity of providing villages with good medical assistance.

The PRESIDENT then read out the draft resolution on the subject and proceeded to the discussion of the next subject. He called upon Prof. R. K. Kulkarni to give a gist of his paper on "The Education and Training of Defective Children."

PROF. R. K. KULKARNI (Gwalior) said that the table given in his paper of the different kinds of defects from which children suffer was based on facts supplied by medical authorities. In some places there were special schools for deformed children. About 10 per cent of their population suffer from curable disabilities, such as the short sight or deafness. He was of opinion that a trained body of enthusiastic social workers on the medical and psycho-pedagogical lines was necessary. These could be secured by sending out to Europe and America, with government scholarships or by private aid, young doctors or tutors, who sincerely wished to dedicate their lives to the service of humanity. The work required a patient study and research on the part of doctors, as also the sacrificing zeal on the part of trained teachers, for the social and psychological treatment of children. Both these classes of workers must have training in foreign countries and experience of a sufficiently large number of cases of different maladies".

MR. P. N. V. RAU (Mysore) opined that the present census of the defectives was incomplete. It was admitted to be defective by Government Officials who themselves said that a supplementary census was necessary. The defectives suffered both from social apathy and legal disabilities. There was a popular idea of inferiority

attached to the defectives. They were also not protected by the laws of inheritance nor was citizenship allowed to them. Experience showed that the defectives were capable of being corrected to a very great extent and that they could be independent. The study of this problem was needed. The outlines of general uplift were the same in India as elsewhere. Compulsory education should be given to them and Government should be advised in that behalf.

The President then adjourned the meeting till 11 o'clock on Saturday, the 1st December 1923.

The Committee met again on Saturday, the 1st December 1923, with Mr. G. K. Devadhar in the chair, when the discussion on the "Education and Training of Defective Children" was resumed.

The main points debated in the morning were as to whether the blind and other defective children should be allowed to go to the ordinary schools of the sighted children or whether they should have their own schools for each kind of defective children, viz., blind, deaf and dumb and, also, whether Government should be asked to provide one school for the defectives in each district. A draft resolution was then prepared and the committee proceeded to the consideration of the last subject, viz., the "Prevention and Cure of Tuberculosis".

DR. F. N. MOOS (Bombay) giving the summary of his paper said that he must state at the start that there was no cure for tuberculosis which can be called as an absolute cure. They had only got a cure in the earliest stages. Therefore, they must deal with tuberculosis more from preventive side than curative. Prevention was the first consideration, cure last.

DR. K. K. DADACHANJI (Bombay) said there was a cure for tuberculosis if they followed the method of Dr. Spahlinger. There were sixty lacs of tuberculosis patients in India, among whom the death-rate was 12 lacs. In Bombay there were 10 lacs of people suffering from tuberculosis and among them the mortality was 2 per cent, i.e., 20,000. According to his information there was Dr Spahlinger of Geneva who had made experiments and thrown good light on the possibility of a complete cure from tuberculosis. He had said to the Indian Government "Give me 15 lacs of rupees, and in three months I shall cure 18,000 patients from Bombay, and in six years completely eradicate the disease". That is my point.

It was no use dealing with toxins and things like that. If they wanted to eradicate tuberculosis, they must go in for it in a regular and scientific manner.

DR. SHIKHARE (Poona) observed that they had to consider that question as medical men. They were of the opinion that the remedy for tuberculosis was more preventive than curative. One of their preventive remedies was segregation. The question of treatment of tuberculosis was in an unsettled condition and they could not adopt any particular line of treatment. They had to educate people as to how the spread of the disease was caused and how to take steps against that spread. They had to educate public opinion on the subject, and that was the only way of preventing the disease.

MR. B. M. ANAND RAO (Bombay), DR. S. N. PATIL (Bombay) and a few others took part in the heated discussion which showed that there was a good deal of difference of opinion between medical men themselves on this subject. At last a draft resolution was formulated and the Committee concluded its deliberations at 1-0 P.M.

The Committee finally prepared the following report of its deliberations and submitted it to the Conference :—

REPORT OF THE "B" COMMITTEE.

"The "B" Committee for the consideration of papers on the following subjects met under the Chairmanship of Mr. G. K. Devadhar, M.A., on the 30th November and 1st December 1923 :—

- (1) Vigilance and Rescue Work ;
- (2) Criminal Tribes Settlement ;
- (3) Training and Provision of Dais and Midwives ;
- (4) Education of Defective Children ; and
- (5) Prevention and Cure of Tuberculosis.

Draft Resolutions.

1. Prostitution.

- (a) While noting with satisfaction the increasing interest that is being taken by the general public in checking the curse of prostitution in India, this Conference appeals to it to cultivate a more generous and sympathetic attitude towards the victims of this great evil

and give all possible support, moral and financial, to start educational and social organizations to enable its victims to become honourable and contented fellow citizens.

(b) The Conference urges on the public to insist on an equal standard of morality for both the sexes.

(c) That this Conference is of opinion that the evil should be combated by:—

(1) Legislation to make commercialised prostitution, procuration, solicitation and the keeping of brothels penal offences;

(2) The administration of such legislation with the co-operation of non-official social workers;

(3) The organization of special institutions for the rescue and reformation of the victims of the evil;

(4) The adequate provision of medical facilities to treat venereal diseases;

(5) And educational propaganda to disseminate correct knowledge of the laws of life, hygiene, etc.

(d) While thankfully appreciating the efforts made by the various Provincial Legislatures to check the growing evil of prostitution, this Conference is of opinion that legislation should go much further and recommends that Provincial Governments should appoint Vigilance and Rescue Committees consisting of a majority of non-officials, and endow them with statutory powers and adequate finances to undertake propaganda, to supervise the administration of enactments for the checking of prostitution, to train Rescue Workers and run Rescue Homes on non-denominational lines &c.

2. Reclamation of Criminal Tribes, Uplift of Aborigines and Prison Reform.

(a) This Conference while firmly of opinion that the so-called Criminal Tribes are capable of reclamation under proper and humane treatment, views with

great satisfaction the results so far achieved by Government and non-official agencies like the Salvation Army in some Provinces of India, and suggest that the scheme of Agricultural and industrial Settlement should be considerably expanded so as to bring under their influence all so-called Criminal Tribes, and that where non-official agencies come forth to undertake such work, Government should encourage them by making adequate financial grants.

- (b) As there is no definite standard of criminality by which a whole tribe is declared a Criminal Tribe under the Criminal Tribes Act, and as such declaration brands a large number of innocent men, women and children of the tribe as criminal, this Conference urges the Government to make as sparing a use as possible of the term "Criminal" in describing a whole community.
- (c) This Conference views with concern the deplorably backward condition of the aboriginal communities of India and calls upon all social workers, the public and Government to devote serious attention towards their uplift.
- (d) This Conference is of opinion that the present Prison administration in India is badly in need of reform, and urges on the Legislatures to take immediate action to inaugurate a policy of reformation and education in dealing with the prison population.

3. Public Health.

- (a) This Conference views with great apprehension the frightful mortality among mothers and infants in India, particularly in big towns and cities, and, noting with satisfaction the strenuous efforts that are being made by various agencies, urges upon the public and the Government further to extend such efforts in both rural and urban areas.
- (b) This Conference advocates that maternity benefits be made obligatory on all employers of labour in a manner suited to meet the requirements of women working in

- large industrial concerns and recommends that the Convention of the Washington Conference be given effect to by the Government of India.
- (c) This Conference is of opinion that the training of Medical Students, Nurses and Midwives should include the practical study of preventive methods and of subjects relating to Public Health.
- (d) This Conference is of opinion that the profession of Nursing is one of the noblest of vocations for women and calls upon Indian women of social standing, character, education and high ideals, to take to this work in ever increasing numbers.
- (e) While recognising that properly trained nurses and midwives are essential, this Conference is of opinion that for a long time to come, it would be impossible to replace the indigenous 'Dais' and, therefore, suggests that attempts should be made by Government and recognized bodies to give to 'Dais' some training to improve their efficiency.
- (f) Having regard to the great dearth of competent medical aid in rural areas, this Conference is of opinion that a special class of Rural Medical Workers should be created who shall be trained by Government to render First-Aid and simple medical relief, to help to treat and combat the common epidemics, and who may be employed by local bodies, co-operative societies and village unions.

4. Defectives.

- (a) This Conference requests the Government of India to take steps to separate the Blind and the Deaf from the Lepers in the category of 'Infirmis' and classify them in the census and other returns under a separate heading of 'The Blind' or 'The Deaf' as the case may be.
- (b) This Conference requests the Government of India to collect statistics of the 'Blind' and the 'Deaf' on the lines followed in Ireland and to make such information available free of charge to Institutions working in their behalf.

- (c) The Conference is of opinion that the Government of India should appoint a Commission for All India (British Provinces and Indian States) to investigate and report on the condition of the 'Blind' and the 'Deaf' with a view to improving their lot in every way.
- (d) While urging on both the Government and the public the need for greater sympathy with the lot of the defectives, this Conference requests the Government of India to send to foreign countries energetic Social Workers along medical and educational lines for the psychological study of the problem of the defectives, mental and physical, and for training them in the medical and sociological treatment, viz., in special schools, farm houses, and colonies to be opened for their Education and uplift.
- (e) This Conference is of opinion that steps should be taken to check the vagrancy of the mentally defectives and provision be made for training them into habits of work and self-reliance.
- (f) This Conference is of opinion that where special arrangements are not feasible, blind children should be encouraged to attend schools for the sighted.
- (g) This Conference is of opinion that there should be a school in each division for the education of the blind, the deaf and the dumb.

5. Tuberculosis.

This Conference is of opinion that :

(1) A Rigorous Campaign should be carried out to combat tuberculosis, under the lead of competent medical authorities and that all Social Service Organizations in the country should co-operate in this matter.

(2) Government should invite the co-operation of all employers of labour for the purpose of providing an adequate living wage and sanitary housing accommodation for the employees.

(3) As the infection of tuberculosis is controllable by proper care and removal of children from infected areas, it is necessary that

our Infant Welfare Societies should develop on lines similar to those of the Grancher system in Paris—gradually introducing and encouraging methods of isolating children of infected parents in special Orphanages and Homes.

(4) The Government and the various Municipalities should be approached for :—

- (a) The creation of more Tuberculosis Dispensaries commensurate with the population.
- (b) The appointment of a special staff of Tuberculosis officers, Nurses and District Visitors.
- (c) The utilisation and conversion of the existing Municipal Dispensaries for certain days in the week as anti-tuberculosis centres.
- (d) Establishing homes for advanced cases and increasing hospital accommodation for tubercular cases.
- (e) Establishing more sanatoria on defined and efficient lines.

Third Day.

Saturday, the 1st December 1923.

DISCUSSION ON RESOLUTIONS.

The Conference commenced its work for the third day on Saturday, the 1st December 1923, at 3 P. M. under the presidency of Dr. Besant. In opening the proceedings, she said :—

Friends, we have now to take up the work of the Conference. The two Committees which met yesterday to consider the papers have submitted their reports in the form of draft resolutions which most of you, I think, have already seen. Those draft resolutions will be formally moved by the Chairmen of the two Committees and, then, general discussion will follow. Any one who has written a paper and wishes to speak on his subject, will have a preference in the discussion over other friends who will communicate to me now their desire to take part the discussion so that I may be able to divide time fairly between them and the writers of papers. The speakers coming from among the writers of papers will have ten minutes, and other speakers will have five minutes, and in case we find the time is insufficient in certain cases, we can give more time. I now call upon Prof. P. A. Wadia, the Chairman of the "A" Committee, to read the Report of his Committee.

Resolution I.

University and Training for Social Work.

PROF. P. A. WADIA, (Bombay), Chairman of the "A" Committee, while submitting its report, addressed the Conference as follows:—

"Madam-President and friends, we have no formal report to present on the deliberations of the "A" Committee, which sat throughout yesterday. But we have the result of the deliberations of the Committee in the shape of draft resolutions which are now before you; and in introducing those resolutions, I only intend to speak at some length on one or two important points relating to those resolutions. With regard to the rest I will leave them to others who are more specially interested to explain to you the detailed nature of those resolutions. Coming to the first of them, *re.* "University and Training for Social work," (*vide* pp 52) it practically divides itself into two parts, and those divisions follow the views that were expressed in the course of discussion in Committee bearing on the implications of the expression "social work." There is a larger sense of social work in which each one of us has assigned to him his daily quota, which should be regarded more as a trust and a sacred task, whatever it be; in this sense each one of us is a social worker; and it is from that larger point of view that we, in the Committee, made an attempt to express our opinion in the first part of this draft. We, in India, in the past, in our institutions, in our economical and social organisations, have had ideals of social endeavour and co-operation, whether in the joint family system or in the self-sufficient life of the village. These ideals manifested themselves in the earlier days, in the relations that bound one class of social workers with another, and misnamed, so far as the past is concerned, as "caste system." It is that old social order with its ideals of co-operation and social effort, that is to-day threatened, to a large extent, by the tendencies with which we are faced. The expression "training of social workers" involves, in the first place, a wider meaning, and, in that sense, the training of social workers is the training of the mind and heart of every individual man and woman—a change of outlook on human life, a spiritual re-birth, which would shift the centre of interest from the isolated individual to the social organism of which he is a member. We, in India, to-day, are passing through a critical period. The spirit of Western industrialism is abroad amongst us playing havoc with our traditions.

our institutions, our modes of living, our ideals of co-operation and service, as embodied in our joint family system, our communal life in the self-sufficiency of the village economy and in the association and co-operation of industries and occupations, which once marked our social organisations. These characteristics are in danger of being wiped out under the insidious encroachments of a commercial and industrial order, brought into the country as the result of British rule—an order based on Western conceptions of property and property rights, of economic competition, and on manipulations of finance and currency, which foster the exploitation of the helpless and the weak and the poor by the rich and the politically strong. Under the guise of an ever-increasing trade—mistaken for increasing prosperity—we are faced with the danger of an economic order, resting on a gospel of suspicion, of hatred and jealousy, resting on the assumption that each should look after himself and God will take care of the rest. It is bringing with it into this country, on a larger scale, the social evils of which India was ignorant in the past or which were within the reach of control by her social and economic institutions. A hundred years of rule which, in one sense, is alien to the spirit of India, has brought with it slow changes manifested through the new economic order, based not only on Western industrialism and Western capitalism but also of individualism, making its influence felt through the administration of the Hindu and Mahomedan Laws. I am afraid under the influence of the new ideals that are coming to us from the West, we are, perhaps, in danger of losing sight of those earlier ideals of social co-operation and social service; which were embodied in our past institutions. What we, therefore, need to-day is a jealous guarding of our early ideals of co-operation as against the ideals that underlie—if they are not being explicitly advocated—the system that makes the individual the primary centre of interest and is apt to forget the responsibility which attaches to individual growth and freedom. What we wish to guard is the spirit of co-operation and social work of earlier days. And though we express here in this resolution a very simple demand that there should be some place in our higher institutions of learning for a syllabus which would bring home to our people the ideals of service and co-operation, I need not say that for every social worker there is needed something more than the instruction such a syllabus can secure to a larger life. Every social worker from the place he occupies has to guard himself

against those disappointments and that sense of despondency which often comes to the social worker when he is concentrated on that particular limited task to which he is immediately called. We are now, in India, faced with the evils of slum life, of unemployment and poverty, of moral degradation on a large scale, of a multiplication of the infirm and defective and criminals, and of a high death rate. We do not desire to suggest that these evils were unknown to this country in the past nor do we desire to associate these evils as a necessary product of the growth of capitalism and the large scale production; but what we need to remember, every one of us, is this that underlying the economic organisation of Western countries is a conception of life that dares hardly to speak out its own views except in the apparently harmless platitudes of economic and political *laissez-faire* and that masquerades under the names and ideals of Christianity, of Justice and of Righteousness. The spirit of social work and service is a heritage with us, Indians, from the dim past, and we need only to guard ourselves against the allurements of a foreign commodity that threatens to substitute for the spirit of social service the spirit of selfishness, calling itself the right of freedom of contract, the right of private enterprise, the right of freedom of production and the rest. But if we are to be trained into this ancient heritage once again, it is not a training that comes to us with the teaching of any one subject or any single medium of instruction; it can only come with the radical reconstruction of our educational institutions, which, at present, are but the faint copies and imitation of those existing in the West, the true products and mirrors of a social organisation, making men 'efficient'—efficient as tools and hands for the few who dominate.

Coming to the second part of the resolution we come to the narrower signification of social work—of the work of the individual, who is called upon to undertake any specific duty in life—may be a profession or vocation—may be a duty to be performed in leisure time. For such work, specialisation of studies—some preparation and equipment in the shape of training—is necessary. In this second part of the resolution we claim that our universities in India should find room in some way or other for the study of those sciences which are practically linked with social work—whether it be Sociology in the larger sense or Economics or charity organisation or medical relief. We claim that the universities should, at any rate, provide in their curricula of Arts Degrees for some optional courses like

Economics and Politics or Sociology ; for Sociology and Economics are not far removed from social work and studies. The theoretical training cannot be said to be complete in itself for the purposes of a social worker. We have added, therefore, a further demand that such bodies as are in a position to afford facilities for practical training, should be asked to make arrangements to provide opportunities for such training in their midst. Friends, this is the narrower and the more technical sense of "social workers" for whose training the resolution more especially pleads. As in other fields, so here, division of work has become the cause and the consequence alike of the increasing complexities of social service in our days and necessitates specialisation in studies and adequate preparation for the proper performance of such work. The resolution before you recognises the need for such training and points out the immediate steps that are practicable and necessary, if reasonable facilities on a small scale are to be offered to those of the rising generation who feel drawn to social work. The University of Bombay has already organised a Department of Economics and Sociology, which might be made to serve the demand on a limited scale for the theoretical training of social workers and the resolution, I repeat, claims a place for studies allied to and linked with social work amongst the curricula for a higher and liberal education from all Indian universities.

Finally, as the training of a social worker is never complete unless it is allied with practical work, the resolution impresses on bodies like the social service leagues and similar institutions the desirability of affording facilities for practical training. (Cheers.)

Prof. S. N. PHERWANI (Bombay) seconding the resolution said :—

Madam-President, ladies and gentlemen, the real needs of India, so far as social work is concerned, are so great that my theory is that we ought to try to enlist the sympathy of every educated man in the country in the cause of social service. (Cheers). In order to do so and in order to bring all educated men into this field of social work, we have to make an effort to socialise different professions and to provide for professional training for those who want to do social work in the narrower sense. How to socialise professions such as medicine, law and engineering? This can be best done by imparting to the students taking up these professions along with their ordinary training, a training in the larger social point of view by means of a

course of lectures on community life and social work so as to place, for instance, before medical practitioners the larger social service possibilities of their profession. Such courses of lectures should be held by the best specimens of those who have done social work in their lives and we have many noble examples of such men in our midst. We, therefore, ask the universities to impart this larger viewpoint to the students—whether of the Medical School, the Law School, the Engineering School or the Commercial School. We also want to provide these different professions with certain specialists in the direction of social service. Therefore, we want sound theory to be imparted to the students so that they can cure social misadjustments that may be existing and knock off what is injurious to the goal. We require that some, at least, should be trained in the theory of Social Causation, the theory of Mis-Adjustments, the larger outlook—as experts rather than the narrow outlook. We ask the universities to make provision for this special training. I hope that this resolution will commend itself to this Conference and that the Conference will give practical effect to it in the shape of the creation of public opinion on the subject, so that the institutions interested in social service may send some students for training to our university and the university students may be induced to participate to take practical training in some of the social service leagues or other institutions of social work.

MISS I. WINGATE (Calcutta) supported the resolution in the following terms :—

Madam-President and friends, I do not want to detain you long this afternoon. I would like to say one or two words, however, about the central paragraph in this resolution. One of the things I wish to speak about is the enormous amount of wastage of the efforts of this Conference in the direction of social service caused by overlapping. The efforts are misapplied. They are applied without proper direction. Take, for example, the beggar problem. There are beggars in Bombay as they are in other parts of India. Probably there will be beggars for all time. Therefore, we, in Bombay, should try to tackle the beggar problem so that in India there will no longer be any beggars. Obviously, then, there must be something more done than is, at present, being done for the beggars.

That brings me to the point of training and knowledge. Without training it is difficult to deal with these beggars. There are various

causes behind the distress we are trying to help. I appeal that some provision be made in India for these beggars, some kind of practical training be provided for them; and that will form a basis of that kind of social service. I think there should be a class of people voluntarily coming forward—those who desire to work for social service; their services will be useful in every possible way. There should be others also forthcoming who can give their time to do some kind of theoretical social work. I would like to request those who have influence with the universities to try to see that they can use that influence towards getting optional courses started by the universities, and if they are started and if they are well used, it would be quite possible to get something further done. I fear the difficulty is of getting the universities to adopt such courses in their curricula without certain amount of influence being brought to bear on them. Therefore, I appeal to all persons with influence with the universities to see that they use that influence so that this resolution may become more than practical, more than mere pious aspirations. I hope the use of such influence with the universities will enable the resolution to become an accomplished fact in next year's time.

MISS A. W. NESBITT (Bombay) while giving support to the resolution expressed her dissatisfaction with the work of the "A" Committee mainly on two grounds, *viz.* :—(1) While it was argued that ideally, all should be educated in their social duties and responsibilities, sufficient attention was not given to a training which would supply the present need for whole-time and specially trained social workers; and (2) While there was recognition of the help which universities could give by arranging theoretical courses for social students, there was a tendency to overlook the value of practical training which is an absolutely essential counterpart to the theoretical work in any sound system of social training and which can best be given by those already engaged in practical social work.

PROF. PATRICK GEDDES, Department of Sociology and Civics of the University of Bombay, further supporting the resolution said :—

Madam—President, ladies and gentlemen, an appeal is being made to the universities for teaching social work. I think in some measure the Bombay University, for instance, is already doing it. I myself know what it is doing. The trouble is that social workers do not come to be trained. That is my experience. The University of Bombay is supplying the need expressed in the present

resolution. At Bombay, for instance, for four years we are lecturing on Sociology. The social workers who are supposed to be in need of social training, are conspicuous by their absence. We have got students who are B. A.'s or are preparing for Law, but no social workers. I should be delighted to see any social workers coming in any time between morning and night—between 9 a. m. and 6 p. m. Our lectures are reserved for the present to subjects useful for social service. Do not imagine that you are initiating a new subject for the benefit of students in this resolution.

MR. G. S. KHAIR (Poona) while recognising that the universities should take up the work of training people in social service thought that there were many people who were not fortunate enough to get university education, but who had completed their education upto matriculation and that they also should be given training in social service. In America, elements of Sociology were taught in high schools and if that system was introduced in their high schools in India, it would do a great deal of good to our students. Mr. Khair felt that the principles of social work should be inculcated into the minds of their young persons so that they might know various branches of social work as they grew. He, therefore, suggested that the people who had got some influence with the authorities of high schools, should recommend them to introduce some courses of Civics and Elements of Sociology in their schools in order that they should have a continuity of social work training from high schools to universities.

The resolution was then put to vote and carried unanimously.

(The full text of all the resolutions finally passed by the Conference is given in Appendix F.)

Resolution II.

Training by Voluntary Agencies.

Prof. P. A. WADIA, as Chairman of the "A" Committee, formally moved the second resolution on "Training by Voluntary Agencies". (*Vide pp. 52*).

Before the commencement of discussion the PRESIDENT announced that there were three amendments sent in to this resolution which would be moved one by one. She first called upon Mr. K. G. SIVASWAMY IYER, Member of the Servants of India Society, Madras Branch, to move his amendment.

cities should pay their debt to the country by sending their social service workers in villages. In that way that part of social service problem can be solved. I, therefore, suggest that this part of the resolution be adopted *in toto*.

Prof. A. SOARES (Bombay) then moved an amendment asking the voluntary agencies to suggest to social workers the lines of approach to the study of social problems and recommending the formation of social study clubs. Speaking on the amendment he observed that the syllabus, examination and certificate are like the red rag to the student world. (Laughter). There was too much of this examination and certificate to frighten the student and the sooner they did away with these things the better for the mentality of the student. He suggested that not only the universities but social service leagues also could do an amount of work in providing cheap education on a wider scale in the direction of social service.

MR. CHANDRAKARAN (Ajmer) further supported the resolution in Hindi emphasising the importance of well-organised and systematised social service.

MISS D. LORIMER (Bombay) addressed the Conference thus :—

Madam—President, ladies and gentlemen, I think it may interest you to hear of an experiment in the training of women social workers which is taking place just now in Bombay. The course was started last year and is for women who have already had a good general education. During the last few years it has been found that there is among the educated women of Bombay a growing desire to take a larger share in public life and also to share in advancing and improving the social conditions of their less fortunate sisters. The course of study to which I refer aims at preparing girls for home life, citizenship and social service. (1) *Home life* :—It is clear that for some years yet Indian women will most efficiently help their fellow women through the training up of their own children in habits of self-discipline and in the ideals of the service of others. Their homes too may be examples of simplicity, order and method and mutual service within the family circle. (2) *Citizenship* :—As citizens women have opened to them a very useful field of service. Women trained theoretically and practically in public affairs can give much valuable help in municipal work, local boards, etc., especially in connection with matters concerning the welfare of women and children. (3) *Social Service* :—It is hardly necessary in an audience of this kind and in

"The Census Returns do not provide a reliable indication of the total number of persons who are blind for practical and economic purposes. It appears from the introduction to Volume XI of the English Census 1911 (Cd. 7020), that much difficulty was experienced owing to the absence of a generally-acceptable definition of blindness. The Census deals only with persons returned as totally blind; but it is pointed out that it is extremely doubtful whether the figures obtained accurately represent the numbers of the totally blind. The Registrar-General also reported that the attempt to ascertain the duration of the infirmity had not produced any reliable figures which could be used.

"The Census for Scotland also relates only to the **TOTALLY blind**".

"The Census for Ireland illustrates a different procedure. For persons not in Institutions for the blind a form was issued including an enquiry whether the person was blind. The fact of blindness having been ascertained, special circulars of queries were issued enquiring *inter alia* as to the degree of blindness, the cause, the age of incidence, and the education and occupation of the person. The persons partially blind were thus distinguishable from the totally blind".

"We observe that the information furnished in the three reports is not uniform, *e.g.*, as regards cause of marriage, residence in institutions".

"We consider that it would be an advantage if there were greater uniformity in the Census Returns for England, Scotland and Ireland".

"We are of opinion that the course taken in Ireland of securing full particulars of the blind by means of a second Census has many advantages; and we think that the possibility of adopting a similar course in England and Scotland should be considered".

7. The Indian Conference has also approved of the lines suggested by the Indian Association of Workers for the Blind in the matter of Census. I take this opportunity to request this Conference to try and arrange to bring about an advantageous and suitable change in the matter of Census-taking in India.

8. Let me now turn to the legal status that our friends are given by the Government. The Hindu Law declares the blind, the Deaf and Mute, to be ineligible to inherit their paternal property to which they are the rightful heirs. Such a state of things seems to have been in existence in foreign countries only in long years gone by. But since the establishment of special schools, as a result of study and investigation of so many hidden things, the laws there have been made as tolerable as possible. India has made some beginning on the line only in starting schools and has been, though slowly, continuing and developing

her activities. If she only follows up determinedly, we may have more evidences in India of persons, who are educated enough to take care of their property and administer it in a competent manner and who are shaking off their imaginary veil and trying to be worthy of being called a dutiful citizen. I am of opinion that denial of their rights—a negative punishment and imposition of certain restrictions—positive punishment, have together brought them to a state of destitution, helplessness, begging, degeneration and what not. The circumstances are at present like what is summarized in that appropriate adage: “I cannot get into water unless I know how to swim; and I cannot learn to swim unless I get into water.”

9. I for one strongly appeal to the more-favoured, to the strong, to Government, and to you all to exercise your discretion, to appear magnanimously and to yield so that all barriers, both positive and negative, be immediately removed from the onward path of these helpless brethren of ours.

10. Let us now turn our attention towards people and popular tendency towards our friends, the Deaf and the Blind. The number of 80,00,000 in India, is, though it bears a small proportion to the general population, not a negligible quantity. But still society does not, let us not discuss here whys, seem to have interested themselves sufficiently, and society, therefore, as a whole knows little of the Blind and the Deaf or the so-called Deaf and Dumb. There have been almost no chances for the people to come in contact with those defectives. Their affliction, to a great extent removes, them from the usual avenues of intercourse with men and debars them from many of the social activities of life, all tending to make the Deaf and the Blind more or less a class apart in the community. Dr. Harry Best, who has in a way devoted himself for the emancipation of the Deaf and the Blind, says “They would seem, then, to have received separate treatment, as a section not wholly absorbed and lost in the general population but in a measure standing out and differentiated from the rest of the kind”. Thus it comes that society has to take notice of them by reason of their condition certain duties that are called forth respecting them, and certain provision has to be made for them”.

“Their misfortunes and their sorrows, their struggles and their attainments, their fortitude and their heroism, had all received commentary. At the story of those who sit in darkness of the loss they endure, and the thing which they have overcome, a sigh of compassion has overcome many a lip, a tint of sympathy to many an eye, a glow of admiring pride to many a cheek. It is perhaps well that

which there are so many women to emphasise the need for social work (in its more technical sense) *for women and by women*. Certain departments of social work cannot be undertaken with any hope of success without the help of trained women and much of the social work for men will prove more effective if carried on with the co-operation of women workers.

The subjects taught in this training course are as follows:—Social History, Study of Social Conditions, Child Study, Current Events, Indian Classical Literature, Hygiene, First Aid, Home Nursing Secretarial Work, English and Handwork. In addition to these there is a Discussion Class at which subjects of public interest, social customs etc. are discussed. There is also a class in which the pupils practise the making and delivering of short practical talks, such as may be useful to uneducated women in helping them to live healthier and happier lives. On the practical side the pupils visit regularly the Clinic in connection with one of the Child Welfare Centres and also the Cama Hospital and the various charitable institutions of the city. It is expected that shortly this side of the training may develop and that it may become possible to organise work for the women mill-workers and their children, in one of the mill areas—such work as classes for women, play centres for children and regular visiting in the homes of the people. There are many difficulties in the way of the development of the practical side of the training for it is not yet common for educated girls to work regularly and seriously among the poor; but in a city like Bombay, where women have already done good work, much more might even now be done along the lines of social service.

I would ask this Conference to help to educate public opinion in this matter so that educated girls may take their part in the social service of India; for without their help this work will never be complete. (Cheers).

After the discussion was over both the amendments were first put to vote and declared carried. The amended resolution was then put to vote as a substantive proposition and declared carried.

Resolution III.

Publication of Text-Books.

Prof. P. A. WADIA (Bombay) moved the third resolution on "Publication of Text-Books" (*Vide* pp. 53) with a remark that it

sought to provide for the training of such social workers as had any opportunity of understanding the theoretical part of it in English or in any other language.

Prof. S. V. PHADNIS (Bombay) who seconded the resolution said that the one principle that had been followed in framing this resolution was to enrich the vernacular literature with such important subjects as Sociology and social service. As regards the personnel of the Committee he observed that it contained representatives of almost all the important vernacular languages in the country. The work that this Committee had undertaken would require financial support and he hoped that it would secure such support at least partially and would thus be able to show some amount of work until the next Conference met which would take up further help. If, on the other hand, the Committee would not be able to do its work properly, then, at the next Conference, they might adequately pass a vote of censure on the Committee and the Convener. (Laughter and cheers).

Mr. B. N. MOTIWALA (Bombay) while emphasising the need of carrying the ideals of social service to every village in the country through vernaculars deplored that several social service institutions that they had in the interest of the general public, did not cater for the benefit of that general public through the assistance of the vernaculars with the result that such social workers who had received their training in English were practically debarred from doing that kind of social service which the public expected of them. Continuing the speaker said:—

“The ideal of social service has not yet permeated to the ranks of the general public. Hence, the need for students being required to be taught—their minds being fixed on this subject of social service. It is encouraging that this Conference has thought of appointing a sub-committee which has to find out suitable persons to write different text-books on social service. I suggest that this sub-committee should also arrange for finding out suitable persons who can prepare a small Annual in different vernaculars at the end of this year in the life of this Conference. If the Social Service League which has been instrumental in getting this Conference held, undertakes the preparation of the Annual it will have justified its existence. I would very much like to say that this Conference should not confine its attention only to the preparation of text-books. I think what

would be much better than text-books are, really speaking, small pamphlets on different subjects so that different kinds of elements in the social service programme may be published in those essays, and I also suggest that those pamphlets be distributed free in the way in which the missionaries do. Then and then alone can these pamphlets, like those distributed broadcast by the missionaries, carry the message of social service right into the homes of the general public. At least these pamphlets should be made available to the public at the cost of a pice, or at the most, a couple of annas. If these pamphlets are arranged to be taken right into the houses of the people if they are made use of like current coins in the homes of the people, carrying into those homes the ideal of social service, then it can be said that this channel of pamphlets has been properly utilised. As I said, a part of our propaganda should be to issue an annual journal, called the "Social Annual," containing the narration of the gradual progress in different branches of social work carried on in different parts of India. We have such "Annuals" in which the progress in political subjects is mentioned. If such pamphlets, as I suggest or if an "Annual" like the one I have stated and if the text-books such as are expressed in this resolution, are prepared for the benefit of the general public, then only can it be said that we have paved the way towards universalisation of the ideal of social service. (Cheers).

Prof. Phadnis accepted the suggestion of Mr. Motiwala that the term 'pamphlets' should be added to the words 'text-books' in the resolution, and that the term 'text-books' in the resolution should include the word 'Annual'.

MR. R. GOPALSWAMY IYER (Madras) further supported the resolution in these terms:—

Madam—President, ladies and gentlemen, this proposition I wish to commend to your acceptance for this simple reason that one of the lady speakers said that there is great enthusiasm among ladies to have education in the branch of social service. If ladies have the capacity to learn all about social service then that knowledge must be made available to them through their vernaculars. I think if these text-books or pamphlets are published in conjunction with the Director of Public Instruction for being introduced in the primary classes as well as for the university courses, Government will provide funds. For the publication of leaflets and pamphlets, appeals may be

made to local boards, municipalities and such other public bodies. Even district boards may be requested to help us in this direction. There is nothing to prevent these bodies giving help for the publication of these leaflets for the benefit of the citizens who reside within the jurisdiction of these bodies within their particular areas. The Committee of this Conference might interview and consult responsible Government officers, e. g., the heads of the Department of Public Instruction. In regard to vernacular leaflets to be issued for the edification of those who do not know English, funds may be asked from the Taluka boards, local boards, district boards and municipalities. With such a preparation we shall have trained a number of people in social service at the end of the year. Our motto in social service should be "Social Service, Faith and Courage." (Hear, hear).

In conclusion I suggest that in the *personnel* of this Committee more names be added of those who wish to serve on it. I hope that people who are enthusiastic and have love for the work will give their names to be included in the *personnel* of the Committee and will try to make this project a success at the end of the official year of the Conference. (Cheers).

REV. A. H. CLARK (Ahmednagar) in further supporting the resolution said as follows :—

Madam—President, ladies and gentlemen, I want to say a word about vernacular text-books of social service. I want to recommend that we should consider whether it would not be advisable to have some one on the Committee who is thoroughly familiar with Western social service literature and work. Such information should be at the disposal of the Committee. There is some work being done along these lines by Western missions. For instance, the body with which I am connected has been working out plans for using the village school as a centre of social work. We have a leaflet of suggestions for using the village school in this way published in Marathi. It will be doing a very valuable work if our Committee takes up this problem of using the village school as a social service centre. This is the reason why I suggest that we should include in the resolution the mention of some representative of missionary bodies which are working along these lines. They will not only share with this body their own experience but will also be able to suggest some sources which should help in the preparation of such literature.

Mr. H. W. BRYANT of the Y. M. C. A., Bombay, suggested that the scope of the Committee's work should include the translation work and that it should have an expanded field of operation. The text-books should be translated into vernaculars and published.

Mr. H. M. SAYED (Poona) suggested that the Committee should include among its members representatives from Northern India as well in order that it should have an All-India character.

The resolution after undergoing the necessary changes suggested by the previous speakers was put to vote and declared carried.

Resolution IV.

Charity Organisation.

Prof. P. A. Wadia moved the fourth resolution on "Charity Organisation" (*Vide* pp. 53) thus :—

Madam—President and friends, the resolution that is now before you relates to "Charity Organisation." In a country like India, with so many different communities, it is only natural that in the matter of charity organisation, whether it be in the shape of medical relief or the giving of doles or the providing of special institutions for the defectives, there should be a considerable overlapping of efforts involving waste of money and energy. Now, this resolution does not propose to go at once to the root of the matter; it only suggests, in the first instance, a minor item of progress, viz., legislation for the compulsory registration of Charitable Trusts. In this connection I would state that in 1911 there was a bill of this kind brought forward in the Bombay Legislative Council and subsequently called Act II. In the Bombay Legislative Chamber the Bill received the sanction and was passed into an Act but in the Governor-General's Council it was vetoed. The Bombay Act provided for the registration of all charitable institutions which involved necessarily the publication of names of all the bodies interested in charitable work and it involved further a certain amount of check or restraint on the trustees and those other persons responsible for the working of such institutions, in so far as it compelled them to furnish properly audited accounts from time to time. For some reason or other that Act was then vetoed; but we feel that it is now time that public opinion should be educated in a matter of such importance because we all realise that there is a considerable scope for economy and centralisation of efforts in the matter of public relief, existing in various

directions. We feel that public opinion should be educated and expressed throughout the country in favour of such proposed legislation in view of the new conditions that have been brought about during the last few years in Bombay. I dare say that the Bill which met with opposition a few years ago will now meet with a very favourable reception.

The resolution further says that if such legislation is not available at the hands of Government, then the step should be an appeal to all the communities and all the institutions working in connection with this idea to compile registers in respect of all charitable institutions existing within those communities. So far as the Parsi Community is concerned, a register of this kind is already available, though it is in the vernacular. I am also informed that the Bombay Social Service League has prepared a similar register of institutions devoted to charitable work throughout India—wherever the information is available. This resolution, therefore, emphasises the need for recommending it to the different communities to prepare complete registers—as far as they can be complete—of all the charitable societies and institutions existing in those communities. (Cheers).

MR. G. B. TRIVEDI (Bombay) seconding the resolution said as follows :—

Madam-President, ladies and gentlemen, I have much pleasure in seconding the resolution and in doing so I beg to refer to the effort that was made in the last Bombay Legislative Council, when I was there, by Rao Bahadur Kale in this matter. On that occasion I was surprised to see the attitude of Government. That was what struck me as most strange. Rao Bahadur Kale asked Government to undertake this legislation, but the Government wanted to avoid it, and therefore, they said that it was the duty of the non-official members to first get the sanction of the Government of India for the introduction of such a measure in the Bombay Legislative Council. Seeing this astonishing attitude of the Bombay Government, Rao Bahadur Kale himself brought forward his own resolution asking Government that they should undertake such a legislation; but, unfortunately, it was too late, as the Council was about to terminate, and so nothing further could be done in the matter.

The old outlets of charity are now being changed; people now want—at least the new charitable institutions want—to also help to and to finance the needy in a new way. But, unfortunately, the

public as a whole are not advancing with the times because they are not so much educated. The new charitable institutions, therefore, which are now promulgating the new ideas of how to utilise charitable funds, are starving for want of funds. The fact is that the new idea of utilising charitable funds has not yet completely permeated into the orthodox Hindu minds and, I am afraid, such permeation cannot take place till people get the confidence that such new charitable organisations are above suspicion. Therefore, the managements of such institutions should think it necessary that proper accounts should be kept and that those accounts should be properly audited in order to inspire confidence into the minds of the public. Then only will the people be induced to give funds to such new institutions. This resolution, therefore, calls upon all of us to create public opinion in favour of supporting the charitable institutions according to the new ideas born of the changed times in which we live. Legislation cannot go ahead of public opinion and, therefore, it is but right that the social reformers should not merely rush to the Councils but should create public opinion. I hope that the resolution will not merely remain a pious resolution, but that efforts will be made from time to time in taking steps, suitable to the times, to create public opinion and show to the people that charity now requires to be diverted into new channels.

MISS B. A. ENGINEER (Bombay) in support of the resolution said :—

Immense, untold advantages would accrue to the present generations from charity organisations. Charity without discrimination and a sound sense of responsibility is, in its nature, uncharitable ; it tends not to the social elevation but to the degradation of the very poor. Charity should not pauperise but elevate the recipients and prevent pauperism. Hence, the administration of charitable relief should, in general, be in harmony with the main lines of social development. Experience has amply showed the evil results of irregular and aimless relief upon the character of the recipients. Good administration of charitable relief depends upon experienced individual work, and though it may take a long time to create an administration on these lines, good results can be expected only from this method. It is better, therefore, to work for this end than to continue to relieve cases in the old orthodox way, doling out miserable monthly pittance which inevitably makes the formation of a better administration more difficult. As a first step, therefore, the

antiquated trust-deeds must be modified and adapted to suit the present needs of the community. The usefulness of charitable institutions is increased and their injurious tendencies checked, if there be an organisation of charity, for "organisation" implies methods that lead to thoroughness in the case of the unfortunate and the afflicted. The methods of charity organisation are individual work and co-operation, aided by sympathetic enquiries, and as far as possible, adequacy of assistance. To conclude, in the words of a well-known author, "Charity is both the deepest conception of religion, the motive and sustaining force of an ideal community and the spirit of citizenship, which would aim at making the citizens not merely live, but live well". Organisation is the endeavour to make the part instrumental to the good of the whole, to give it definiteness of function and to adjust it to the due development of the whole. Separate and unorganised, it is likely to be injurious; combined and organised it is serviceable. The ideas of charity and organisation are akin the constant consideration for others-which the one represents as a motive, the other represents as an actual force. The source of what strength we may have is charity, our armour and our weapons are organisation. (Cheers).

RAO BAHADUR D. G. PADHYE (Bombay) in supporting the resolution said as follows :—

Madam—President, ladies and gentlemen, with regard to this question there is one great point of controversy. There is no doubt that it is often said that in India there are general charitable trusts, but there are some trusts which are primarily intended for the benefits of certain sections of the general public only. There are some other trusts which are intended for the benefit of the entire public. Then there are certain trusts intended for the benefit of particular families. Therefore, we should make our meaning clear by inserting the words "Trusts intended by founders for the benefit of any section of the public—whether for religious or for secular purposes". It is necessary to make the meaning clear of the words "Charitable Trusts" which we have put into this resolution. It is possible that some persons may feel that we should not have to deal with trusts which are intended primarily for religious purposes. Hence my suggestion. I know some persons in olden times have left trusts in which their intention is to protect a large section of their co-religionists. I, therefore, move that the words I have just suggested be inserted in the resolution to make our meaning clear.

PROF. S. V. PHADNIS supported the amendment.

Dr. H. C. E. ZACHARIAS (Poona) in supporting the resolution said :—

Madam—President, ladies and gentlemen, we have heard Mr. Trivedi alluding to the attitude of Government in the matter of social reform. Again and again we find the Government arguing that they can not move in such matters until the country is ripe for social reform. Let us then take this opportunity of voicing public opinion to inform Government what that opinion is and instruct the Secretaries of this Conference to forward copies of this resolution to the respective Governments—the Bombay Government and the Central Government—informing them as to what the opinion of this Conference is on the subject so that when this question of “compulsory registration of Charitable Trusts” comes up, as it is bound to do sooner or later, before Government, they may not again turn round and say “we have never heard of any desire on the part of anybody for this sort of reform. We do not know whether the country is now ripe for it.” Now that we pass this resolution it should be forwarded to the Government Departments concerned so that they may know what the ideas of progressive India are—ideas which now-a-days as a matter of fact, are far more progressive in most cases than those of the Government. (Hear, hear, and cheers).

THE HON'BLE MR. LALUBHAI SAMALADAS opposing Rao Bahadur Padhye's amendment said :—

Madam—President and friends, my friend, Rao Bahadur Padhye, has moved an amendment to the effect that the following words be added to this resolution, viz., “Trusts founded for the benefit of any section of the public—whether for religious or secular purposes.” We, in this Conference, are concerned with social questions only; in that light we have, in this Conference, to regard the term ‘Charity Organisers’ in a religious light. We do not want to enter any other domain of public service but that of social service. We have no right to touch religious institutions. Religion is a sacred thing and we do not want to give offence to anybody. We have no right to see that people's feelings are offended. Therefore, above all things, we should drop the last words suggested by Rao Bahadur Padhye in his amendment, viz., ‘whether they are religious or secular’. We want to include in this resolution all charities that are founded with an object that is not religious. We should include all charities unconnected with religious observances. We do not want really to

tread on delicate grounds. Therefore, I beg to move an amendment to the amendment proposed by Rao Bahadur Padhye and ask that the words 'whether they are religious or secular' be omitted from the amendment. (Cheers).

RAO BAHADUR D. G. PADHYE plying to the amendment moved by the Hon. Mr. Lalubhai Samaldas to his own amendment observed that all that he wanted to suggest by his amendment was that they should include in this resolution the words 'Trusts founded for the benefit of any section of the public; that benefit may be of any kind.'

The Hon. Mr. Lalubhai Samaldas's amendment was first put to vote and declared carried. Rao Bahadur Padhye's amendment after undergoing the necessary change necessitated by the Hon'ble Mr. Lalubhai Samaldas's motion was also carried and the resolution thus amended was put to vote as a substantive proposition and declared carried.

Resolution V.

Co-ordination of Social Work.

MR. H. W. BRYANT of the Y. M. C. A., (Bombay), delivered the following speech in moving the resolution on "Co-ordination of Social Work" (*vide* pp-53-54):—

Madam-President, ladies and gentlemen, this resolution of co-ordination comes naturally after the last four resolutions. There is great need to-day for co-ordination. We discussed this point pretty thoroughly in Committee. Social work of different kinds is quietly going on all over the country. But what is going on in one town is, perhaps, unknown in the next town. In places like Bombay and Madras work of this kind is going on and is almost unknown outside their own borders. The effect of such unrelated and unco-ordinated work is most unsatisfactory. To-day we need co-ordination of all social work, and we need an Head-quarters and active agents to carry on an educative propaganda. We want such an arrangement for the working out of a complete all-India scheme of propaganda and for making it widely known. Then we feel the necessity for provincial organisations for each language area. There is some difficulty about this, but if we have provincial organisations, the various agencies in operation can be linked up and that would commonly benefit both the agencies at work and the public catered for. It would also develop a much larger scheme

of social service. Ladies and gentlemen, in this way, I believe, we shall get co-ordination and co-re lation of effort which will ultimately make our service much more productive and effective. (Cheers).

MR. K. H. VAKIL (Bombay) in seconding the resolution said as follows :—

Madam-President and friends, the resolution, as it stands, is rather incomplete and I should like to add the following words after the words "requests that":—"with a view to secure co-ordination of social work" and the words "the Executive Committee etc." in the first line should follow these additional words that I suggest. The resolution, if this suggested change was made, would read in the beginning like this —"This Conference requests that, with a view to secure co-ordination of social work, the Executive Committee of the All-India Social Workers' Conference", etc.

Ladies and gentlemen, for an audience like this I do not think it is necessary to give an elaborate explanation as to the necessity of co-ordination. This distribution of social work is essential for the prevention of the wastage of social endeavour involved by overlapping of administrative efforts and of unnecessary duplication of work that could be more economically, more easily, more rapidly, more permanently and more effectively accomplished by intelligent, simple and well-thought-out schemes of co-ordination. It would not only save the time, energy and means of the workers; it would enable the co-ordinating agencies to maintain and train future social workers and facilitate the collection, exchange and distribution of information, opinion and suggestion. It would thus initiate a scientific system of work, training and publicity that would place social endeavour on a more or less enduring basis. Co-ordination, to be really effective for social work, must be placed on a definite basis. That basis will be given to us when we conduct a systematic survey of the existing machinery and that survey must be based on the needs of the community. It should not be confined to the institutions which are now beginning to do social work, but it should be applied to all kinds of institutions that are doing social work,—I mean all institutions whether big or small, whether old or new, all kinds of institutions which cater for social needs of the community. I might give you instances of social institutions that have been proved ineffectve or not as effective as they could be because they have either not studied

the needs of the community or have not kept pace with them. This is true, it will be evident, of the institutions both old and new. The *dharamshallas*, as an instance of the old institutions, on the one hand, and the "Young Helpers' Leagues" or "Children Guilds' Service" or the institutions which help women, the circulating library schemes might be cited, as instances of modern institutions, on the other—both reveal on closer analysis the same disease.

Ladies and gentlemen, you will naturally ask why the resolution does not speak of the survey of social facts and why it speaks only of social institutions. The first reason is that we are apt to be misled by facts. Another reason is that the surveys of social institutions—existing institutions—give us in a very short time a definite method of procedure. The third reason is this that when we begin to model our surveys—the model is brought from the Western countries—our temptation to imitate them is well-nigh impossible to resist. In order to prevent our succumbing to such a temptation, I have suggested a survey, not of social facts, but, of social institutions. Ladies and gentlemen, you will find that the resolution further refers to divisions according to the linguistic areas. We must have capacity to plan our work, and, if you proceed on the basis of this resolution, we shall work out our ideal. (Cheers.)

PROF. PATRICK GEDDES (Bombay) in supporting the resolution observed that the survey should not be formally restricted to social service institutions only; it should be a systematic survey of social¹ scientific and other kinds of institutions. "The progress of social science", he said, "is definitely going on all along with the preservation of society, just as the Science of Nature goes all along with the preservation of Nature. We go on with our work in Geology, Botany and Sociology. We require social reform. We are working towards it, and if we do not study its needs we shall prevent its progress. We want charity organisations irrespective of party politics. We should see to get organisations on the model of organisations existing in Jerusalem. There is one social organisation existing in Jerusalem which has been hitherto unparalleled in its magnitude and its success. Imagine Jerusalem with its many faiths and peoples dissociated from one another and not on speaking terms ~~SINCE THE CRUSADES~~. Still, there you have all people co-operating for social work. In social efforts all political parties there join and co-operate.

DR. D. N. MAITRA (Calcutta) in further supporting the resolution said as follows:—

Madam—President, ladies and gentlemen, by an irony of fate, I am rather compelled to move an amendment; but I do not really mean it to be an amendment. If you will kindly accept it, it will only be as a correction of a technical error in the wording of the resolution. In this resolution we have the words “the All-India Social Workers’ Conference”; instead of that we should have the “All-India Social Service *League*”. That is one point. Then, further on, I would like to add clause (d) in the following terms:—

“Taking such other steps as are necessary for the promotion of the objects of resolution”.

Ladies and gentlemen, my object in adding this clause is not to bind the activities of this Executive Committee to only three things mentioned in clauses (a), (b), and (c) of the resolution, but to give the Committee an opportunity to do any other kind of work, if possible, within the scope of social service. After all, the Committee’s work at the very beginning will be a sort of an experimental work and, therefore, it may be just possible that the Committee may not be able to do any of these three particular things that we mention in the resolution; and, therefore, scope for some more items of activities may be provided which might prove suitable for the Committee to take up for the promotion of social welfare.

In this connection, ladies and gentlemen, it may be interesting for you to know how the All-India Social Service League was gradually developed. I will just quote from the reports some sentences. In 1916, the first proposition that was moved ran thus:—

(a) “That this Conference is of opinion that greater attention should be given to social service with a view to realise better the Fatherhood of God and the Brotherhood of Man”.

(b) “That this Conference is of opinion that social service organisations, so far as practicable, should co-operate with one another, irrespective of caste and creed, and that social service workers should meet, at least once a year, to exchange their opinions and to improve their methods of work in the light of one another’s experience”.

Ladies and gentleman, this was the first resolution that was moved by me and unanimously adopted at the Theistic Conference

where the idea of the All-India Social Service Conference was first broached. Subsequently, at the first, second and third sittings of the All-India Social Service Conference, held respectively at Calcutta in 1917 under the presidentship of Mr. Gandhi, at Delhi in 1918 under the presidentship of Mrs. Naidu and at Madras in 1922 where I had the honour to preside, the above resolutions were practically affirmed; while at the 3rd session at Madras a definite resolution was passed to organise an All-India Social Service League. You will thus see that the All-India Social Service League has really got to keep up the continuity of the All-India Social Workers' Conference movement by helping to hold the annual sessions by rotation in different parts of India and that the League will take all necessary steps to put into operation the recommendations and resolutions which are made at these Conferences. With these words, I beg to commend the amended proposition for your acceptance. (Hear, hear and cheers).

The amendment of Mr. Vakil and that of Dr. Maitra were carried and the original resolution as amended was finally unanimously passed.

Resolution VI.

Open Spaces and Play-grounds.

MR. H. W. BRYANT (Bombay) moved the last resolution of the "A" Committee on "Open Spaces and Play Grounds" (*vide* page 54) with the following speech:—

Madam—President, ladies and gentlemen, I have much pleasure in rising to move this resolution. I am delighted to take part in conferences that have for their object the best interests of the boys and girls of this City.

Ladies and gentlemen, when we discussed the matter in Committee, we realised how great was the problem before us. We felt we ought to work for at least half a dozen of play grounds at once, but ultimately, we came to the conclusion that it would be a good thing if we could get all the municipalities to fully equip, at least, two play-grounds each in their cities at once. In Bombay we should aim to organise people for this purpose. I have the promise of Dr. Norhren, a writer of one of these papers, that he would give some time gladly and help us in the formation of these play-grounds. He has had a wide experience in the matter. If such people come forward to help us, I think, it would help immensely. Trained people only should direct such schemes. Let us first educate

public opinion regarding the physical needs of our boys and girls and then ask municipalities to undertake certain responsibilities in connection with these play-grounds. We want each municipality to equip two play-grounds within its city-boundaries. In such play-grounds we shall have organised and directed play. The existing plan of play on the grounds as anyone who visits the present open spaces in Byculla, for instance, can readily see, is unorganised. There is no chance for all boys to play. In the proposed scheme we bring on play for everybody, weak or strong, so that social workers may ask children with confidence to go there and play. We suggest a plan to not only keep the boys and girls out of mischief but for physical development and a happy play life. Play-grounds and open spaces should have adequate consideration at our hands and therefore, we urge that provision be made to ensure for our boys and girls a healthy play life. I have, therefore, much pleasure in proposing this resolution. (Cheers).

MR. R. GOPALSWAMI IYER (Bangalore) in seconding the resolution said :—

Mrdam—President, ladies and gentlemen, I will give you my own experience as a Municipal Councillor at Mysore. We have given help to primary education and we remember the Latin expression 'mens sana in corpore sano' which means 'a sound mind in a sound body.' We want to translate this maxim into action in reference to our schoolboys and schoolgirls. We have approached the municipality to give pieces of land for the benefit of the health of children. The next point is that the municipalities make money out of taxes; they show large surpluses. That money should be utilised for the improvement of our children who are the real assets of our country. If we propose to give them primary education, we must understand the necessity of giving them physical education also. Hence, the request to the municipalities to equip two play-grounds inside the city attached to each of them. We would especially make this request to such municipalities as have taken up the question of primary education favourably. They will be asked to give available lands within their limits for play-grounds. They should not dispose of vacant lands; they should keep them for future generations. We cannot lose sight of the coming generations. We cannot work on loan-system unless Government gives us momey or the municipalities give us assurances of redeeming the loans. All over India branches

of the parent organisation can be formed. Play-grounds can be preserved as trust-properties for the coming generations (Hear, hear).

MR. H. D. CHHATRAPATI (Bombay) in supporting the resolution said as follows :—

Madam—President, ladies and gentlemen, I know of the great difficulty that stands in the way of defective children. I myself had a brother who was blind for 20 years and I fully appreciated the great difficulty he felt. I have constantly come into touch with children that have been blind and with children that have been deaf and dumb. I have often experienced their great drawbacks due to want of playgrounds near our schools. The two points which I wish, therefore, to be incorporated in this resolution are that (1) the play-grounds should, as far as possible, be near schools and that (2) some of these, at any rate, should, either wholly or in part or for a few hours of the day, be reserved for defective children. I do not think that there should be any the least objection to these suggestions being accepted. Defective children require as much, if not more, open air and sun-shine as other children. I feel that, under present circumstances, defective children are particularly handicapped in a country like ours where rank ignorance prevails, and as a result, these children almost always remain in their homes. When you pass a resolution in which you provide play-grounds for all children, there is no reason—absolutely none to my mind—why we should make no provision for this section of our unfortunate children that are defective through no fault of theirs. These children should be equally allowed to enjoy nature's gifts by themselves. Let at least some portion of the play-grounds be reserved for the defective children exclusively, at least for a few hours of the day, where they can have full and free enjoyment of open air and games. With these few remarks I wish you will kindly let these words be added. (Cheers.)

MR. BRYANT replying to the points raised by Mr. Chhatrapati said :—I would like to speak on one or two points which have been raised. In the first place, we have to move very very carefully if we are to get these play-grounds. If we are to get the municipalities to concede them, I am wondering whether we should accept the words suggested in the amendment of Mr. Chhatrapati. We have to think first of what an organised play-ground is. What do we mean by an organised play? By organised play we mean play for everybody and

that defectives shall be cared for too. There will be an organiser who will organise games for all children that come to use the grounds. Now, to ask for more would be closing the door of the gift altogether. It would be asking for that which, at the moment, cannot be agreed to. We want to watch the boys and girls when they get away from their schools to their homes. When in school, there is some discipline. They are kept in order for a certain number of hours when they are in schools; but when they go home, I think, it is then necessary that they should be engaged in games and organised play. So long as they actually stay in their homes they are beyond our reach; so let us have open air play-grounds and open spaces under trained supervision for them. We shall care for any defective children that will come there. They would be cared for as others will be cared for; but to ask for separate play-grounds for them is at present a difficult matter. I believe we have to be very careful of what we do when we approach the municipalities for lands for play-grounds. If you urge for separate play-grounds for defective and non-defective children we may not get any at all at once. Let us accept the present plan; ultimately we will get all that we want. If the municipalities are asked to supply many play-grounds, they may not even look at our proposal; but if we ask for two only as an experiment, they would, I believe, look at it favourably. I am putting the possibility before you and suggest that only two play-grounds be requested from each municipality. We ought to make experiments. Get these two play-grounds first, organise the play hours of our boys and girls, draw them from the streets and cramped home conditions, bring them under control and let them enjoy their leisure hours in these play-grounds. Let us start with two play-grounds under each municipality and solve this immediate problem for the present as we see it. After this experiment of two play-grounds, it is my belief that many Municipal Councillors themselves will clamour for more play-grounds in their own wards. (Cheers).

MR. P. N. V. RAU (Mysore) in supporting the resolution said as follows:—

Madam—President, ladies and gentlemen, I want to support the amendment brought forward by Mr. Chhatrapati that play-grounds should be as near as possible to the schools. The blind cannot compete with the seeing, though there are examples in Calcutta and Mysore where deaf boys sit and play with other boys. They have no

fear of being tumbled over. The difficulty is only about the blind boys because they cannot mix with other people and they have to be left alone. The previous speaker observed that they would be taken care of if they went to the general play-grounds; but that is not possible. For every step they should have to expect help. The object of asking for a ground for themselves—at least near at hand—is to afford facilities for special sports without crossing busy roads or travelling long distances. Only the deaf can be safe with other boys on the play-ground. Let there be play-grounds near schools, take the boys to play their games there and the defective boys like the deaf boys will play with other boys. For the sake of these helpless boys let the normal people yield a step. Therefore, I support this proposition of having the play-ground as near the defectives schools as possible.

MR. C. M. R. CHETTIER (Coimbatore) moved another amendment widening the scope of the resolution by the inclusion, in the last paragraph of the resolution, of the words "and available open spaces" after the words "the existing play-grounds".

Mr. Chhatrapati's amendment was negatived and that of Mr. Chettier carried and the amended resolution was unanimously agreed to.

After the resolutions of the "A" Committee were thus disposed of, the PRESIDENT while adjourning the meeting for the day said as follows:—

Friends, some suggestions have been sent to us from outside the Conference and the social service leagues. It is requested that they may be submitted to the Conference. The suggestions are on various subjects and, therefore, it is proposed that a small Committee may be appointed to look through all these suggestions and to say which of them should be accepted or rejected. The Committee should submit its recommendations to this Conference to-morrow. I, therefore, move from the Chair a resolution about the appointment of this Committee. It runs thus:—

"That a Committee consisting of (1) Dr. D. N. Maitra; (2) Prof. P. A. Wadia; (3) Mr. H. W. Bryant, (4) Prof. S. N. Pherwani; (5) Rao Bahadur Varada Rajalu Naidu and (6) Mr. N. M. Joshi be appointed to consider such resolutions as were not considered by the two

Committees but were proposed to be considered by the Conference and that it should submit its report the next day".

The Conference then adjourned till 12 noon on Sunday, the 2nd of December, 1923.

Fourth Day.

Sunday, the 2nd December 1923.

DISCUSSION ON RESOLUTIONS—contd.

The Conference met on Sunday, the 2nd December 1923, at 12 noon. DR. BESANT presided. The PRESIDENT called upon Mr. G. K. Devadhar to formally move the resolutions of the "B" Committee.

MR. G. K. DEVADHAR, (Bombay), the Chairman of the "B" Committee, made the following observations before moving the resolutions of his Committee:—

Madam-president, ladies and gentlemen, I have great pleasure in submitting to you the draft resolutions, one by one, on various subjects that were entrusted to the "B" Committee. Before I come to the resolutions themselves, I would just like to say a few words by way of preliminary remarks. The "B" Committee took nearly eight hours to go through the whole range of these subjects. This work was distributed between two days—the 30th of November and the 1st December 1923. In the Committee, we found papers coming in of more or less allied nature, and so we thought that it would be much better to present to this Conference a comprehensive report on the different subjects that the Committee had to consider. The Committee thus arrived at some conclusions in regard to all the papers and is now placing those conclusions before you in the shape of draft resolutions which all refer to the subject matter of the papers. All the subjects, entrusted to the Committee for discussion, were more or less of a technical character, and the Committee had to consider them and come to certain conclusions from the point of view of practical social workers. I think it would be very desirable that instead of the Chairman of this Committee formally proposing all the resolutions and speaking on them at length, the writers of the papers should be asked to move them, and other persons—ladies and gentlemen—who took an intelligent and active part in the discussion in the Committee should be asked to second and support them. I, therefore, now formally move the first resolution on "Prostitution" (*vide* pages 67-68).

Resolution VII.

Prostitutes.

DR. SOCRATES NORONHA (Bombay) in seconding the resolution said:—

President, ladies and gentlemen, we, in the Committee, made the resolution now before the conference as comprehensive as we could. In this resolution we could not possibly put in all the details expounded by the different writers of the papers on this subject, because the subject is really so vast. The resolution, therefore, is merely worded to touch the more salient points that ought to be placed before you.

We are dealing with an evil of great magnitude. It would tax all our resources to check it. There is another point. There are few cities in India in which prostitution is not an exposed affair. The magnitude of the evil is not only known to us who read figures—is not only known to every body who wants to know something about it—but it is known even to those who do not want to know about it and who should not have known about it—such as, children, who passing by certain streets to reach their schools, see prostitution carried on openly before their eyes. In view of this aspect of the case, the Committee has considered how to get at the *source* of the mischief and how to check its effects. We have tried to find out a remedy, curb the sources and check the effects wherever prostitution exists. We have suggested something in a concrete form—we have suggested the appointment of vigilance and rescue committees, to be endowed with statutory powers from Government to work out the details that are absolutely necessary in order to check the evil. We have suggested a scheme for the prevention and cure of prostitution through these vigilance and rescue committees. Then we have dealt with the moral, educational, medical and social points of view in stamping out this evil. We have focussed our attention on everything that is absolutely necessary in order to safeguard public decency, public morality, public order and public health. With these words, I should very strongly place this resolution before you for your support and approval. (Cheers.)

MR. B. M. ANANDRAO (Bombay) in seconding the resolution referred to the genesis of prostitution in Madras where girls were dedicated to temples and they became prostitutes. In Madras they

had got an institution called the "Temple Dancers" which formed really a very important part of the problem of prostitution in Southern India. He then dwelt at some length on the figures given by Dr. Noronha in his paper on "Vigilance and Rescue Work" and said:—

The whole lot of the prostitutes in Bombay forms a most formidable and peculiar problem. It is impossible to discuss this point without invidious distinction to the prostitutes of certain communities. Their earnings range upto Rs. 500 per month per head according to my personal knowledge. The so-called high class women form a serious problem in Bombay. In Goa girls are dedicated to temples, as I have already said, and they are specially recruited from twenty two families who are attached to the temples there. The temples are under the management of the Trustees of Gowda Saraswat Community. The best way of approaching the solution of this problem is to approach these Trustees. The Gowd Saraswats are one of the most enlightened communities in the whole of India. These Trustees indirectly contribute to the spread of this evil. Similar is the case with the South India temples. There Chetties or merchants and rich Brahmins are the trustees of the temples. It is possible to approach people in charge of these temples from a social point of view and thus attack one of the most important points of the prostitution-problem in South India."

PROF. M. J. ANTIA (Bombay) in supporting the resolution said :—

Madam—President, ladies and gentlemen, I want to say a few words with reference to section (d) of the resolution. I want to suggest a sub-section to section (d). I do not think that we should ask Government to appoint vigilance and rescue committees. This particular form of work ought to be done by committees formed by non-official effort. In Calcutta, there is such a Vigilance Association, and in Bombay also one such non-official Committee has existed for some years. Only last month we formed in Bombay a Vigilance Association which intends to do rescue work as well and to approach Government with a request to give it the necessary power to attain its objects. The Association also hopes to obtain financial assistance from Government, and, I believe, Government will view this request for financial assistance with sympathy. I, therefore, beg to move the following amendment, namely, that for the words "and recommends

that provincial Government should appoint Vigilance and Rescue Committees, consisting of a majority of non-officials," the following should be substituted:—

"and recommends the formation, in all Provinces, of non-official Vigilance Associations, and it also recommends that such Bodies should be assisted by local Governments with such powers as may be necessary to attain their object and with adequate finances."

I beg to submit to this Conference the necessity of asking social workers to form associations without any interference by Government or any sort of Government control and to request Government that such Associations be given such powers as may be necessary to attain their object. As regards the provision of finances, I dare say Government will give financial help according to their financial position. As is the case in Calcutta and Bombay, we should urge that other provinces should follow their example and form vigilance societies. All these associations should be non-official and voluntary. They should not be under the control of, or be appointed by, Government. (Cheers).

MR. H. W. BRYANT (Bombay) in supporting the resolution said as follows:—

Madam-President, ladies and gentlemen, I do not think there will be much difficulty in securing agreement for this amendment. No one, I feel sure, would like to have the Government directly undertake this kind of work. I am personally heartily in favour of all vigilance work being directed and carried out by the members of un-official agencies. All experience gained along these lines everywhere—East or West—leads us to the conclusion that such service is best performed by voluntary workers. It is surely better to have men and women engaged in vigilance and rescue work who are prompted by love and service for their fellow beings than to link it up with the machine of Government. I venture to think that members of Government would themselves prefer the work to be carried out by voluntary agencies. Let us carry on with our voluntary work and demonstrate the value of our service to the community and then seek Government financial aid. I do not think it would be withheld. I feel convinced that Government will, in the interest of the people we are seeking to save and uplift, grant all the facilities vigilance associations need to carry on their work effectively. It is my firm

conviction not only that this service should be rendered by non-official bodies and not by Government, but that it is always done better by members of such bodies than by Government servants. I, therefore, have much pleasure in supporting the amendment.

MR. G. K. DEVADHAR opposing the amendment said :—

Madam—President, ladies and gentlemen, I rise to oppose this amendment on the ground that the resolution, as it is worded, does not leave the formation of non-official agencies out of account. When this resolution was drafted, it was brought to the notice of the "B" Committee that there was already, in Bombay, formed a Vigilance Association. But it has to be remembered that taking the facts as they are, a great deal of work is at present being done or expected to be done by the Government agency. Even if we have, in places like Bombay or Calcutta, associations to carry on that work, that work certainly is not to be confined only to those big places. The ramifications and the net-work of those associations will have to be spread all over the presidencies and provinces and, therefore, it was thought that Government might be approached and requested to take an initiative in the formation of such an association consisting of the majority of non-officials. Let the Government form the association and there you may well say that you want to add "such associations should consist of the majority of non-official members. The control of such an association is not going to part into the hands of Government and it is contemplated that the majority of the association will be non-official." Your resolution should contemplate that in a place where there are non-official members strong enough to take the initiative, the initiative should be expected to be taken by Government. Prof. Antia suggests an amendment to this resolution, but in this resolution the committee does not want to go any further than what Prof. Antia suggests. All we want is to get the Government to push on the work and to throw the responsibility on them. That is the only object of our "B" Committee. Another argument for me to oppose this amendment is that we contemplate securing financial assistance from Government. Prof. Antia and Mr. Bryant contemplate getting financial assistance from Government; so the only essential difference between them and the "B" Committee is that the Committee would like to ask Government to take the initiative in places where such initiative has not been taken. In places where the initiative has already been taken by non-official people such as in Calcutta and Bombay, Government may be asked

to co-operate with the organisations. I do not think that Mr. Antia's amendment to as who should take the initiative should be accepted.

THE PRESIDENT: The question is whether Government shall or shall not take the initiative or whether the association should be formed independently of Government. That is the real crux of the situation.

PROF. ANTIA:—Shall I reply to Mr. Devadhar?

THE PRESIDENT:—No.

Prof. Antia's amendment was then put to vote and carried. The PRESIDENT then called upon Dr. Dadachanji to move his amendment.

DR. K. K. DADACHANJI (Bombay) in moving his amendment said as follows:—

Madam—President, ladies and gentlemen, I beg to move that in clause (d) of this resolution instead of the words "Provincial Governments should appoint Vigilance and Rescue Committees, etc.", the following words be substituted, namely:—

"Provincial Governments should grant local option for the removal of prostitution prevailing in respectable localities and in the vicinity of schools and religious institutions, etc."

I will explain my meaning here. I can assure you that excepting the remedy of local option, all other remedies are futile. For this reason, police assistance cannot be relied upon. To give you or not to give you assistance in emergent cases depends on the arbitrary will of the Police Commissioner or some other authority concerned. I will give you a specific instance. For the last 30 years we have been agitating and requesting the police and also the Government to remove prostitutes from very respectable quarters and from the vicinity of schools; but till to-day nothing has happened in the matter of their removal. If, on the other hand, you get the privilege of local option, the residents of any particular locality who think that it is a disgrace to have prostitution in their midst, can exercise the privilege of local option. For example, if the residents of Sankli Street or Girgaum or other places require to exercise the privilege of local option, they will be able to do it. At present the police will do nothing where prostitution prevails. Therefore, I beg to move that the provision for local option should be asked for in this resolution. I am sure that unless you get local option, you will not be able to remove prostitutes from the localities where they are.

Your resolution, as it is worded, will be useless and Government will do nothing for you unless you ask for local option. You may rest assured that whatever you do towards removing prostitution from where it exists, you will not succeed unless you get for the people the power of local option to do something in the matter. You must also get the power to compel the police to help you in the matter, I will give one example. Take the case of the Baiting Act. It is in full swing, and yet thousands of rupees are staked on horses, in spite of the Act. If we have local option, we can remove prostitutes from our localities. Your resolution should be more practical than theoretical. My suggestion is that Government should legislate and go further giving the people the power of local option to destroy the monopoly of evil-minded people of ruining the morals of decent residents of good localities. I, therefore, move this amendment in the belief that you will succeed in removing prostitution from quarters where it should not exist.

RAO BAHADUR D. G. PADHYE (Bombay) seconded the amendment thus :—

Madam-president, ladies and gentlemen, I do very gladly second this amendment ; and in doing so I would in support relate a very bitter personal experience I had recently to deal with in my official capacity with a certain locality in Grant Road in which I had an occasion to locate two very good municipal schools. There were respectable people residing near-about. There were also two theatres of a respectable type frequented by ladies and gentlemen of upper classes. I myself, as an official guardian of the Municipal Schools, the proprietors of the theatres and also some of the leading residents—all of us separately—sent petitions to the Police Commissioner requesting that certain houses of ill-fame that were too close in the neighbourhood, should, by action under the Police Act, be removed. Instead of any fruit being borne to our applications, what happened was this—that the occupiers of these particular houses sent a counter-petition to the Police Commissioner stating that they were there for the last 10 or 15 years and had, therefore, obtained a prescriptive right and hence, it was the schools that had better not be allowed to stand there ! Ultimately, friends, it was the occupiers of the houses of ill-fame and persons interested in them that won and all our petitions and other efforts totally frustrated. Surely such triumph of sinners should not be possible. I think Dr. Dadachanji's amendment should be accepted. It is an extremely

good one. Let us try to make the resolution more practical by means of this amendment.

MR. B. N. MOTIWALLA (Bombay) in supporting the resolution said :—

Madam-president, ladies and gentlemen, I rise to support the amendment that has been moved. There is, however, one objection and only one which I have got against the amendment, and that objection is that the amendment is of a limited scope—it does not go far enough. My view is that Dr. Dadachanji has moved the amendment asking for local option only against the opening of brothels and in favour of removing brothels from the adjoining premises in the vicinity of schools and religious institutions. I wish that the amendment should be extended to the neighbourhood of philanthropic institutions also, *i.e.*, of the permanent premises used for the benefit of philanthropic purposes in any shape and form. Take, for instance, the place where our Conference meets. In the very front building of it you find a brothel house. In the same way, you find brothel houses in the Girgaon locality. Agitation was being conducted to remove such houses of ill-fame from such localities as Girgaon locality—particularly from a locality where lady scholastic institutions exist. Perhaps, it is not possible to remove the houses of ill-fame from the neighbourhood of ladies' scholastic institutions—institutions which have not got permanent premises of their own, but I do wish that this Conference insist that the houses of ill-fame be removed from localities where the ladies' scholastic institutions have got their permanent premises. In such localities brothels should not be allowed to be kept. I, therefore, wish to support Dr. Dadachanji's amendment on this condition that I am allowed to suggest the addition to that amendment of the words "and philanthropic institutions" in conjunction with the scholastic and religious institutions, which two latter expressions already form the essence of his amendment (Cheers.)

DR. DADACHANJI :—I gladly accept Mr. Motiwalla's suggestion to be embodied in my amendment.

MR. B. M. ANANDRAO opposed the amendment which, he said, would drive prostitutes from one place to another. Unless they wanted to kill prostitution or find out another way to deal with it in order to end it, all these remedies like local option } would be futile.

MR. N. M. JOSHI (Bombay) opposed the amendment of Dr. Dadachanji in the following terms:—

Madam—president, ladies and gentlemen, I also support the view of Mr. Anandrao on this problem. You can either abolish all brothels or you should allow them to remain where they are. I quite understand one saying that there should be no prostitution. I am prepared to make prostitution a criminal offence and send the prostitutes as well as those who go to them, to jail. I can understand the necessity to take up this position in order to attack prostitution. But I cannot understand the meaning of local option. As Mr. Anandrao says—and rightly says—by means of local option you may drive the prostitutes from one locality to another,—say, for instance, from Girgaon to Byculla in Bombay; but where will they eventually go? They will go to the localities occupied by poor people. These people are not educated, they cannot agitate like you and me; and, therefore, thrust the prostitutes upon the poor. I think your action will be absolutely wrong.

MR. ANANDRAO :—Cruel.

MR. JOSHI :—It is very cruel. Make prostitution a criminal offence or suppress the brothels, if you can. Now I want to ask about men who go to prostitutes. I want to make prostitution a criminal offence both for men and women. If prostitutes are to be punished, what are you going to do with men who cause the existence of this prostitution? I have seen no resolution to touch such men as are the patrons of prostitutes. They should also be driven out of their locality, but as long as that is not done, I think, this provision of local option against prostitutes alone would be futile. I, therefore, beg to oppose the amendment. (Cheers.)

PROF. M. J. ANTIA (Bombay) supporting the view taken by Mr. Joshi of this question observed that without Government help they would not be able to stop this nefarious profession. If Government declared that this profession of prostitution was illegal and looked upon it as a moral crime to conduct it, then alone they would be able to succeed in stamping it out.

MR. KANJI DWARKADAS (Bombay) said :—Madam—president, ladies and gentlemen, I think I ought to oppose the amendment which Dr. Dadachanji moved in favour of local option. I think local option is absolutely unnecessary. The Prostitution Committee appointed by Government want to recommend that all these houses

of ill-fame—if prostitution cannot be stopped—should be sent away at a distance from where the schools and charitable and philanthropic institutions exist. We cannot stop the profession altogether. That is absolutely impossible. Therefore, what is absolutely necessary is that the houses of ill-fame should be removed from the neighbourhood of big roads by which children pass in tramcars. The atmosphere of places where children pass by, should not be such as to affect their minds. I think that is all that can be done at present. I request Dr. Dadachanji to withdraw his amendment. If we support it, the consequences will be very serious. (Cheers).

PROF. A. SOARES (Bombay) said that in Bombay they had got now Act No. 4 of 1923; there was, therefore, no need for Dr. Dadachanji's amendment. The police had got the necessary power. (Hear, hear) to move the prostitutes from localities which they consider as objectionable to some other quarters. Under the circumstances, he thought that the amendment was unnecessary. They had got the Vigilance Association and they had also got legislation to help the Association; so there was no need to ask Government to do again what the Government had already done in the matter.

On being put to vote Mr. Dadachanji's amendment was declared lost.

DR. K. K. DADACHANJI moving two more amendments said:—

Madam-President, ladies and gentlemen, I beg to move an amendment to clause (b) of this resolution, namely, "The Conference urges on the public to insist on an equal standard of morality for both the sexes." My amendment being that we should so frame the resolution as to express our desire that the standard of men's morality be raised as much as that of women.

A DELEGATE:—Instead of speaking of 'equal' standard of morality for both sexes, we should say in the resolution 'a high standard of morality for both sexes.'

ANOTHER DELEGATE:—Let us say 'An equally high standard of morality for both sexes.'

DR. DADACHANJI:—I accept the suggestion so that clause (b) of the resolution may read 'The Conference urges on the public to insist on an equally high standard of morality for both the sexes.' Then, ladies and gentlemen, with regard to clause (c) of the resolution, I would move an amendment to the effect that the keeping of brothels

should not be made a criminal offence. The amendment would be a harmless one, and there need be no objection to it. We have to remember that it is impossible to remove by law prostitution from the world. To propose remedies for the eradication of prostitution as are proposed in clause (c) of this resolution would be like prescribing a homeopathic pill to suppress a huge volcano. You have to accept this proposition that you cannot abolish prostitution within a day or within a year or even within the next century. You cannot deal with the problem in any other way in order to gain your object. In Bombay, for instance, you have to provide for 50,000 prostitutes in brothels. Can you make it possible to get them removed and segregated, if their profession cannot be abolished? Every country in the world has the same problem to solve. As you cannot abolish prostitution, so you cannot abolish brothels, and if, in London and all over England, in spite of law, brothels and prostitutes flourish and the same is true of Europe and America where Slave traffic also flourishes, it is absurd to put into the resolution any words which cannot be enforced.

Both the amendments of Dr. Dadachanji were then put to vote. The first was declared carried and the second fell through for want of sufficient support.

PROF. A. SOCRATES SOARES (Bombay) moved a few amendments one of which recommended the addition of the words "and not to countenance such social customs as lead to prostitution," at the end of clause (b) of the resolution. Speaking on his amendments, Prof A. Soares said:—

Friends, prostitution is not confined to India alone; but here in India it is in a somewhat peculiar form. In India there are certain social institutions which minimise the evil aspect of the question and it is held as good a profession as that of the lawyer or the doctor by those who have no sense of degradation and no consciousness of inferiority. (Laughter.) Therefore, in this Conference, you are required to adopt measures in order to attack this problem which will carry on a propaganda against those social customs and institutions. You will, therefore, fail if you proceed to attack the evil without taking steps to stamp out the evil customs. The remedy to remove prostitutes from healthy quarters or from good environments are, at any rate, unimportant remedies. The important

remedy would be to forcibly enforce the measures for the purpose of removing the evil social customs from our country. (Cheers).

THE PRESIDENT: Prof. Soares's speech is very important. It will be simply a waste of breath and energy to suggest remedies for eradicating prostitution from the country unless you are prepared to reach its root lying in people's social customs.

MR. G. K. DEVADHAR:—I shall accept the suggestion that we should leave all the work, mentioned in this resolution, to the vigilance committees, whom we expect to create necessary public opinion.

A DELEGATE: I agree with Prof. Soares when he refers to certain social customs in the country tending to strengthen prostitution. I know in Madras there are certain customs prevailing which require certain communities to set apart some daughters in every family to follow the profession of prostitutes. It is the eldest daughters that are so set apart. They are attached to temples where they live as prostitutes. Such a custom ought to be done away with.

The amendment was carried. Another amendment moved by Prof. Soares was that at the end of the resolution, the following be added, *viz.*, "(e) This Conference draws the attention of Provincial Governments which have not yet attempted any legislation against commercialised vice, to Bombay Act IV of 1923, and urges on them that Acts on similar lines be passed for their respective provinces."

This amendment also was carried.

PROF. S. N. PHERWANI (Bombay) said as follows on this resolution :—

Madam—president, ladies and gentlemen, I am entirely in sympathy with the whole of this resolution; yet I would like to move only a very necessary amendment as to a point which has, I suppose, been omitted by the framers of the resolution through oversight. The amendment refers to the point of preventing prostitution. I believe we must combat the very root cause of this evil. I have found from my experience in Sind and elsewhere that brothels arise from the introduction of the barrack system of life whether it be in the army of fighters or the industrial army of workers. Thus, the brothel quarter in Karachi still goes by the name of Napier quarter after the name of Sir Charles Napier. The system of enforced celibacy has

raised brothels wherever there are barracks. In the Indian industrial towns and industrial areas, too, there is virtually enforced celibacy in which lies the root of the spread of prostitution. A grave disproportion arises in the numbers of the two sexes, and the brothel system is the result. We must, therefore, try to create housing accommodation and make it possible for the fighter and the worker to lead, when he wishes, a normal home life. We must create public opinion in favour of the responsibility of housing our employees and thus prevent prostitution. Wherever the workers cannot bring their women-folk with them, we find this evil. Hence, the necessity to supply adequate facilities to industrial people to tide over their difficulties in this regard. Allow the people to bring their wives with them; that will go immediately to the root of the matter. I am glad that this amendment has been indirectly provided for by the expression 'etc,' in the resolution. But I want that there should be an express provision of the kind I suggest. Hence this amendment. I, therefore, move that at the end of sub-clause 5 of Clause (c) of the resolution, the following be added, namely, "and the urgent necessity of the provision of cheap and adequate housing facilities by municipal and employers' efforts in industrial centres".

The amendment was carried.

DR. C. H. E. ZACHARIAS (Poona) then said as follows :—

Madam—president, ladies and gentlemen, I would say that I am suggesting an addition rather than an amendment to this resolution. The simple point which, I think, ought to be made by delegates meeting here from all parts of India is that it is not prostitution that we can deal with directly, but that we can and must deal with those who foster it. We want to do away with people who make money out of this vice. The vice flourishes because there are persons who exploit the prostitution of others and make plenty of money out of the trade. Therefore, if you want to get at the root of the matter, you must strike at the people that make money out of it. A very small beginning was made in this direction, about two years ago, by our General Secretary, Mr. N. M. Joshi, who was instrumental in moving an amendment to a Bill which was before the Legislative Assembly, with a view to raise the age of consent to twenty one. Now, let me make my point clear. The age of consent, here meant, is not the age of consent in reference to marriage. Nevertheless, an attempt was made by opponents to confuse the issue. These

opponents tried to make the public infer it to be the age of consent for marriage. In fact, it has nothing to do with marriage. Please disabuse your minds altogether on this point. The question of age of consent related only to illicit sexual intercourse and was an attempt to penalise the procurers. We wanted to make the procurers' offence punishable even in cases where the women consent. So, the age of consent meant in the Bill, to which Mr. Joshi had moved an amendment in the Legislative Assembly, was the age of consent to being procured and not to being married. In Europe and America, the age of consent for such purposes is twenty-one, and Mr. Joshi also proposed it to be raised to that figure in India. It was argued, however, on the other side that in India girls were differently constituted and so developed earlier physically, and, therefore, that "we must have here an age of consent of 16." Now, ladies and gentlemen, this is not a question of physical development. It is a question of mental development. Now, if European women are not competent until the age of twenty-one to make up their minds on the question of selling their bodies, much less are Indian women competent, seeing that, at the age of twenty-one they still lead a sheltered life quite ignorant of the world outside their immediate surroundings. At last, at the last session of the Legislative Assembly, the majority accepted the age of consent to be 18 instead of 21. The compromise was thus arrived at by raising the present age limit of 16 to 18. Accordingly, the Bill was passed into law; but the Government proved more retrograde than the Assembly, for, at the last moment, in the Council of State, Sir Malcolm Hailey got the Bill hung up by saying that it was a measure which ought not to come into operation until further enquiries had been made! Therefore, it is necessary for this conference to send this resolution to the Home Member of the Government of India telling him what the opinion of India is on this subject. (Hear, hear). That is why I beg to recommend that this should be done. (Cheers.) I, therefore, move that at the end of the resolution, the following new clause be added, namely:—

"(f) This Conference, seeing that the Government of India have asked for opinion as to the advisability of raising the Age of Consent to extramarital sexual relations to 18 years, records its emphatic opinion that such age should be raised, preferably to 21, but at least to the statutory age of majority, viz. 18 years, and instructs the General Secretary to forward this resolution to the Home Member."

The amendment was carried.

MR. G. B. TRIVEDI (Bombay) said as follows :—

Madam-president, ladies and gentlemen, to my mind, clause (d) of the resolution which relates to the appointment of vigilance and rescue committees and to the propaganda work is most important; because, if you see into this question you will find that since the attention of educated Indians was drawn to the question of status of widows and women of this country, you will find that very little has been done to remove the disabilities of those widows and women. The prohibition of widow marriage is a great cause of this mischief, in which the widows become victims, and they are tempted into bad ways of illegitimate motherhood. What have we done to remove them from that path? Nothing. There is one remedy which is sought by those to whom such widows belong, and that is to send the widows away, as if they have done something which they want to get rid of—they are sent to places of pilgrimage, where their children, illegitimately born, are thrown away, so that, so many human lives are lost and the widows themselves return home to the same state of life of shame and misery and again become the victims of the same circumstances. For the benefit of the widows who have to enter upon the life of prostitution of this sort, a right sort of rescue work is necessary as the widows require a Home and protection. Unless this sort of provision is made for the unfortunate widows, their lot cannot be improved. Therefore, I would like to draw your attention to the humble work that we are doing at Pandharpur of the nature of rescuing widows. Formerly, widows used to come to Pandharpur, as they used to go to other places of pilgrimage for the purpose, and throw their illegitimately born children in the hedges of trees or near the river-side. By starting the Home in Pandharpur we have saved the lives of these children but our problem in the Home is not for children's care because where is the guarantee that they will live unless we give protection to their mothers in a secure and quiet place for the sake of maternity? Therefore, we have got the Pandharpur Home where all these facilities are provided. We confess that though we are doing this, we ought to do more—give the mothers more maternity comforts than the Home at present can give. We feel that we must do more rescue work by impressing upon the widows that if they revert to their old life of shame and condemnation, they will again fall victims to the same cause for disgrace we should impress upon them the necessity for leading a better life. We, therefore, give them facilities for education for

being trained and we also give them some remuneration if they require it, and, thus, we do succeed in getting some of them to stay with us to help us at the rescue work, and I am glad to say that our rescue work which has been taken in hand only for the last six or seven years, has been a source of encouragement to us, and we are also glad that it has been recognised by people who are disposed to feel that they have some responsibility in this matter.

There is only one important point to which I shall refer before concluding my speech. The orthodox Hindu society is very apathetic in regard to this question, so that however much we—the Reformers—wish to work in this direction, we shall not be able to succeed, unless we get the assistance of Government. We say that it is the duty of Government, as custodians of the people's morals, that they should come and help such rescue works as ours. And what is the help that we want? Our financial position is bad. The Government have their consciousness awakened in this regard, and they give help to such work when it is undertaken by institutions like the Sister of Mercy League.

I hope that this conference will impress upon the workers in particular and the public in general that this work is really the work for the amelioration of the conditions of unfortunate widows, and, therefore, the Conference should request the Government to help the rescue work institutions from non-denominational point of view. We should draw the attention of the Government of India to give assistance to such Institutions. We also draw the attention of the Hindu public to support the Widows' Home, to revise their ideas about the sanctity of their lives, and to recognise the work—the great philanthropic work—of rescuing the widows. (Cheers.)

Miss IDA DICKINSON (Bombay) said:—

Madam-president, ladies and gentlemen, I shall be very brief. But I feel I must say that in this Conference, where we are making provision for remedies to do away with the brothels, we ought to have some remedy for the worst evil—the clandestine evil—which is far more difficult to check and yet is far more rapidly disseminated. This is a really worse evil than the places of ill-fame that exist among us. I think the rescue work must be actively done, if you want to close the brothels. If the houses of ill-fame are closed, we shall have to provide for the protection of women, otherwise the brothels will exist in another form. The provision of some form of

rescue home I beg to suggest as a tentative measure when, by legislature, we want to close the brothels. Even if the age of consent is raised to 18, a certain number of young girls will need some provision for protection. They have not got homes of their own where they can go to, they are entirely without homes; hence theirs is a very important problem to solve. They cannot get employment, no employer would want them, people would not be anxious to employ them. Therefore, if we do not wish to encourage the vice, we must make some provision for rescue work. We must not remain only idealists.

As regards the point of having rescue homes based on non-denominational lines, I do not think that would be necessary. I think every community should have such homes in respect to its religion. I am against having homes on non-denominational lines, because I think you should have homes peculiar to particular communities who have got their particular forms of worship. I do not think homes carried on non-denominational lines would work entirely satisfactorily.

Eventually the original resolution with the amendments which were carried was put to vote as a substantive proposition and declared carried.

Resolution VIII.

Reclamation of Criminal Tribes, Uplift of Aborigines and Prison Reform.

MR. G. K. DEVADHAR moved the second resolution of the "B" Committee on "Reclamation of Criminal tribes, Uplift of Aborigines and Prison Reform" (*Vide* pp. 68-69) and while doing so he said he had no objection to accept Mr. Strutton's amendment, namely, the inclusion of the words "and other Missions" after the words "Salvation Army" and before the words "in some provinces of India." Mr. Devadhar was glad to acknowledge that other missionary bodies also have done a considerable amount of work in ameliorating the conditions of the criminal tribes.

MR. R. STRUTTON (Sholapur) in seconding the resolution said:—

Madam-president, ladies and gentlemen, I have very great pleasure in seconding this resolution and speaking one or two things with regard to it. One thing is that the resolution makes recommendations which are a good deal on lines of what the Government is either already doing or proposes to do. With regard to section (a)

of the resolution, I would say that Government has already done much in the direction of helping any agencies and other institutions that come forward to carry on these settlements. Very shortly, there will be more Settlements begun, for instance, in places like the Bombay City and other parts of the Bombay Presidency. For this purpose, Government desire that institutions like the Servants of India Society and other similar institutions should come forward and offer to run these settlements. There is another possibility for developing the scheme of reclaiming the criminal tribes. It has come under my notice at Sholapur, where the mills are employing a large number of people belonging to these tribes. Therefore, I think, mills and such other large employers of labour should come forward to run such settlements. My experience in Sholapur tells me that the mills can give a great deal of help in this matter. Mr. Narottam Morarji and managers of the Sholapur Mills have had some labour troubles during the last seven or eight years, when they started taking in labour from the criminal tribes. They did not work well, they did not go to the mills regularly but now that difficulty has disappeared and these people are making good mill-workers. When their younger generation will be forthcoming, they will be able to take to these altered conditions of life. With regard to section (b) of the resolution, I may be allowed to bring to your notice that, as a matter of fact, most of these people were classified as Criminal Tribes in days gone by—before the Government had taken up the question of “Criminal Tribes Settlement.” If you read the history of the Criminal Tribes of the Bombay Presidency, you will find that the people were named and recognised as “Criminal Tribes” at a time when the Criminal Settlement was not thought of. It was a term used technically before attempts were made towards the reclamation of the tribes. In those days, they were expected to thieve, and they did it. Consequently they were driven from district to district by the District Officers who were inclined to get rid of them from their respective districts. From one district they were thus driven to another, and that policy was followed for a long time. Since they have been brought within settlements and within given areas, they are found quite willing to take up honest work. These people are now put into the settlements by the Government authorities when they are at least twice previously convicted. They come from tribes—from different places—where they commit thefts

and dacoity. When moving as dacoits they are not harmless people, and, therefore, I think it is necessary for Government to call them "Criminal Tribes" and to apply to them the Criminal Tribes Act. You find such tribes in Baroda, in the Panchmahals, in the Central Districts and in Sind. When they come to the Settlements, our experience is that they very soon give up their criminal habits and behave as good workers.

Now, ladies and gentlemen, with regard to Section (d) of this resolution it is said that this Conference is of opinion that the present prison administration in India is badly in need of reforms. I think it is possible to bring about reform in jail administration. We find jails in India are very crowded. There is one thing that I must say. Institutions like the Social Service League should take up the question of dealing with the first and second offenders. They should not be sent to jail, but be put on probation. We have done that in the Sholapur Settlement. Eventually, the jails will have to take the form of criminal settlements, where the inmates are taught to enjoy home life with their wives and children and are given a certain amount of necessary freedom. As regards our people their wages are not touched by the authorities, they are allowed to settle their own disputes; they appoint their own Panchayat and they hold their own Courts where they punish the offenders with fines, which are paid into Panch Funds; relatives also stand security for the good behaviour of the offenders. There is a great scope for work along the lines of the Prison-Aid-Society. The first offenders should be given the benefit of sympathetic help and treated differently from the habitual criminals. (Cheers).

RAO BAHADUR DR. P. V. SHIKHARE (Poona) said as follows :—
Madam-president, ladies and gentlemen, I want to speak only a few words with regard to clause (d) of the resolution.

There is no doubt that the present prison system is not at all an ideal system; it is far from it; and a very urgent need for reform exists there. Some of us in Poona who belong to the order that is known as the "Order of the Star in the East" have been visiting the convicts in prison. We go there every alternate Sunday in the morning and pay visits to the prisoners with the consent of the prison authorities, who, without any difficulty, give us permission to visit a very large number of them in the three General circles of the Central prison at Yeravda, which is at a distance of five miles from

Poona. We began this system of visiting the prison in November 1921. It is now two years since we have been doing this work of visiting the prison regularly every fortnight. We take different batches in the three circles and give them sermons on religion and ethics. The effect on the minds of the prisoners of these lectures is satisfactory in as much as they expect us to visit them regularly and they eagerly wait for us. I will give you a concrete instance that came to my notice on last Sunday showing the efficacy of our work. I happened to visit a group of prisoners who are called "Kala Topiwallas," from the fact that they are allowed to wear black caps. Among them I came across one who was doing the work of repairing the road. I asked him "What is the cause of your coming here?" He said he had committed a dacoity. I asked him "If you go out of the prison, how are you going to behave again? You are going out in a few months time; are you going to take to your old profession again?" He said "No, No. I now have come to know that I am a human being and that there is some Divine spirit in other people as in me. Therefore, it will be far from me to take to the old profession of a dacoit again. I shall try to lead a very good life." These words came from the lips of a confirmed dacoit who has passed the middle age—about 40. He earnestly wished to take to a better life. He evidently showed that he was very much affected by the religious sermons we gave him, and by the moral work we had been doing before him during the last two years. This is a sort of work lying before social service workers in the direction of prison reform. It is their duty to improve the life of the prisoners—their fellow-creatures incarcerated in jails. (Cheers).

MR. A. V. THAKKAR (Dohad) said as follows:—

Madam-president, ladies and gentlemen, in speaking on this resolution I want to draw your pointed attention to the need for social work among the aborigines. There is a large part of our people, known by the name of "forest tribes" or "aboriginals", who are found in all parts of India. They may be described as non-Aryans, and they were driven from the plains to hills and forests by successive Aryan invasions. They were the original owners of the soil before our Aryan forefathers dispossessed them of their holdings. Their numbers are large. The total population of these communities in the country is as large as 16 millions. Their number, in the Bombay Presidency, including the Indian States, is close upon 19 lacs in a population of 270 lacs. That is to say, they form over 6 per cent of

the entire Bombay population, or say, one anna in a rupee. In other parts of the country their numbers are equally large, especially in the Central Provinces, Rajputana and Chhota Nagpur. Khonds and Gonds, Santals and Mundas, Todas and Craons are very large communities, not smaller, nay, perhaps greater, in numbers than our Bhills and other Kaliparajs. Their ignorance is dense. The figures of literacy, found in the latest Bombay Census Report, show that hardly one person in 275 in these communities can read and write his own language, as against the one in 13 among the Hindus and the one in $1\frac{1}{2}$ among the Parsees. The exploitation of these aboriginals by the Aryans, specially by the so-called higher castes, has been ruthlessly going on for centuries past. Governments and trading classes have all combined to keep them down and to treat them not like human beings, but like beasts, or, at the best, like cattle. They have been duped out of their lands, which they prepare for cultivation by reclaiming them from forests. All their wealth, in cattle and money, has been taken away by the wily money-lenders who trade upon their ignorance and thus defraud them. Such is the depressing social, economic, and intellectual condition in which jacs and millions of our brethren of this community are rotting at the present day. Gentlemen, I believe, I am not exaggerating the fact when I say that our national conscience towards these tribes has not awakened to even that extent to which it has awakened towards the untouchable classes. There is a greater and stronger barrier between these aboriginal tribes and ourselves than there is between the untouchable classes and ourselves. For, we do take service from the untouchables, and we do let them live, through locations, but very close to our villages. That is all the difference between them and ourselves, but, so far as the forest tribes are concerned, there are hardly any points of contact between them and ourselves, except those of money lending and purchasing their forest and other produce at very cheap rates. Very few, if any, social workers of note have worked amongst them—apart from the Christian Missionaries. The Hindus have completely neglected them, though, by slow degrees, the aboriginal is willing to, and does, as a matter of fact, assimilate himself to the Hindus. His religion, in the Census Report, is described as animistic, but very large numbers of his community are enumerated as Hindus in this Presidency. I may narrate here, in brief, the work of the Bhill Seva Mandal, an association of social

workers started about a year ago for work among the Bhills of the Panchamahals in Gujerat on the "Settlement" system. I am connected with the Mandal. Its work is, at present, restricted to only two Talukas, measuring 600 sq. miles, so that it can be done intensively. Seven centres of social work have been started each with a school for the Bhil children, two of them being boarding schools. Two dispensaries are also run specially in their interest. Temperance work is being done among them and protection is given to them against the tyranny of the *Sowcar* and the subordinate officers—chiefly the Policemen. A religious bias is given to their daily life and their songs. You will be surprised to know that the Bhil boys show a great keenness in attending schools once you get into their confidence, and, for that reason, they go from a distance of two to three miles to attend their schools. They appreciate medical relief very much, and, though attached in a large measure to the belief that all diseases are produced by evil spirits, which must be appeased only by offerings of goats or fowls, they take to medicine willingly and eagerly. The work among them is very hopeful, interesting, and encouraging. The Kaliparaj of Surat and Baroda—the term "Kaliparaj" includes all forest or aboriginal tribes of Central Gujerat—has recently awakened, in an astonishing manner, to his sense of self-respect, like Rip Van Winkle, from his long, long sleep. He has cast off, as if by a miracle, his vice of drink; he leads a very sanitary and clean life, and he refuses, any longer, to serve the bullying landlords. Classes, with vested interests, naturally oppose his self-purification movement, and the community of Kaliparaj has sent, you will be surprised to know, one delegate from among themselves to our Conference. (Hear, hear.) Brothers and sisters, it is my earnest appeal to you that should this great question of the uplift of these communities of aboriginals should be taken up, and taken up in right earnest. Their numbers are very large; their ignorance is stupendous, their degradation is unthinkable. Our treatment of them in the past has been nothing short of criminal. No doubt, the work amongst them, living as they do in hills and jungles and not in settled villages, as each one lives on his farm, is more difficult to perform than the work in ordinary villages and towns; it is much more so when compared with the work to be done in industrial cities like Bombay, Calcutta or Cawnpore. Their habits are different, their mode of living strange, their dialect hard to adopt, and their religious sentiment very crude; still you can no longer

afford to neglect them. Their number is several times greater than that of the factory labour of the whole country combined, and, hence, the call on you of duty towards them is much more urgent than towards the industrial workers. Our neglect of the aboriginals in the past has been very heavy, and compensation to them for our old sins is long overdue. May the Almighty give us strength to make amends for the past. (Cheers).

BRIGADIER ELISHA RAJ (Salvation Army, Bombay) speaking on the resolution observed thus:—

Madam-President, ladies and gentlemen, we have heard so much about the necessity for the reclamation of criminal tribes. In this connection I want to draw the attention of my comrades to one main fact that it is absolutely necessary for us to take up this work enthusiastically. Government help to these classes has already begun. Therefore, I heartily support the clause (a) of the resolution. I do so because I can appreciate the importance of this work from my own experience of the work of the Salvation Army in the interest of these very classes. As you know the number of crimes these classes perpetrate, is beyond calculation. In one of the Government reports in 1910 it is said that in one Presidency alone these classes committed thefts to the tune of 45 lacs of rupees. The community supplies watchmen as also robbers and murderers. I know of no less than 34 different 'tribes' of this type existing in India at the present moment. In dealing with them we should be prepared to deal with people, who are incorrigible and obdurate. They are full of greed, so they will do anything they like in spite of your best endeavours to defeat their objects. They have a peculiar partiality for jewellery and gold and silver for their wives, who are fond of these things. Being habitual robbers, they cannot do without indulging in that pastime. Consequently, they have occasion to pass and repass the prison-gates times without number. For their improvement, the Criminal Tribes Act was passed nineteen years ago and we have now got thousands of them inside our 'Settlements'. We have to be very careful in handling these people. When properly trained, they will be as peaceful as anyone else. (Cheers).

.. MR. AMARSHIBHAI DEOJIBHAI (representing the Kaliparaj of Baroda) said on this resolution in Gujarati to the following effect:—

I come from the community of Kaliparaj of the Baroda State. I can tell a lot of our grievances. We hail from Baroda, we live in

jungles, we are illiterate, we are poor agriculturists, we are in the hands of *Sawcar* and we drink liquor. Recently, we had inspiration from on High to agitate and become teetotallers. That led us to shake off our age-long vice of drink. The result has been that we are oppressed and sent to prison at the instance of influential persons in Baroda, who suffer by reason of our resolution to be teetotallers. I hope you will pass this resolution in the interest of the aboriginals unanimously. (Loud Cheers).

MR. R. GOPALSWAMY IYER (Bangalore) spoke on the resolution thus :—

Madam—President, ladies and gentlemen, I want to say a word for the first offenders. They should be given a chance of improving themselves to show whether they have repented or not. That is the duty of the State in the interest of the taxpayer. We have to tell Government to take care of these prisoners before they become hardened criminals. For them there must be compulsory education given. The younger generation must be given compulsory education and their progress has to be watched lest they should turn obdurate criminals. They must be made citizens. They should not now be called 'the Criminal Tribe', though fifty years ago there may have been some justification in calling them so. Give them another chance to improve, go back to their lands and till those lands. This is what goes under the scheme of 'Prison Reform.' Prison labour may be made available to capitalists. Jail Superintendents should be directed to give prisoners such work as would be suitable to their capabilities. When a man is in jail, help be given to his wife and children during the time he is in jail. This treatment will cause him to repent and he will not come to jail again. Society must be prepared to take him back within its fold when he is out of jail and engage his services and give him occupation. He must feel that, as soon as he is out of jail there is means of livelihood available for him.

PROF. S. V. PHADNIS (Bombay) suggested a few verbal amendments in clauses (a) and (b) of the resolution which were all accepted and carried.

MR. C. S. DEODHAR, Personal Assistant to the Criminal Tribes Settlement Officer, Bijapur, said :—

President, ladies and gentlemen, I beg to thank the "B" Committee, on behalf of our Settlement, for its kind appreciation of our

work. With this feeling of thankfulness and gratification I heartily support the resolution. But there is one small amendment which I venture to suggest. It is, I beg to propose, that the words "so called" in the commencement of the resolution be deleted. Because by their insertion a suspicion is raised that the tribes not really criminal are only called so. Thus the resolution in its present form might appear self-contradictory. If we say that the tribes are not really criminal, would it be correct to say that they require reclamation? To remove all ambiguity, therefore, the words "so called" should be dropped.

In view of this Conference wishing to approach Government to arrange for this reclamation by expansion of this scheme of Agricultural and Industrial Settlement, assuming that the tribes are capable of reclamation under proper and human treatment, I propose that the term "so called" should be removed if the resolution is not intended to be at cross purpose with what it means.

The President has very pertinently remarked that we should look upon criminals as mentally and morally defective persons. As such they stand in need of sympathy, which would be best enlisted by assuring the public that these persons are criminal on account of their mental and moral defects, which with this co-operation it is intended to cure, rather than by telling the public that they are "so called" as not really criminal but should be cured of this criminal propensities and moral degradation.

The amendment of Mr. C. S. Deodhar was negatived. The resolution as amended by the amendments of Prof. Phadnis was put to vote as a substantive proposition and declared carried.

At this stage the Conference adjourned for Lunch till 4 P.M.

Resolution IX.

Public Health.

The Conference re-assembled at 4 o'clock when MR. G. K. DEVADHAR moved the next resolution on Public Health (*vide* pp. 69-70).

DR. MRS. D. J. R. DADABHOY (Bombay) in seconding the resolution, said as follows :—

Madam-President, ladies and gentlemen, I stand before you to second this resolution because it concerns a very urgent matter. I want this resolution to be carried into practice. I request my friends

that they should see that it should be carried into practice, as soon as possible, because it involves a question of vital importance in relation to the saving of human life. In support of clause (a) of the resolution, the public might say we cannot afford to build big hospitals and big dispensaries. But I may tell them that we do not want big dispensaries and big hospitals. We want to do preventive work and that can be done by opening small welfare centres and maternity homes by the engagement of midwives.

I am referring chiefly to educative work; but I do not mean the education of women in general; I mean the education of *would-be-mothers*. That education should teach them how to look after themselves, how to look after their new-born children and how to keep the latter healthy and how to prevent it from being sick. I further emphasise the importance of keeping Health visitors and midwives. These people can play an important part in welfare work. It is they only who can go into the homes of these needy women and teach them and talk to them and bring them to the centres, where they will get special instruction, as to how to look after their children, how to feed them and how to clothe them.

As regards maternity benefits, I want you to refer to my paper where I have spoken of the resolution passed at the Washington Conference. The women may be kept at home where they may have light exercises for six weeks before confinement, because everybody knows that light exercise is beneficial to them. This I say, subject to the women being well and capable of doing work. Healthy women ought to be allowed to do light work till the end of their period. For six weeks after confinement, we should see that the woman does take rest, and for this we must give her some kind of help to carry her duties at home. Then also, we should see that she shall have trained attendance during her confinement and we must supply these trained midwives. We must not leave her to her household relations or dais. When she goes to work, we must see that her baby also is well looked after. When she is at work she should be allowed to leave her baby in "*Creche*" kept at every mill, where she-the mother-can go twice a day and feed her baby. As she cannot go home and feed the baby, it is necessary that we should supply the "*Creche*" at every mill, where the baby should remain all day when the mother is at work. During that period the baby will be looked after by trained people.

Coming to clause (e), I admit that students do get their training in maternity work at the Motlibai Hospital but it is only of a *curative* type and not preventive. In order that the students may be given instructions in '*preventive obstetrics*', every maternity hospital or a maternity home should have attached to it Ante-natal clinics, where mothers can attend during their pregnancy, as early as possible. The students can be taught to examine these women to find out if they will have a normal delivery at term, and in case of any abnormality, how to prepare himself to act at the time of delivery so as to cause the least injury to the mothers as well as the children. Public health should include infant and maternity welfare. It is very essential that we should carry out welfare work in India in the interest of infants and mothers. (Cheers).

DR. H. V. TILAK (Bombay) said as follows :—

Madam—President, ladies and gentlemen, I rise with great pleasure to support this resolution. In doing so I wish to point out to every social worker the urgency and the magnitude of this problem. According to Government reports, fifteen lacs of babies under five and six lacs of mothers are dying every year in India, the latter by child bed fever and consumption. About twice as many are suffering for weeks with preventible diseases and quite a large number are crippled for life. A majority of these deaths are not due to poverty but to ignorance, harmful social customs and the want of proper arrangement for timely medical aid and advice. This explains the number of deaths in well-to-do and educated families also. The problem is thus affecting all classes and communities and is present with us from year to year. The pity of it is that about 40 to 50 per cent. of this suffering is capable of being easily and surely prevented by propaganda work among the masses and by simple measures like welfare centres. It is found that illiterate parents are as readily convinced as educated ones if they actually see the good done by welfare workers.

The resolution is urging *the public* and the Government to extend their efforts. The word '*public*' should be taken both individually and collectively. For instance, religious and communal organizations, social and humanitarian bodies and political societies should co-operate with municipalities and Government in pushing welfare work as, in truth, healthy mothers and babies which connote virile race, are vitally important to the existence and progress of all

these. The key to success in welfare work is active interest by and through co-operation between all these organizations. The history of welfare work among the civilized nations points to the same conclusion. It is, therefore, my urgent request to every social worker, in whatever sphere he may be working, to devote some attention to the problem of public health.

In part (e) of this resolution the training of 'dais' is advocated. Let me remark in this connection that a large number of trained 'dais' can only be secured by multiplying lying-in homes and training 'dais' in them. The question of financing so many Homes is a difficult one; but if small Homes are started on part-payment basis, I believe, many can be opened without delay-especially in cities like Bombay. The idea is that the initial expenses are to be borne by Government and municipalities and three-fourths of the current expenses should be met by a definite charge from every patient. These homes will incidentally form a nucleus round which welfare centres and health visitors and nursing service can be economically grouped.

With these words, I request you to give your whole-hearted support to this resolution. (Cheers).

DR. MISS JERBANOO MISTRI (Bombay) said on the resolution as follows:—

Madam—President, ladies and gentlemen,—The present standard of the training of nurses and midwives is very low. It needs to be raised if the profession is to rise in the estimation of the people, the service is to become popular, and if women of the right sort are to be attracted to it. Instead of the nurses' training keeping pace with the medical science, it still generally consists of a short course in the medical, surgical and midwifery wards of hospitals. It does not include at all such important subjects as preventive medicine, general and personal Hygiene, etc., etc.

The course should be of sufficient duration to give them opportunities to master the theories and practice, and training should be imparted in big and well equipped institutions alone. The practice at present followed by some of the small maternity homes of issuing certificates after a few months' training should be certainly discouraged. These homes are not well equipped and the staff generally consists of one doctor and a couple of nurses.

It is my opinion that the number of qualified nurses and midwives should be increased, but until that is secured and the service becomes popular, attention should be directed to the training of indigenous dais. For, in the present state of Indians where ignorance, customs and superstitions play the chief part, the dai is an important factor, and one which cannot be overlooked or easily replaced in any scheme for improving the condition of child-birth in India. Any one who is at all familiar with their work can but come to one conclusion only and that is, that their practices are very harmful and barbarous inflicting unnecessary suffering upon mothers and babies. They are responsible for half the number of deaths among them. Public opinion should be created by means of literature in different languages, lantern lectures, etc. These should reach men also, as they are really ignorant of the unnecessary suffering and harm done to their women folk by the dais. They should be made to realise that many women are so mangled during child-birth that they are incapable of further child bearing or are disabled for life. They should also be taught the remedies to be adopted to avert these disasters.

Attention to the proper training of midwives and dais and subsequent supervision over their work would go a long way in reducing the mortality among mothers and infants.

At yesterday's meeting of this Conference, I had brought forward a resolution in the interest of the public as well as the midwives in these terms, namely, "Legislation with a view to controlling both the trained midwives and the indigenous dais is already overdue and should be introduced at an early date in the interest of the public as well as the midwives themselves." Unfortunately, the framing of the resolutions being in the hands of lay people, the most important and salient part of my resolution has been left out. In the absence of any control, even the trained midwives indulge in objectionable practices, taking upon themselves the duties which should be discharged by doctors alone, and sometimes going to the length of prescribing drugs, which often prove harmful. Again, in the absence of supervision and in the face of orthodox opposition, they gradually fall into the ways of indigenous dais, rather than lose their practice.

The object of the Midwives Act is the registration and supervision of midwives and the result would be (a) to standardise training; (b) to compel them to carry proper outfits; and (c) to remove the delinquents who refuse to carry out the provisions of the Act. It

has been said at yesterday's meeting that there are not sufficient number of nurses and midwives and, therefore, legislation is not necessary. Because the number is small, that is no reason why protection should not be given to them, especially when they themselves have asked for it at a meeting held sometime back. In my opinion, legislation besides bringing about the desired reforms will give the best possible protection to women in their confinement. (Hear, hear, and cheers).

I therefore move the following amendment after clause (c) :—

“(f) Legislation with a view to supervise the work of trained midwives should be introduced at an early date in the interest of both the public and the midwives themselves.”

The amendment was carried.

DR. SOCRATES NORHONA (Bombay) seconded the amendment moved by Dr. Miss Mistri.

DR. D. N. MAITRA (Calcutta) made the following speech on the resolution :—

Madam-President, ladies and gentlemen, in response to the invitation of the Committee of this All-India Social Workers' Conference, I have travelled a distance of over a thousand miles from Calcutta to lay a very simple proposition before you for your serious consideration. It is a proposition that has a vital effect on the largest and most important section of our population. Ladies and gentlemen, you must be aware that about 95 per cent of our population live in villages. The village is the unit of Indian life, the brick in its foundation. India is broadbased in its villages. There is about one town for each group of 350 villages. The nation, therefore, lives in the villages. (Hear, hear). So, the village problem is one of most vital importance, but, unfortunately, it is most-inadequately attended to. The care of the rural population is neglected by the educated people, whose main concern lies with the cities. That is not so in the Western countries where there is about 1 Public Health Officer to 10,000 of the population; whereas in India there is only 1 such Officer for about 1,500,000 of people! Again, whereas in European countries (e.g., Great Britain, France, Germany) there is an average of 1 qualified medical man for 2,000 of the population, in India there is only 1 such officer for 45,000 people! Notwithstanding this appalling shortage in the provision of medical relief in India, we are

still alive in such large numbers to-day. (Laughter). Indeed, it is a matter for wonder. It is our villages that are frequently ridden and raided by epidemics, mostly of a preventible character and, therefore we should have special medical aid available to an adequate extent in the villages. That aid should be of an up-to-date and efficient type. What can be done towards the solution of this problem? The one solution that comes foremost to our minds is to found a number of medical schools and colleges, well equipped with competent teachers and appliances all over the country. In theory it is great and splendid. But if the "past be the prophet of the future"—though I do not believe it to be true in all cases—the record of the establishment of medical institutions in the past, when the country was financially much better off, affords poor and little hope for the future. It would take, I am afraid, an age before we can get such a large number of fully-trained doctors as will be wanted by, and as will stick to, the villages, with their poor amenities of life and insanitary surroundings. But, *we cannot afford to wait*. So, my proposition is that having regard to the great dearth of competent medical aid in rural areas, this Conference is of opinion that a special class of rural health workers—I would not call them doctors—should be immediately created, who shall be trained to render first-aid and simple medical treatment and to combat such epidemics as cholera, malaria, etc; and that they may be employed by Local Bodies, Co-operative Societies and Village Unions. Friends, here I am speaking from a medical experience of nearly a quarter of a century. I notice in a paper read before this conference that experiments in America and in this country have proved that quite uneducated women could be easily trained to become competent midwives. It is easily possible to train young men, who have passed the standard of Matriculation, in the simple methods and principles of medical treatment. They can make very good rural medical workers. They would reach the rural places where the well-trained and qualified doctors cannot be found. These latter men of substantial knowledge are like the arteries that cannot directly reach the tissues. It is the function of the minute capillaries to penetrate into the remotest cell-areas and attend to their needs. So I want "Capillary Doctors". They have got to go to work in the villages, to live in the villages, and act as sanitarians in villages; they will have to render first-aid and to combat such epidemics as cholera, malaria or dysentery. I have a definite scheme on this point in hand for the last five years. I ask the Government to give their hall-mark to such village-workers in the

medical line, so that it may be possible to organise "Rural Health Workers' Service". In adopting this scheme of a "Rural Health Workers' Service", we shall be touching the first principles of Swaraj. Let us call out our village boys and young men, get them trained, and give them what would necessarily be a lower but nevertheless correct standard of medical instruction; we need not make them 'Generals', as it were, in the profession but mere fighting 'Soldiers'. Special text-books should be prepared for this course, so that within two or three years these young men could be trained to the extent to which we feel they should be trained for our limited purpose. I would suggest that they should first of all receive a basic training in the simple principles of Physics, Chemistry and Biology; and then they should be trained in Anatomy, Physiology, Pathology, Medicine, Surgery, and such other subjects from the very beginning and *concurrently*. For instance, from the very beginning they should be taught taking liver as an example—what a liver is like; what its main functions are; what broad changes take place in it in disease; and how to treat it. Such a concurrent system would be natural, rational, interesting and economical. I urge that such a system of training may be adopted in the medical course to which we refer in this resolution. Some important province ought to take the lead in giving effect to this scheme and then, if other provinces follow, one of the most crying needs that affect the 95 per cent of our population may be easily and largely supplied. This is one of the most vital problems that we are called upon to solve and must solve, before we can aspire to do any other kind of good to humanity in this country. (Cheers.) I wish to tender to the Conference what I call "An Outline Scheme of Rural Medical Service" which, I trust, will be taken in continuation of the very brief introductory remarks which I have just now made from this platform. (Loud cheers).

(Dr. Maitra's Outline Scheme of Rural Medical Service, referred to by him in his speech, is given in Appendix G).

MISS G. M. BROUGHTON, (now MRS. A. C. CHATTERJEE), Simla, observed as follows:—

Madam—President and friends, I wish to suggest that in the last clause of this resolution, the following words "some of whom should be women themselves," should be inserted after the words, "special class of rural medical workers." (Hear, hear). I think it is essential that women in India should be helped by women as far as medical aid is concerned. You all know that women out here are unwilling

to take this kind of aid from medical men. Then, in clause (b) of this resolution, I wish to suggest that the words, "Government of India," be omitted. I have considered this subject very carefully, and I feel that the Government of India is faced with very great difficulties in this matter owing to the fact of the lack of public opinion behind this demand. I think it is the business of a society, like the Social Service League, to create public opinion before Government can be approached to interfere in a matter of this kind. We have first to create public opinion, and then Government will readily come to our aid. It is impossible for Government to take any step for the present. In clause (b) of this resolution, we say that "this Conference advocates that maternity benefits be made obligatory on all employers of labour". It is very easy to say that all employers should give maternity benefits to their employees. We know that in some cases they are actually doing it voluntarily. Some also employ medical women to give their aid, and in such cases women employees are looked after properly. In the case of some employers, however, who are not in favour of this idea, it would be very difficult to carry out such a scheme properly, but much could be effected if a society, like the Social Service League, were to attempt to induce employers to start this sort of work voluntarily. The employers can be approached in many ways—through articles in newspapers, etc. There is another agency needed also for this purpose, and that is the agency of Women Factory Inspectors. Two years ago, we passed a resolution of a similar kind, but, I am afraid, nothing very much has come out of it, because adequate propaganda work has not been carried on by the Social Service League. It is necessary that such propaganda should be undertaken and that articles should appear in the press as often as possible. What happens, at such gatherings as these, is that we spend time in passing pious resolutions which are reported in the Press, but there the matter frequently ends and very little result has consequently been achieved. It is suggested that I should move that at the end of clause (b), we should say, "Government should appoint Women Factory Inspectors," and I have much pleasure in moving this amendment also. (Cheers.)

... MR. G. K. DEVADHAR replying to some of the points raised in the debate said :—

Madam-President, ladies and gentlemen, Dr. Mistri has placed a few suggestions before this conference. I am not going to

accept them. But before I give my reasons for my opposition, I would like to make my Committee's position clear. Dr. Miss Mistri as well as Dr. Norhona suggested that the midwives should be registered. They both made that suggestion before my Committee yesterday ; but the Committee thought that it was rather an early stage of our work when we must be cautious about taking up this question as a whole, and that it would be too bold on the Committee's part to ask for such a legislation. Therefore, the Committee did not bring that suggestion within the resolution it sent before this conference. To ask for the registration of midwives would be inconsistent with the other part of this resolution where we say that the number of trained nurses and midwives is not so very large as is essentially required to the demand, and therefore, we have to put up with the indigenous 'dais' at present, and we shall have to put up with them for some to come even. We say that, as a remedial measure, we should start having trained nurses. It is difficult, therefore, to recommend registration of midwives at this early state. Our friends, who suggest this idea, know how few are the present facilities for the existence of training schools for the nurses, so that much less should be said, at present, about the registration of nurses. Let there be training schools available on sound, healthy and regular basis, and then we shall consider the question of registration of midwives. I would, therefore, suggest that, at this moment, I am not in favour of the addition of the words suggested by Dr. Miss Mistri and Dr. Norhona to this resolution.

MR. KANJI DWARKADAS (Bombay) said :—Madam—President, ladies and gentlemen, with regard to the addition of certain words suggested at the end of this resolution by our friends, Dr. Miss Mistri and Dr. Norhona, and which Mr. Devadhar has declined to insert in the resolution, for the reasons he has mentioned just now, Government have already had this point under consideration and their attitude about the scheme of women factory inspectors is very sympathetic. I am quite sure that if this Conference presses this point on the attention of government with a short agitation, we shall get what we want within the next three or four months. We should, therefore, strengthen the hands of Government in passing this measure by passing this resolution with the addition of the words suggested by Dr. Miss Mistri and Dr. Norhona. With regard to other points, public opinion in India is not strong enough to force the hands of Government. I am afraid, the public is not quite ripe to consider these points favourably. Even the press is indifferent towards such

questions. And so long as the Press in India will be unsympathetic towards the labour problem, we cannot expect to create sound public opinion on the important questions which pertain to the welfare of poor women wanting medical relief of different kind. I think Miss Broughton was wrong in saying that because certain employers of Bombay are already doing certain beneficent things, we should not press that point in this resolution. (Hear, hear). I maintain that because certain employers like the Currimbhoys and Tatas are doing this kind of philanthropic work, the time has come for asking for legislation for the guidance of all employers. Because the Tatas and Currimbhoys are doing the philanthropic work like that of the Maternity Homes, we must feel encouraged to ask for legislation to force the hands of unsympathetic employers of labour. I think the time has come when this legislation be at once proceeded with. I suggest that all provincial Governments, and even the Government of India, should look at this problem with a sympathetic eye and arrange for the passing of the necessary legislation. Let there be such legislation for Bombay, Madras, Bengal and other Provinces. I am quite sure those places will be benefitted by the legislation. (Cheers.)

MR. N. M. JOSHI (Bombay) said as follows :—Madam-President, ladies and gentlemen, as regards Miss Broughton's remarks for the creation of public opinion to bring pressure to bear upon the Government of India to legislate and to make payments of maternity benefits obligatory on all employers of labour in a manner suited to meet the requirements of women, working in large industrial concerns, I may just tell her that sometimes Government act without waiting for public opinion and some times they act even against public opinion. (Laughter). If there is any question on which the Government of India need not wait for public opinion to take action and may act even if the public opinion is against it, it is this. I want to say one word as regards what Dr. Mrs. Dadabhoj said about the light work—that light work should not be stopped even sometime before confinement. What we want is that the pregnant women's work in factories should be stopped, because I am afraid, the 10 hours' constant work in factories cannot be called light work. I may inform Dr. Mrs. Dadabhoj that women in India—specially the women who work in factories—have got to work at home as well. At home they do cooking, washing and other things. So even if factory work of 10 hours is stopped, there will be some light work left for them at home. I, therefore, think that this Conference would do well in insisting upon the women's work

in factories being stopped at least six weeks before confinement. As regards the proposal for the registration of nurses by some legislation, I do not know what the legislation is going to be. It is very difficult, therefore, for me either to vote for or against the suggestion. If the legislation is going to create a sort of monopoly, I am certainly against it. If the legislation was before us, certainly we would be able to pronounce our opinion on it. Until it is not before us, it is better for the Conference to suspend its judgment.

The amendments were then put to vote. Dr. Miss Mistrî's amendment was carried and two of the three amendments of Miss Broughton, one requiring the addition of the words "and that Government should be requested to appoint women factory inspectors" to the end of clause (b) and the other requiring the addition of the words "some of whom should be women" in clause (g), were carried; while her third amendment deleting the words "Government of India" from clause (b) was negatived. The resolution as amended was then put to vote and declared carried.

Resolution X.

Prevention and Cure of Tuberculosis.

MR. G. K. DEVADHAR formally moved the fourth resolution of the Committee on Tuberculosis. (*Vide* page 71-72).

DR. F. N. MOOS (Bombay) in seconding the resolution said as follows:—

Madam-President, ladies and gentlemen, in passing this resolution we shall be thinking of other problems besides the problem of tuberculosis, which latter is only a part of our social programme, but which, nevertheless, is intimately mixed up with all the problems that we have to consider—problems, for instance, of high infant mortality. I ask you to tackle the problem of tuberculosis from the social service point of view and to suggest measures more for the prevention than for the treatment of tuberculosis. The sum total of the present knowledge of this subject leads us to believe that there is no cure for tuberculosis, I mean, no positive cure such as you have for other diseases, like, for instance, malaria, where we have certain specific cures. In the case of tuberculosis, we have got a treatment which only arrests the poignancy of the disease, and, perhaps, makes it quiescent. It is with this object in view that we should consider this problem of the prevention of tuberculosis as a social problem and

not a problem of medical treatment. The first item of this resolution says that "we should all join hands with our social organisations, sympathise with the various Centres which are utilised for public health purposes and lead a vigorous and rigorous campaign to eradicate this trouble". You have read papers submitted to this Conference on this subject. There are three medical men who have written on this subject. They have touched the point of treatment very lightly, but they have emphasised the fact that most of our efforts are wasted efforts because they are all isolated and not united.

Coming to the second item of the resolution, there is an invitation to our large employers of labour and captains of Industry like mill-owners and others who are responsible for the management of thousands of workmen to provide adequate living wage and better house accommodation for all their employees. The Conference invites all these different types of employers to do this. The "B" Committee suggested that these people should, if necessary, be forced by Government to do that. Now you must remember that high wages mean a very low death rate and that low wages mean a very high death rate. This has been proved universally, and, if we take all these things into consideration, we shall reach our goal. Infection in tuberculosis is a recognised evil and every person who has written a paper on tuberculosis for this Conference has emphasised the fact that infection occurs in childhood and that it is also possible in the case of an adult who is not immune from it. An adult who comes from the country and mixes with the adults of the city is likely to catch the disease, so that our methods of eradicating the trouble would be not to deal with the people that are already diseased but to remove our innocent children and susceptible adults from sources of infection. To save the next generation from this trouble, we should adopt methods in accordance with what is called the "*Grancher System*", which is now being tried in Paris. This system is responsible for the creation of orphanages and other institutions where infected parents leave their children to be cared for by authorities. This is one form of social work and can be adopted by our Infant Welfare Societies who have enormous funds. They should have branches started where this "*Grancher System*" can be introduced. For this purpose let us approach the municipalities and the State. I leave this matter here believing that you will vote in favour of it as did the medical members of the "B" Committee yesterday. (Cheers).

MR. B. M. ANANDRAO (Bombay) moved for the deletion of the words "Under the lead of competent medical authorities" appearing in para (1) of the resolution and also the subclause (e) of clause (4) of the draft resolution. But for want of a seconder, the amendments fell through.

DR. K. K. DADACHANJI (Bombay) then spoke as follows :—

Madam—President, ladies and gentlemen, I wish to move that sections (3) and (4) be deleted altogether from this proposition. From the little discussion that you had to-day, from doctors and laymen, you must have come to the conclusion that there is certainly a difference of medical opinion on the subject. I, therefore, wish to propose this amendment and will say a few words in favour of it. Dr. Moos tried to tell you that all medical men are agreed to section (3) of the resolution. Well. It is not so; all medical men are not agreed on the point. I beg to say that the removal of children from infected areas, as suggested in para (3), is practically impossible for the simple reason that the whole of Bombay is an infected area, and if you want to remove the tubercular patients from it, you will have ultimately to put them into the sea, (hear, hear and laughter), which is the only non-infected area so far as we know! Further, Indian parents, with their well-known feelings and sentiments, will not allow their children to be sent to orphanages. That is the only way out of the difficulty according to these doctors. Then, as regards section (4) of the resolution, a suggestion is made in it to Government and various municipalities for the "creation of more tuberculosis dispensaries commensurate with the population." Now, according to Dr. Moos, you should have one dispensary for every 60,000 of the population. This is what you should have in the least. That is to say you should have 20 or more dispensaries in Bombay alone for which there is no surplus money available. As a matter of fact, a tuberculosis dispensary is absolutely a failure from the medical point of view and from every point of view, as that dispensary only serves as a clearing house for patients and is not meant for treatment of patients, as in England and other Western countries. Therefore, the resolution is absolutely not worthy of being looked into. There is absolutely no system of dispensary treatment in which patients have been followed up for at least five or ten years after the so-called cure and have been found living for 5 or 10 years. They generally die soon

after that period. As regards sanatoria, they are a fraud on the gullible public. (Laughter.) You will waste your money in that direction and secure poor results. All these opinions of doctors are wrong. Open air is said by doctors to be the only best remedy against tuberculosis. Well, my argument against this shibboleth is this that open air has existed ever since the earth came to exist, and, so if open air alone was a sure remedy, the disease of tuberculosis should not now be in existence in the world. But that is not the case. Our experience is quite the reverse. (Hear hear). So I say it would certainly be the misfortune of tuberculosis patients if this Conference followed the arguments of doctors which are not based on the knowledge of medical science, whose methods have been helpless and impotent before the disease which we are endeavouring to cure.

I will now refer to the specific discovery of antituberculosis remedies by one of the greatest experts in Europe. I can also cite to you the authority of eminent persons in Canada, Australia and other important countries who, after a personal visit to Geneva and investigation of the results of Spahlinger treatment, in their turn, speak highly of the discovery of the one greatest authority on tuberculosis in Europe, I mean, Dr. Spahlinger of Geneva—the great benefactor of mankind. He has got the histories of ten thousand patients who have been cured by his specific treatment and are living for a number of years after the cure. Many of our doctors do not know of his treatment, because it may be too high for them to understand unless they go and learn it from him in Geneva. I do not think many Bombay doctors know his treatment, as they have publicly confessed during the controversy on the subject in the local papers. This great discoverer of this particular remedy says that “if the British Government gave me 15 lacs of rupees, I can cure 3,000 patients of tuberculosis in 18 months, and in 3 years I can cure 10,000 patients”. Now, supposing we have 20,000 patients suffering from tuberculosis in Bombay, according to Dr. Spahlinger, he guarantees that in 18 months he can cure about 3,000 patients and in 3 years 10,000 patients and in 6 years 20,000 patients. As against that, see the disappointing results from the measures adopted in accordance with present day medical science which have proved failures. Sanatoria are one of such measures, and I suggest that before you spend and waste your money on these costly sanatoria, it would be better to send some Indian delegates to Geneva to learn Dr. Spahlinger's cheaper and much more efficient method of treatment.

The trouble is worth taking if you want to save your 20,000 patients in Bombay. His remedies are efficient, curative and preventive specifics on consumption. Therefore, I move my amendment.

MR. B. M. ANANDRAO seconded this amendment.

DR. D. N. MAITRA (Calcutta) said thus on this resolution :— Friends, I support the amendment of Dr. Dadachandji to the effect that items (3) and (4) be deleted from this resolution. I do not want to discuss any points raised in these two sections which I propose to delete. This Social Workers' Conference is not the place for such discussion. But I want to say only one thing, viz., that this conference should be very wise in not rushing in where angels fear to tread. This is not a Medical Conference, and if you are not allowing discussion on these 2 items from the medical point of view,—the only point from which only you can consider them—you cannot then introduce and leave these two sections Nos. (3) and (4) in this resolution. You may certainly have the sections stating that a vigorous campaign should be carried on to combat tuberculosis under the lead of competent medical authorities and that all social service organisations in the country should co-operate in this matter. I would, therefore, urge that let only the sections 1 and 2 stand.

MR. G. K. DEVADHER (Bombay) said :—

We must remember that we are meeting here as lay men and not as doctors. I know there is a very wide difference on this subject of tuberculosis among the doctors themselves; so we need not dare discuss it from the medical point of view. What we are really concerned with here is to declare that this conference is of opinion that tuberculosis is a dire disease and that some efforts have got to be made towards the dissemination of the correct ideas about health, hygiene, sanitation, and things of that kind. Sections 1 and 2 are not controversial; sections 3 and 4 are controversial. That being so, and as far as the doctors' views about those sections are concerned, I think they should be deleted, so that we shall be consistent with the general policy of this Conference, namely, to treat it as the Conference of lay men and not of doctors.

RAO BAHADUR D. G. PADHYE (Bombay) proposed that in the light of the speeches that they had heard they should drop the whole of the resolution.

DR. H. V. TILAK (Bombay) opposed the amendment of Dr. Dadachandji and heartily supported the resolution.

DR. F. N. MOOS replying to the debate said :—

Madam-President, ladies and gentlemen, I regret to find that Dr. Dadachanji has gone into this question in such a way as to get personal elements introduced into it. I will not follow his example and should be the last man to bring personal remarks into my discussion. We are all here as social workers and not as medical men. In the "B" Committee, when we prepared this resolution, Dr. Dadachanji stood alone against the rest of the medical men who took part in the framing of the resolution. I have nothing whatever to say about the experience of Dr. Dadachanji, and I shall only implore him in these words: "In whatever you do, do not be destructive. By dropping certain sections of this resolution you are bringing about destruction. Be constructive." (Hear, hear). I find that Dr. Dadachanji's opinion always stands by itself against the general medical opinion in Bombay. (Cheers and Laughter). I am sure you will see that he is wrong. (Loud laughter.)

DR. D. N. MAITRA :—I beg to protest against the discussion of a medical question at this Social Workers' Conference.

The amendment of Dr. Dadachanji for the omission of sections (3) and (4) of the resolution was then put to vote and declared lost.

The original resolution was ultimately passed by overwhelming majority.

Resolution XI.

The Defectives.

MR. G. K. DEVADHAR moved the last resolution of the "B" Committee on the "Education and Training of the Defective Children". (*Vide* pp. 70-71).

MR. H. D. CHHATRAPATI (Bombay) seconded the resolution with the following speech :—

Madam—President, ladies and gentlemen, here are six items in connection with this proposition laid down for our consideration. Let us begin with item No. 1. I think it is very unreasonable on the part of Government to bracket in their census the blind and deaf with the lepers. For the sake of convenience, if the Government had bracketed the blind and deaf with the defectives, that would have been reasonable. I think this arrangement has been made for once; none

wanted detailed information about the deaf and the blind. Times have altered a good deal. It is now essential that Government should collect statistics for the deaf and the blind on the lines followed in Ireland. Then, as regards the education and uplift of the deaf and the blind Government ought to help social workers to enable them to study psychological details along lines, educational, medical, &c., both here and abroad. I do not think Government would object to this suggestion.

As regards part (c) of this resolution, I feel that if this work of investigating the condition of the blind and the deaf is properly done, charity and sympathy will flow like water from all quarters. Let the blind and the deaf be taught; let them come out into the world. There is need to supply them with cane and other raw material for daily work. They are, at the start, too poor to buy their raw material themselves and co-operative arrangement may much help them in their purchases even later in life. Help like this, once begun, in a centre like Bombay, where they will find sympathetic friends ready to befriend them, is sure to spread all over the country. The social worker has to launch into this sphere of usefulness for the blind and the deaf. In India there is no social worker as he is understood in England. In England the deaf and the blind find sympathisers ready to go to see them, play with them, talk to them, read to and for them and not merely to give sweets to them. Here in India the deaf and the blind are made to live in such a condition that they grow physically weak; they have no recreation, no educational facilities, nothing in that way. For the improvement of the deaf and the blind we do not merely want money so much as sympathy and sympathetic workers. The question again is how to make these defectives work after they come out of schools; how to make them help themselves in after-life. Coming to clause (e) of the resolution, my experience is that if no discrimination is used in admitting blind beggar boys to boarding schools, they present such pictures of their free life on the streets that they easily manage to make some of our good boys leave the premises even in the middle of the night. I will not touch clause (f) of the resolution; but as to clause (g), I say this that there are something like 6 or 7 lacs of blind people in this country, and if not the majority, about half of them are children under the age of 17. For such a large number of boys and girls a large number of schools is needed as also a large number of trained teachers. Let us have these schools and these trained hands. But let us first have

sympathetic people to deal with the deaf and the blind. Then only can social work on their behalf be done satisfactorily. All these are unfortunate creatures, and I add that they deserve your special care. (Cheers.)

MR. P. N. V. RAU (Mysore) moved the following amendments to the resolution :—

(1) In clause (b), after the word 'collect' the words 'on supplemental Schedules, as in Ireland Census,' be added.

(2) In clause (b), for the words 'followed in Ireland,' the words 'suggested by the Indian Association of Workers for the Blind' be substituted.

(3) In clause (b), after the word 'Institutions' the words 'and social workers' be added.

(4) In clause (d) for the words beginning with 'energetic social workers' to the end be deleted and the words 'teachers of the deaf and the blind for the study of the Problem of the Defectives' be inserted in their place.

(5) In clause (e), all words beginning from "steps should be taken" to the word 'provision' be omitted and the words 'thus for checking habits of vagrancy' be added at the end of the clause.

(6) Clause (f) be deleted.

(7) After clause (g) the following new clause be added, *viz.*, (h) "Teachers should be trained in schools to be opened as early as possible in important Centres".

Speaking on the resolution and his own amendments, MR. RAU said as follows :—

Madam-President, ladies and gentlemen, the system of education for the defectives in India is about 25 years old. According to the statistics, the Government of India say that there are 51,000 deaf and 43,000 blind. They have been grouped as 'infirm and lepers'. This is wrong. Lepers are suffering from a contagious disease, while the deaf and blind are not. Therefore, the group is wrongly formed by Government, and it needs to be split up and the deaf and the blind deserve to be classified separately from the lepers under a different name. In the census reports we get certain figures as to the number of defectives, but they are not correctly obtained. The statistics are not correct in this behalf; so, we suggested to the Census Commissioner

of the Government of India to collect the information according to a certain plan, and we submitted to him a form regarding that plan. Some of the Provincial Census Commissioners at first promised to entertain our request made through the Indian Association of the Blind, but the Census Commissioner of the Government of India refused to do anything of the kind. That being so, even the Provincial Census Commissioner refused to accede to our request. The form of the information was based on the line of the action observed in America and Ireland. We were told by the Census Commissioner of the Government of India that it was not possible to get all the figures we desired to have in the form.

There are various aspects connected with the education of the deaf and the blind. Some say that there are some deaf and blind who are not capable of being educated and are not capable of becoming citizens. There are so many popular misconceptions existing about the deaf and the blind. This erroneous idea of the deaf and the blind not being capable of being educated and of becoming citizens has been causing misery to people, as they are misled by such a notion. It is not the fault of the people. Such curious ideas have found their way among the people, and, therefore, it is our duty to see that these ideas are removed by getting correct information. Government are expected to do that work. The work of the deaf and the blind should be demonstrated in public gatherings and other conferences where people meet. Remarks about the successful management of the deaf and the blind should be inserted in the school readers so that the people may know what the position of the educated and the trained defectives would be and what they—people—can do and what other countries have been doing in the matter and what is possible for India to do. There are instances mentioned in my paper of blind people having passed the University examinations in foreign countries, and I may say that one blind student is now in the B. A. Class in the Calcutta University. He is in one of the Calcutta Colleges and his name is Nagendra. I know him personally; he has never failed in any examination, and he has passed without any difficulty. We have found blind men employed as Typists. We have also found that deaf men work as draughtsman and have never given dissatisfaction to their employers. Therefore, what is needed is that charitably disposed people should find work for them. Give them opportunity to come forward; otherwise they have to lag behind. We do want

their assistance. They should be allowed to partake of the pleasures we enjoy. It is not possible to describe in the short time at our disposal the many ways in which their enlightenment and advancement can be had. It is necessary for us to appoint a special Commission to investigate into the difficulties of these people and also into the possibilities of their improvement so that suitable measures might be adopted by Government and people for their benefit.

With reference to clause (d) of the resolution, I think in India there are 10 schools for the deaf and 11 for the blind. There is one teacher to the blind and three to the deaf who have received European training. Then there are three schools where the teachers are taught to become special teachers, and now what should be done is to depute expert teachers to foreign countries where they may see what improvements have been effected recently in the mode of teaching there and to judge how these improved methods can be adopted by the schools for the deaf and the blind in India. The reason of my adding a new clause (h) to the resolution is that there is a dearth of teachers. The Government of India have admitted that. I suggest that funds might be provided by Local Governments for training special teachers in the schools at Mysore and Calcutta.

Coming to clause (f) of the resolution, I wish to say that I oppose that part of the resolution. Ladies and gentlemen, I may say that I have got three special assistants of whom there are two teachers for the blind and one for the deaf. There is a difference in the teaching of the blind and the seeing. The method applied for the teaching of the blind is different from that applied to the teaching of the seeing or of the deaf. The teachers of primary schools have got so many students to manage—ordinary students—that it would be very difficult for them to give attention to the blind boys who will not receive any attention from the teachers. Moreover, all primary teachers are not always trained teachers. Generally any body is employed as a primary teacher. The man is more or less a teacher; more or less because teachers cannot be had as trained teachers at that stage of education in India. That is not possible. Therefore, we have got every kind of teacher for the infant class. As a teacher of the deaf and the blind I myself cannot accept this proposition. I request this Conference to note that there are fundamental and psychological differences in the case of the seeing

and the blind. Therefore I oppose this part of the resolution, and I shall be very glad if Mr. Chhatrapati withdraws it. (Cheers).

The term 'defective' is a wide one. What one calls a 'defect' may not be so called by another. It may be safely said that "defectives" are those who have a special difficulty or disability to receive education or lead a self-helping life in the ordinary, common and recognised ways, *i.e.*, normal ways. Let me further say that "defectives" may be divided into two main classes—mental and physical. In the first class come people or pupils, too dull to be taught in the ordinary ways, or those who are mentally deficient or feeble-minded or imbecile or consumptive. In the second class come those who suffer from want of a certain part of the body or one or two of the senses, that is those who are crippled and those who are denied one or the other of the senses, hereditarily or adventitiously, absolutely need our help to be able to live well in this world. We are now concerned only with such of the population as are denied the vital sense-organs of hearing and seeing. I have a quarrel with the Government because of their grouping these deaf and blind brethren of ours along with the lepers, the latter fundamentally differing from either of the former. Deafness and blindness is in 99 per cent cases not the result of any contagious diseases nor is either of them a source of contagion to others. When Government gives a nomenclature to a community of people, it is its morally bounden duty to find out the best and fittest nomenclature as unoffending as possible—especially when the community concerned has not amongst its members the intelligentia to combat the aggressive nomenclature accorded to them. I should, therefore, request that this Conference should see that the deaf and the blind are given no nomenclature other than the one which is reasonable—they should not be grouped with any who suffer from any contagious or irremediable diseases. It is a proven fact that the defectives are capable of receiving education and that there are any number of possibilities to fit them for citizenship. Some of the delegates here as well as others may demand instances and I have given them in my paper which is printed and circulated to you all. I assure you and others that the defectives can be and are being trained to become self-helping citizens. There is another point. We have to know much about the defectives—their exact number, the real cause of their becoming so and the worst obstacles in the way of their improvement. This is a matter to be included

in the Census Returns. The Census-taking in India is defective, which fact is admitted by the authorities; still they have refused to spend a little more money to collect statistics on the lines suggested by me. As this information forms the basis for our propoganda work, I should humbly propose that the Census Department be prevailed upon to abandon the old group, to adopt the system followed in Ireland and the United States of America and take a supplementary Census as suggested in the only journal of India on the subject—the "Light to the Blind"—published in Mysore. There is some erroneous idea regarding the capacities of and the possibilities for the defectives. This is, perhaps, due to the want of so called segregation of defectives from the rest—the more favoured—who, though not apathetic, are not quite sympathetic. Moreover, they have few or no opportunities to know them or their needs. It is, therefore, desirable that steps be taken to educate public opinion in such a way, that erroneous ideas may be removed and that in their places correct knowledge may be implanted so that the defectives may be given a chance to rise from their gloomy, morose condition. This educating problem may be solved by inserting in text books accounts of the success in life of the defectives, and by demonstrating their work before large gatherings. The moment the child is known to be defective, it ceases to be a living one in the eyes of those who have, unfortunately in this case, gained the ears of the public. Should a defective be denied the birth right and privileges of an enlightened administration? Well. There is an anomaly of a serious type. The laws of punishments hang on him while the laws of education and care are withheld. He is punished for a crime, but he is denied the claim to his hereditary property on account of his being defective. Now, the time has ripened for moving in the matter; it is high time we had brought pressure to bear upon the legislature to amend the laws so as to give the defectives a full margin and scope. Education is the keynote to success of any thing and everything. A number of conditions and questions is to be studied before any systematic and exhaustive scheme is arrived at. Education does not mean more learning or teaching how to read or write. Education should teach one the art of life, *i.e.*, how to live in this world without offending others, if possible. To educate and train defectives is a problem. It comprises three main divisions—(1) Prevention and Cure,

(2) Education, and (3) After-care. Each of these divisions can be taken up independently, but they are interdependent so far as the final progress is concerned. This is indeed the best kind of social work ; for, many who would otherwise go blind or deaf will be saved. If this campaign is taken up at once and carried on earnestly and systematically, we would be mitigating the evil more than 90 per cent. That is to say, there would be defectives fewer by 300,000. The present number of the deaf and the blind is about 1,000,000. As many as 15 per cent of the total population is fixed to be the number of school-going age. That is, there are 150,000 who ought to have been in schools. But you may be surprised to know that the actual number under instruction is not more than 800 in all. The efforts made for educating them would become futile if work was not, from some time to time, found for them. All the Western countries have 'Homes' for this purpose. The need is too clear to need elaboration, and it is, therefore, desirable that there should be at least one after—care institution for every province, if not for every district. These and several other questions have to be studied and their conditions have to be investigated. This is not an easy task nor can it ever be cheap. Unless Government wants to carry out their obligations to nature's freaks and provide funds and means, it is hardly possible for only the philanthropic people to carry on their campaign permanently and to a successful issue. It is, therefore, necessary that the Government of India should appoint an All-India Commission consisting of specialists and medical men. I do not want to allow the Government to plead any excuse, and, therefore, beg to quote the opinion of the Royal Commission, which sat for this purpose. The opinion runs as follows :—
 "Fear has been expressed that if the education of these afflicted classes be undertaken by the State, the effect might be to diminish that generous benevolence which has already done so much for them in this country. When it is remembered how much remains to be done for them, it is obvious that, even were such aid given, there would still be room for the action of private benevolence, which, experience shows, to be often stimulated rather than discouraged by State aid when judiciously given."

I think the following precautionary warning will be of immense benefit :—

"It is not what we intend, but what we do, that makes us useful."

MR. P. L. DESAI (Ahmedabad) moved an amendment to clause (c) of the resolution suggesting that the Commission mentioned in the clause should consist principally of experts and non-official people. Speaking on the amendment, he said :—

In the year 1917 I was a member of the Committee which was appointed by the Government of Bombay to inquire into the state of education of the deaf and the blind. I was surprised that the Government should appoint a Committee where there were three experts in the knowledge of the blind and the deaf—two with the knowledge of the blind and one with the knowledge of the deaf. The President was an official who was a non-expert. Government sometimes appoints non-experts as Presidents of committees. I, therefore, beg to draw your notice to the fact that the Chairman of the Committee should be an expert and that the Committee itself should consist of a number of experts who can give definite opinion upon the points under consideration. (Hear, hear.)

About clause (f) of the resolution my friend and co-worker Mr. Rau has spoken elaborately. Our experience is that people dissuade boys from going to the schools for the blind. These defectives do not know what others say in the world about them. They are not made to know it. Their parents keep them in the dark. They are confined in their houses. Their parents think that they would be injured. The parents are ignorant; they do not know the advantage their defective children would derive from education. They are not apathetic but they are ignorant. In placing this consideration before you, my object is to try to drag the blind from their homes of darkness into the pure homes of schools. It may be that expert knowledge is required for the training of the blind and the deaf. All these things I admit. My aim in putting this proposition for your consideration is that the blind children who die an early death or who catch consumption, may be removed from darkness to good associations in schools. They may then acquire courage and confidence in themselves while working so that they may not falter while walking and not have the fear of being trodden by anybody. In the Bombay Presidency there are 49,000 blind people and there is a provision for the accommodation of only 50 boys (and no girls) in the local school at Tardeo. Females are at present discouraged from coming to our schools. Out of the population of 49,000 blind people in the Bombay Presidency, something like 120, have accommodation in a few schools. There is no school in the mofussil British territories—south or north.

We want sympathetic people—social workers—to assist the cause of the deaf and the blind. Our people encourage beggary and, therefore, we do get inmates in our schools. In Bombay the blind find no difficulty in living happily on beggary. What I complain of is that it is the tendency of some of our people to help the blind outside the school. That is the cause of keeping these boys from school and turning them into beggars. Therefore, I recommend this resolution placed before you for your acceptance. (Cheers).

PROF. A. SOARES (Bombay) spoke as follows on this resolution:—

Madam-President, a ladies and gentlemen, I shall speak only for two and half a minutes (laughter) and that will be to ask you to throw out paragraph (c) of this resolution. Commissions are a very cumbrous way of arriving at the truth of a given question. That is well known to everybody. Therefore, I oppose this idea of the appointment of a commission. There is absolutely no need for such a commission. The need should be for the same work being done by bodies like the Social Service League. With regard to clause (e) of this resolution which speaks of the necessity for steps being taken to check the vagrancy of the mentally defective, I cannot support such an idea, because it is impracticable under the present circumstances when educational problem is at the root of many ills. We cannot, therefore, adopt this method until there are the blind sitting with the sighted. (Cheers).

I, therefore, move the following amendments:—

(1) Clause (c) be deleted.

(2) In clause (g), the words "the dumb" be omitted and the following be added at the end of the clause:—

"With separate departments and there should be an After-Care Society to help and look after the training of the blind and the deaf."

(3) The following new clause be added at the end of the resolution:—

"This Conference is of opinion that there is a dearth of trained teachers and an inadequate number of special schools for the large number of deaf and blind and recommends that teachers be trained and schools started at every district head-quarter place."

Mrs. HARRY HODGKINSON (Bombay) gave her hearty support to what Mr. Soares said regarding the futility of the appointment of the Commission mentioned in clause (c) of the resolution.

MR. MAVJI GOVINDJI (Bombay) said :—I am visibly moved by the appeal made on behalf of the blind and the deaf by Mr. Chhatrapati. I know that the Chhatrapati family has acquired a great reputation for their work for the blind in the city of Ahmedabad. Of one thing I would say that whatever interests the experts may take in the question, so far as we are concerned we have to carry on the work out of sympathy for the blind, the deaf and the other defectives. (Cheers).

THE PRESIDENT then put the amendmends to vote by one by one. The first six amendmends of Mr. Rau were carried and the last one negatived. Prof. Soares's three amendmends were also declared carried. The resolution as amended was finally put to vote as a substantive proposition and declared carried.

THE PRESIDENT: We have now disposed of the resolutions of the two Committees. But we a few more resolutions to consider which have been framed by the Special Committee appointed on the third day of the Conference. As the resolutions are not of a controversial nature, I propose to move them from the Chair. I now read them one by one:—

Resolution XII.

Social Settlements.

"This Conference recommends that Social Settlements should be established in slums in large cities and in other suitable areas, so that educated classes of people might come in closer touch with their poorer brethren and help them in all aspects of their life as friends and good neighbours."

Resolution XIII.

Promotion of Community Centre Movement.

"This Conference recommends to Municipalities and other local bodies to allow and encourage the use of school building, as community Centres for Civic and Social Welfare purposes."

Resolution XIV.

Uplift of Depressed Classes.

"This Conference fully recognises the right of the so-called untouchable classes to the provision of adequate school facilities and wells and the use of public wells, schools, Dharmshalas and Temples

and heartily supports the Bombay Government in its recent orders, viz., that state aid would be withdrawn from such educational institutions as refused admission to the children of these classes. This Conference further earnestly requests all local workers to give this question a prominent place among their activities."

Resolution XV.

Third Class Railway Passengers.

"This Conference strongly protests against the continued indifference shown by Railway Authorities to the comfort and convenience of the third class Railway Passengers and urges upon the Government of India to take early steps to remove their grievances."

Resolution XVI.

Beggars' Census.

"Recognising the urgent need for checking the evils of beggary, this Conference recommends the Municipalities and Local Boards that a Census of beggars within their jurisdiction be taken at an early date with a view to study their condition and to introduce effective methods for the amelioration of their condition."

Resolution XVII.

Executive Committee.

"That the following persons do form the Executive Committee of the All-India Social Service League :—

Dr. D. N. Maitra, Bengal Social Service League.

Rai Bahadur Chunilal Bose, (Bengal).

Rao Bahadur Vardarajulu Naidu, (Madras Social Service League).

Miss Engineer, (Seva Sadan, Bombay.)

A Representative to be co-opted from the Punjab.

Mr. Hirdayanath Kunzuru, (Prayag Seva Samiti), Allahabad.

Mr. G. P. Hazari, (Berar).

Secretary of the Delhi Social Service League.

A Representative to be co-opted from Central Province.

Mr. R. Gopalswamy Iyer, Mysore.

A Representative to be co-opted from Hyderabad (Deccan).

Dr. Sumant B. Mehta, Gujerat.

Mr. P. N. Vasvani, Sind.

Mr. K. T. Paul, Y. M. C. A.

Swami Saradanand, (the Ram Krishna Seva Mission).

A representative of the Indian Red Cross Society.
to be co-opted.

A representative of the Salvation Army to be co-opted.

Mr. N. M. Joshi, (Bombay Social Service League), General Secretary to the Conference, and

Messrs. R. R. Bakhale and D. S. Savardekar, Assistant Secretaries to the Conference ;

and the office of the Committee will be in Bombay.

Mr. R. GOPALSWAMI IYER (Bangalore) speaking on these resolutions said as follows :—

Madam—President, ladies and gentlemen, I will address myself chiefly to resolution No. 8 about the uplift of the Depressed Classes. I can speak with some authority on this resolution on the admission of Panchamas in Government schools, because I am a Panchama worker in the Mysore Province. We have thrown open the schools for Panchamas by the express orders of Government and high class Hindus are forced to send their boys there. There is only sentiment, no logic, no reason, to shut the ordinary schools against the Panchamas. It is only the custom that is behind the obstacle. In our schools we teach the Panchama boys in addition to general education different crafts like weaving, blacksmithing, carpentry, shoe-making etc. We Indians are fighting for Swaraj, and why should we leave our own brothers neglected ? We must think of them as belonging to the Hindu fold. When they enter Christianity, we do not hesitate to embrace them as brothers. So, by means of the Government orders in Mysore, we have taken the step of putting all the students—high class and Panchamas—together. We should not have

separate schools for the depressed classes, we should educate them in the ordinary schools and impart them general education. We may have the boys of the depressed classes getting general education and vocational education in the fourth form in separate schools. Then they can fight their own way up in the higher classes with the high class boys. In our enthusiasm we speak of equality of all people. So nobody should have any objection to associate with these Panchamas. Give them education, make them fit for equality.

The President :—We want separate primary schools for these Panchama boys. We want separate primary schools to train these boys up in cleanliness and decency. When this is done, we may talk of equality. To this extent we all are agreed. (Cheers.)

MR. SAMANT NANJI MARWADI (Bombay) spoke as follows in Gujrathi:—I beg to offer a few remarks in Gujrathi because some people here do not understand English and they would be disappointed if no vernacular speeches were made. This Conference is of Social Workers. Social Work is for helpless people among whom come seven crores of those of the depressed classes. A committee was appointed yesterday to consider the case of the depressed classes. The committee framed the resolution in the interest of the depressed classes. Do mix with these classes, give them education, and good results will follow. Gokhaleji told you and Mahatma Gandhiji also struggled and Tilak Maharaj fought for Swaraj, I say that those who want Swaraj should serve the depressed classes, Gokhaleji helped our people in South Africa, and in Kenya also you know how our people are treated. Do not forget what General Smuts says :—British Government can not do anything there for us. General Smuts says to us :—“ You are no better in India itself under the British Government ”. Therefore, this is a question which is very important. As long as the depressed classes are not protected by their advanced brethren, through bodies like the Social Service League, Swaraj would be distant. The position of the depressed classes should be raised and they should be trusted. (Cheers.)

MR. S. S. VAGHMARE (Bombay) said thus in Marathi:—

A resolution was passed by the Calcutta Congress to improve the condition of the Depressed classes in India; but nothing has come out of it. At that time our present President was the President of the Congress. Tilak Maharaj had also taken part in passing that resolution. When we remain, as depressed classes, we are stunned; but the moment we become Christians we are embraced in love and friendship. Therefore, for our regeneration the present resolution should be accepted by this Conference. (Cheers.)

MR. A. V. THAKKAR (Dohad) said:—

Madam-President, ladies and gentlemen, I am for no compromise in the grant of concession to the depressed classes. There should be no tampering with their liberties to enter schools, Dharmashalas and temples. All these institutions should be fully opened to one and all of the depressed classes. Have separate schools wherever their numbers justify them. I am not particular about that. I only say that the principle of equality should be strictly and very firmly adhered to. With these remarks I commend this proposition to your acceptance.

MR. L. B. NAYAK (Bombay) said as follows:—

Madam-President, ladies and gentlemen, I rise in support of the resolution which is placed before you for your consideration and approval. The resolution has my heartiest support. It expresses, in a very succinct manner, its approval of the announcement of a new policy set out by the Government of Bombay in its Press Note of March 1923, concerning the admission of the children of the depressed classes into State and Aided Schools. The inauguration of this policy has already received a warm commendation and support from the public and from all sincere well-wishers and sympathisers of the untouchables. Now, notwithstanding the enunciation of this liberal policy on the part of Government, there are people who seriously think that the mixing of the depressed classes boys and girls with those of the higher classes will mean positive harm to the

latter. My own experience and personal knowledge of this debatable question is otherwise. I have been connected with the Depressed Classes Mission Society of India for the last twelve years or more, and especially for the last few years, as the General Secretary of that body. We have schools in Bombay, Poona, Hubli, Dharwar, Gokak, Bijapur, Bangalore, Nagpur and several other places. They are all intended for the education of the depressed class boys and girls. In these several schools, there are varying proportions of the touchables and untouchables. My own knowledge of this question of free mixing of the untouchable boys with the touchable boys is not at all discouraging; on the contrary, it is greatly encouraging the morale of no touchable boy being in any respect injured by this mixture of the two types of classes is self-evident. If anything, the untouchable boys have improved in their manners, language, and general behavior, by close contact with the boys of a higher social grade. The parents of the higher class boys have, so far as I know, never complained, nor have they ever raised a voice of protest against the mixing of the touchables and the untouchables. None of them have ever withdrawn their boys from schools on that account. I am not aware of the state of affairs and the general public feeling on this question in other presidencies, especially in Madras. But so far as I can judge, with good management and salutary check on the boys of the depressed classes, with a view to wean them from their unclean habits of thought, language, and manners, the higher class boys have no reason to catch the contagion; but, on the contrary, they have an opportunity of serving as examples to be copied and imitated by the lower class boys in regard to their social behaviour. (Cheers.)

MR. D. G. DALVI (Bombay) said that there was a greater need for the Social Workers' Conference to pay direct attention to that resolution and to carry out to as full an extent as possible the policy laid down in the Government Circular.

All the resolutions moved from the Chair were unanimously carried.

PRESIDENT'S CONCLUDING REMARKS.

THE PRESIDENT then delivered the following concluding speech :—

Friends, we have come to the end of our work. I do not propose at this hour to make a long speech in addition to all the speeches that we have heard. I should like to express my thanks to the whole of the Conference for the assistance they have given me right through in carrying out the number of rather intricate resolutions and in disposing of amendments which, I think, we may fairly say, were important and general. The earnestness which has been shown by all those who addressed the Conference, and still more by those who gave adherence to a large number of resolutions, but who did not address the Conference, was remarkable. I had one or two little occasions to check the temper of the speakers. You must always make allowance for a certain amount of high feeling where people of the same profession are concerned and where they differ from one another. There was a heated discussion on the last two resolutions. I think, speaking generally, all the speakers co-operated in making their speeches fairly instructive. We have gone over a large range of topics and over a very wide field of social reform. We have added to the good work which each of the previous Conferences has done. I think we have to congratulate ourselves mutually on the success of this Conference. I am sure that we shall all part as better friends, because we have spent so many hours together in trying to improve the society in which we live and in which we like to live the life of true citizens. I am sure that all my friends do want to lay down the principle of human brotherhood. We know that Society can never be saved until we look upon all in that higher light of brotherhood. I hope, wherever we met together next year, we shall admit that we have profited by all that which we have done in the present Conference. (Hear, hear.) I beg to thank the Reception Committee of this Conference for the work they have done in the two Committees in regard to the framing of the resolutions which we have passed. (Loud Cheers).

On behalf of the Conference DR. BESANT was then profusely garlanded and presented with a bouquet amid thundering applause.

VOTE OF THANKS.

MR. D. G. DALVI (Bombay) in moving a cordial vote of thanks to the Chair said :—

Ladies and gentlemen, I beg to move a very cordial and hearty vote of thanks to Dr. Besant for the strenuous labour she has undergone on our behalf for the last four days. Indeed, we all are indebted to her for the simple reason that she is not quite young to bear the continuous strain of four days' hard work. (Laughter.) She is nearly twice as old as myself and, perhaps, most of those present here. That she should have come from Madras for the purpose of this Conference forms in itself a strong claim for our gratitude; but that is not all that claims for our gratitude to her. Among other claims for our gratitude may be mentioned the fact that she has a great and long career of 30 years' public work behind her in India, and earlier than that in her native country and in some other foreign countries. She is a model of social service, devoting her services to India (Hear, hear.), and as the purpose of this Conference was to enable social workers to exchange thoughts and compare their methods for the future, to improve social service and social work in the future, you could not have had as a model of social worker in your midst another person than Dr. Besant herself. (Here, hear.) I do not think that throughout the length and breadth of India, we have got a social worker who was more fitted for the guiding the deliberations of this important Conference. I said she commenced her social work about 30 years ago. During that time she has been able to solve many a social, political and economical problems. Apart from her religious dogmas, we have to recognise, without any difference of opinion, the noble national work that she has done for India. The Conference could not have done better work than it has been able to do but for the Presidency of Dr. Besant. (Hear, hear). She has ably nursed this baby of the All-India Social Workers' Conference now in its

fourth year, instilling into it potentialities of a great work in the future. I hope you will all carry this proposition with heartiness and acclamation. (Cheers.)

MRS. HARRY HODGKINSON (Bombay) seconded the resolution with the following speech :—

Ladies and gentlemen, it is my pleasant duty to support this vote of thanks to the President. No nobler and more capable and worthy representative of social workers could have been chosen to act as President of the All-India Social Workers' Conference than Dr. Besant. Bombay was proud and pleased when she accepted the invitation ; it is glad and grateful now. We have seen how patiently, wisely and nobly she has fulfilled her arduous task. She has visited Bombay many times and this city is always delighted to welcome her. An old Scots song sings : " Better loved ye canna be, will ye no' come back again? " With these last words addressed to our dear President I ask you all to join in according her a hearty vote of thanks. (Loud Cheers.)

The resolution was carried amid great acclamation and three cheers were given to Dr. Besant.

THE PRESIDENT then declared the Conference dissolved.

APPENDICES

APPENDIX A

COMMITTEES OF THE CONFERENCE WITH THEIR PERSONNEL.

(1) THE EXECUTIVE COMMITTEE :

Office Bearers :

Chairman :-

1. *The Hon'ble Mr. Lalubhai Samaldas, C. I. E., 65, Apollo Street, Fort, Bombay.

Vice-Chairman :-

2. *Prof. P. A. Wadia, M. A., 'Hormazd Villa,' Malbar Hill, Bombay.

General Secretary :-

3. Mr. N. M. Joshi, B. A., M.L.A., J.P., Servants of India Society, Bombay 4.

Secretaries :-

4. Mr. P. L. Mehta, B.A., (Subjects Committee), 65, Apollo Street, Fort, Bombay.
5. Mr. M. M. Khatav, (Finance Committee), 'Wacha Villa,' Wacha-Gandhi Road, Gamdevi, Bombay.
6. Mr. P. B. Gothoskar, B. A., (Exhibition Committee), Royal Asiatic Society's Library, Fort, Bombay.
7. Rao Bahadur A. K. Pai, B. A., (General Arrangements Committee), Pai Building, Chowpatty, Bombay.

Treasurers :-

8. Mr. G. G. Gokhale, Kirtikar's Chawl, Near Parbhadevi Temple, Dadar, Bombay.

9. Mr. J. K. Parulkar, Dr. Parulkar's House, Thakurdwar Road, Bombay 2.

Assistant Secretaries :-

10. *Mr. G. N. Sahasrabudde, P.A., Bombay Workingmen's Institute, Parel, Bombay.
11. *Mr. D. S. Savardekar, B.S., (Columbia), Bombay Workingmen's Institute, Parel, Bombay.
12. *Mr. P. G. Naik, Bombay Workingmen's Institute, Parel, Bombay.
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29. Mr. Narayan Das, C/o Y. M. C. A., Reynolds Road, Byculla, Bombay.
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37. Dr. J. S. Nerurkar, Mantri Building, Gamdevi, Bombay.
- Parsae Charity Organisation Society, 'Hormazd Villa,' Malbar Hill, Bombay.**
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48. Lt.-Colonel H. D. Gore, (Jaya Prakash), Chief Secretary, Salvation Army, Moreland Road, Byculla, Bombay.
49. Brigadier Elisha Raj, Salvation Army, Moreland Road, Byculla, Bombay.
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50. Miss Elizabeth Culver, Mayo Road, Fort, Bombay.
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51. Dr. D. A. Tarkhad, 66, Lamington Road, Bombay.
52. Captain J. A. D'Souza, B.A., 66, Lamington Road, Bombay.
53. Dr. Socrates Noronha, L.M.S., Lamington Road, Bombay.
54. Dr. Miss Machado, 66, Lamington Road, Bombay.
Prarthana Samaj, Bombay 4.
55. Mr. V. B. Velinkar, 24 C, Parvati Mansion, Grant Road, Bombay.
56. Mr. G. Y. Chitnis, Prarthana Mandir, Bombay 4.
Seva Sadan, Gamdevi, Bombay.
57. Miss B. A. Engineer, M.A., LL.B., M.B.E., Gamdevi, Bombay.
58. Miss J. D. Avasia, Gamdevi, Bombay.
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60. Mr. M. D. Altekar, M.A., Haji Kassam Blocks, Bombay 7.
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61. Mrs. Cawasji Jehangir, Ready Money House, Napean Sea Road, Bombay 6.
62. Mrs. Manjulabai Laud, 15, Kandewadi, Bombay 4.
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63. Dr. D. A. D'Monte, M.D., Bandra, B. B. C. I. Ry.
64. Mr. H. J. Davis, C/o. the Times of India, Fort, Bombay.
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65. Mr. A. V. Thakkar, Bhil Seva Mandal, Dohad.
66. Mr. R. R. Bakhale, Servants of India Society, Bombay 4.

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67. Dr. Mrs. Saibai Ranade, L.C.P.S., Khatav House, Bazar Gate St. Fort, Bombay.
68. Dr. H. V. Tilak, F.R.C.S., Dwarkadas Mission, Sandhurst Road, Bombay 4.
69. Mrs. Jankibai Bhat, Khatav House, Bazar Gate Street, Fort, Bombay.
- Aryan Excelsior League, Mohan Building, Laxmi Chawl, Bombay 4.**
70. Mr. S. K. Naique, Mohan Building, Laxmi Chawl, Bombay 4.
- Bhagini Samaj, Servants of India Society's Home, Bombay 4.**
71. Mr. K. J. Chitalia, Servants of India Society, Bombay 4.
72. Mrs. J. B. Petit, Pedder Road, Malbar Hill, Bombay.
- Women's Indian Association, 72, Apollo Street, Fort, Bombay.**
73. Mrs. Ratanbai F. Pavari, Premchand Building, Corner Grant Road, Bombay.
74. Mrs. Goolbanoo K. Wadia, Wasudeo Bhuvan, New Camdevi, Bombay,
- Gujrati Hindu Stri Mandal, Kakad Wadi, Girgaon, Bombay.**
75. Lady Luxmidas Jagmohandas, Kakad Wadi, Girgaon, Bombay.
- Catholic Charities Organisation, Wodehouse Road, Fort, Bombay.**
76. Mr. J. A. Guider, C.I.M., J.P., Imperial Mansions, Cuffee Parade, Colaba, Bombay.
77. Miss J. F. Mackintosh, Khushroo Lodge, Nesbit Road, Bombay.
- Univessal Brotherhood Campaign Committee, 72, Apollo Street, Fort, Bombay.**
78. Mr. Jamnadas Dwarkadas, Monjini Building, Church Gate, Fort, Bombay.
79. Mr. Mavji Govindji, Top Floor, Allahabad Bank Building, Fort, Bombay.
- Gokhale Education Society, Bombay.**
80. Mr. V. G. Gadgil, B.A., C/o Gokhale Education Society, Bombay 4.
81. Mr. M. V. Donda, B.A., C/o Gokhale Education Society's Parel High School, Lalbag, Bombay.

(2) THE SUBJECTS COMMITTEE :

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| Mr. K. J. Dubash, 79, Meadows Street, Fort, Bombay. | 7. J. F. Mackintosh, Khushroo Lodge, Nesbit Road, Bombay. |
| Mr. H. W. Bryant, Wodehouse Road, Fort, Bombay. | 8. Mr. B. N. Motiwalla, The "Ridge", Bombay 6. |
| Mr. D. G. Dalvi, 73, Charni Road, Bombay 4. | 9. Captain J. A. D'Souza, 66, Lamington Road, Bombay. |
| Mr. K. Natranjan, Navasari Chambers, Outram Road, Fort, Bombay. | 10. Dr. Cosmas Fernandez, 72, G, Lamington Road, Bombay. |
| Miss Elizabeth Culver, Mayo Road, Fort, Bombay. | 11. Mr. P. L. Mehta, 65, Apollo Street, Fort, Bombay. |
| Miss. B. A. Engineer, Seva Sadan, Gamdevi, Bombay. | 12. Mr. K. H. Vakil, Villa Vasant, Santa Cruz. |

(3) THE FINANCE COMMITTEE :

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| Dr. D. A. D'Monte, Bandra, B. B. & C. I. Ry. | 6. Mr. M. M. Khatav, "Wacha Villa", Wacha-gandhi Road, Gamdevi, Bombay. |
| Mr. Kanji Dwarkadas, Napean Sea Road, Bombay 6. | 7. Mr. K. J. Dubash, 79, Meadows Street, Fort, Bombay. |
| Mr. R. M. Bhatt, Ramchandra Mansions, Sandhurst Road, Bombay 4. | 8. Mrs. Manjulabai Land, 18, Kandewadi, Bombay 4. |
| Mr. P. B. Gothoskar, Royal Asiatic Society's Library, Town Hall, Fort, Bombay. | 9. Mrs. J. B. Petit, Pedder Road, Bombay 6. |
| Mr. S. S. Mehta, Patkar's Building, Bhatwadi, Bombay 4. | 10. Mr. K. J. Chitalia, Servants of India Society, Bombay 4. |

(4) THE EXHIBITION COMMITTEE:

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| <p>1. Dr. D. A. D'Souza, 66, Lamington Road, Bombay.</p> <p>2. Rao Bahadur A. K. Pai, Pai Building, Chowpatty, Bombay.</p> <p>3. Mr. J. K. Parulkar, Dr. Parulkar's Building, Thakurdwar, Bombay 2.</p> <p>4. Dr. B. V. Rayakar, Bhai Jivanji Lane, Thakurdwar, Bombay 2.</p> <p>5. Mr. A. Soares, Principal, Antonia De Souza's High School, Gloria Church, Byculla, Bombay.</p> <p>6. Miss. B. A. Engineer, Seva Sadan, Gamdevi, Bombay.</p> <p>7. Miss. J. F. Mackintosh, Khushroo Lodge, Nesbit Road, Bombay.</p> | <p>8. Mr. P. B. Gothoskar, Royal Asiatic Society's Library, Town Hall, Fort, Bombay.</p> <p>9. Dr. Miss Jerbanoo Mistri, Bonny Building, New Charni Road, Bombay.</p> <p>10. Mr. K. J. Chitalia, Servants of India Society, Bombay.</p> <p>11. Mr. V. S. Sohoni, Tata Blocks, Bandra.</p> <p>12. Dr. Socrrtes Noronha, 66, Lamington Road, Bombay.</p> <p>13. Dr. Miss S. Machado, 66, Lamington Road, Bombay.</p> <p>14. Mr. V. B. Velinkar, 24 C, Parvati Mansion, Grant Road, Bombay.</p> <p>15. Mr. S. K. Naique, the Aryan Excelsior League, Mohan Building, Luxmi Chawl, Bombay.</p> |
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(5) THE GENERAL ARRANGEMENTS COMMITTEE:

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| <p>1. Rao Bahadur A. K. Pai, Pai Building, Chaupatty, Bombay.</p> <p>2. Dr. B. V. Rayakar, Bhai Jivanji Lane, Thakurdwar, Bombay.</p> <p>3. Mr. B. N. Motiwalla, "The Ridge," Malabar Hill, Bombay.</p> | <p>4. Mr. K. J. Dubash, 79, Meadows Street, Fort, Bombay.</p> <p>5. Prin. T. A. Kulkarni, Gholap's Bungalow, Nasik.</p> <p>6. Mr. G. Y. Chitnis, Prarthana Mandir, Bombay 4.</p> |
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(6) THE VOLUNTEERS' COMMITTEE:

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| <p>1. Mr. B. B. Bakhale, Bombay 4.</p> <p>2. Mr. A. W. Phanse, S. S. League, Bombay 4.</p> <p>3. Mr. G. G. Phase, S. S. League, Bombay 4.</p> <p>4. Mr. V. K. Kulkarni, Bhai Jiwanji's Lane, Thakurdwar, Bombay 2.</p> | <p>5. Mr. P. Y. Phadtare, Ardeshir Dadi Street, Girgaon Back Road, Bombay 4.</p> <p>6. Mr. J. B. Patil, Near Kennedy Bridge, Gamdevi, Bombay 7.</p> |
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APPENDIX B

WRITERS OF THE " PAPERS SUBMITTED TO THE CONFERENCE."

"A" Group.

No.	Subject.	Writer.	Number and Title of Paper.
1	Charity Organisation.	Prof. P. A. Wadia, Bombay.	(1) Parsi Charities and Charity Organisation.
2	Do. ...	Dr. D. A. D'Monte, Bandra.	(2) Charity Organization.
3	Do. ...	Mr. F. K. Dadachanji, Bombay.	(3) Do.
4	The Training of Social Workers.	Prof. S. N. Pherwani, Bombay.	(1) Training and Education of Social Workers.
5	Do. ...	Miss A. W. Nesbitt, Bombay.	(2) Training of Social Workers.
6	Do. ...	Mr. F. A. C. Rubello, Bandra.	(3) Do.
7	Do. ...	Miss I. Wingate and M. Read, Calcutta.	(4) Training for Social Service.
8	Do. ...	Mr. D. S. Savardekar, Bombay.	(5) Education for Social Work.
9	Co-ordination of Social Work in India.	Mr. K. H. Vakil, Santa Cruz.	(1) Co-ordination of Social Efforts.
10	Do. ...	Mr. M. R. Sesh, Bangalore.	(2) Co-ordination of Social Work in India.
11	Do. ...	Prof. Patrick Geddes, Bombay.	(3) Co-ordination of Social Work and Training for it.
12	Open Spaces, Playgrounds & Directed Games for Children.	Mrs. Harry Hodgkinson, Bombay.	(1) Open Spaces, Playgrounds and Directed Games for Children.
13	Do. ...	Dr. A. G. Noehren, Bangalore.	(2) Do.
14	Do. ...	Mr. N. D. Mallick, Karachi.	(3) Do.
15	Do. ...	Prof. M. M. Gidwani, Bombay.	(4) Evening Play Centres, Open Spaces and Organised Games for Children.

No.	Subject.	Writer.	Number and Title of Paper.
"B" Group.			
16	Vigilance and Rescue work.	His Grace The Most Rev. Father A. Goodier, S. J., Archbishop of Bombay.	(1) The Social Evil.
17	Do. ...	Mr. F. E. James, Calcutta...	(2) Vigilance and Rescue Work.
18	Do. ...	Miss Margaret S. Ward, Hubli.	(3) Do.
19	Do. ...	Dr. Socrates Noronha, Bombay.	(4) Do.
20	Do. ...	Mr. P. G. Naik, Bombay ...	(5) Do.
21	Do. ...	Miss Ida M. Dickinson, Bombay.	(6) Preventive and Rescue Work.
22	Do. ...	Mr. G. B. Trivedi, Bandra...	(7) Rescue Work at Pandharpur.
23	Criminal Tribes Settlements.	Mr. H. Starte, Bijapur ...	(1) Criminal Tribes Settlements.
24	Do. ...	Staff Captain Watkins, Lahore.	(2) Work among the Criminal Tribes by the Salvation Army.
25	Do. ...	Mr. H. H. Strutton, Sholapur.	(3) Criminal Tribes Settlements in Industrial Centres.
26	Training and Provision of Dais and Midwives.	Dr. M. R. Samey, Bangalore.	(1) Training and Provision of Dais and Midwives.
27	Do. ...	Dr. Miss Jerbanoo Mistri, Bombay.	(2) Do.
28	Do. ...	Dr. Mrs. D. J. R. Dadabhoy, Bombay.	(3) Infant Mortality, its Causes and How to Remedy it.
29	Do. ...	Dr. B. D. Mukherjee, Calcutta.	(4) Child Welfare Scheme for Bengal.
30	Do. ...	Dr. P. V. Shikhare, Poona...	(5) The Training of Midwives and Nurses.
31	Education and care of the Defective Children.	Mr. P. N. V. Rau, Mysore...	(1) Education and Care of Defective Children.
32	Do. ...	Mr. F. W. Pereira, Bombay.	(2) Education and Care of the Deaf.

No.	Subject.	Writer.	Number of Title of Paper.
33	Education and Care of the Defective Children.	Prof. R. K. Kulkarni, Gwalior.	(3) Education and Training of Defective Children.
34	Do. ...	Mr. H. D. Chhatrapati, Bombay.	(4) Difficulties in the Education of the Blind in India.
35	Do. ...	Mr. P. L. Desai, Ahmedabad.	(5) Elementary Education of the Blind in Schools for the Sighted.
36	Prevention and Cure of Tuberculosis.	Dr. R. B. Billimoria, Bombay.	(1) Prevention and Cure of Tuberculosis.
37	Do. ...	Dr. Draper, Anand ...	(2) Prevention and Cure of Tuberculosis in India.
38	Do. ...	Dr. B. S. Kanga, Bombay ...	(3) Prevention and Cure of Tuberculosis.
39	Do. ...	Dr. F. N. Moos, Bombay ...	(4) Present Position of Tuberculosis and its Prevention.

APPENDIX C

List of Donors, Contributors and Delegates to the All-India Social Workers' Conference, with their addresses and amounts of their Donations, Contributions and Subscriptions.

Serial No.	Name of the Donor or Delegate.	Name of the Institution the delegate represents.	Address.	Amount of Donation or Subscription.
		AJMER-MERWARA		Rs. a. p.
1	*Mr. Kunwar Chand Karan Sarda.	Rajaethana Seva Parishad and Seva Samiti.	Ajmer ... ..	...
		BENGAL		
2	Mr. S. K. Rudra ...	.....	Goodneston, Dalhousie, Calcutta.	10 0 0
3	„ Satis Chandar Ghosh ...	Dacca Orphanage ...	Dacca	5 0 0
4	*„ Sris Chandra Goswami ...	Social Service League, Bengal.	63, Amherst Street, Calcutta.	...
5	„ F. E. James, O.B.E. ...	Y. M. C. A. Calcutta ...	25, Chowringhee Road, Calcutta.	5 0 0
6	†Dr. D. N. Maitra ...	Bengal Social Service League.	70, Amherst Street, Calcutta.	...
7	†Dr. B. D. Mukerjee, L.M. & S.	Examiner in Midwifery, Calcutta University.	Calcutta ... ..	...
8	Mr. J. Niyogi ...	Calcutta Workingmen's Institute.	3, Romanath Mozumdar Street, Calcutta.	5 0 0
9	†Miss M. Read ...	Y. M. C. A.	5, Russel Street, Calcutta ...	...
10	Mr. Shri Kam Sharma ...	Bengal Provincial Hindu Sabha.	10-1-1 Syed Salleh Lane, Calcutta.	5 0 0
11	Miss I. Wingate ...	Y. W. C. A.	5, Russel Street, Calcutta ...	5 0 0

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* Free delegate.
† Writer of Paper.

BIHAR AND ORISSA

12	Mrs. E. A. Johnstone	...	League of Help	...	Balasore, Orissa	...	10	0	0
13	Mr. G. Sethi	...	Labour Association	...	Jamshedpur	...	5	0	0

BOMBAY PRESIDENCY

14	A sympathiser	...	.....	...	Bombay	...	1,000	0	0
15	His Highness the Maharaja of Baroda.	.....	.....	...	Baroda	...	500	0	0
16	Mr. R. D. Birla	...	Social Service League	...	Birla House, Girgaon Back Road, Bombay 4.	...	500	0	0
17	Messrs. E. D. Sasson & Co.	.....	.....	...	Ballard Estate, Fort, Bombay.	...	500	0	0
18	Mr. Jehangir Bomanji Petit.	...	Social Service League	...	Do. do.	...	300	0	0
19	„ Hussenbhai A. Lalji M.L.C.	...	Do.	...	Khoja Moholla, Samuel Street, Bombay.	...	250	0	0
20	Hon. Mr. Lalubhai Samaldas, C. I. B.	...	Do.	...	65, Apollo Street, Fort, Bombay.	...	200	0	0
21	Messrs. Morarjee Gokuldas & Co.	...	Do.	...	Sudama House, Ballard Estate, Fort, Bombay.	...	200	0	0
22	Shet Mulraj Khatau	...	Do.	...	Laxmi Building, Ballard Pier, Fort, Bombay.	...	151	0	0
23	The Bombay Sanitary Association.	.....	.....	...	Municipal offices, Fort, Bombay.	...	100	0	0
24	Messrs. Cawasji Dinshaw & Bros.	.....	.....	...	12, Medows Street, Fort, Bombay.	...	100	0	0
25	Dr. D. A. D'Monte, M.D.	...	(1) Helpless Beggars' Relief Committee and (2) Bombay Sanitary Association.	...	Bandra, B. B. & C. I. Ry.	...	100	0	0
26	Mrs. Manjulabai P. Laud	...	Infant Welfare Society	...	Laburnam Road, Gamdevi, Bombay.	...	100	0	0
27	Mr. Mathuradas Vasanji	...	Social Service League	...	C/o Messrs. Wallace & Co., Fort, Bombay.	...	100	0	0
28	Hon. Mr. C. V. Mehta, M. A., LL.B.	...	Do.	...	Secretariat, Fort, Bombay	...	100	0	0

Serial No.	Name of the Donor or Delegate.	Name of the Institution the delegate represents.	Address.	Amount of Donation or Subscription.
				Rs. a. p.
29	The Pearl Merchant Mahajan	.....	Mumbadevi, Bombay 2 ...	100 0 0
30	Mr. S. D. Saklatwala ...	Social Service League ...	York Building, Fort, Bombay.	100 0 0
31	Mr. Shamji Hemraj ...	Do. ...	Canada Building, Hornby Road, Fort, Bombay.	100 0 0
32	Mr. R. M. Bhatt ...	Youngmen's Hindu Association.	Ramchandra Mansion, Sandhurst Road, Bombay 4.	50 0 0
33	The Bombay Gas Co., Ltd. ...	.....	Ballard Estate, Fort, Bombay	50 0 0
34	Mr. Gulabchand Devchand...	Social Service League ...	2, Rampart Row, Fort, Bombay.	50 0 0
35	„ Khimjee Assurvirjee ...	.....	Post Box No. 455, Bombay ...	50 0 0
36	„ Meyer Nissim ...	Helpless Beggars' Relief Committee.	101, Esplanade Road, Fort, Bombay	50 0 0
37	Messrs. Mulji Jetha & Co. ...	.....	Tamarind Lane, Fort, Bombay.	50 0 0
38	Mr. Hansraj Pragji Thackersey.	Social Service League ...	Rampart Row, Fort. Bombay.	50 0 0
39	„ N. H. Belgaumwala ...	Do. ...	C/o The Bombay Samachar, Frere Road, Fort, Bombay.	40 0 0
40	Mr. R. P. Masani, M.A. ...	Society for the Protection of Children in Western India.	C/o the Municipal Offices, Bombay.	30 0 0
41	„ Mavji Govindji ...	Universal Brotherhood Campaign Committee.	Vrindavan, Santa Cruz ...	30 0 0
42	„ Ratansi D. Murarji ...	Social Service League ...	Sudama House, 31 Sprott Rd., Ballard Estate, Bombay.	30 0 0
43	„ Madhavdas Thackersey.	.....	Warden Road, Bombay 6 ...	30 0 0
44	Dr. R. B. Bilimoria, B.A., M.D.	.....	Grant Road, Bombay ...	25 0 0
45	The Bombay Presidency Social Reform Association.	.....	Sandhurst Road, Bombay 4 ...	25 0 0

46	The Bombay Presidency Women's Council.	.....	Town Hall, Fort, Bombay ...	25	0	0
47	The Catholic Charities Organisation.	.....	Imperial Mansion, Cuffe Parade, Colaba, Bombay.	25	0	0
48	Mr. Cullianji Karamsi Damji.	.....	Girgaon Back Road, Bombay 4.	25	0	0
49	The Currimbhoy Ibrahim Workmen's Institute.	.....	Delisle Road, Bombay 13 ...	25	0	0
50	Dr. Jivraj N. Mehta, M.D. ...	.....	Chief Medical Officer, Baroda.	25	0	0
51	Mr. C. Dorabji Panday ...	.....	Opposite Manekji Petit Mills, Tardeo, Bombay.	25	0	0
52	The Parsi Charity Organisation Society.	.....	Hormazd Villa, Malabar Hill, Bombay.	25	0	0
53	Mr. S. D. Prabhavalkar ...	.....	Laburnam Road, Gamdevi, P. O. Grant Road, Bombay.	25	0	0
54	„ J. C. Setalvad ...	Social Service League ...	Bombay Industrial and Prudential Life Assurance Company, Fort, Bombay.	25	0	0
55	The Seva Sadan Society ...	.....	Gamdevi, Bombay ...	25	0	0
56	Hon. Justice Sir Lalubhai A. Shah.	.....	Pedder Road, Bombay ...	25	0	0
57	The Tata Son's Workmen's Institute.	.....	Parel, Bombay ...	25	0	0
58	Mr. Vithaldas D. Govindji ...	Social Service League, Bombay.	Govind Building, Princess St., Bombay 2.	25	0	0
59	Lt.-Colonel A. Hootan, I.M.S.	.....	Offg. Surgeon-General with the Government of Bombay, Bombay.	20	0	0
60	„ Jafferbhoy H. Lalljee ...	Social Service League ...	47A, Apollo Street, Fort, Bombay.	20	0	0
61	The League for Combating Venereal Diseases.	.....	66, Lamington Road, Bombay.	20	0	0
62	Miss J. F. Mackintosh ...	Catholic Charities Organization.	Khushru Lodge, Nesbitt Road, Bombay.	20	0	0
63	Mr. G. Findlay Shirras, I.C.S.	.....	Labour Office, Old Custom House, Fort, Bombay	20	0	0

Serial No.	Name of the Donor or Delegate.	Name of the Institution the delegate represents.	Address.	Amount of Donation or Subscription.
64	Dr. M. F. Bisni, M.B., B.S. ...	Social Service League ...	Near the Railway Station, Byculla, Bombay.	Rs. a. p. 15 0 0
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473	Mr. P. N. Warde B. COM.	M.A.,	Bombay Central Co-operative Institute.	Sardar Building, Bombay	5 0 0
474	*Mr. V. G. Warty	...	Bombay Students' Brotherhood.	Sandhurst Road 4	.....
475	Dr. M. B. Welkar, M. B. B. S.	...	.....	400, Girgaon Road, Bombay 2.	5 0 0
476	Dr. H. C. E. Zacharias, P.H.D.	...	Servants of India Society.	P. O. Deccan Gymkhana, Poona.	5 0 0
CENTRAL INDIA					
478	*Prof. R. K. Kulkarni, M.A.	...	League of Parents and Teachers.	Victoria College, Gwalior	.....
DELHI					
479	*Dr. Balfour	...	The Lady Chelmsford All-India League for Maternity and Child Welfare.	Imperial Secretariat, Delhi	.....
480	Miss G. M. Broughton (Now Mrs. A. O. Chattarjee)	.....	.....	C/o. The Hon. Mr. A. C. Chatterjee, Delhi.	5 0 0
481	Mr. Deepchand Jain	...	Central Social Service League.	Chandani Chowk, Delhi	5 0 0

* Free delegate.

† Writer of paper.

‡ Delegation fees paid by the institution the delegate represents.

Serial No.	Name of the Donor or Delegate.	Name of the Institution the delegate represents.	Address.	Amount of Donation or Subscription.
		MADRAS PRESIDENCY		Rs. a. p.
482	Mr. Samuel D. Bowden ...	American Baptist Telugu Association.	Kavali, (Dist. Nallore) ...	10 0 0
483	Miss E. Willson ...	.....	Theosophical Society, Adyar, Madras.	10 0 0
484	Mr. C. M. Ramachander Chettiar.	.....	High Court Pleader, Coimbatore.	5 0 0
485	Mr. K. G. Sivaswami Iyer.	Servants of India Society ...	Royapettah, Madras ...	5 0 0
486	„ S. V. Yegnanarayan Iyer, M.A.	.....	52, S. M. V. Koil Street, Triplicane, Madras.	4 0 0
487	Rao Bahadur T. Varada Rajulu Naidu.	Madras Social Service League.	24, Harris Road, Madras ...	5 0 0
488	Mr. S. Raghunathan ...	.....	Chittore ...	5 0 0
489	„ A. Ramanjalu ...	Madras Social Service League.	The "Ashrama", Harris Road, P. O. Mount Road, Madras.	5 0 0
490	„ B. Shiv Rao ...	Theosophical Society ...	Adyar, Madras ...	5 0 0
491	„ Swami Rudrakotishwar.	Madras Social Service League.	The "Ashrama", Harris Road, P. O. Mount Road, Madras.	5 0 0

492	*Mr. T. J. Kumar Swami ...	Triplicane Sociological Bro-therhood.	The Kellett Institute, Triplicane, Madras.	.....
MYSORE STATE				
493	Mr. R. Gopalswami Iyer ...	Civic and Social Progress Association.	No. 160, Fourth Street, Chamarajpet, Bangalore City.	5 0 0
494	†Dr. A. G. Noehren, M.D. ...	India and Olympic Games ...	8, Miller Road, Bangalore ...	.....
495	*Mr. V. B. Rege ...	.....	C/o Messrs. Rege Bros., Marma Goa.	.....
496	†, M. R. Samey, Kt., M.B., P.H.D., D.Ph.	.....	P. O. Basavan Gudi, Bangalore City.	.....
497	†Mr. R. Shesh, M.A. ...	.....	C/o Dr. M. R. Samey, P. O. Basavan Gudi, Bangalore City.	.....
498	„ T. V. Thampiram, B.A....	Government Central Panchama Institute.	Mysore	2 0 0
499	„ P. N. Venkatrao B.A., M.C.T.B.	Indian Association of Workers for the Blind.	Do.	5 0 0
500	*Mr. G. Viroopaksha ...	Hindu Education Mission Society.	Mysore ... ..	.....

* Free delegate.

† Delegation fees paid by the institution the delegate represents.

Serial No.	Name of the Donor or Delegate.	Name of the Institution the delegate represents.	Address.	Amount of Donation or Subscription.
		UNITED PROVINCES OF AGRA AND OUDH		Rs. a. p.
501	* Mr. Savajaram Bhasin ...	.....	Vakil, Maya Ganj, Cawnpore .	.....
502	* ,, Anand Prasad ...	.....	Sataranji Meehal. Cawnpore...	.....
503	* ,, Rama Swarup Sharma	(1) Railway Kashta Nivarak Samiti	Allahabad ... ..	.....
		and		
504	,, U. P. Kirana Seva Samiti.	(2) Hindu Sabha, Lucknow.	Cawnpore	15 0 0

SUPPLEMENTARY LIST

Serial No.	Name of the Donor or Delegate.	Name of the Institution the delegate represents.	Address.	Amount of Donation or Subscription.
505	† Dr. V. M. Kaikini, M.A. B.B.	Bhatia Maternity Home ...	Anandashram, Harvey Road, Gamdevi, Bombay.	Rs. a. p.
506	† Rao Bahadur D. G. Padhye, M.A.	Bombay Presidency Social Reform Association.	Thakurdwar, Bombay 2 ...	.....

* Free delegate.

† Writer of paper.

‡ Delegation fees paid by the institution the delegate represents.

APPENDIX D

Names of the Social Service Institutions, with their addresses, which were represented on the Social Workers' Conference or took part in the Social Work Exhibition or participated in both.

FOREIGN.

1. The Industrial Welfare Society, 51, Palace Street, London, S.W.
2. The National Child Welfare Association, Educational Building, New York, U.S.A.

INDIAN.

3. The American Baptist Telagu Association, Kavali, District Nellore.
4. The American Mission School for the Blind, Dadar, Bombay.
5. The Anath Vidyarthi Griha, 617, Kasba Peth, Poona City.
6. The Animals' Friends Society, Firozpur.
7. The Antyaja Seva Mandal, Godhra.
8. The Arogya Mandal, Kibe Wada, Budhwar Peth, Poona City.
9. The Arya Mahila Samaj, Bombay 4.
10. The Aryan Excelsior League, Laxmi Chawl, Mohan Building, Bombay 4.
11. The Bengal Provincial Hindu Sabha, Calcutta.
12. The Bengal Social Service League, 70, Amherst Street, Calcutta.
13. The Bhagini Samaj, Servants of India Society's Home, Girgaon, Bombay 4.
14. The Bhatia Maternity Home, Khatau Building, Bazar Gate Street, Fort, Bombay.
15. The Bhil Seva Mandal, Dohad.
16. The Blind Relief Association, Imperial House, Lamington Road, Bombay 4.
17. The Blue Ribbon Temperance Association of India, Bulsar.
18. The Bombay Arya Samaj, Kakad Wadi, Bombay 4.
19. The Bombay Institution for Deaf-Mutes, Nesbit Road, Mazagaon, Bombay.
20. The Bombay Presidency Social Reform Association, Servants of India Society's Home, Sandhurst Road, Bombay 4.

21. The Bombay Presidency Women's Council, Town Hall, Fort, Bombay.
22. The Bombay Sanitary Association, Princess Street, Bombay 2.
23. The Bombay Students Brotherhood, Arya Bhuvan, Sandhurst Road, Bombay 4.
24. The Bombay Temperance Council, Bombay.
25. The Bombay Vigilance Association, C/o Prof. M. J. Antia, Sydenham College of Commerce, Fort, Bombay.
26. The Calcutta Workingmen's Institute, 15, Raja Dinendra Narayan Street, Calcutta.
27. The Catholic Charities Organisation, Wodehouse Road, Fort, Bombay.
28. The Catholic Welfare Organisation, Wodehouse Road, Fort, Bombay.
29. The Central Co-operative Institute, Fort, Bombay.
30. The Central Co-operative Institute, Bombay Branch, Fort, Bombay.
31. The Central Social Service League, Chandni Chowk, Delhi.
32. The Chandraseniya Kayastha Prabhu Samaj, Lalbag, Parel, Bombay.
33. The Civic and Social Progress Association, No. 180, Fourth Street, Chamarajpat, Bangalore City.
34. The Clerk's Union, Mint Road, Fort, Bombay.
35. The 1921 Club, "Olkott Lodge," Andheri.
36. The Countess of Dufferin Fund Council, Delhi.
37. The Criminal Tribes Settlement, Bijapur.
38. The Dabholkar Scholarship Advisory Board, Anand Kanan, Chowpatty Road, Bombay.
39. The Dacca Orphanage, Dacca.
40. The Daivadnya Association, Thakurdwar, Bombay.
41. The Date's School for the Blind, Zaoba's Wadi, Thakurdwar, Bombay 2.
42. The Deccan Orphanage Society, Poona.
43. The Depressed Classes Mission Society, Arya Bhuvan, Sandhurst Road, Girgaon, Bombay.
44. The Depressed Classes Mission Society, Kolar Gold Fields, Robertsonpet.
45. The Dharmalaya Lodge, Bombay.

46. The Gokhale Education Society, Girgaon Back Road, Bombay 4.
47. The Government Central Panchama Institute, Mysore.
48. The Helpless Beggars' Relief Committee, Babulnath Road, Bombay.
49. The Hind Mahila Samaj, Bombay.
50. The Hindu Education Mission Society, Mysore.
51. The Hindu Sabha, Lucknow.
52. The Hindu Widows' Home, Hingne (Budruk), Poona.
53. The India and Olympic Games Association, 8, Miller Road, Bangalore.
54. The Indian Association of Workers for the Blind, Mysore.
55. The Indian Charities Reforms Association, Dera Ismail Khan.
56. The Infant Welfare Society, Unity Hall, Robsch Street, Jacob Circle, Bombay 11.
57. The Israelite Brotherhood, Bombay.
58. The Jain Mahila Samaj, Bombay.
59. The Kaliparaj Sankat Nivarak Mandal, Baroda.
60. The Kalipraj Sankat Nivarak Mandal, Navasari.
61. The Kamgar Hitavardhak Sabha, Bombay.
62. The King George V Anti-Tuberculosis League, Bombay.
63. The Kite Bhandari Aikya Vardhaka Samaj, Bombay.
64. The Labour Association, Jamshedpur.
65. The Lady Chelmsford All-India League for Maternity and Child Welfare, Delhi.
66. The Lady Northcote Hindu Orphanage, Chinchpokli, Bombay.
67. The League for Combating Venereal Diseases, 66, Lamington Road, Bombay 6.
68. The League of Help, Balasore.
69. The League of Parents and Children, Gwalior.
70. The League of Parents and Children, Madras.
71. The Maharashtra Paraspar Sahayak Stri Mandal, Bombay.
72. The Mahila Mandal of the Social Service League, C/o the Bombay Workingmen's Institute, Parel, Bombay.
73. The Meghwal Sudharak Sabha, Walpakhadi, Municipal School, Bombay 9.
74. The Mysore Institute for the Deaf and the Blind, Mysore.

75. The Nagarik Sabha, Kibe Wada, Budhwar Peth, Poona City.
76. The Namdeo Samajik Sanstha, Bombay.
77. The Parsi Charity Organisation Society, The "Hormazd Villa", Malabar Hill, Bombay 6.
78. The People's Union, C/o The "Keshavalaya," Dadar, Bombay.
79. The Prarthana Samaj, Charni Road, Bombay 4.
80. The Prison Visiting Institution of the Star of the East, C/o The Training College for Men, Poona.
81. The Railway Kaqhta Niwarak Samiti, Allahabad.
82. The Railway Mandal, Belgaum.
83. The Rajasthana Seva Parishad, Ajmer.
84. The Salvation Army, Anand.
85. The Salvation Army, Moreland Road, Bombay.
86. The Saraswat Deenwatsala Sangh, C/o The Saraswat Brahmin Samaj, Girgaon, Bombay 4.
87. The School for the Blind, New Nagpada Road, Byculla, Bombay.
88. The School for the Deaf and the Mutes, Ahmedabad.
89. The School of Sociology and Civics of the Bombay University, Fort, Bombay.
90. The Servants of India Society, Bombay Branch, Sandhurst Road, Girgaon, Bombay 4.
91. The Servants of India Society, Madras Branch, Royapettah, Madras.
92. The Servants of India Society, Poona.
93. The Seva Samiti, Ajmer.
94. The Seva Sadan Society, Gamdevi, Bombay.
95. The Seva Sadan Society, Sadashiv Peth, Poona.
96. The Sholapur Industrial Settlement, Bijapur.
97. The Social Service League, Sandhurst Road, Girgaon, Bombay 4.
98. The Social Service League, 24, Harris Road, Madras.
99. The Social Service League, Pali.
100. The Social Welfare Committee, Bulsar.
101. The Social Welfare Committee of the Church of the Brother Mission, Ankleshwar.
102. The Society for the Protection of Children in Western India, C/o The Municipal Auditors, Municipal Offices, Fort, Bombay.

103. The Somawanshiya Nirashrit Sudharak Mandali, Piwali-Mali, near Railway Station, Byculla, Bombay.
104. The Star of the East, C/o Dr. P. V. Shikhare, Sadashiv Peth, Poona City.
105. The St. Columbia School, U. F. Mission Compound, Gowalia Tank Road, Bombay.
106. The Sundar Sevak Sabha, Sukkur, Sind.
107. The Theosophical Society, 72, Apollo Street, Fort, Bombay.
108. The Theosophical Society, Adyar, Madras.
109. The Triplicane Sociological Brotherhood, C/o The Kellett Institute, Madras.
110. The United Free Church of Scotland Mission, Gowalia Tank Road, Bombay.
111. The U. P. Kirana Seva Samiti, Cawnpore.
112. The Universal Brotherhood Campaign Committee, 72, Apollo Street, Fort, Bombay.
113. The University Settlement, Rebsch Street, Bombay 11.
114. The Victoria Memorial School for the Blind, Tardeo Road, Bombay.
115. The Vidhva Viwaha Sahayak Sabha, Maclagan Road, Road- Steam Buildings, Lahore.
116. The Vishva Bharati, Shanti Niketan, Bolpur.
117. The Women's Indian Association, 72, Apollo Street, Fort, Bombay.
118. The Women's Rescue Home, Hubli.
119. The Women's University Settlement, W. U. S., Rebsch Street, Bombay 4.
120. The Young Men's Christian Association, Reynolds Road, Byculla, Bombay.
121. The Young Men's Christian Association, Wodehouse Road, Fort, Bombay.
122. The Young Men's Christian Association, 28, Chowringhee Road, Calcutta.
123. The Youngmen's Hindu Association, Girgaon Back Road, Bombay 4.
124. The Young Women's Christian Association, Mayo Road, Fort, Bombay.
125. The Young Women's Christian Association, 5, Russel Street, Calcutta.
126. The Youth Lodge Theosophical Society, Servants of India Society's Home, Bombay 4.
127. The Zoroastrian Association, 12, Princesa Street, Bombay.

APPENDIX E

SOME DETAILS ABOUT THE SOCIAL WORK EXHIBITION.

The following few details of the exhibits of the social institutions that took part in the Social Work Exhibition, are given in the hope that they may prove interesting to the reader :—

The posters and charts of the Bengal Social Service League's Exhibition always attracted the greatest attention during the days the Exhibition was open. Infant and Child Mortality, stunted growth and shortness of life of the people in India, their poverty, the appalling mortality in the country due to epidemics such as plague, malaria, cholera and influenza, the economic condition of the masses, the educational progress of the country and such other subjects of vital importance were very telling when compared and contrasted with other more prosperous and wealthy nations of the West by means of comparative charts and graphs. A number of other posters related particularly to the agricultural, economic, social and educational condition of the people of Bengal.

The Bombay Presidency Infant Welfare Society exhibited such of its exhibits as gave the people, especially the women, some idea as to how to feed the babies, nourish them, and generally look after their welfare in order to make them strong and healthy. It also had a few charts hung up in its stall which showed the work that the society had been doing in Bombay. The chief exhibits of the Society were :—

- (1) Health Visitors Records showing visits to houses.
- (2) Weighing Machine.
- (3) Doctors' Cards showing milk and treatment ordered, with Nurses visiting cards attached and photographs of 6 children who have been attending the *crechs* for some time.
- (4) Milkman's -locked can in which the milk is brought to the Centre.
- (5) Lactometer showing how the milk is tested for water.
- (6) Decklice and Sigree, showing how the milk is boiled.
- (7) Medicine Table showing Stock mixtures used.
- (8) Treatment Table showing Ear Irrigator bowl and Kidney Tray, Scissors and Forceps dressings and bandages. Ear and Eye drop lotions.
- (8) Clothes. Frock west and small blanket.
- (10) Maternity outfit.
- (11) Prenatal and Maternity Records.
- (12) Monthly Report and Milk Register.
- (13) *Creche* cot complete. Mattress sheet. Draw Sheet. Mac-kintosh, Blanket. Towel and washing Glove. Frock and Napkins.

(14) Map of Bombay showing where the 9 Centres are situated.

The Bombay Central Co-operative Institute, which is the chief non-official representative body of the co-operative movement in this Presidency, exhibited at its stall charts and plans showing the progress of Co-operation in all the aspects. There were charts showing the progress of the movement as regards the total number of members and the total amount of the working capital and total number of Co-operative Societies etc. by means of graphs. There were other exhibits also showing the work of the Co-operative movement as regards one of the most important aspects of social work, i. e. housing. The Institute exhibited several plans showing lay outs and plans of buildings of the various Co-operative Housing Societies in the Bombay island and suburbs and also in the mofussil.

The Lady Northcote Orphanage had placed in its stall samples of easy chairs, tables, cots, and other furniture that is prepared by the students of the institution.

The Bombay Seva Sadan showed some articles prepared by the girls of the institution in the different departments conducted by it. The Tailoring Department exhibited specimens in silk and plain khaddar, blouses, frocks, boys' suits, etc. In the Hosiery Department there were samples of rich silk and mercerised and woolen stockings and socks, both plain and open work displaying the superior quality of work turned out in this institution. Fancy work and Embroidery department had some good exhibits, especially the silk embroidered covers and khadi kerchiefs, D'oyloys, one of which was very highly commended at the last Educational Exhibition held in Bombay. There were specimen also of another industry, *viz.*, the thread buttons, so useful in every household, showing that this minor industry is taught specially to those who are not fit for any superior kind of work. There were flowers of about a dozen different varieties looking perfectly natural and arranged with very good taste. There were also some specimen from the Laundry Department recently introduced.

The Bombay Sanitary Association put up a few posters and charts which showed the way in which it has been doing its work of creating public opinion with regard to the sanitary matters by means of lectures, leaflets and practised demonstrations.

In the exhibits of the Department of Sociology and Civics of the University of Bombay, were explained the principles of sociology as expounded by Comte, L'oply and P. Geddes. It also contained two original pictures, one giving the Historical progress of European Civilisation and the second giving the philosophy emanating from it.

There were also 3 charts giving the chart of life as it was and as it should be to enable the reader to grasp the principles of reconstruction as embodied in the evolution of the Society as a whole. Then there were exhibits which gave a detailed description of the History of Sociology and its main pioneers. It also contained charts showing the classification of Human types and vocations. In its second stall there were 8 charts by Prof. Pherwani regarding the neighbourhood survey discovering needs, problems, available resources leading the best ways of using the available resources for the solution of the actual needs. Exhibits were placed which showed the populational and occupational features of 3 biggest cities of the Presidency, Bombay, Ahmedabad and Karachi, showing general and specific tests of Municipal administration and the lines on which improvement is highly essential. There were also charts showing graphically the needs of human nature both individually and collectively.

The Exhibits of the Bombay Prarthana Samaj mainly contained the photographs of its Orphanage and Foundling Asylum at Pandharpur, showing the way in which foundlings are brought up in it by engaging wet nurses as far as possible and by other means.

The Maharashtra Paraspara Sahayakari Sangh, Bombay, which is running on a co-operative basis by assisting the poor and needy women, exhibited its sewing, knitting, and embroidery work done by them.

The stall of the League for combating venereal diseases showed, in many ways and statistics, the means of combating venereal diseases. The fact that these diseases are curable and that, if not cured, the stigma may go down to generations producing domestic tragedies and crippled offsprings are prominently brought forward, 20 per cent of the population of all European Cities are infected with venereal diseases and it is estimated that the percentage in India is higher; 25 per cent of the blindness in children is due to this disease; 50 per cent of sterility in women is venereal in origin; 30 per cent of patients attending the J. J. Hospital in Bombay are venereal. One in every 5 babies that come to the Motlibal Hospital Out-door Clinic is congenitally syphilitic. Many diagrams showed the enormous economic losses—domestic, communal and national, that venereal diseases produce. Venereal diseases cause more casualties than wars, sap the working units of a country, swell educational budgets because it costs 5 times more to educate a defective child than a healthy child. There were interesting photographs from Dr. Noronha's Medical album to illustrate that venereal diseases are curable and some of them were pictures of patients, taken before and after treatment at Dr. Noronha's Clinic.

The works exhibited from Criminal Tribes Settlement, at Bijapur under Mr. Starte, I.C.S., contained:—

(1) Bhat women's sewing and yarn embroidery work with slippers, table cloth, frock, money bag, etc., of Hubli Settlement.

(2) Sarraes for women and bed sheets woven by Special Settlement women of Bijapur.

(3) Stone carving done by Masonary apparatus of the Bijapur Settlement.

(4) A stand and other domestic utensils done by carpenters' boys of Bijapur Settlement.

(5) Drawings of Night School Boys of Bijapur Settlement.

(6) Books on:—

(a) Probation system by Lesson.

(b) Four Reports of Criminal Tribes Settlements working in Bombay Presidency.

(c) The Romance of Child Reclamation by M. A. Speilman.

(d) Seville Courts on Probation by Bernard Flenner.

(e) Welfare Work by Proud.

(f) The State of the Child by Clarke.

(g) Reformatory and Industrial School Work.

(h) The Criminal and Community.

The stall of the Bombay Catholic Welfare Organisation exhibited a large watercolour screen depicting the various activities of the Bombay Catholic Welfare Organisation, viz., the Catholic Education Society, Youngmen's Association, the Catholic Womens Social Guild and Stamp Bureau. Fancy work of various kinds such as:—

1. Silver and Gold thread work Banners, Altar, Clothes.
2. Crewl work cushions, tea cosies, ladies bags, etc.
3. Fish scale work photo frames etc.
4. Embroidery work of various kinds as frocks and lilen, Pillow cases, Teapoy covers, Tea cosios, Kerchiefs.

5. Necklace.

6. Crochut lace.

7. Knitted Jackets, Coattess, bonnets and socks.

8. Beautiful artificial flowers.

9. Oil, Water colour and pen painted articles.

10. Oil and water colour pictures.

11. Plain needle work.

12. Literature of the Bombay Catholic Welfare Organisation, viz., Annual Reports, and prospects and rules, of the various registered societies, were also shown in it.

Besides these, there were innumerable pamphlets, posters and charts sent by various Indian and foreign social service institutions which were highly appreciated by the visitors.

APPENDIX F

FULL TEXT OF THE RESOLUTIONS.

The following is a full text of the resolutions passed by the fourth session of the All India Social Workers' Conference which met in Bombay on 29th and 30th November and 1st and 2nd December 1923 :—

I. UNIVERSITY AND TRAINING FOR SOCIAL WORK.

“As an aid to better citizenship and in order to give a broader point of view to the professions, this Conference strongly recommends that all Universities should organise general courses of lectures on Community life and Social Work, in Arts Colleges and in Technical and in Professional Colleges.

It also recommends that Universities in India should provide in the curricula of Arts Degrees for optional courses in Social studies with a view to afford opportunities of theoretical training to Social Workers.

This Conference further recommends that bodies like Social Service Leagues should make arrangements for providing practical experience in social work for those students of the University who feel themselves drawn to such work”.

II. TRAINING FOR SOCIAL SERVICE BY VOLUNTARY AGENCIES.

“This Conference recommends that Social Service Leagues and similar institutions should suggest lines of approach for the study of problems by social workers as an aid to social work and should take steps to organise Social Study Clubs.”

III. PUBLICATION OF TEXT BOOKS FOR SOCIAL STUDY.

“With a view to facilitate the training of social workers this Conference appoints a Committee of the following gentlemen, with power to add, to find suitable persons to write simple text books, social annuals and useful pamphlets in different Indian Vernaculars on Sociology, Social Service and Social Work and also to adopt measures to popularize such text-books when published :—

Prof. S. N. Pherwani.

„ G. M. Chiplunkar.

Mr. A. V. Thakkar.

„ K. H. Vakil.

Rao Bahadur T. Varadarajulu Naidu (Madras).

Mr. G. B. Trivedi.

„ R. Gopalaswamy Iyer (Mysore).

„ D. S. Savardekar.

„ Prof. S. V. Phadnis (Convener)”.

IV. CHARITY ORGANIZATION.

“ This Conference is emphatically of opinion that an enactment for the whole of India be passed for the Compulsory Registration of Charitable Trusts intended by the founders to benefit any section of the public on the lines of Bombay Act II of 1911 and, in the absence of such legislation, this Conference emphasises the desirability of focussing public opinion on the need of organization of charities with a view to avoid overlapping of efforts and the waste of money and energy; and, as the first step towards this end, it recommends that different communities should prepare registers of the charitable institutions existing among them.”

V. CO-ORDINATION OF SOCIAL WORK.

“ This Conference requests that the Executive Committee of the All-India Social Service League do act as the Central Institution for conducting an educative propaganda.

It also requests the Executive Committee of the All-India Social Service League to form and put into operation a provincial organization for each language-area in India with the following objects :—

- (a) Systematic Survey of Social Service Institutions.
- (b) Holding of local Conferences.
- (c) Acting as Information Bureaux for the areas.
- (d) Taking such other steps as are necessary for the promotion of the objects of this Resolution.”

VI. OPEN SPACES, PLAY-GROUNDS AND DIRECTED GAMES FOR CHILDREN.

“ This Conference resolves that immediate steps be taken to urge upon all Municipalities the need for establishing and equipping at least two play-grounds in different parts of their cities to carry out experimental work in order to the full utilization of their open spaces for the underprivileged boys and girls of the city, along with the boys and girls of other classes on the lines of organized play.

This Conference recognizing the urgent need of open spaces, play-grounds and directed games for the betterment of health of the growing children, considers the formation of independent societies in different localities for that purpose essential, and urges upon Social Service Leagues, philanthropic societies and general public of large cities to start the same immediately.

This Conference is strongly of opinion that it is highly desirable and necessary to make adequate provision of play-grounds and open spaces in all cities; it urges on the authorities concerned the need for preserving the existing play-grounds and available open spaces for play and recreation in all future schemes of town improvements.”

VII. PROSTITUTION.

"(a) While noting with satisfaction the increasing interest that is being taken by the general public in checking the curse of prostitution in India, this Conference appeals to the public to cultivate a more generous and sympathetic attitude towards the victims of this great evil and give all possible support, moral and financial, to start educational and social organisations to enable its victims to become honourable and contented fellow-citizens.

(b) This Conference urges on the public to insist on an equally high standard of morality for both the sexes, and not to countenance such social customs as lead to prostitution.

(c) This Conference is of opinion that the evil should be combated by:

1. Legislation to make commercialised prostitution, procurement, solicitation and the keeping of brothels penal offences;
2. The administration of such legislation with the co-operation of non-official social workers;
3. The organization of special institutions for the rescue and reformation of the victims of the evil;
4. The adequate provision of medical facilities to treat venereal diseases; and
5. Educational propaganda to disseminate correct knowledge of moral and physiological laws of life, hygiene, etc., and the urgent necessity of the provision of cheap and adequate housing facilities by Municipal and employers' effort in industrial centres.

(d) This Conference recommends the formation in all provinces of non-official Vigilance Associations; and it also recommends that such bodies should be assisted by local Governments with such powers as may be necessary to attain their objects and with adequate finances to undertake propaganda, to supervise the administration of enactments for the checking of prostitution, to train Rescue Workers and run Rescue Homes on non-denominational lines, etc.

(e) This Conference draws the attention of Provincial Governments which have not yet attempted any legislation against commercialised vice, to Bombay Act IV of 1923 and urges on them that Acts on similar lines be passed for their respective provinces.

(f) This Conference seeing that the Government of India have asked for opinions as to the advisability of raising the Age of Consent to extramarital sexual relations to 18 years, records its emphatic opinion that such age should be raised preferably to 21, but at least to the statutory age of majority, *viz.*, 18 years, and instructs the General Secretary to forward this resolution to the Home Member."

VIII. RECLAMATION OF CRIMINAL TRIBES, UPLIFT OF ABORIGINES AND PRISON REFORM.

(a) "This Conference, while firmly of opinion that the so-called Criminal Tribes are capable of reclamation under proper and humane treatment, expresses great satisfaction at the results so far achieved by Government and non-official agencies like the Salvation Army and other missions in some Provinces of India, and suggests that the scheme of Agricultural and Industrial Settlement should be considerably expanded so as to bring under their influence all Criminal Tribes, and that where non-official agencies come forth to undertake such work, Government should encourage them by making adequate or liberal financial grants.

(b) As there is no definite standard of criminality by which a whole tribe is declared a "Criminal Tribe" under the Criminal Tribes Act, and as such declaration brands a large number of innocent men, women and children of the tribe as criminal, this Conference urges the Government to make as discriminate and wise a use as possible of the term "Criminal" in describing a whole community.

(c) This Conference views with concern the deplorably backward condition of the aboriginal communities of India and calls upon all social workers, the public and Government to devote serious attention towards their uplift.

(d) This Conference is of opinion that the present Prison administration in India is badly in need of radical reform, and urges on the Legislatures to take immediate action to inaugurate a policy of reformation and education in dealing with the prison population."

IX. PUBLIC HEALTH.

(a) "This Conference views with great apprehension the frightful mortality among mothers and infants in India, particularly in big towns and cities, and, noting with satisfaction the strenuous efforts that are being made by various agencies, urges upon the public and the Government further to extend such efforts in both rural and urban areas.

(b) This Conference advocates that maternity benefits be made obligatory on all employers of labour in a manner suited to meet the requirements of women working in large industrial concerns and recommends that the Convention of the Washington Conference be given effect to by the Government in India, and that Government should be requested to appoint women factory inspectors.

(c) This Conference is of opinion that the training of Medical Students, Nurses and Midwives should include the practical study of preventive methods and of subjects relating to Public Health.

(d) This Conference is of opinion that the profession of Nursing is one of the noblest of vocations for women and calls upon Indian women of social standing, character, education and high ideals, to take this work in ever increasing numbers.

(e) While recognising that properly-trained nurses and midwives are essential, this Conference is of opinion that, for a long time to come, it would be impossible to replace the indigenous "Dais" and, therefore, suggests that attempts should be made by Government and recognised bodies to give to Dais some training to improve their efficiency.

(f) Legislation with a view to supervise the work of the trained midwives should be introduced at an early date in the interest both of the public and midwives themselves.

(g) Having regard to the great dearth of competent medical aid in rural areas, this Conference is of opinion that a special class of Rural Medical Workers, some of whom should be women, should be created who shall be trained by Government to render First-Aid and simple medical relief, to help to treat and combat the common epidemics, and who may be employed by local bodies, co-operative societies and village unions."

X. EDUCATION OF DEFECTIVE CHILDREN.

(a) "This Conference requests the Government of India to take steps to separate the Blind and the Deaf from the Lepers in the category of 'Infirmis' and classify them in the Census and other Returns under a separate heading of 'The Blind' or 'The Deaf', as the case may be.

(b) This Conference requests the Government of India to collect on supplemental schedules, as in Ireland, census statistics of the Blind and the Deaf on the lines suggested by the Indian Association of Workers for the Blind, Mysore, and to make such information available free of charge to institutions and social workers working in their behalf.

(c) While urging on both the Government and the public the need of greater sympathy with the lot of the defectives, this Conference requests the Government of India to send to foreign countries teachers of the deaf and the blind for the study of the problem of the defectives.

(d) This Conference is of opinion that provision be made for training of the defectives into habits of work and self-reliance and thus for checking habits of vagrancy.

(e) This Conference is of opinion that there should be a school in each division for the education of the blind and the deaf with separate departments and there should be an After-Care Society to help and look after the training of the blind and the deaf.

(f) This Conference is of opinion that there is a dearth of trained teachers and inadequate number of special schools for the large number of the deaf and the blind and recommends that teachers be trained and schools started at every district head-quarter place."

XI. PREVENTION AND CURE OF TUBERCULOSIS.

"This Conference is of opinion that—

(1) A vigorous campaign should be carried on to combat tuberculosis, under the lead of competent medical authorities and that all Social Service Organizations in the country should co-operate in this matter.

(2) Government should invite the co-operation of all employers of labour for the purpose of providing an adequate living wage and sanitary housing accommodation for the employee.

(3) As the infection of tuberculosis is controllable by proper care and removal of children from infected areas, it is necessary that all Infant Welfare Societies should develop on lines similar to those of the Grancher System in Paris gradually introducing and encouraging methods of isolating children of infected parents in special Orphanages and Homes.

(4) The Government and the various Municipalities should be approached for :—

- (a) The creation of more Tuberculosis Dispensaries commensurate with the population.
- (b) The appointment of special staff of Tuberculosis officers, Nurses and District Visitors.
- (c) The utilisation and conversion of the existing Municipal Dispensaries for certain days in the week as Anti-Tuberculosis Centres.
- (d) Establishing homes for advanced cases and increasing hospital accommodation for tubercular cases.
- (e) Establishing more sanitarium on refined and efficient lines."

XII. SOCIAL SETTLEMENTS.

"This Conference recommends that Social Settlements should be established in slums in large cities and in other suitable areas so that educated classes of people might come in closer touch with their poorer brethren and help them in all aspects of their life as friends and good neighbours."

XIII. PROMOTION OF COMMUNITY CENTRE MOVEMENT.

"This Conference recommends to Municipalities and other local bodies to allow and encourage the use of their school buildings as community centres for civic and social welfare purposes."

XIV. UPLIFT OF DEPRESSED CLASSES.

"This Conference fully recognises the right of the so-called untouchable classes to the provision of adequate school facilities and wells and the use of public wells, schools, dharmashalas and temples, and heartily supports the Bombay Government in its recent orders that State-aid should be withdrawn from such educational institutions as refuse admission to children of these classes.

This Conference further earnestly requests all social workers to give this question a prominent place among their activities."

XV. THIRD CLASS RAILWAY PASSENGERS.

"This Conference strongly protests against the continued indifference shown by Railway Authorities to the comfort and convenience of the third class railway passengers and urges upon the Government of India to take early steps to remove their grievances."

XVI. BEGGARS' CENSUS.

"Recognising the urgent need for checking the evils of beggary, this Conference recommends to Municipalities and local boards that a census of beggars within their jurisdiction be taken at an early date with a view to study their condition and to introduce effective methods for the amelioration of their condition."

XVII. EXECUTIVE COMMITTEE.

"That the following persons do form the Executive Committee of the All-India Social Service League :—

1. Dr. D. N. Maitra (President, Bengal Social Service League).
2. Bengal :—Rai Bhadur Chunnilal Bose.
3. Madras :—Rao Bahadur T. Varadarajulu Naidu (Madras Social Service League).
4. The Punjab :—A representative to be co-opted.
5. Bombay :—Miss B. A. Engineer, (Seva Sadan, Bombay).
6. United Provinces :—Pandit Hirdaya Nath Kunzru (Prayag Seva Samiti).
7. Behar :—Mr. G. P. Hazari.
8. Delhi :—Secretary of the Delhi Social Service League.
9. Central Provinces :—A representative to be co-opted.
10. Mysore :—Mr. R. Gopaldaswami Iyer.
11. Hyderabad Dn. :—A representative to be co-opted.
12. Gujerat :—Dr. S. S. Mehta.
13. Sindh :—Mr. P. L. Vaswani.
14. Y. M. C. A. :—Mr. K. T. Paul.
15. The Ramkrishna Seva Mission :—Swami Saradanand (Belur, Howrah).
16. The Indian Red Cross Society :—A representative to be co-opted.
17. The Salvation Army :—A representative to be co-opted.
18. Mr. N. M. Joshi, General Secretary, and
19. Mr. B. R. Bakhale, and
20. Mr. D. S. Savardekar, } Assistant Secretaries.

and that the office of the Committee will be in Bombay."

APPENDIX G

AN OUTLINE SCHEME OF RURAL MEDICAL SERVICE

BY

Dr. D. N. MAITRA,

Honorary Visiting Surgeon to Mayo Hospital,
Lecturer on Surgery, Calcutta School of
Tropical Medicine; Founder and Secretary
of the Bengal Social Service League.

Whereas—

In approximate figures—

(1) *The percentage of Mortality* in British India is 44 per 1,000 against 16 per 1,000 in the British Isles, 17 in France, 18 in Germany and 9·7 per 1,000 in New Zealand and 11·1 in Australia; and

(2), The available *Medical Relief* in rural areas is (a) 1 Public Health Officer to 15 lacs (India) *Vs.* 10 thousand (Great Britain) and (b) 1 qualified Medical Man to 45,000 (India) *Vs.* 2,000 (European countries);

Whereas—

(1) The establishment of standard medical Colleges and schools has so far been very few and far between and been found to be too expensive for state or private efforts and,

(2) the existing medical Institutions cannot find room for more than one out of 10 applicants seeking admission (Bengal);

And whereas—

India happens to be exceptionally illiterate (7·7 per cent literate *vs.* 99 per cent of England) and profoundly ignorant in matters of modern ideas of sanitation and thus presents a most suitable field for the occurrence and spread of preventible diseases and epidemics which are quietly carrying off millions of her population, and rendering as many invalid and a social and economic burden to an already impoverished country;

It is very correct and very true when His Excellency the Governor of Bengal declares, addressing the staff and students of a recognised medical College of Calcutta (on 24-11-23) that, he "is forced to the conclusion" that adequate medical relief is "the most serious problem of the day" and that "how serious the problem is, is probably not realised even by those who are helping to solve it."

If that holds good for the best medically equipped province of India (Bengal), how true it is for the other provinces.

THE MOST IMMEDIATE SOLUTION of this urgent problem seems to lie in the inauguration of a cheaper, shorter, popular and directly effective form of an efficient, upto date and scientific medical training, as would raise generally on their own soil and amidst their own surroundings, a crop of what one might call, "Welfare Doctors" or "medical workers" or "Rural Sanitary Officers" who would directly attend to and combat preventible diseases and epidemics, render first aid, attend to the sanitation of the area in their charge, and treat the common ailments by direct and approved methods:

THE SCHEME

(A) GENERAL.

1. The pupils shall be at least 18 years old ; and an education in a H. E. School upto a class even 2 forms below the Matriculation standard is necessary ; also a character certificate from the Headmaster.

2. Before admission to the Medical course he will be required to pass a test in a special course of basic instruction to be prepared for him (Text-Book) so as to bring up his general knowledge to a certain minimum standard.

3. Cities, towns and large villages wherever there is a Hospital or even an outdoor dispensary should be a centre of such teaching.

4. Qualified (and registered) local medical men having access to such hospitals, etc., should be entrusted with the medical teaching along the lines laid down in Text Books specially written for the purpose.

5. Head Masters or assistant Masters would undertake the teaching of the "A" portion, i.e., general culture course to bring up their general knowledge to a minimum standard (for test examination).

6. Both the teaching officers should be remunerated (a) partly from the public body engaging them and (b) partly from a portion of the pupils' fees.

7. This is the main point in this scheme :—The instruction in the medical course and the clinical teaching should be given *concurrently* from the outset.

8. A course of one to two years should be enough for such instruction—that will depend on the teacher and clinical material. The more experience they can attend at Hospitals, the better.

9. There should be public recognition of their work which should be subjected to.

10. General supervision by assistant surgeons.

" B. " SPECIFIC.

(i) The Basic cultural portion.

- (1) They should be able to read and write simple English.
- (2) They must know simple arithmetic and the Tables (weights, measures, etc.)
- (3) They must have a general idea of the main principles and laws of Biology, Physics and Chemistry. This part could be taught through suitable primers (specially written) and small and cheap model boxes of chemicals and appliances.
- (4) They should know, through special *text-books* written for the purpose, some thing of (a) the ideals of the medical profession, with short and inspiring biographical sketches; (b) the ideals of village sanitation with short reports of what has been achieved elsewhere; (c) the triumph of science in harnessing the forces of nature and in combating evil forces (specially of epidemics) through entertaining and, if possible, illustrated accounts; and so on,—as would enlarge their vision and improve their view of men and things.

(ii) The Medical Course.

Will consist in :—

- (1) Revision of the knowledge gained under B (i) (3), *i.e.*, of Biology, Physics and Chemistry.
- (2) *Concurrent* teaching of main points of anatomy—Physiology—Pathology, Medicine, Surgery (and Midwifery) including eye, ear, nose, throat.
- (3) The subjects should be taught with the help of specimens which the bigger medical Colleges and hospitals can supply directly or through some central distributing department at cost of bottle, preservative, freight and labour. In the absence of a human body a goat's body or body parts will do well for demonstration purposes.
- (4) General principles of Bacteriology, infection asepis and antisepsis should also be taught concurrently from the outset.
- (5) A course of First aid and sick nursing;
- (6) A simple course of village sanitation and Hygiene;
- (7) A few main points from medical jurisprudence which they may be required to know;
- (8) A knowledge of *Materia Medica* limited to only a couple of dozen of drugs with a general knowledge of Pharmacy.
- (9) Hospital or dispensary attendance throughout.
- (10) Occasional visit to bigger hospitals.

ON CONCURRENT TEACHING.

Instead of learning Anatomy, Physiology, etc. during preliminary years and *then* learning medicine, surgery, etc. by which time the knowledge previously crammed into the head without interesting reference to its application in practice may have been largely forgotten: considerable time might be saved and the teaching made much more interesting and impressive and practical if the subjects are treated and demonstrated on cases concurrently from the outset, *e. g.* take Liver or Lung. They would be shown a normal liver (anatomy), be told about its main functions (physiology), its appearances and changes in diseases (pathology and bacteriology) and treatment (medicine and surgery) in one and the same lecture or lectures and so with other organs.

APPENDIX H

Statement of Receipts and payments of the All-India Social Workers' Conference (1923 Session).

RECEIPTS			PAYMENTS		
	Rs.	a. p.		Rs.	a. p.
Contributions received ...	7,282	4 0	Printing of Papers ...	1,277	0 0
Sale proceeds of the copies of the Conference Papers including V. P. charges ...	73	14 0	Stationery (Rs. 275-5-0) and Printing of Circular letters and other miscellaneous printing such as receipt books, membership cards, acknowledgment cards and note-papers, envelopes, etc. (Rs. 860) ...	1,135	5 0
Postages charges drawn excess refunded ...	25	0 0	Postage charges and Telegrams ...	305	7 6
Total receipts ...	7,381	2 0	Establishment charges ...	429	10 0
			Entertainment of Delegates, Refreshment for Workers, At Home to the President etc. ...	598	1 6
			Conveyance and Coolie hire ...	117	6 0
			Exhibition charges ...	708	12 0
			Volunteers ...	123	6 9
			Travelling Expenses of the President of the Conference and of the President of the All-India Social Service League ...	502	0 0
			Miscellaneous expenses ...	92	6 0
			Rent and Electric charges ...	46	14 0
			Furniture Hire for the Conference and the Exhibition...	262	2 0
			Amount paid but kept in suspense for the printing of of the Report ...	1,000	0 0
			Total Payments ...	6,598	6 9
			Balance ...	782	11 3
			Total ...	7,381	2 0

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Bombay, 26th July 1924.

G. G. GOKHALE,
J. K. PARULKAR,
 Joint Honorary Treasurers,
 All-India Social Workers' Conference.

APPENDIX I

ALL-INDIA SOCIAL SERVICE LEAGUE

Circular Letter No. 1

Appeal to Social Institutions and Social Workers.

*Servants of India Society's Home,
Sandhurst Road, Girgaon, Bombay,*

Dear Sir,

You may be aware that under Resolution No. 2 passed by the third session of the All-India Social Workers' Conference held in Madras in 1922, an All-India Social Service League was founded "with the object of co-ordinating and correlating the various Social Welfare movements in India, Burma and Ceylon." The idea of starting an All-India Organisation of Social Workers was first conceived as far back as the year 1916. At the suggestion of Dr. D. N. Maitra, Honorary Secretary of the Bengal Social Service League, some of the Social Workers who had assembled at Lucknow in that year for several conferences met together and after some discussion decided to hold the first session of All-India Social Service Conference in Calcutta in 1917. Accordingly, the first session was held there under the presidency of Mr. Gandhi. The second session was held at Delhi in 1918 with Mrs. Sarojini Naidu as its President. After Delhi, the continuity of the Conference suffered a break and no session was held thereafter. After two years, however, the Madras Presidency organised a new series of Conferences which came to be known as "South India Social Service Conference." The two sessions of this series were held in Madras in 1920 and 1921 with Messrs. C. R. Reddi and G. K. Devadhar of the Servants of India Society as their Presidents respectively. Both these sessions were mostly confined to South India in so far as the representation of the delegates on them was concerned. But the third session, referred to in the beginning of this letter, held under the presidency of Dr. D. N. Maitra, was a bigger and more representative gathering. The attendance of a large number of delegates from different centres of social work in the country invested it with an All-India character and was mainly instrumental in paving the way of amalgamating the old and new series started respectively in Calcutta and Madras. The result was a complete realisation of the idea conceived at Lucknow., *viz.*, the foundation of an All-India Social Service League.

2. The Resolution No. 2 which created the All-India Social Service League also appointed a Central Executive Committee "to form a constitution, rules and by-laws" for the All-India Social Service League

“and place the same before the next All-India Conference.” But owing to circumstances over which the Committee had no control, it was not able to do the work allotted to it. Another resolution (No. 6) of the same Conference recommended “that members be enlisted to constitute the All-India Social Service League on an annual subscription of Rs. 2 only, that members paying Rs. 50 be enlisted as life members, and that organisations or institutions wishing to join the All-India League will have to pay an affiliation fee of Rs. 5 and annual subscription of Rs. 2 from the second year.” It is to be regretted that the response received to this resolution from social service institutions and social workers was very poor and, consequently, the All-India League cannot at present claim membership which is very encouraging.

3. In the fourth session of the All-India Social Service Conference held in Bombay in 1923, a new Executive Committee of the All-India Social Service League was appointed the personnel of which is given in Appendix J of this Report. On behalf of this Committee we request your Association to join the All-India Social Service League. We think you we need not here emphasise the necessity and the value of having an All-India Social Service Organisation. It is only when Associations like Social Workers those of yours like you join the All-India League that the object with which it was started, may be partially fulfilled and that the Executive Committee will be able to put forth some effort in the direction of placing the All-India League on a sound and permanent basis and making it more active and useful. Moreover, the demand of providing the League with a constitution can only be met when it secures a decent membership. We, therefore, request your Association to join the League with the payment you of the necessary fees (as per paragraph 2 of this letter).

Hoping to hear from you soon,

We remain,
Yours faithfully,
D. N. MAITRA,
President.
N. M. JOSHI,
General Secretary.

APPENDIX J.

**ALL-INDIA SOCIAL SERVICE LEAGUE
PERSONNEL OF THE EXECUTIVE COMMITTEE**

President :

Dr. D. N. Maitra.

General Secretary :

Mr. N. M. Joshi, M. L. A., J. P.

Assistant Secretaries :

Mr. R. B. Bakhale.

Mr. D. S. Savardekar.

Members :*Bihar.*

Mr. G. P. Hazari.

Bengal.

Rai Bahadur Chunnilal Bose.

Bombay.

Miss B. A. Engineer.

Delhi.

Secretary of the Delhi Social Service League.

Gujerat.

Dr. Sumant R. Mehta.

Madras.

Rao Bahadur T. Varadarajulu Naidu.

Mysore.

Mr. R. Gopalwami Aiyer.

The Ramkrishna Seva Mission.

Mr. Swami Saradanand.

Sindh.

Mr. P. L. Vaswani.

United Provinces.

Pandit Hirdaynath Kunzru.

Y. M. C. A.

Mr. K. T. Paul.

The Central Provinces.

A representative to be co-opted.

Hyderabad (Deccan).

A representative to be co-opted.

Indian Red Cross Society.

A representative to be co-opted.

The Punjab.

A representative to be co-opted.

Salvation Army.

A representative to be co-opted.

Office :

Servants of India Society's Home, Sandhurst Road, Girgaon
Bombay 4.

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PART II

PARSI CHARITIES AND CHARITY ORGANISATION

—:o:—

(Prof. P. A. Wadia, M. A., Bombay.)

The world today is passing through the birth throes of a new order, all our old ideas and ideals that we inherited from our predecessors in the last century have been receiving a rude shaking, and are being abandoned one after another; the East as usual with its greater conservatism and less proneness to change is being only lately awakened into a consciousness of these changes; what is more regrettable here in India is that the ideas and institutions, more especially economic ideas and institutions, which characterised the last century in European civilisation,—capitalism, property rights, competition—which are now being challenged in the West, are for the first time finding their way into India under the influence of British Rule. Amongst other things India is being slowly awakened to the need of organising charities and to the danger of indiscriminate charities and this at a time when the West is realising that charity organisation can offer only a palliative of economic evils which can only be eradicated, if at all, by a drastic overhauling of the entire economic structure of society. Not that organisation of charities is wrong in itself, but that we must never lose sight of the fact that it is ambulance work for humanity at the best, the work of picking up and tending the wounded and that it can only be regarded as a transition to a better social order involving perhaps a return to the ideals of co-operation and service which were embodied centuries ago in the institutions and the communal life of India. The Parsis form but an insignificant portion of the Indian population, but because of the smallness of numbers the community affords interesting material for study in the matter of its charities, and the experiments in charity organisation may afford some lessons of value to the larger sister communities with whom the problem of destitution is likely to become more insistent in the years to come.

The one conspicuous feature about Parsi charities that strikes all observers is the complete lack of even an attempt at co-operation or co-ordination. There are about 50,000 Parsis living in Bombay. For these 50,000 souls in the first place there exist a number of

institutions for medical relief. There is a special ward for Parsis in the J. J. Hospital. There is the Bomanji D. Petit Parsi General Hospital which provides for over 250 beds, and Dr. Masina's Hospital. There is the Parsi Maternity Hospital and two other Hospitals run by medical practitioners on their own account, but largely supported by public funds. There are also Maternity wards for Parsis in the Motlabai Hospital and in the Albless Hospital. If we look to this total hospital accommodation, it would appear to be founded on the assumption that normally every year one out of two or three Parsis is affected by such serious diseases as may make him fit for hospital treatment, and yet with all this ample provision for medical relief just those classes who stand in need of free relief are neglected. Into a detailed analysis of the causes that account for this anomaly I do not propose to enter, but any one who has made even a superficial study of the question becomes aware of the fact that there is a complete absence of co-ordination and co-operation between these different institutions, each of which goes on merrily appealing for funds from the community, serves as a sink into which the money disappears, whilst each fails adequately to meet the needs of the community. The Parsi wards built by the forethought of our ancestors some decades ago fail to attract patients; the new hospitals that have come into existence since then are run on independent lines; there is no means by which the community can judge of the relative cost of maintaining these institutions; each hospital keeps its accounts and publishes them in its own peculiar way. There is no division of labour; each attempts to serve as a maternity hospital, a hospital for surgical cases, and for the treatment of all kinds of diseases at one and the same time. The result is that whilst the community has by this time spent more than Rs. 50,00,000 on medical relief, it has not succeeded in securing for the poorer classes adequate facilities in the shape of free treatment.

To turn from medical relief to another aspect of Parsi charities, we have amongst us a system of indiscriminate alms-giving which pampers idleness and promotes moral degeneration and leads to further pauperisation. There are over 10 charity funds whose main purpose is to give out monthly doles to the needy. The most important of these are the Parsi Panchayat funds and the N. M. Wadia charities. Till lately, and even now to an extent, the usual monthly dole given to widows, to invalids, and others amounted to Rs. 5, sometimes Rs. 7 to 8. In very many cases it was restricted to Rs. 2 per month

and less. Perhaps this was a practice handed down from earlier times when the cost of living in a tropical climate was not high and the dole of Rs. 2 per month was sufficient to supplement what the needy party got from relatives, friends and neighbours, and served the purpose of preserving life. The total help thus given at the present day by charity funds in a community of 50,000 souls has been roughly estimated at Rs. 10,000 per month, distributed amongst a thousand cases, including single individuals and families; the average help per family works out at Rs. 9 to 10 per month. Each of those funds till lately helped and went on helping independently of the rest such cases as were brought to its notice. There was no attempt at co-operation, so that one and the same family had to go begging from fund to fund getting Rs. 2 from one fund, and another two or three from another. All sense of shame was lost, self-respect disappeared and a premium was offered to dishonesty, effrontery and dissimulation. Most of these funds were and are still administered by trustees who offer their services in an honorary capacity, who have their regular avocation in life, and who could only spare a few leisure hours for the work. The help given was given without adequate investigation mainly on the strength of recommendatory letters from respectable persons procured in a few cases because of personal knowledge, but most by appeals to sentiments and without any intimate first-hand acquaintance with the circumstances of the parties recommended. One or two funds had and still have a machinery of investigation in the shape of a low paid officer who receives Rs. 30 to 50 per month. Even with all this inefficiency in administration and lack of co-ordination if the help given in individual cases was adequate it might have been of some good effect, but the average of Rs. 10 per family or Rs. 10 per head per month for that matter is barely enough to provide a man with the necessaries of life. Such help could only prevent starvation and prolong misery and destitution from generation to generation,

" The work of the Parsi Charity Organisation Society was suggested to it primarily by this system—if system it could be called—of indiscriminate alms-giving by charity funds, not to speak of the alms-giving by private individuals even in a more indiscreet fashion. It was formed with the help of some of the trustees of charity funds some four years ago. It began by inviting the trustees of charity funds to join the society and formed an executive committee

mainly consisting of the representatives of charitable institutions. This Executive Committee works through a smaller committee which holds meetings once a week, and is helped by a number of voluntary workers who act as visitors in different localities and carry out the work of investigation in the first instance. The Committee has by this time been brought into touch with a fairly large number of cases; it has investigated in the course of 4 years into about 800 cases; with about a hundred of these it has been in continuous contact, following from year to year the changes in circumstances. The society has not been able to achieve much in these 4 years; it cannot be expected to achieve much in view of the natural conservatism of the trustees accustomed for years to definite methods of administration, and brought up in the traditions of a generation with whom the problem of poverty was limited to a few cases of destitute families and amongst whom considerations of self-respect and feeling of mutual help prevented it from assuming larger proportions.

Nevertheless the Society has already done some useful work. In the first place, it has built up a register of all persons with their names and addresses who receive help from the different charity funds. It has induced these funds to communicate the information to the Society, though even this much was felt to be something extraordinary and inquisitive by some of the funds, and there are even now a few charity funds that refuse to give this information under the idea that it would involve an encroachment on the privilege which they enjoy as trustees and administrators. In the second place, the Committee has succeeded in inducing many of the trustees who have joined to refer to the Committee for investigation and report all fresh applications for help that they receive from time to time, and to act at their discretion upon such advice as the Committee may offer on each case. There are still a number of charity funds whose trustees, though they have joined the Society, refrain from taking advantage of the help the society offers in this direction, resenting it as an unnecessary interference with their own duties. In the third place, our Committee has, with the help of the trustees who have joined us, succeeded in introducing a system of giving consolidated help, one fund bearing the burden of the total help in individual cases which was previously distributed among a number of funds. This is so far the work that the Charity Organisation Society has put through—comparatively insignificant in view of the larger work that yet remains to be done. The society has done very little in educating public

opinion on the question of doles ; it has not as yet succeeded in making the trustees of charity funds fully realise that if help is to be given it must be given abundantly so as not only to prevent starvation, but to enable the party helped in living an efficient life and making himself independent of help in the long run—himself or the generation that succeeds him ; that in this connection doles are about the worst form of help in the majority of cases, where what may be required is medical relief or sound education to children, or special treatment for special disorders, or sympathetic persuasion by highly strung visitors towards better ways of life ; finally it has not succeeded in making them realise that doles of Rs. 3 to 8 per month, whilst they prolong misery and destitution, lead to loss of self-respect, moral degradation and pauperisation. It is this work of educating public opinion that faces the society in the immediate future, and its success or failure will depend on the extent to which it will be able to inspire confidence in its pronouncements, and in the selflessness of its advice and the disinterested character of its work.

Referring to the institutions for medical relief on which the community has spent so lavishly, we have already noted the lack of co-ordination and organisation. This is due to the simple fact that the management of these institutions is in the hands of individuals, working with the help of committees that are figure-heads, and who consequently think it a privilege to work according to their own lights, with the result that there are possibilities of a conflict between the interests of the community at large and what individual managers may believe to be the communal interests. The community has not yet awakened to a sense of its own responsibilities and the public have yet to be educated into the methods of control and criticism where the general interests are at stake and where institutions are maintained by public funds.

Next to medical relief and the system of doles comes the system of education. There are two orphanages, one for boys and another for girls, and there are two large day schools which impart practically free education. But the demand for accommodation in the orphanages is much greater than what the institutions can supply ; and what is also to be regretted is that those who control the orphanages have not sufficiently realised the need for sending out boys and girls fully equipped for earning a living. Much the same observation may be made with regard to the day institutions that supply free education,

All alike are dominated by the school leaving certificate examination and do not enable the community to reap the full benefit of the funds invested in them.

Finally, the housing question is a much bigger question, the most vital to the community in one sense, as the physical efficiency is the foundation of all moral and spiritual advance. There are also spasmodic, unorganised attempts at meeting the needs of the community in this direction. In Tardeo and Grant Road chawls on sanitary lines have been built with low rents for the needy sections of the community; but here again the demand is infinitely greater than the supply. There are still a comparatively large number of families who on account of limited incomes live in places which can be truly described as hot beds of disease and physical deterioration. Instead of the resources of the community in this direction being focussed, concentrated and organised on a large scale, to meet a problem of this kind involving the very existence of the community, they are being frittered away by individual efforts, independent of one another, by societies and charity funds, each with its own limited resources. In a growing city like Bombay, with land value constantly going up, suburban residences and suburban life ought to be regarded as the only immediately practical solution of the housing problem. It is a pity to find lacs of rupees being spent for residential purposes for the poorer classes on valuable sites in the city which might have been otherwise utilised and which might have thus strengthened the resources at the disposal of the community for encouraging and developing life in the suburbs.

These are some of the problems that face the community in the immediate future. The Charity Organisation Society cannot be expected to achieve much, given the present conditions, namely, conservative habits of thought encouraged by a press that flourishes by pampering them, radically wrong conceptions of social work, and a regard for excessive ceremonialism fostered by an illiterate priesthood. The important section of the community that lives in the city has not a very bright prospect before it; the congested city life gradually leads to physical deterioration; the struggle for existence under competitive conditions gets keener and brings from year to year a large number of families to live on the margin of subsistence; and the normal incidents of accident, illness and unemployment involve numbers of them into dependence on charity; destitution, once

arrived tends to perpetuate itself from generation to generation. The resources in the shape of funds at the disposal of the charitable institutions once considered adequate to meet the demands on them will be discovered to be more and more inadequate even for the purposes of preventing starvation. For a small community like the Parsis the prospect is not very hopeful unless there is a radical change of mind in the community, a sudden conversion such as Providence grants to groups of human beings from time to time,—and which is the only condition of progress in organic life all through these millions of years through which the primitive unicellular organism has stepped across the ages to the complex, spiritual life of humanity. That change of mind involves, in the first place, a readiness to adopt simpler modes of living and, secondly, a pooling together of the resources of the community for meeting communal wants. All throughout the ages community of purpose has been the foundation of social progress and the one condition of all great achievement. The mad race of each individual nation to appropriate the good things of the world each for itself has resulted in our century in a war that has threatened with extinction not only the individual nations but human civilisation itself. If this is true of nations at large, it is still more true of the individual members of a community. So long as the individual Parsi thinks in terms of himself and his family, his community is doomed. So long as in matters of benevolence the individual Parsi thinks he can add to his chances of winning heaven by personal doles to every passer-by that cries for help, so long destitution and pauperism will flourish and sap the moral vigour and integrity of the community. We Parsis need to be born again, as the entire world needs to be born again, if we are to be saved. A common purpose is difficult to be realised on a large scale amongst the nations of the world; but it is easier of realisation in a small community like the Parsis; and if the Charity Organisation Society helps forward the process of educating the community as to the need for common action it will have justified its existence.

CHARITY ORGANISATION

(Dr. D. A. D'Monte, M. D., L.R.C.P. (Lond.), F.C.P.S., J. P., Bandra).

It has been well said that India is a country of differences; we have more religions, more castes, more varying customs and habits, and more varying ideas among us than the people of any other country. This, perhaps, is more true of the city of Bombay than any other place; to the indigenous differences, we have to add imported differences, Bombay being the rendezvous of many nations, and many religions. The organisation of charity in these circumstances appears to be almost an insoluble problem. Yet, as education spreads, liberal ideas and ideas of common citizenship grow among the people; it becomes more and more possible to direct charity to the proper channels and utilize it in such a way as to prevent waste and to get the greatest advantage out of the stream of human kindness.

2. We must consider the organisation of charity from two points of view :—(a) organisation of donors (b) organisation of recipients. It will also be necessary to consider the present methods and how far they require changes. It may be said at the outset that owing to the various differences and diversions among ourselves, it is not possible to suggest any heroic remedies. We can only attempt to create public opinion on right lines by showing the advantages of certain methods and defects of others. So far as previous experience in India and in other countries has been able to teach us, we hope that by a dissemination of correct ideas, it will be possible to modify the existing differences gradually.

3. Nor are our ideas of charity the same; social observances and obligations are so mixed up with religion that in many cases it is difficult to say where the one ends and the other begins. A Bania, helping the Pinjrapole and the society for protection of cows, thinks that he is giving charity and fulfilling a religious duty and a Christian subscribing to the funds of his Church thinks that he is giving charity to God if not to any body else. A *Fakir* with a strong pair of arms and legs begging for alms thinks that he is performing a religious duty. A *Sudra* feeding the Brahmins able enough to mind themselves thinks he is fulfilling a religious obligation. The wayside beggar soliciting alms thinks that he is only receiving his right and

the tramp who puts in his appearance at the weekly dole considers that the fund which provides him with subsistence has an obligation to support him. The *Sanyasis* who crowd our *Sadavarts* and the travellers who receive their doles at *Chatrams* and *Choultries* do not feel the least hesitation in thinking that the charitable public are bound to provide for their comforts.

4. There is no doubt that owing to the want of organisation, there is much waste and loss and we may say even want. Beggars have been found hoarding up in different ways and people have been found disabled and dying from want, chiefly because the donor who gives from the best of motives does not follow the distribution of his charity and the people suffering from want are too bashful to put forward the needs. Organisation is a necessity if we are to conserve our funds and use them to the best advantage.

5. In considering the organisation of charity, we must restrict ourselves to charity given for social amelioration whether from religious or other motives and exclude from consideration all grants and payments made for the furtherance of religion. In a country of many religions we cannot interfere with each other's religious convictions; cases like those of a Sudra feeding the Brahmins on the anniversary of his father's death do not come within the purview of this paper. Nor are we concerned with bequests for the support of temples, mosques, and churches. But we are concerned with grants for hospitals, asylums for the blind, lepers, old and the abandoned and all the charitable relief given to the poor at their homes or at the doors of the donors—whatever may be the original motive from which the donations are given.

6. In India it is almost a fashion to beg. In the days of the decline of Goa "the respectable poor" used to go out in palanquins to obtain charitable assistance and it is our every day experience that very often charitable help is wasted in providing the luxuries of the recipients. It is absolutely necessary to create a public opinion in favour of self-reliance as much as possible and follow it up with concrete measures which enforce self-reliance. Dependence on charitable help should be the last resource. An organisation of charity will not be effective unless we restrict charity to the really deserving. The distribution of shining coin at Devali, or to able-bodied wayside beggars who infest our street is charity misplaced.

7. The best example of charity organisation, I can think of, is the organisation known as the Society of St. Vincent de Paul framed by

a Frenchman called Frederick Ozanam in 1835. The rules of the Society are so framed as to secure (a) the organisation of donors, (b) the organisation of recipients, and (c) the application of moral as well as material help which can be secured to the best advantage. The Society is cosmopolitan and extends its benefits without any distinction of merit. The poor are periodically visited; cases are investigated; waste and fraud are reduced to a minimum; every attempt is made to make the recipients self-reliant and place beyond the reaches of want at the earliest opportunity. Charity is given according to the necessities of each case; railway and steamer fare to stranded travellers; houses to the homeless, food to the starving and work to those who can work. It brings the donors and recipients near each other in such a way that they begin to understand each other better than any other organisation can. Nor does it confine itself to individuals; asylums, hospitals and houses and schools for apprentices are equally within its sphere of activities. The collections and distribution of help are localised as much as possible so that local efforts may have their reward. It is worked by a system of conferences and councils, each local area being organised into conference; each town with its particular council and each country with its central council.

8. In a country and city of many religious communal differences it may not be possible to organise a society to meet the wishes and ideas of all the people. But it should be quite possible for each community to adopt the rules of the society of St. Vincent de Paul so as to meet their individual needs. On some further day it may be possible to co-ordinate the activities of the different communal societies so as to be of mutual assistance.

9. The European and Anglo-Indian Poor Fund is another attempt at organisation of charity which may be followed. A small committee appointed by the donors circulates subscription books and collects funds from the well-to-do and distributes to the needy after inquiries; the donor is spared the worry by persons applying for help which he cannot find the time to investigate and the recipients are saved the trouble of ascertaining the charitably disposed and going round for help.

10. It seems to me that we must wait for a further growth of civic spirit before we can organise charity between different communities, but if, as a beginning, each community organises itself, it would be easier to organise common charitable institutions like leper asylums, hospitals, which may be maintained at joint expense.

11. The experience of European countries, and poor law administration point to the moral that indiscriminate charity does harm to the recipient as well as to the donor as it prevents the cultivation of foresight and prudence. The best corrective to our present disorganised charities is the spread of co-operative societies to meet our daily wants, each person trying to supply his needs to the best of his ability. The demands on charitable help will then be reduced to a minimum and the available funds could then be utilized to greater advantage in extending the utility of institutions for common benefit.

11. The want of organisation of charities entails an unnecessary burden on the resources of our cities indirectly on ourselves as taxpayers. If the money now wasted in feeding those able to work for themselves is saved, it could be used for the waifs and strays of our towns, for the indigent poor who die in our streets, for the disabled beggars who infest our towns and who are now a burden on the municipal exchequer.

12. In many American towns a week in the year is devoted to charitable collections from the citizens and the funds are applied to the various charities in the city. The rich and the poor ladies and gentlemen, the clergy and the laity, without distinction of religion, take a part in the campaign and the total proceeds are equitably distributed by a committee. We have not advanced so far in civic spirit but the plan may be tried for the benefits of institutions like hospitals and leper asylums.

13. This leads us to the question of charity organisation not only *inter se* but also among each other. It is desirable that charity intended to be cosmopolitan should be equitably distributed, that one institutions should not be provided with luxuries while others are starving. It is also desirable that deductions for charities known as "Dharmada" by market customs should be appropriated by or for any single community. Even here it is difficult to disturb established customs. Perhaps a committee of ladies and gentlemen of established reputation would be able to allocate the funds in a fair way.

14. Paradoxical as it may seem, the organisation of charities by voluntary workers who work from religious motives ordinarily secure better results than by a paid staff. It is, however, very difficult to reconcile the claims of rival religions in charities of a mixed nature.

15. Concluding the above remarks, I would suggest that the Conference should resolve :—

- (1) that an organisation of charities is necessary in order to conserve and use the funds to the best advantage.
- (2) that the best kind of organisation is that followed by the society known as the Society of St. Vincent de Paul, the rules of which may be recommended for adoption after modification to suit local conditions and on communal basis.
- (3) that for general civic charities like hospitals, asylums, helpless beggars, and abandoned children collections from all communities should be made once a year after due propoganda and distributed by a Committee having the confidence of the public.
- (4) that ordinarily charity should be given only in helpless cases, and that every attempt should be made to enforce self-reliance by co-operation and other suitable methods.

(A-II-1)

TRAINING AND EDUCATION OF SOCIAL WORKERS

(By Prof. S. N. Pherwari, M.A., Department of Sociology and Civics, University of Bombay.)

The problem of training and education of social workers is, so far as we are concerned, somewhat different from what it is in countries where such work is highly advanced, *e.g.*, in America. There are three outstanding differences between those countries and India. Firstly, there is the fact that only 9.5 per cent. of the population in India is urban, against 78.1 per cent. in England, and 45.6 per cent. in Germany, and about 50 per cent. in America. We want, therefore, rural social workers much more than urban social workers. But the complications of city life, and the higher educational level found there

reveal the need and stimulate the effort at systematic social work first in our urban centres of population. Let us hope, however, that the movement for systematic service of society will not stop within the cities merely, but expand towards the villages as well where lives real India.

Secondly, there is the most important fact of the low degree of effective literacy in our country. With only a sprinkling of educated men, we have to adopt not only written but oral and demonstrative methods as well, if we want to reach the great rural areas with our regenerative ideas of social service. The need of social service is often the greatest where our resources for setting up better modes of service are the poorest. We need, therefore, the introduction of itinerant agencies for propagating approved methods of social service throughout our villages.

And lastly to mention one more important difference between other countries and our own, we are here suffering from a higher degree of fragmentation and systematised exclusiveness in the shape of our current caste system, than is to be found anywhere else. This makes our social service programmes take communal and caste lines rather than territorial or local lines. While, therefore, we should utilise communal sentiment for starting better modes of social service, we should always keep the territorial and locality ideal as the goal, and as the more far-reaching method of social service.

Hence I shall very briefly glance over the training and education of social workers in advanced countries like America and then suggest the training that appears to me to be of the widest application to Indian conditions. Foreign experience is stimulating by way of inspiration and contrast and the probable lines of development that social work may take in this country. It is also of special use for our city problems. But for a wider application we have to think out the problem for ourselves, bearing in mind the main differences of rural and urban distribution, the low degree of literacy, and the higher degree of fragmentation of the social fabric as presented by the caste system. I shall try to take these factors into consideration while suggesting the line of training that appears to me to be the most appropriate for us.

To begin with actual advanced practice in the training of social workers, I shall draw upon American experience which happily for us has been ably digested and embodied in two publications with

which we should be acquainted to see what others are doing in this direction. The publications I refer to are:—“Education for Social Work” by Jessie Stiner, published by the University of Chicago Press 1921, and “Education and Training for Social Work” by J. H. Tufts, published by the Russell Sage Foundation, New York, 1923.

Stiner's “Education for Social Work” as it appeared in the American Journal of Sociology, contains nine chapters, the first of which deals with ‘*the nature of social work*’ which it holds to be not only remedial, but radical as well. Social work thus rightly conceived is investigative and interpretative, as well as ministrant and reconstructive. The second chapter indicates how ‘*preparation for Social Work*’ has been secured, first through apprenticeship which is now being gradually replaced by systematic training. Chapter third goes on to discuss ‘*the proper basis of education for social work*’. It mentions what the different schools of social work require as foundational training. Thus the New York School of Social Work requires familiarity with Economics, Biology, History—Industrial and Social, Psychology, Political Science. The Boston School requires Physiology, Hygiene, Economics, Structure of Society, Family, State and Local Government, and a laboratory course in science. ‘*Technical course of Instruction*’ is the subject of the fourth chapter. The principle enunciated is “There should be scientific foundation coupled with laboratory and clinical work.”

Chapter fifth goes on to deal with the *Case Method of Instruction*, which consists in the study and analysis of select individual cases and so begins with concrete facts instead of general principles. The place of ‘*Field work*’ in courses of study is next treated in chapter sixth. The two requirements of field work are stated to be participation in tasks under actual working conditions, and correlation of these with the curriculum. We are told that as in medicine the order of studies is 1st Physiology, 2, Pathology, 3 Therapeutics and 4 Hospital Practice; so in Social Training, we must begin with a study of structure and functions of society with emphasis on Social Research; the student should then be led gradually into Social Pathology dealing with problems of social maladjustments. Here Clinical Work should begin to give familiarity with Social Diagnosis and Treatment, and practice with routine agencies, but for skill apprenticeship for a particular period in the chosen field should correspond to Hospital Practice. In chapter seventh we are told that the laboratory of a social student are the social

agencies grappling with social problems. Broadly speaking we are told social research and social treatment represent two types of field, work that might be considered as Social Work Laboratory and Social Work Clinic. In the former emphasis is on collection, tabulation and interpretation of social data. The facts are to be secured by actual observation. The social work clinic, on the other hand, has to do with social adjustments. It involves diagnosis and treatment and emphasises people, problems and their solutions rather than social facts. Chapter eighth deals with this *Social Clinic Work*. Practice work in dealing with actual problems that confront social agencies is of fundamental importance as clinical experience. Training is secured not by looking on, but by doing. Chapter ninth deals with recent developments in preparation for '*rural social work*.' The rural leader, we are told, must know more than how to make the farm more productive; he must know how to make the community-life more wholesome and attractive.

Prof. Tufts has divided his study in "*Education and Training for Social Work*" into two parts: Part I, The Field of Social Work; Part II, Problems of Education and Training. Part I is made up of four chapters. The first chapter deals with *five possible methods of defining the field of Social Work*. '*Functionally*' Social Work may be defined as '*aiding certain disadvantaged classes*,' e.g., the victims of diseases, poverty, ignorance, legal entanglements and faults of character. Defined by *process and aim*, Social Work is "*the detailed study and better adjustment of social relations*." Society is growing more complex, and is so imperfectly coordinated that certain maladjustments occur. "The task of social work is to discover and classify the conditions of maladjustment, trace their causes, devise agencies and methods for their relief and possibly for their removal." Defining Social Work by '*historical approach*', Prof. Tufts finds "that the increasing number of individuals, groups, and classes that need help or guidance or better opportunity, the demand for scientific methods, the enlarging vision of what is possible, the increasing resources and skill to deal with situations once hopeless, the growing conception that we are members one of another, and that it is now possible to do in a concerted way what we potter with ineffectively in separate efforts—all these combine to expand the field of social work." Fourthly, Social Work may also be defined by *enumeration of present lines of activity*, and fifthly by defining its *relation to the various social institutions*. The Ame-

rican Association of Social Workers includes the following classified list of items under Social Work which is suggestive of the lines of development that Social Work in our cities may take up. The list is important from that point of view and so I quote it *in extenso* from pp. 21-23 of Tufts. Social Work according to that includes:—

A. SOCIAL CASE WORK—(Work with individuals) which may be subdivided into 1. Child Welfare Work 2. Church Visiting, 3. Family Welfare Work, 4. Medical Social Work, 5. Occupational Therapy, 6. Probation, Protective, Parole, and Prison Work, 7. Public Health Nursing, 8. Psychiatric Social Work, 9. School Visiting, 10. Visiting Dietician, 11. Vocational Guidance (in educational institutions only).

B. SOCIAL GROUP WORK (work with groups) divisible into 1. Americanization Work, 2. Community Organization Work, 3. Community Centre work, 4. Club Work (Boys and Girls) 5. Playground Work, 6. Recreation Work, 7. Settlement Work.

C. SOCIAL REFORM WORK (work with people in the mass) which covers 1. Civic Work, 2. Housing Work, 3. Legislative Work, 4. Publicity and Financial Work, 5. Public Health Work a. Nursing (see also Social Case Work) b. Social Hygiene Work, c. Anti-Tuberculosis Work, d. Child Hygiene Work, 6. Industrial Hygiene (see Industrial Work).

D. SOCIAL RESEARCH WORK (the discovery and use of facts) covering 1. Investigational Work (for Industrial Investigation, see *Industrial*) 2. Research Work, 3. Survey and Exhibit Work, 4. Statistical Work.

E. INDUSTRIAL WORK covering 1. Employment Work, Private and Public 2. Industrial Research Work, 3. Factory Inspection, 4. Personnel Work, a. Employment, b. Health and Hygiene, c. Safety, d. Social Activities.

F. SPECIALITIES. (which may be used in social organization) such as 1. Agricultural Work, 2. Community Song Leading, 3. Dramatic Work, 4. Eugenics, 5. Financial and Publicity Campaigning, 6. Home Economic, 7. Institutional Work, 8. Knowledge of Languages, 9. Mental Testing, 10 Nursing, 11. Medical Work, 12. Physical Training, 13. Psychology, 14. Psychiatry, 15. Registrar's Work, 16. Secretarial Work.

Chapter second of the study by Tufts deals with the well-defined '*central field of Social Work and the border fields*' of

uncertain delimitation. The central field of social work "embraces specially care for children who are not properly looked after in their homes, care for families who are in various ways unfortunate or abnormal, and at the other extreme such a consideration of the social interests of a neighbourhood or a community as is given by the social settlement." Then there are the border fields which concern the family, governmental activities, e. g. penology economic institutions, hygiene and medicine, recreation and arts. Here the work is shared with several kinds of professional experts, who however often lack the social point of view, and the aim is to impart the social point of view to them or do the work left undone by them. The next chapter raises the question, "*Is Social Work a Woman's Profession?*" The answer briefly put is "Social Work aids or educates individuals, and for this women may be better fitted; but it also endeavours to change institutions, and for this task both men and women are necessary." Chapter fourth discusses '*the intrinsic appeal of Social Work*' and says that it appeals to three types of individuals, those interested in administration, those interested in individuals, and those interested in institutions. Part II of the book deals with '*problems of education and training*.' Chapter fifth, the opening chapter distinguishes the terms. Thus "training suggests primarily the acquirement of a technique, a formation of habits, with relatively little regard for the meaning of what is done. Education, on the other hand, suggests an emphasis on the full meaning of situations and experiences with which we have to deal. It involves consideration of ends as well as means, and acquaintance with all aspects. Chapter sixth deals with the '*purpose and organization of professional school*' which it lays down to be twofold, namely, that of education and training and secondly, that of scholarly research and publication. Chapter seventh discusses '*the location of provision for education and training*.' The findings are that separate schools maintained by philanthropic agencies and growing out of the need of practical work have the merit of linking to actual needs, besides this commands confidence of the philanthropic agencies and stimulates reading among workers. But it often duplicates effort and is lacking in scientific foundations. On the other hand, departments connected with universities are more scientific, liberal and academic, but may thereby become less practical. It may also be laid down that the training for rural work should be at least in part in the country. Chapter eighth says for '*professional*

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uncertain delimitation. The central field of social work "embraces specially care for children who are not properly looked after in their homes, care for families who are in various ways unfortunate or abnormal, and at the other extreme such a consideration of the social interests of a neighbourhood or a community as is given by the social settlement." Then there are the border fields which concern the family, governmental activities, e. g. penology economic institutions, hygiene and medicine, recreation and arts. Here the work is shared with several kinds of professional experts, who however often lack the social point of view, and the aim is to impart the social point of view to them or do the work left undone by them. The next chapter raises the question, "*Is Social Work a Woman's Profession?*" The answer briefly put is "Social Work aids or educates individuals, and for this women may be better fitted; but it also endeavours to change institutions, and for this task both men and women are necessary." Chapter fourth discusses '*the intrinsic appeal of Social Work*' and says that it appeals to three types of individuals, those interested in administration, those interested in individuals, and those interested in institutions. Part II of the book deals with '*problems of education and training*.' Chapter fifth, the opening chapter distinguishes the terms. Thus "training suggests primarily the acquirement of a technique, a formation of habits, with relatively little regard for the meaning of what is done. Education, on the other hand, suggests an emphasis on the full meaning of situations and experiences with which we have to deal. It involves consideration of ends as well as means, and acquaintance with all aspects. Chapter sixth deals with the '*purpose and organization of professional school*' which it lays down to be twofold, namely, that of education and training and secondly, that of scholarly research and publication. Chapter seventh discusses '*the location of provision for education and training*.' The findings are that separate schools maintained by philanthropic agencies and growing out of the need of practical work have the merit of linking to actual needs, besides t his commands confidence of the philanthropic agencies and stimulates reading among workers. But it often duplicates effort and is lacking in scientific foundations. On the other hand, departments connected with universities are more scientific, liberal and academic, but may thereby become less practical. It may also be laid down that the training for rural work should be at least in part in the country. Chapter eighth says for '*professional*

Social Work in cities, the social training should be a *post-graduate course*. For volunteer work it may be an undergraduate course, as also for rural work, though age and maturity are very necessary and graduate level would be better.

Having surveyed how the problem of education and training of social workers is conceived and attempted to be solved in advanced countries, let us now, bearing in mind the main differences between those countries and our own, see how we should solve the problem here. A survey of the stage of development of social work amongst us as reflected in the list of charitable institutions, which are the conservative types of social agencies, and even our Social Service Leagues and such other institutions of the modern type as have joined together to bring about this Conference, shows that *social work here is still in the stage of being palliative and remedial in aim, and routine in method and management*. The professional type of social work would like to advance in the direction of *preventive and reconstructive-endeavour* as its aim, and of being *scientific in method and management*. Then again, I have strongly felt the deplorable fact that the few educated men, that we have, do not as yet form as organic a part of the country as we would like that they should be. Our level of citizenship even among the educated is very low. Bearing in mind our low degree of literacy, our excessive social fragmentation, and the vastness of our rural social work problem, I would wish that *every educated man especially every educated city-dweller be enthused and enlisted as a social worker and be gradually trained and educated in that direction so as to be able to take a worthy part in the service of society*. This appears to me to be the serious call of our present situation.

In a paper as brief as the present, I cannot develop the details of my scheme of education and training of social workers; I can only submit the fundamental principles and specific suggestions that flow from those principles. The fundamental principles of preventive and reconstructive social work appear to me to be :—

1. A CLEAR CONCEPTION OF ITS AIM.—In the words of Prof. Tufts "The task of social work is to discover and classify the conditions of (individual and social) misadjustment, trace their causes, devise agencies and methods for their relief and possibly of their removal."

2. THE METHODS AT OUR DISPOSAL.—For this we may either adjust the individual to his social environment, or change the social

environment to better suit the highest needs of human life, or combine effort in both directions.

3. **THE APPROPRIATE AGENTS FOR SOCIAL WORK.**—We may gradually train and educate an expert branch of social workers, Bachelors and Masters of Social Work, i.e., erect it into a separate profession or side by side aim at imparting the social point of view to the other learned professions, e.g., those of the architect, the lawyer, the doctor, and the teacher and the preacher. This means that we should have special courses and diplomas for social workers and also general courses in connection with professional colleges.

4. **THE PSYCHOLOGICAL PRINCIPLES OF SOCIAL WORK.**—(a) That in order to improve individuals or social arrangements we must understand them, (b) that in order to understand we need looking lovingly at them for a long time, that all orders of service need appropriate science, and social service to be effective must be based on social science which in its turn needs to be based on social sympathy and social survey, my specific proposals in the light of our needs, available resources and above principles for the furtherance of training and education of social workers are :

1. Awakening of the ideals and duties of citizenship among all voters in our cities by means of *introduction of the Social Centre movement*, which converts every primary school into a civic school for parents and adults, and thus broadens out their sympathies from being merely domestic to being civic as well.

2. Enthusing and enlisting of all educated men, all graduates, undergraduates and matriculates and others of that level by means of a *network of social service leagues established in every city* and coordinated by some central league, with interborrowing rights among their libraries and periodic exchange of workers. The development by such leagues of the neighbourhood organization is the idea embodied in *the Social Settlement Movement*.

3. *Survey and record* of existing charitable and social agencies by such social service leagues or educated social workers, and the *popularizing of the survey idea* in general by means of neighbourhood surveys conducted by settlements and educated citizens and participation in city-wide social surveys in all municipalities.

4. Laying down of suitable *general and special syllabuses* for various kinds of social workers, and helping them with suitable literature and social recognition in the form of certificates and diplomas and degrees for those who pass the prescribed training tests.

5. Enlisting and *attaching of the educated element to existing social agencies* and improvements in the methods of their work by sympathetic survey and supervision and suggestion on the part of more experienced social workers.

6. Recommending the introduction of *general courses on Social Work* in all professional schools and colleges.

7. *Greater utilisation of the existing University department of Sociology and Civics* by life workers of the Social Service League so as to bring social science to the aid of social service. If the several social agencies send one student each to that department the work of the agencies would be improved and the work of the university vitalized by exchange of experience between theoretical and practical elements.

8. As a preliminary step *organization of courses of lectures on Social Case Work, Social Survey and Community Organization Work, Social Reform Work, Social Research Work, Principles of Industrial Work, General Courses in Sociology for social workers and such other subjects in the field of social work.*

9. The introduction of trained, itinerant social workers in connection with every social service league, to go from village to village and discover and develop appropriate methods and agencies for social misadjustments in rural areas.

10. To co-ordinate separate and similar communal social work programmes into city-wide or regional programmes wherever practicable and desirable.

I have thus briefly put fourth the suggestions and recommendations that may be adopted by this Conference with regard to the better education and training of the social workers in this presidency, and the wider enlistment and sympathetic support of educated men and citizens for greater and better citizenship, social surveys, social settlements and social service all based on a sound grasp of social science. I hope the Conference will lend its approval and support to most of the suggestions put forth. If necessary, I shall be glad to make further and specific elaborations of any of the items that may be approved.

THE TRAINING OF SOCIAL WORKERS

(Miss Nesbitt, Home Education Department,
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Social Study in the wide and etymological sense of the term has been of course pursued in the Universities for generations as a part or an aspect of Philosophy, Law, and History, and still more obviously in the shape of Economics. The side of social activity which is concerned with the form and function of the State and its organs has more recently been studied at Universities in systematized courses usually called Political Science and Public Administration.

But 'Social Study' as the term is now used, differs from all these in spirit, method and purpose. In spirit because it is distinctly and continuously conscious of the close interconnexion of all the several sides of human life in society. In method because the formal instruction is closely associated with practical work by which is meant the acquiring of a first-hand knowledge of existing social conditions, and of personal experience in the working of social institutions. In purpose because it invites students who have a definite intention to devote themselves to social work whether as paid officials of public bodies or organisations, as members of local authorities, or as public-spirited citizens and who in their future work will be brought into personal touch with people of different classes and with varied civic agencies of a modern town.

We are all aware that in these days a very considerable number of lecture and class courses are arranged by various associations all aiming at an increase of knowledge of, and interest in, social facts. It is clear that these are of great assistance in the training of citizens, but, as at present organised, they provide only a limited part of Social Education in the full sense of the words. They are usually limited in scope; they seldom deal with more than one aspect of a very complex subject and that only theoretically; and there is always a danger that isolated courses of this kind may produce an one-sided impression on the students. It is perhaps not too much to hope that such courses in the future may be brought into relation with a fuller and more complete study of social facts. Then in recent years there

has been a marked tendency on the part of philanthropic associations to arrange special courses of training intended as preparation for the particular work with which they are concerned, such as the care of the feeble-minded, the management of clubs for boys and girls. This is all an indication of the growing demand for social education but such courses of special instruction cannot take the place of the general education of social workers. They fall into the place of valuable additions to it or as specialised courses which might be introduced towards the end of a general course for the benefit of students who desire to devote themselves to particular forms of social effort.

Courses of instruction given in the university may be altogether admirable in themselves and yet not suitable to make up any very substantial part of a systematic scheme of social study. Because Social Study must include historical, legal, philosophical, economic and even physiological elements, it does not necessarily follow that a suitable Social Study curriculum can be put together from courses in history, economics and the rest previously existing in any university. The extent to which this may be possible will depend on their character and method. Some universities may already provide courses which, while not originally created for the purpose of Social Study in the narrower sense, may fittingly, with little or no adaptation to the new need, form an element in a fuller Social Study scheme.

In others, even courses, which so far as their titles and descriptions in the syllabus are concerned, seem to be available constituents of social study, may in fact, from the nature of their methods be quite unsuitable. Social Study, rightly conceived, requires that each of the subjects of instruction shall be treated with continual reference to actual social life and its difficulties. For the whole aim in Social Study is to educate the citizen's understanding of the social life of which he is a part; to train and test his judgment in dealing with its complexities for the good of his neighbours as of himself; to furnish him with a back-ground of fact and ideal which shall throw light on all his practice as an administrator; to increase his power of dealing with people and their difficulties; to inspire him with faith in the value of his efforts.

The teachers for such courses may be drawn from amongst university lecturers who have the social point of view, the social experience, the constant habit of viewing their subject in its relation

to the concrete facts of life which will make them able and willing to take a sympathetic part in the new movement. Other teachers may be drawn from among men and women actively engaged as their chief occupation in actual social work, and who can bring together the lessons of their experience in systematic form. The personal guidance in that practical work which will most usefully go side by side with the formal instruction will, in most cases, be best furnished by persons who are primarily social *workers* and not primarily academic. But whoever the teacher may be, whether in the formal instruction or in the practical work, it is of the utmost importance that there should be the closest possible intercourse between the student and the tutor, so that the student may be able to talk over with the tutor his own particular problems and difficulties.

The subjects covering the field of general formal instruction (as distinguished from lessons derivable from the concurrent practical training and the visits of observation) might be ;—

(A) An historical account of the origin of existing social and economic conditions with stress on the more recent stages of their evolution,

(B) A description of the present day social and economic life.

(C) The analysis of economic facts together with an introduction to methods of investigation,

(D) Discussion of the principles and methods of social administration including industrial law, the functions and organs of local government, and the working of voluntary agencies, and

(E) A philosophical statement and examination of social principles, aims, and ideals. The name given to this subject (whether it be Social Philosophy, Social Theory or Social Psychology) matters little provided it is clear that the intention is to make the student alive to what is involved in the assumptions lying behind social practice, and the efforts at reform and improvement.

In addition, special courses of lectures should be given dealing with the actual working of existing institutions and agencies such as Employment Exchanges, Hospitals, Children's Courts,— given as a rule by men and women actually engaged in the work of such institutions. Such courses should be closely linked with actual visits of observation.

The practical work naturally presents different features in accordance with the locality in which it is carried on. Generally speaking, it will fall under two heads :—

(A) Visits of observation designed to give the students more than a text-book acquaintance with such agencies as Municipal Government, Administration of Justice, with conditions of Factory life, with the Relief of Poverty, Health work, Employment problems.

(B) Practical work,—which aims, in the first place, at giving the student (in those cases where he has been brought up in a different environment) an acquaintance with normal working-class life. It includes in the second place a training in administration in connection with the various Social Agencies of a town so that the student may gain not only a practical experience of office work, committee work and routine, but also a first-hand acquaintance with problems of relief, sickness and unemployment.

The student should be able to gain, under the guidance of an experienced person, a living realisation and insight into the various civic and social agencies existing today and to understand the way in which the work of all social agencies act and re-act upon one another. The danger lies in letting work become so exacting and absorbing that the social worker fails to realise the connexion of his work with other branches of civic and social work. Such a general introduction into the field of social effort, and this first-hand acquaintance with the varied forms of social activity is as valuable for the future Health Worker or Welfare Supervisor as for the Night-School Teacher or the Factory Inspector.

The social education here suggested is of a [general rather than a special nature. From the practical point of view, the necessity of this is obvious. Many students may not know at the commencement of study what branch of social work they will take up when their course ends. But apart from this and other practical considerations, what students need most is a general mental discipline combined with such a general introduction as will serve to link up their future more specialised work with the whole field of social effort and give them some realisation of the place of their particular task in industrial and social life as a whole. At the same time some specialisation is desirable and necessary for students definitely preparing for a particular type of work and such specialisation is usually best given in the last few months of the course.

The day has passed when social well-being is considered in relation to moral and economic health, to the exclusion of the consideration of physical health. While the social student considers the facts of social life, he must also grasp the facts of physical life

for social reform cannot be adequately dealt with without reference to the physical health of the community. Physiology and hygiene should, therefore, be made an integral part of the general curriculum of all social students. Every competent social worker and every intelligent citizen needs to-day a far fuller knowledge than before of the laws of life and health. Besides to-day a large number of social workers (Health Visitors, Welfare Workers, etc.) are engaged in work which demands considerable knowledge of these subjects.

In considering the length of social training, the difficulty of combining study and practice is very great. The time should allow for a satisfactory general education with full opportunities for specialisation during the last few months, and with the introduction of practical training in such a way as not to confuse and overload the student.

This is certainly necessary for the student who has had no previous education of a University type and little or no previous experience of social work. For students of mature age, however, who may already have had some experience of practical social work, and may be allowed to devote their time almost entirely to reading, thinking and lectures give them background of Social Theory, which will enable them to bring into order and perspective a mass of separate facts with which they have been confronted in their experience. On the other hand, graduates, whose Degree Courses have included a part of the field of Social Study should be exempted from equivalent portions of a Social Study Curriculum, provided their previous work has in itself been of a suitable character. Where the previous Degree Courses have been remote from Social Study, they have often been the instruments of a general mental training such as has enabled Graduates to benefit more quickly by their new social studies. The length of training must be, therefore, arranged to meet the needs of:—

- (1) Matriculates and non-matriculates with no previous social training,
- (3) Students with a considerable experience of practical social work,
- (2) Students who have taken a University Degree before beginning the Social Study Course,
- (4) Students already engaged in Social Work who are thereby excluded from taking up a full course of study, but who wish to take 'part time' or special courses in order to enlarge their present equipment of knowledge and social experience.

At the end of the Course a certificate or diploma or equivalent recognition should be given conditionally upon the student having

obtained a reasonable standard of proficiency in examinations based on the lectures, and also upon a satisfactory report being received from those who have been actually in charge of the student's practical work. Sometimes an oral examination might be added in reference to the practical work of the student.

Such a course of training for a Social Study Diploma or Certificate is not *in itself* a sufficient preparation for those desiring to enter the higher branches of Public Service. Such persons will require a full University course first, and then to take the advantage of a further year of Social Study and training. The course planned here is designed either for post-graduates or for men and women whose future work will bring them into close personal touch with people of different classes but for whom a full University Course is neither practicable nor, in some cases, desirable. Although the main object of any such course is to provide training for social work, its appeal should be of the widest character and all interested in problems of citizenship should avail themselves of opportunities provided by it even if they cannot take the full Diploma Course. For instance, clerks, trade union officials, professional men, religious workers might in many cases find help in special courses arranged from time to time which would enable them to render more efficient service either in their own calling or as voluntary workers. (A Trade Union Official for example may wish to attend a course on the organisation of Labour.)

It has long become an accepted fact that special training is necessary in all spheres of life, if work is to be carried on with the efficiency which a high standard demands. The task of the Social Worker is in no way easier than that of the teacher or doctor. Everywhere to-day the worker has to deal with an awakening manhood and womanhood, and guidance is demanded of the Social Worker in face of delicate and difficult situations. The Social Worker, therefore, requires an understanding of the people amongst whom he or she works and the significance of their attitude to life. Knowledge of religion, customs, history and psychology of the people will help the social workers to lay the foundations for the solution of the social problems which confront us to-day.

The residential life of the social student during training has not been considered in this paper but life at Settlements in the West has helped to cultivate that attitude of mind in students which recognises the value and obligation of a disciplined individual and corporate life. Whatever the conditions of life are, the importance of the personal relationship between the workers and those amongst whom they work should never be lost sight of. Often the tendency to magnify the usefulness of many committee meetings and the formation of end-

less new associations, is apt to lead those thereby engaged to believe that they are solving the social and industrial problems of to-day to a far greater extent than is actually the case. The individual has to be helped by our taking a place by his (or her) side and by fighting his (or her) difficulties and temptations side by side : and the easier method of dealing with cases in the abstract should never be allowed to take the place of the harder but infinitely more valuable personal work at first hand. Social students should not embark on their work without a real and deep enthusiasm for it and without being willing to take endless trouble and forget personal discomforts and weariness if some one might be helped to a lasting purpose. The advent of the social worker who regards the work first as a profession and only secondarily as a vocation might well be dreaded. Behind the worker should be the full power of human sympathies and charities, trained and regulated by a penetrating insight and a well-balanced judgment.

A-II-III.

TRAINING OF SOCIAL WORKERS

(Mr. F. A. C. Rubello, Bandra).

In the Western countries specially in the United States of North America, in France, in Belgium and in England special attention has been paid to the Training of Social Workers. There Social Work has come to be considered as an important part of a citizen's duties which he cannot shirk and which he must carry out to the best of his ability. Special lessons, Classes and even Schools have been started for the purpose and with special reference to the work to be done—whether it is hospital social service, whether it is emigration social service, Health service in the city, or Welfare service in a Cotton Mill or other industrial establishments where a large number of labourers is employed. In all the elementary Catholic Schools of United States, special lessons on Social Obligations are given. The National Catholic Welfare Council have laid it down as a principle underlying their work (a) that every youth should have before leaving school adequate training in the duties, obligations and rights of citizenship to which end such a training should be given in the elementary grades, and (b) that a broad programme of instruction should be given in the High Schools and Colleges for the development and more extensive training of "Civic Leaders". In addition to these special schools called "Summer Schools", Colleges are organised specially for Social Work.

2. In India we have not reached this stage not because we have not social work to do but because the social conscience of the people generally has not yet awakened to the advantages and even necessity of such a training. Here and there some beginning has been made, special courses in limited subjects have been given but no organised system of training social workers has yet been introduced in any province.

3. Religious societies in India have placed social work in the forefront of their programme and given to their members special training suited to their object, but the Governments and others have not done anything except in the direction of nursing. The peculiar conditions of India, however, require that religion should not be mixed up with social education if Government or Municipal and Local Boards have anything to do with it. How then are our social workers to be trained?

4. The training of social workers should have a reference to the work to be done and we must proceed according to the lines of least resistance, lest we stumble against any religious prejudice or hoary custom rendered sacred by the usage of centuries. The work to be done may be briefly summarised as follows :—

- (a) Elevation of the condition of women,
- (b) Child Welfare, Maternity Hospital and sanitary service,
- (c) Raising of the condition of the Depressed Classes,
- (d) Improvement of Criminal Tribes and helping prisoners,
- (e) Improvement in the condition of the labouring classes,
- (f) Care of Emigrants and Labourers at the scene of their work,
- (g) Care of pilgrims at centres of pilgrimage,
- (h) Epidemics,
- (i) Helping the poor and beggars and the forsaken.
- (j) Education in villages and towns, and
- (k) Civic duties.

5. Each item in itself is sufficient to furnish material for a course of studies but it is always advisable to give general instruction in the first instance and then to specialise in different courses according to the aptitude of the person and the special work on hand or contemplated. For example, a welfare worker in a cotton mill, should have training in sanitation, treatment of women, helping the labouring.

classes in many of their difficulties. In cities, the younger generation have to be roused to a sense of their civic duties as electors and representatives of the people and in specialised courses of economic problems. Much of the difficulty of Municipal Government is due to the inadequate training of our people in their duties as citizens and an inadequate appreciation of the difficulties to be contended with by the elected representatives from various causes.

6. The scheme of training that I would suggest is somewhat as follows :—

- (a) The organisation of an Institute in Bombay on the basis of voluntary subscriptions, with a library, and lectures and conducting examinations with the granting of certificates at the end of each course.
- (b) The recognition of the certificates granted by the Institute by Government, public bodies and Local Boards, as qualifying for posts requiring knowledge of social subjects.
- (c) Lessons in elementary schools specially to the higher classes by teachers specially trained for the purpose in subjects, a knowledge of which will be required by the pupils in their daily life.
- (d) Special classes in High Schools, and Colleges and Training Schools.
- (e) Study Clubs and Adult Classes for such of the members of the labouring population as aspire to be leaders among them.

7. It would take some time to organise the whole scheme, but the first and the last items could be coincident without much difficulty particularly if every new study club or class is affiliated to the Institute. A dissemination of the knowledge of the elements of social science by means of these clubs will remove much of the prevailing ignorance and misconceptions and lead to improvement of the social condition of our backward and depressed classes.

8. In connection with this I would refer to the work of the Catholic Social Guild of Oxford which starting from small beginnings has been able to organise and hold in union nearly two hundred Social study clubs and train members to take leading parts in the labour movements of England. The latest work of the Guild is the "Catholic Workers' College" at Oxford, the graduates of which are expected to be leaders of labour in their spheres of work. Further

particulars of this work may be obtained from the annual hand-books issued by the Guild.

9. Religion and Social Service are so intimately connected and in many minds so confused that on the one hand it is difficult to have efficient Social Workers without some religious training and on the other it is not possible, specially in a country like India, to introduce any religious training in public classes and schools. It would be, however, open to each religious denomination to impart such religious training as they may desire suitable to the needs of the work which the students are expected to do. It is not right to suppose that religion could be entirely omitted in a course of Social Training; Religion supplies the strongest motive for Social Work.

A-II-iv.

TRAINING FOR SOCIAL SERVICE

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(Miss I. Wingate and Miss M. Read, National Y. W. C. A., Calcutta).

In opening a discussion on this subject the first principle which the writers have to assert is to emphasise and also to explain the urgent necessity for training for social work. In these modern days it is usual to differentiate between a philanthropist and a social worker, the intended distinction lying, we believe, in the definite preparation which the social worker considers necessary for his work. Commonsense and a desire to do good to one's fellows are not sufficient equipment in the modern world which requires every ounce of human thought and energy to be placed to the best advantage. It is moreover, in the realm of "charity" and social work that there is the most grievous waste of human effort, through overlapping and misplaced work. It behooves, therefore, those who are concerned in social work to make the best use of the materials at their disposal by insisting on training in their workers. It is only through training, which insures a study of the past, and a broad review of present conditions in the light of the past, that standards can be established. In India, as it enters upon a new industrial phase, there is a great need for a recognition of standards in work conditions, and in the social life of the community. It is only the trained social worker who can help to establish these standards, and to influence public opinion to insist on them. He is in this way the protector and the guide towards a just social order.

The second principle to be considered in connection with training is the fundamental idea in all social and educative work that causes of distress must be dealt with, *not* their effects, and that the workers' business is to discover these causes and find out how to deal with them. It is a tendency of human nature to take pleasure in alleviating distress, as long as the ugly causes underlying this distress are not revealed. To take a very obvious example: the giving of charity to beggars. It is a difficult and arduous task to find out why the beggar is in his present condition, and still more difficult to discover how he can be helped permanently. Yet the social worker, who wants to help the beggar permanently, must know how to begin making an enquiry, and also what agencies exist to help the beggar and this can only come through training.

Thirdly, and we would commend this point particularly to this Conference, there is a great need for a body of Indian thinkers on modern social conditions. There has been, hitherto, too much of western theories applied to Indian conditions. In so far as such economic theories are fundamental, they are the same for every land, as are the laws of mathematics; but there is a region of social and economic theory where the background of thought needs to be Indian, and it is only from a body of trained social workers,—trained to think, trained also in experience—that Indian social economic thought can be expected.

Fourthly, it has been established in the West, and seems to have proved a success, that voluntary bodies should be the pioneers in social effort, and that Government should follow with assistance, legislation or control, leaving the voluntary agencies free for further pioneering. That is not yet established in India, but it would seem that it must come in the near future, as that is the way that progress can be most reasonably expected. To take for example, Infant Welfare work. This, in England, was at first entirely voluntary, and it was only when it was thoroughly established that municipal and other bodies came into the field with financial help and later with partial control. If, therefore, social workers attached to voluntary bodies are to be the pioneers in improving social conditions, there is a strong case for their being fully trained, so that their pioneering may follow wise and statesmanlike lines.

Having put the case for training for social work on general principles we should like to indicate roughly the various classes of

Social Workers which we have had in mind, before going on to the details of practical and theoretical training. These are not arranged in any special order, and we have no statistics to give about the numbers of men and women giving their time to these particular forms of work. There will also, doubtless, be others called to mind which do not fall under any of these groupings.

In the first place, we would mention industrial welfare workers, both intra-mural and extra-mural, in connection with factories, and rural workers, in agricultural districts, covering all the co-operative bank and credit society work and rural institutes. In close connection with these come the workers engaged in health work, both educational and preventive, through lectures and dispensaries and general temperance work. Mention might be made here of the great need for more trained workers along the lines of sanitation and public health, especially of women workers. Following from this comes the infant welfare work which is so well known with its clinics and special health visitors. Educational workers we have considered as a group apart, thinking of those engaged in night schools, schools for half-timers in mills, schools for out-castes, schools for defective children, and orphanages. These are often linked with workers in another group, but the educational nature of the work demands some specialised training besides the general social training. Relief administration falls under two heads, that for special periods or causes, such as flood or famine relief, and that which is continuous such as charitable relief of different kinds. Workers in connection with criminal tribes settlements and rescue work will be mentioned especially in the papers on these subjects. Another group is that in connection with prison visiting and after-care of criminals; and here we might mention the need to examine the system which allows non-criminal lunatics to be shut up in prison. Juvenile criminal reform is a specialised subject again which would include Reformatories, Children's Courts, and Probation Officer work, an extension of which is very much needed. On the prevention side come all the young people's societies, including the Guide and Scout Movements. An important sphere of work is that which deals with surveys of social and industrial conditions, and investigation of special areas or particular evils. Allied with this is the educating of public opinion on social questions, and the spread of accurate information, together with the teaching of civic rights and duties.

We have not mentioned at all work in connection with Corporations, and other urban and rural bodies, such as housing, sanitation, and pure food supplies. There undoubtedly is place for volunteer workers in such connection, and it is hoped that such will be forthcoming to an increasing degree.

In considering any training system for social workers the first thing to be decided is what qualifications will be expected of those who take the training. It will be obvious from the nature of the course suggested later on in this paper, that a good general education is necessary, at least of the High School standard. It is to be hoped that there will be an increasing number of men and women in this country who are University graduates and who will turn to social work as the way in which they can best serve their country. This is not essential as yet, and there are types of work already suggested for which a good High School education will be a sufficient background. The second qualification we would ask is that all social workers should be sincere believers in the brotherhood of man and live in that belief. That is to say, that they should work to abolish caste distinctions, and the divisions between the different classes of society and different races, and should believe that the human heritage is that each man should have an equal opportunity to make good. Without such a fundamental belief, social work becomes a benevolent despotism with all the evils of patronage attached to it. Thirdly, before any workers offer for training, they should be able to show that they have had experience of voluntary social work, that they know something of what is involved in such work, and that they have some general aptitude for it.

It is a matter of frequent discussion in planning training systems whether the practical training should precede or follow the theoretical part of the course. It is established that both the practical and theoretical sides are essential to any course of training, and, what is equally important, that they should be closely linked together. It is probable, we think, for workers in this country where social work is mostly in new efforts that they should take at least part of their practical training before taking the theoretical course. In this way the practical can be in the nature both of a testing ground and an introduction. It can weed out those who after some practical experience are not qualified or do not feel equal to undertake the theoretical course. It can also give the future student a background of actual conditions, so that his theory is very definitely linked with

actual life. - It is always easy in economic studies to wander off into realms of theory, and it is only a knowledge of social and industrial conditions which can keep the economics student with his fact on *terra firma*.

There are certain principles which, we would suggest, should be observed in planning the practical training, bearing in mind the immense variety of social work which has already been sketched out, and the impossibility of going into details for such practical training. The first is that the student should be given some *general* practical training, so that he has a working knowledge of the conditions of the community or city in which he is living. That is to say that a student under training for industrial welfare work should have some knowledge of general health work, of criminal reform work, of juvenile work, etc., in order that he may not fall into the fatal error of thinking that his particular line of social work is the only salvation for society. It is possible for social workers to become very stereotyped or narrow in their outlook, and this has to be guarded against, from the beginning, through a wide outlook in training. Such general training can be arranged through visits of observation, and also very usefully through a brief period of work in some central office where the student can have access to files and reports, and find out for himself all the various efforts that are being made in the community for social betterment. We need to stimulate this insatiable curiosity in students of social work by every known means, and it cannot begin too early in the course. This general training has the further advantage of ensuring some co-operation between the different groups of social workers. If a worker knows that another group is specialising in other types of work, he will hand any work of that nature over to them. Thus a worker, who is specially interested in schools for half-timers in mills, will hand over any of his youngsters who get into trouble to the worker who has specialised in juvenile criminal work, if such exist, and so save overlapping of effort.

Secondly, the student should of course have specialised training in the work which he hopes to take up later on. In the initial stages in which much social work is done in this country at present, it is impossible to subdivide social work into very definite groups, and in fact it is not wise to do so. But there are certain definite lines of social work, and in any large city there is opportunity for working in

connection with such, and it is certain that specialisation will be more and more the tendency of the future.

Thirdly, in all practical training, some definite responsibility should be given. It is not enough to let a student observe and help other workers, though that is important. But it is only in carrying the responsibility for some definite piece of work, like collecting the subscriptions for a thrift society, or planning a course of talks on hygiene and getting the lecturers, or following up cases in vigilance work, that a student can find out through making mistakes and bearing the burden of them, what it is that he needs to learn, and what are the qualities which must be developed for a successful social worker.

Fourthly, for such practical training to have any continuity and purpose it must be done under a recognised director who shall be in touch with the director of the theoretical course. The student in his practical training needs constant advice and guidance, and his progress must be watched and noted, and for that one person must be responsible.

The length of this practical training must of necessity vary very much according to the nature of the work, but we would suggest a minimum of 6 months, and if possible one year.

Mention might be made here of the possibility of scholarships to students in training. It is probably a good thing to have some kind of loan fund, from which scholarships might be given for the theoretical course, on the results of the practical work. It never hurts students to make some sacrifice for training for future work, and during the practical training the simplest living conditions should be recommended with possibly a room given free.

For the theoretical course we have drawn up certain outlines as basis for discussion, bearing in mind the need for a close relationship between Indian and Western social science, as well as for a study of distinctive Indian conditions and thought. These outlines are as follows :—

1. HISTORY OF SOCIAL RESPONSIBILITY AND OF RELIEF OF DISTRESS IN INDIA. Such a course we have not seen in any existing text book or syllabus, but it seems to be the alpha of any course of social science in India. In this would be included all that religion and traditions teach as to the position of the individual in society and his responsibility to it; the established relation of one community to

another; the relation between private and public effort in social work; and the main lines on which relief of distress has been administered in the country. This course opens up the possibility of much interesting research and the necessity for gathering together a great deal of material. It is to be hoped that there will be no attempt to produce a text-book before some experimental courses in this subject have been prepared and well tested out.

2. **PRINCIPLES OF SOCIAL SCIENCE.** This will be in the main the theory of sociology, and will include social psychology and group psychology, civics and the principles of social work. Such a course forms the basis of any social training in the West, and needs to be given by someone who has been in close contact with Western social work and at the same time knows Indian conditions so well that he can illustrate all his points with Indian as well as Western examples.

3. **INDUSTRIAL AND ECONOMIC HISTORY.** This is naturally in two sections, Indian and Western. The Indian section will include the history of economic conditions in India, including agriculture and home industries, and also the growth of the modern factory system. It will include, too, India's overseas trade, historically and in modern times, relation to her industries, and the legislation which affects her industrial and economic life, such as factory laws, social legislation and laws affecting trade. The other section will be a brief survey of similar history in the West, taking England as the typical country probably, and tracing the growth of social legislation, the development of the modern industrial system, of State efforts towards reform of evils, and of voluntary combinations such as the Trade Union Movements. This and the first section are the background for that body of Indian social thought which has already been spoken of, and which must be created in the light of past history.

4. **PRINCIPLES OF ECONOMICS.** Some general grounding in this subject is of course necessary, and those who are interested could go on to a more advanced course. It is to many a new idea that social science is an exact science governed by laws as inexorable as those of the physical world, and many mistakes have been made in the past through ignorance of this fact. Moreover, it gives students a new respect for their work, and a new outlook on it when they realise its scientific background, and this attitude needs fostering and developing. There are a number of books on Indian Economics which can be used in conjunction with some text-book on Principles of Economics such as Marshall's standard work.

5. GROWTH OF VOLUNTARY SOCIAL WORK IN WESTERN COUNTRIES. The future social worker with a background of Indian conditions and of general principles needs to study with a critical mind the development of the many social agencies in the West which have grown up through voluntary effort. Here we would urge that England alone be not taken, but that examples from other European countries and from America be freely used. So far as modern efforts go, the main lines of voluntary work in India have followed those in Western countries, and it is of great importance that the students should trace the growth of these movements, noting the mistakes to be avoided, and at the same time studying them critically with a view to application to Indian conditions. Under this head we would include the Co-operative Movement, Welfare Work in Industries, Infant Welfare work, Care of School Children, both normal and defective, Holiday Camps, Recreation Work for all ages and classes, continued educational work like the Worker's Educational Association, and the Working Women's College, and all the wide sphere covered by Settlement Work. There are many other agencies which cannot be mentioned here, but which could be classified and indicated in such a course, giving students opportunity to read further in any direction in which they were specially interested.

It is a matter of debate how far such a theoretical course in social work should be connected with a University. There is, however, little doubt that in order to make such a course worth while it should be up to University standard, in the quality of lectures given and in the level of work expected from students. The probability is that it would be of great advantage to have such a course related to a recognised University course, and better still to have it as a special course provided by the University. These two systems occur in Western countries, and in recent times Universities have been ready to meet social service bodies halfway by providing a course and parts of a course which allowed freedom of adaptation to special needs, and yet ensured a certain standard of general work. In India where economics is a part of the usual University course, some such relationship could probably be established. We would suggest that there are two very important considerations to face in planning any such course connected with a University. One is that there be a Director of Social Studies who shall be responsible for the students taking

that course, advising them and supervising them and, if possible, conducting tutorial work in connection with the lecture course. The second is that the connection be steadily maintained between the students' practical and theoretical work, through the Director of Social Studies and the various directors of practical social work in the city working in conjunction and also through the provision that the Director of Social Studies be himself or herself an experienced social worker, and therefore able to relate practical and theoretical work.

We would further suggest that such a theoretical course be for a minimum of one year, possibly this for graduate students, and slightly longer for non-graduates. The certificate or diploma given at the end of the period of training should be based on the student's practical and theoretical work together.

Throughout this paper it has been understood that both men and women students were being considered, and if the student throughout has been referred to as "he" it has been only for the purpose of brevity. Such a theoretical course, as has been referred to, would be taken equally well by men and women, and women could take their practical work in connection with existing women's agencies in the city. There is no doubt that there is a great need for more Indian women to come forward and consider the possibility of social work as a career. It is to be hoped that the establishment of some recognised training system will call forth volunteers from all ranks; men and women who will find in social work the best service which they can do to their country.

(A-III-i.)

CO-ORDINATION OF SOCIAL EFFORTS

(Mr. Kansiyalal H. Vakil, B.A., LL.B., Santa Cruz).

THE NEEDED CHANGE,

The following are suggestions. They are not a scheme. Their purpose is to invite honest and thoughtful discussion as well as fruitful criticism. The suggestions are an attempt to indicate the necessity of a radical change or adjustment of social concepts, values, aims and ideals. They plead also for an atmosphere where the right

mental attitude and outlook for service may be cultivated. They insist on precision of aims and ideals. They emphasise, moreover, the necessity of securing opportunities for the evolution of definite principles of social work based on a knowledge and thorough understanding of the life and social needs of the community. They are, finally, a plea for an impartial estimate of the social experiments and experiences that are contained or have survived in the history, social traditions, customs and culture of the people. The effective organisation they contemplate cannot be planned without grasping the limitations of organisation. These are some of the main points the social worker must remember before he can take up any scheme of effective co-ordination of social efforts. For, the prevention of the enormous wastage of social endeavour, the obvious object of co-ordination of social efforts, cannot be achieved without the height of comprehensive vision which would enable social workers to appreciate and adjust the relative values and importance of the innumerable aspects of social endeavour. That vision will be impossible of attainment so long as social workers take no pains to cultivate the right mental attitude and outlook for whole-hearted service. Everything depends on the attitude, the outlook and the vision of the worker. The mistakes of the past cannot be avoided, they will be more vigorously re-enacted, by formulating short-sighted schemes that would serve only to increase the wastage we intend to minimise.

THE RIGHT ATTITUDE.

It is better that there should be no schemes rather than that there should be no vision. But the alternatives are really more apparent than real. If the worker has cultivated the right mental attitude his vision will control his schemes. The right mental attitude is the impartial and detached attitude. The right mental outlook is the widest outlook that can scan not only the present but the past and the future as well. He needs also the highest conception of his work and responsibility to the community. He needs these when he is actively directing social activities. And he needs these even when he retires from active work and assumes the well-merited position of a friend and guide. He needs these all the time. These statements might appear trite. They are none the less true. They deserve attention because they are essential. A considerable number of social evils has defied the activities of social workers not because the "evils" were incurable, not because the workers lacked perseverance,

but because they lacked the right attitude, the detachment, impartiality and broad outlook essential for the discovery of effective methods of working out proposals of reform. Their impoverished imagination, which is the inevitable result of a narrow or rather stereotyped attitude, drives them to grope for the elusive means. It is the same cause that makes them forget the rudiments of social economics.

EXISTING MEANS AND MATERIALS.

It will be admitted that the army of social workers is just beginning to be formed. It will also be admitted that, under the circumstances, the economy of social endeavour should attract at the very start the attention of all those who desire, as they should, the maximum of service out of the minimum of men and materials available at present. The available means and materials may be old or new, great or small. That is of small consequence. If they are useful and effective in promoting social welfare, that is all that the workers need. They should be utilised, not ignored and therefore wasted. And yet, thanks to the conventional outlook, we have not yet anything like a reliable analysis of the potentialities of even the existing or available means and materials. The immeasurable wastage of social endeavour involved by the attitude which ignores the implications of social economics is as obvious as it is inevitable.

NEGLECT OF SOCIAL HERITAGE.

It is the same absence of the detached attitude and of the broad outlook, the outlook that is capable not only of visualising the future but the past as well, that have made the majority of workers apathetic towards the institutions that have been our heritage. The knowledge and social experience that we gained in the past remain practically unexamined. The communal conceptions, the feeling and the sense of community implied by such institutions as *Mahajans*, *Jamaats*, *Punch-Panchayats*, *Dharmashalas*, *Sadavrats*, *Gaushalas* and *Pathashalas* and *Prinjrapoles*, fairs and festivals and pageants and processions, the folk-songs, the *Ras*, the *Ram Lilas* and *Jayantis*, the various religious, social and civic levies and customs have not yet received the close attention they deserve. And the injustice that we have, perhaps unwittingly, done to them has not only lessened the number of the means for social welfare; it has affected their efficiency as well. The potentialities of the civic conceptions that lie suppressed underneath these old institutions need now an impartial examination.

and a distinct impetus. What is it that has reconciled the social worker, assumed to understand and practise the economics of social endeavour, to throw away the useful instruments of service? It is obviously the lack of the right attitude.

SOCIAL NEEDS, NOT EVILS.

It is again the right attitude and outlook that will help us in formulating right conceptions of social work and problems. If these conceptions are very carefully and impartially examined, it will not be difficult to perceive that *social evils are only a consequence of the wrong or imperfect or inadequate methods of satisfying social needs, cravings and impulses*. I should like to go a step further. There are no social evils. There are only wrong or imperfect or inadequate methods of satisfying social needs, cravings and impulses. Infant mortality is, for instance, a problem of the needs of parenthood. Drinking is a wrong method of satisfying social cravings. Prostitution is the inevitable consequence of a wrong or perverted method of satisfying impulses which are fundamentally social. It is, possibly, also the result of the inadequate satisfaction of social cravings. The slums, dirt and disease are also the natural result of an imperfect or rather of an inadequate provision of human needs, of accommodation, of shelter, of space and light and air. This affirmative point of view of social problems is not as easy as it appears at first sight. It has taken many generations of social workers to examine social problems from that viewpoint. The latest modern tendencies of social work reveal, no doubt, a distinct but unconscious inclination and progress towards that positive method of emancipation. But it is yet far from a generally accepted or recognised method of work. The creed is not yet definitely formulated. It is not yet accepted as an active, clear, principle, more or less universal, for the guidance and control of all activities aiming at social emancipation. If the full implication of the principle is once completely grasped, it will not be difficult to realise its importance as a fairly reliable guide for analysing social aims and ideals, and as a very useful and altogether reliable working hypothesis for social workers. The relation between the difficulties of social workers, the inefficiency of their methods between what are called social evils and needs, have not yet received the necessary attention and examination. Their true implications are but vaguely appreciated. The principle furnishes a reliable definition of social work. Social work is neither the work of "charity" nor is it "voluntary" work, nor is it some vaguely understood work. Every

activity that tends to satisfy social needs is social work. This definition is essential if we are to avoid much of the confusion created by social organisations of every conceivable variety. It also helps us to understand the true nature of social organisation.

THE MEANS, NOT THE END.

The neglect of social institutions that have survived from the past and the superficial activities of a considerable number of new social institutions modelled on western lines, both can be traced to an exaggerated importance attached to what might be termed as the "mechanics of organisation." It is, therefore, important to remember that there is something more vital than organisation. The social needs of the community, its ideals, culture and conceptions are more vital than its organisations however mechanically perfect. Social organisations are meant as a means for satisfying the social needs of the community, for solving its problems and for establishing social relations. The community is not meant for supplying the requirements of social organisations. Organisation is, at the best, the means not the end. It must not, therefore, encroach or adversely affect the individuality, character, civic ideals or enterprise of the people. It must express, not subordinate or crush, the civic spirit. It must, no doubt, be well-planned but elastic. It must leave the fullest scope for experiments that tend to bring it in a line with the growing social needs of the community.

WHY Co-ORDINATION?

Those who, given some attention to the results achieved by social workers and institutions have felt that many of the vital social endeavours, of the utmost importance, to the nation, have been proved practically ineffective in curing the social maladies which now appear to have reached a chronic stage. This is due, it will be readily acknowledged, to the fact that social workers and institutions in this country have been hitherto accustomed to work more or less as isolated units. There are, it is recognized, no common agencies where they could effect the necessary economy of time, energy and endeavour by an exchange of opinions suggestions or information or by a common estimate of their general difficulties and obstacles. The time has arrived when social workers need the expression with courage and absolute candour of their common experiences and difficulties. The creation of common agencies is, besides, essential as probably the only means by which what are called the social evils

could be fully known, fully understood and diagnosed; and the proposals for reform and remedy could be analysed, defined and effectively applied.

WHAT CO-ORDINATION IS NOT.

Co-ordination of social efforts is not just "charity organisation". Co-ordination cannot, moreover, aim at suppression of individual efforts or experiments. It can only guide. Its functions should be strictly advisory. The basic principle of social effort is the recognition of the freedom of individual action and any attempt at controlling the action of individual bodies, at over-centralisation would thus be opposed to all true conceptions of social work. Organisations have, as mentioned above, their limitations. They cease to be useful, the moment they attack individual freedom of action. Co-ordination would be futile, if it leaves no scope for individual development and for local requirements.

CO-ORDINATION OF ACTIVITIES OF INDIVIDUALS.

The wastage of social endeavour due to lack of co-ordination is of two kinds:—the wastage of the efforts of individual workers and that involved by the activities of institutions. Co-ordination must therefore, be of two kinds:—the co-ordination of the activities of individual workers and that of the activities of organised institutions. If common agencies, common means of publicity and platform, could be created for individual workers and thinkers and students where they could express their experiences on exchange their opinions, suggestions or information the strain, hardships and disappointment almost invariably the lot of the social worker would be minimised and an atmosphere of work would be created that would maintain their vigour and strengthen their faith.

CO-ORDINATION OF ACTIVITIES OF INSTITUTIONS.

If social institutions are necessary for organising social activities, common and co-ordinating agencies are necessary for the effective use of social institutions. They are the only means which prevent the overlapping of administrative effort. They affect the economy of time, energy and endeavour so necessary at this stage of our social progress. These agencies can be evolved by a carefully considered scheme for *distribution of social work*, tending towards greater concentration on particular problems, and by establishing *common channels for social publicity*.

WHAT CO-ORDINATION CAN ACHIEVE.

If a social institution has, for instance, developed an effective method for propaganda, it can easily help another institution working in the same field by placing its journals, useful correspondence, leaflets and similar literature, its photographs and charts and pictures, its speakers and platform at the disposal of that institution. It would not only save the expense and energy of that institution; it would help itself by recruiting for its own interests, whenever necessary, trained workers who would be, under the circumstances, too anxious to return the compliment. It would, moreover, facilitate the other institution to experiment along new spheres of work. If an institution has developed a particular industry or aspect of education or training, it can easily help other institutions by affording facilities for training to the inmates of the other institutions. What the institution begins on a modest scale as training facilities for its own inmates only can be, with the present point of view of common service, ultimately developed into a full-fledged academy or technical school or college. That is how history describes the growth of universities from monastic *Ashrams*. And, if that is indeed the spirit with which we determine to understand and solve the problems of social advancement it will not be long before we will approach the stage when we will be in a position to start the common, distributing and co-ordinating agencies that would not only distribute and circulate broadcast social literature, photographs, charts and maps, graphs, pictures, lantern slides, and cinema films depicting events, activities and information of social importance and advancement but will train a regular army of social workers who will be perpetually preaching the gospel of and inspiring the community towards social emancipation.

THE BEGINNING.

Social work is, as described above, the best method of satisfying social needs. No scheme of co-ordination can, therefore, be expected to be successful without the knowledge and understanding of the social needs of the community. Before any scheme of co-ordination could be taken up we must have a reliable knowledge of the social needs. It is true that an impartial estimate of the social needs and the best methods for their satisfaction is a task apparently overwhelming. But if we begin with a systematic survey of the existing institutions and materials and methods we would soon evolve a.

working hypothesis of what at present seems to be insurmountable. The survey will be a test. It will be indicative as well as informative. It will be a working test for examining the merits of social aims and ideals. It will be a guide for social experiments and new conceptions. It will be indicative of the methods that have been tried and either succeeded or failed. It will provide us with information that should enable us to measure the scope for new developments and new associations as well as for examining and developing the potentialities of the institutions and materials handed down from the past. But if the survey is to be systematic and scientific it must be directed by the widest outlook and the highest conception of social work. It must survey *all* the existing materials that can be utilised for social welfare and emancipation. It must include all the social groups, associations and institutions customs and levies irrespective of the fact that they are old or new, great or small.

THE CONSTANT PRECAUTION.

If the principles and suggestions outlined above are carefully considered it would not be difficult to formulate schemes of co-ordination applicable to particular areas and aspects of social work. But they will be futile if the right attitude, definite principles and aims, as well as conceptions of social work, are ignored.

A-III-ii.

CO-ORDINATION OF SOCIAL WORK IN INDIA

(Mr. M. R. Sesh, M. A., Bangalore.)

The problem of Social Service in India is a surpassingly complex one for a variety of reasons. The vastness of the country is a circumstance to be reckoned with in formulating a scheme for a Central Organisation which should bring under its control the several scattered institutions addressing themselves to particular aspects of social service. Diversity of language is another difficulty which operates as a powerful deterrent to cultivation of sympathy and solicitude for the general weal. Religious denominations are as various in India as human shapes and special predilections arising from provincialism render the task of the arduous social servant unusually difficult.

But the fact of about twenty-two institutions doing social service in one form or another having decided to take part in the forth-

coming Conference in Bombay inspires hope, that prepared as they are to rise above circumstances, the myriads of maladies to which Indian society is subject will ultimately vanish as darkness before light.

Particular group organisations have particular aims. The central organisation has to espouse the aims of such special bodies in the form of certain well-planned departments of Social Service. It is necessary for this purpose to recognize that in India to-day social evils resolve themselves into the following category. Illiteracy, economic backwardness, physical inferiority, and moral degeneration ; of these four evils, each of which includes a variety of others, more or less rampant, every one rests on the other. They are so inter-dependent on one another that in writing of them it seems hardly possible to avoid overlapping.

The Bombay organisations engaged in social work have manifestly a rich stock of experience and if they should combine their resources to evolve an Indian Organisation and co-ordinate their activities far better results can be attained before long.

The All India Institution should consist of four departments under the heads of (1) Organisation, (2) Education, (3) Health, and (4) Industrial.

The department of organisation should, besides controlling the general administration of the central body and its auxiliaries, take steps to bring into existence fresh auxiliaries and, by means of lectures and publication of monographs, attract and enlist social workers and enhance extensively the sanctity and sacrifice involved in social service. Social workers should be freely remunerated with a view to ensuring efficient service and attracting people of first-rate abilities into the arena. For this purpose it is indispensable to centralise finance. If this be done, it should certainly be possible to effect economy and avoid waste. A far greater number of beneficiaries can be brought under its refuge thereby. The auxiliary institutions which contribute to the central exchequer should have a free voice in the framing and actual working of the constitution which should invest the central body with authority and recognized status. The advice of social service experts should be freely utilised and social endeavour in the most advanced countries such as the United States of America and elsewhere is an example to follow.

It must, therefore, be one of the prime duties of the department, of Organisation incessantly to be on the alert for up-to-date literature on the subject and keep abreast of the times.

The department of education should establish schools specially designed to train young people in the theory and practice of social service. It is said that the full measuring of social community awaits the study of posterity. Young men should be trained to regard Social Service as an exalted profession, as one fit both for the plebeian and patrician to enter. The courses of studies should be carefully framed. Lessons on temperance should be given. This department should so conduct its activities as to check and ultimately to exterminate illiteracy and moral degeneration. As members of both sexes are obviously objects of Social Service, instruction against loose living should not be missed. In overcoming illiteracy, endeavour should be made to give children vocational instruction. Education should be a preparation for the battles of life which await the younger folk.

Consequently, studies should be so planned as to place the green mind in contact with the world from first to last. Essentially practical, neither excessively literary nor strained, the public school standard may be considered enough in most cases.

In combating moral degeneration the department of education should try to achieve its end both by teaching and reclamation. "Why should prostitution be suffered to go Scot free?" is a question which every social worker should ask himself. Prostitution is the illegitimate child of economic backwardness whereas physical inferiority is its legitimate issue.

Prostitution is an illegitimate child because the Indian ideal of life, at all events, is honour at the expense of life itself. It is by no means legitimate to ponder one-self to last to sustain life. Physical death is preferable to moral death. Active measures should be employed to check traffic in girls. Those already recruited should be warned and directed to an honourable living. Licensed prostitution is a matter for State control; but covert unlicensed prostitution which has reached the ugliest proportions in the great cities of India is a standing social stigma and a matter for speedy obliteration. This is an activity towards which public bodies such as the Bombay Presidency Women's Council, The Arya Mahila Samaj, The Young Women's Christian Association, and the League for Combating Venereal Diseases can direct their resources and energies with the utmost advantage to the Indian people.

Decentralised action can profit only a limited number. True Social Service demands that all human beings should live up to notions of honourable living which is not necessarily identical with

living in high style. It is not possible to conceive that there exist different moral standards for different people. The doctrine of "Fatherhood of God and Brotherhood of man" places all men and women on a footing of equality and setting aside denominational prejudices which are positively cramped and unworthy of people living in an enlightened age. Our Indian sisters and brethren should forthwith marshal up their resources, individual and collective, to establish an All India Social Service Federation with headquarters at Bombay.

Another equally important aspect of the problem of combating moral degeneration is the one relating to reclamation of "jail-birds". This is a topic on which the Conference has invited a separate paper. This fact proves the magnitude of the subject and as a part of a paper dealing with Co-ordination of Social Work in general only the most salient features can be portrayed. In my estimation the problem relating to ex-convicts and criminal tribes as a class is one of education. Of course, occupation has a great deal to do with the growth of this class. Unemployment is proof of economic backwardness and the social economist, in writing of criminology in an all-embracing manner has certainly to take stock of the economic forces which have conspired to bring about and well-nigh perpetuate a congregation of human beings dispersed as criminal tribes.

But it has been observed at the outset that education even for the people with a thoroughly clean record should be strictly vocational. It needs hardly be stressed, therefore, that in the case of criminal tribes also, any endeavour at giving a different kind of education is doomed to prove abortive.

Moral education emphasising the value of good living to oneself and society and condemning the indignity of criminal life should be carefully designed and effectively offered. Annual wants must first be supplied to criminals before anything like an eruptive turn of mind can germinate in them.

As far as one can see from the list of organisations which have promised to take part in the ensuing Conference, there is hardly any professing to deal with the problems of prostitution and criminal tribes. Prostitution and criminality are fully embodied in the phrase "Moral turpitude", and the task before the proposed Federation of combating this evil of evils is a gigantic one involving considerable expenditure and concerted action. Admittedly, it cannot be essayed by one or two organisations with limited funds and a limited number

of workers. For this purpose, institutions such as The Servants of India Society, the Y. M. C. Association, the Young Men's Hindu Association, the Seva Sadan, and the Helpless Beggars Relief Committee can profitably combine their resources and accomplish much public good.

The other two sides of the Federation's activities are those relating to health and industries. The last may conveniently be merged in either the first or second as an annexe. It is not suggested that the Federation should evolve itself into a regular business concern commanding sufficient resources to man large industries on a competitive basis. The demands of social service do not seem to be compatible with big mercantile or industrial responsibilities to the extent of making an amalgam possible and far from unweildy.

All that the Federation is primarily concerned with is Industrial Welfare. The Parel Working Men's Institute has no representation in this Conference. It cannot be contested that industrial welfare is within the purview of social service. The health of the labouring class, their housing, their low morals attributable to bad housing, their education, are all as much the concern of the social worker as the uplift of the depressed classes or any other matter.

Another grave problem which is closely inter-related to the above is that of labour expatriation. What has the social worker to say in answer to the Kenya indignity inflicted on the Indian nation? Does it not call for concerted action on the part of the social worker? Is it not social service to expose the fraud and force involved in the means employed by unscrupulous capitalists to deceive innocent workmen into strange climates on terms which the employers never mean to keep? Is it not social service to bring home to the needy labourer that in accepting the offer of a seemingly better job in lands of which he knows little and amidst hardships of which he knows less is only hunting after a mirage? Is it not social service plainly to convince him by all means that in the country of his birth, however low his station in life may be, he possesses certain undeniable rights as a citizen which he forfeits for good by becoming the dupe of soulless recruiting agents? Is it not social service to publish and distribute broadcast pamphlets in the vernaculars recounting the fruits of personal study and investigation of the conditions of indentured labour conducted by veterans in the social service such as Mr. C. F. Andrews and the late Mr. W. W. Pearson? Is it not social service to depute itinerant lectures to those parts of the

country where labour is largely recruited such as Manglore, Udipi and the Ghat Region and interpret to the labouring population the extremely unprofitable, demoralising and denationalising consequences which await them in their expatriation and save them against precipitous enlistment? Is it not social Service, above all, to afford them enough literacy to study the literature for themselves and judge independently that process of recruiting is one of coercion under the mask of procuring employment to them? If all this does not come within the duties of the Social Worker one wonders for what else the phrase "Social Service" stands. In fact the lines of activity suggested above relate to that part of the Federations' work which has directly to aim at exterminating or at least mitigating economic backwardness one of the four social evils of which mention has been made in the beginning of this paper.

The Parel Institute is a local organisation whereas the problem is pan-Indian. Unless co-ordination is undertaken, the benefits of social work will not obviously reach the entire labouring population in India.

The Department of Health is to be constituted out of the combined resources of the Bombay Sanitary Association. The Infant Welfare Society, and the Bhatia Maternity Home. By itself none of these institutions is competent to serve the Bombay Presidency as a whole. The ignorance which prevails among the Indian masses regarding the requirements of healthful living demands the establishment of a mighty organisation which should stint neither men nor money effectively to work against such ignorance. In British and Feudatory India, affiliated institutions should be brought into being in order to preach the principle of personal hygiene to the masses and help them to practise the same. Especially in British India the requirements of public health are so meagrely gratified that, added to the ignorance and poverty of the masses, a very undesirable state of affairs prevails offering the Federation and its auxiliaries vast fields of activity in the direction of improving personal and public health in the land. Facts and figures cannot lead us to a different opinion in regard to the much-neglected condition of urban sanitation particularly like Bellary, every inch an instance in point.

The Federation can accomplish what individuals have failed to do for themselves and what the State has culpably omitted to do for them. The field for the Social Worker in this direction is not

exhausted by the principal cities alone. The various and numerous districts and talukas open out inexhaustible areas of work; it is necessary to tour in the districts and talukas in order to gain a first-hand knowledge of the sanitary requirements of those places and organise effective measures. Indifferent and inadequate street lighting, bad sewage disposal arrangements, ill-kept or hardly-repaired public roads, are commonplaces in most British Indian towns.

Although matters such as the above are, properly speaking, within the province of Local Self-Government, yet the stern fact remains that extraneous pressure must be exercised in order to move local bodies and the State to discharge their duties to public satisfaction. Only organisations such as the proposed Federation can undertake to exercise just the sort of the pressure mentioned above; the voice of diminutive associations, even as that of the individuals, is apt to be drowned in the deep of august indifference on the part of the State or avail no more than a cry in the wilderness of the local bodies.

Much more important and pressing than what precedes is social work relating to maternity and child welfare. There is a clamant necessity for opening lying-in-hospitals throughout the country providing much scope for the local Bombay organisations for expansion. They can concentrate their resources and extend their sphere of usefulness to a far wider area by merging themselves into a stronger and bigger organisation possessing all-India interest.

Infant mortality is so appallingly virulent that both the laity and the medical professions should join hands forthwith to do battle with it. The Conference has invited a paper on "Dais and Midwives" from specialists such as Dr. Samey and this subject will doubtless be more elaborated therein.

Suffice it for the purpose of this paper to say that isolated and Lilliputian institutions can hardly serve India thoroughly.

Charity Organisation is practically unknown in most parts of the country. Charity as understood by English lawyers is very comprehensive. It includes education, sanitation, medical relief and such other objects of public utility or interest. There seems to exist absolutely no necessity for Charity Organisation to be run exclusively as such; for it is charitable to assist and foster movements for Social Service in some form or other.

In summing up, it appears pertinent to observe that the Social Service League, Bombay, should evolve itself into the Federation incorporating the numerous Bombay institutions as appropriate.

departments. Public support from all parts of the country will surely be lent to make the Federation a fait accompli.

Its activities will certainly be multifarious, and stupendous sums of money have to be spent in order to make it an ideal organisation. The principle of honorary service should be abandoned. Efficiency is dependent on remuneration and this fact renders it imperative that isolated Social Service organisations should lose no time in seeking involution into the Federation precisely as the individual soul merges itself into the supreme soul.

[A-IV-1.

OPEN SPACES, PLAYGROUNDS AND DIRECTED GAMES FOR CHILDREN

(Mrs. Harry Hodgkinson, Bombay.)

Children dwelling in cities in this industrial age are in many ways heavily handicapped. By development into huge cities the characteristics of towns have been changed almost beyond recognition. In the past when the country extended to the very gates of the town, and when the limits of the town could be reached by a short walk, the necessity for the provision of open spaces was not obvious. But to-day we have to reckon with that aggregation of humanity in modern cities caused by trade or industries which is now an accomplished fact. However deplorable we may consider this result, however much we may be in favour of a system of development that produces many small towns rather than the overgrown monster cities of to-day, we have to deal with conditions as they actually are.

Social workers are agreed that the provision of open spaces and playgrounds, and active participation in inaugurating and supervising directed games for children, are among the primary needs of modern city life. Open space is almost as essential a factor in preserving the physique and health of the people as are efficient sanitation and good housing. Circumstances over which we possess no control limit our development of this factor to its barest boundaries. Much that would seem desirable is at present not possible. But it is our duty, first, to utilize our existing open spaces to their best advantage, and secondly, to do all in our power to add to their number. On the results of efforts made in these directions largely depend the maintenance of, and improvement in, the physique of our city-dwellers.

The general health of our communities is also involved, and, what is most important, the well-being, nay, the very lives, of countless thousands of our city children. Experimental measures have been put into operation in other lands, the results of which have amply shown that the acquisition of these spaces has proved invaluable. A marked decrease in child mortality has invariably followed the adoption of schemes which included their provision. If this is so in England and America we may expect at least an equally good result in Bombay.

In the children of to-day we see our future citizens. Their task it will be to assist in shaping the destinies of this great and wonderful land in the years to come. The lover of India can seek no nobler, more worthwhile service than the education, moral, mental and physical, of the children of India. He will have excellent material to work on. I have visited many of the municipal schools in this city. The bright interested faces, intelligent answers, and sturdy little bodies of the children, both boys and girls, delighted and, I must confess, surprised me. It seems to me that if the Bombay baby weathers that terrible first year, the dangers of which are, doubtless, largely due to the lack of an adequate supply of pure milk, there is no natural reason why he or she, given a fair chance, should not grow up into a sound and healthy-minded adult. But can we expect this from children whose viewpoint has been formed during their growing years by life spent in one crowded room, varied only by play in the gutters of the adjoining streets and gullies? Unfortunately, a large proportion of our children have at present no other surroundings. It is their right to demand and our duty to provide them with open spaces and play-grounds where they may indulge in the healthful exercise their little bodies need if they are to develop into the strong, and healthy men and women it is their birth-right to be.

The disadvantages which handicap the school children of Bombay are, in one respect, greater than those any European children have to face. I refer to the cramped accommodation provided in so many of the city schools. Playgrounds which form an essential appurtenance of almost every English school, wherever it may be sited, are the exception here. The great majority of our schools are carried on in buildings of which parts are devoted to entirely different enterprises. To the children most of the schools are merely large rooms where they attend daily to acquire knowledge from books. The corporate feeling for the school as such, therefore, the community interest, must

necessarily languish unless efforts are made to provide the little communities with playgrounds.

Our noble Maidan forms an ideal breathing space and is daily used as such by thousands of our citizens.

It also serves the purpose of playing fields, where cricket, hockey, football, and sports of various kinds can be indulged in. It is one of the most beautiful and most useful parts of Bombay. As such we must do all in our power to cherish and preserve it. Ruskin once expressed a hope that some of his "Hinksey Diggers" might band themselves together one day and go out in a kind of Benedictine brotherhood, to cultivate waste places, and make life tolerable in great cities for the children of the poor. Would that this were done in Bombay!

It is an ethical law that those, who can know and have, should help and serve those who cannot, know not, and have not.

No soul who feels, thinks, and understands, can deny the claim of the children of this city, the helpless little ones whose future, perhaps life itself, depends on the response we make to their claim. In New York an Outdoor Recreation League has been founded. An association on somewhat similar lines would serve a most useful purpose in Bombay.

Before writing this paper I visited several of the Municipal Recreation Grounds and Gardens in this city. The list which I include here may not be an exhaustive one; but it will give a fair idea of the facilities we already possess in this direction. Many of the grounds are, unfortunately, small, too small to be very serviceable to the vigorous little legs of our small citizens to be. Included among them however, are some splendid gardens that form real beauty spots, I refer to the Victoria and to the Hanging Gardens. These two reservations are of a character that the citizens of Bombay may well be proud of. They are beautiful indeed and reflect much credit on those responsible for their upkeep.

In this connection I may state that Bombay, in my opinion, owes a debt of gratitude to Mr. A. M. D'Cruz, F.H.S., for the interest, skill, and care, he has expended on the trees and gardens in this city.

Flowers and their beauty exert an influence on the minds of beholders, both adults and children, which I should be very loth to see lessened in the smallest degree. But, while admitting, to the fullest, the aesthetic value they possess, and denying most fervently

any wish to interfere with their preservation in these two wellknown gardens, I consider that we should take a more utilitarian view of our remaining open spaces.

The main point is the primary use we propose to put our spaces to. In my opinion they should be used as recreation grounds, and to their provision we should dedicate the largest possible share of such areas as we at present possess.

I do not think we shall find many adult citizens willing to quarrel with that decision.

The following is the list of Municipal Grounds I have previously referred to.

List of Recreation Grounds and Gardens in the City of Bombay.

A—WARD.

1. Ghoga Street near Cowasji Patel street junction Recreation Ground.
2. Victoria Place (Bhatia Baug) Garden with benches.
3. Elphinstone Circle Garden Do. do.
4. Nakhoda Tank Site Portion let to the St. Xavier's College for a play ground.

B—WARD.

5. Babula Tank Site Recreation Ground.

C—WARD.

6. Cavel Street junction with Girgaum Road. Recreation ground with swings, single bars, etc.
7. Hamalwadi junction with Trinity Street... Do. do.
8. Mumbadevi Road Partly used as a recreation ground with benches.
9. Northbrook Gardens... .. Play-ground with swings and other gymnastic apparatus.
10. Cowasji Patel Tank site Garden with benches.

D—WARD.

11. Hanging Gardens at Malabar Hill Recreation ground with swings and other gymnastic apparatus.

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|-----|------------------------|-----|-----|------------------------------------|
| 12. | Gowalia Tank site | ... | ... | Play-ground. |
| 13. | Bandstand at Chowpatty | ... | ... | Recreation ground
with benches. |

E—WARD.

- | | | | | |
|-----|---|-----|-----|---|
| 14. | Junction of Foras Road and Falkaland
Road (North side) | ... | ... | Recreation ground
with swings, paral-
lel bars, etc. |
| 16. | Junction of 1st and 2nd Peerkhan Streets. | | | Recreation ground. |
| 16. | Bhandarwada Reservoir Gardens | ... | ... | Garden and Recrea-
tion ground. |
| 17. | Victoria Gardens | ... | ... | Garden with swings
and other gymnas-
tic apparatus and
a museum. |
| 18. | Dick's Tank Garden | ... | ... | Garden with
bencher. |
| 19. | Mustan Tank site | ... | ... | Recreation ground. |
| 20. | Gilder Tank site | ... | ... | Part used as a re-
creation ground. |
| 21. | Matharpakhady Tank site | ... | ... | Recreation ground. |
| 22. | Nawab Tank, Mazagon | ... | ... | Do. do. |
| 23. | Khara Tank, Tank Street between Bellasia
Road and Grant Road | ... | ... | Garden. |

G—WARD.

- | | | | | |
|-----|-------------------------------|-----|-----|--------------|
| 24. | Jambli Tank, Mahim Bazar Road | ... | ... | Play-ground. |
|-----|-------------------------------|-----|-----|--------------|

The list seems an extensive one; unfortunately many of the spaces shown in it are not. It is our plain duty to guard against any attempt that may be made in the future to resume any of them for building purposes. The inevitable growth of the city north of its present limits will furnish us with opportunities to obtain a far larger share of recreation grounds and gardens in the yet unbuilt Greater Bombay of the future than present conditions allow.

That the provision of these amenities will improve the health and comfort of our future citizens is absolutely certain.

Probably the first organized attempt to give a correct trend to that instinct of play which is the inheritance of all children, be they rich or poor, was that made by Sir Robert Baden-Powell when he inaugurated the great Boy Scout enterprise. This great movement, together with its sister organization the Girl Guides, has already

proved of incalculable value all over the world. All communities, all nations have profitted by it, India not the least among them. Any observer of the troops that have their headquarters in Bombay cannot fail to be impressed by the appearance of the boys and girls who form them. The spirit of camaraderie combined with keen personal competition forms a most happy combination, one that delights the heart of a believer in this great land's future. The lads and lasses clad in their khaki kit march with a zest that is good to see. Every attempt should be made to foster these movements. There is ample scope to enlarge our local bodies and heaps of the very best of raw material to work with. Money and supervision are urgently required ; but neither of these should prove impossible to be obtained. The work is an expression of the best kind of patriotism, the moulding of our children into brave and healthy men and women. Unfortunately, it is not possible that all our children should have this opportunity. Even if these movements are enlarged a hundredfold, there will still remain a huge majority of boys and girls whose inclusion will be prevented by circumstance. The question is how can these be reached ?

The adoption of compulsory primary education in this city indicates the line that may be taken. The number of our city schools will of necessity be added to very considerably in the near future. These schools will provide ideal focal points on which to concentrate efforts to interest the children in the objects we have at heart. To ensure success we must first develop a healthy feeling of esprit-de-corps among the scholars. To achieve this they must be taught to play as well as to learn their lessons. Simple gymnastic exercises, calisthenics, marching, drill, as well as the ordinary games, that all children delight in, should be taught. It may be asked who is going to teach them these? Is it expected that the sorely-harassed and underpaid masters and mistresses of these schools are to add this exceedingly heavy burden to their already onerous tasks? That would indeed be unfair. My suggestion is that work on these lines lies ready at hand to all citizens who have the welfare of the rising generation near to their heart. Keen and interested workers living in the neighbourhood could shoulder this burden very satisfactorily. That the children would speedily profit by tuition of this nature we may feel quite confident. Play is a child's birth-right. And play indulged in under the conditions outlined by keen and sympathetic tutors would develop a pride

in their class or school which would prove of great value. A communal feeling, generous rivalry, and a desire to excel would be firmly implanted in the young minds. A very few months of this training would produce a degree of efficiency in these classes that would permit the introduction of healthy competition between schools of a similar class. Once this is established half the battle is won. Numerous school leagues could be formed and frequent competitions in the games and drills could be held. Two factors are needed to ensure the success of efforts of this kind. The first and most important one is that a sufficiency of keen and competent workers who are willing to give their services voluntarily in the cause should come forward.

The second is that Bombay possesses enough generous citizens to finance the movement by offering small prizes that the small competitors may strive to win. The numerous societies and associations we already possess whose aims lie in the direction of regenerating our peoples and striving for their uplift, clearly shew that we have the material to staff a movement of the kind. Undoubtedly no form of effort can be of greater service to Bombay and to India than one which is solely concerned in the service of the children. Moral and physical improvement must follow work of this nature and I venture to predict the brains of the children will also gain by it. That the financial side of the question can be successfully grappled with, I am certain. Bombay has never yet lacked her full quota of public-spirited citizens who were willing to put their hands in their pockets on behalf of a noble cause. I am confident history will repeat itself if the appeal is made.

It is our proud Municipal boast that Bombay is the first city in India. If we devote the time, the labour, that we are in duty bound to give to improving the lot of the city's children, we may live to see this beautiful city recognised not merely as first in India but as first in Asia!

"My own city! such I claim her,
 Though to me she gave not birth,
 By the love that bids me name her
 First in Ind, most fair on earth.
 Sunrise, noon, sunset and startime,
 Nights of silver, days of gold.
 Soft sea-breezes, palm trees swaying,
 Waves that sigh and sing and scold.
 Skies that smile or frown above her,
 Seas now blue, then green or grey.
 Stella Maris, in her beauty
 Changeful, changeless, is Bombay.

"OPEN SPACES, PLAYGROUNDS AND DIRECTED GAMES FOR CHILDREN

(Dr. A. G. Noehren, M.D., Bangalore.)

In India, the solution of many social problems is extra-ordinarily difficult, because the application of the remedy often involves a complete break with long-established customs, difficult to eradicate or even to modify. The appeal of the reformer, therefore, often seems artificial, alien and impracticable. This handicap does not, however, apply to the need for providing children with opportunities for self-expression in play.

Among the fascinating Buddhist bas-reliefs carved on the pillars of the Sanchi gateways, dating back to the time of the Emperor Asoka, are the quaint picturisations of the happy gambols of little children at play. This instinctive trait of normal childhood has been universal in all ages and among all peoples. Play is the inalienable right of every child and any condition, such as the modern tendency toward congestion in urban areas, that tend to the suppression of this inherent desire, must be unequivocally condemned, unless, at the same time, adequate provision is made to conserve and direct this wholesome, vitalising child instinct for play. Attractive playgrounds need no special pleading, no laborious educational propaganda, no clash with orthodox public opinion, to make them popular. Open such a recreation centre in the heart of a congested area, under the direction of a technically-trained Indian supervisor who regards his vocation as a mission, and the response will be immediate and even overwhelming, because the appeal reaches one of the most vital instincts of the child, an instinct implanted by a Divine Providence to insure its normal physical, mental and spiritual growth.

But intelligent direction and stimulation of the child's play instincts goes much farther than this. Such a policy at once prevents, or at least minimises, other social evils. The child which later develops tuberculosis, defective posture, vicious or immoral tendencies, is usually the child which has missed the priceless boon of a vigorous, health-giving play life. Wisely-directed competitive games and the ideal kind of exercise which they involve as a natural by-product, not only develop firm muscles, buoyant vitality and

resistance to disease, but promote group loyalty, initiative, unselfishness and a manly, virile character. A paper is being read at this Conference on the "Prevention and Cure of Tuberculosis" and the emphasis will, no doubt, be placed on proper preventive measures rather than the erection of tuberculosis sanatoria. None of us can exclude every tubercular germ; the terrible disease is produced only when the vitality of the body is low and the defensive agencies are too weak to prevent the active development of the disease. Obviously, then, it becomes the duty and privilege of the State to encourage its growing children to develop a high standard of physical vitality and supervised playgrounds, made available for the masses, and the most natural and powerful means to bring about this highly important result.

We have now to define exactly what is meant by a supervised playground. In England, until quite recent times, a playground was invariably a large, open space where the splendid English games of cricket, football, soccer, hockey and the like were played. The fine tradition for sport, so characteristic of the British, was a stimulus to every lad to play one or more of these games regularly and an English school boy who did not develop a high degree of proficiency in some game, was a rarity indeed. The inevitable result of this National love of sport, is revealed in the virility of the race. In American schools and colleges, unfortunately, too much emphasis was placed on the development of a single, highly-specialised team, trained by a professional coach to compete successfully against similar crack teams in other schools. The lad who was weak, or defective or temperamentally disinclined to physical exertion, and who, therefore, needed the exercise most, was systematically neglected. At the same time, the concentration of large numbers of the population in cities and industrial centres, with its consequent evil of overcrowding in tenements, threatened further to undermine the vitality of the oncoming generation.

Some twenty years ago, in a congested area of New York City, a certain tenement block was stigmatised as "lung" block, because the annual death rate from tuberculosis alone in this one tenement, was 182. This striking side-light on certain deplorable conditions in New York tenement districts, roused the national conscience to a sense of its responsibility. This notorious block of tenements was demolished and on the very site was erected a public playground, on which, though too small to permit of a single football ground, an

average daily attendance was maintained of 2000 boys and girls. This, in a sense, was the beginning of the modern playground movement in America and it is generally conceded that no single factor has done more to promote physical efficiency and prevent disease in the congested sections of America's cities. The demonstrated success of such sensibly-equipped and intelligently-supervised playgrounds, at once gave rise to an amazing growth in their number so that, within two decades, over 500 cities and towns built well over 1,000 playgrounds, all under expert supervision. Many wealthy individuals voluntarily presented a completely-equipped playground to the city or town in which they resided, for it is a much more attractive philanthropic proposition to contribute to a movement that brings health and happiness into the young lives of future citizens, than to maintain a hospital for consumptives, whose malady might have been prevented.

In England as well, it was realised that it became an obvious impossibility to provide enough formal cricket and football grounds within reasonable distance for the centres of congested areas, in places like London, Manchester, Blackpool, etc., to enable the youngsters to get the regular recreation and exercise they needed. The only solution was in the direction of a more highly specialised playground on which less formal games could be played by large numbers on a small space of ground, under organised supervision; and "model" playgrounds, such as that at Blackpool, are making a notable contribution to the health and vitality of the race.

We have thus sketched briefly the origin and growth of "modern supervised playgrounds", in order to distinguish them from more open spaces reserved for the use of them playing cricket, football, baseball and the like. There will always be a demand for both types of playground. The supervised and more intensive form is not meant to supplant or discourage participation in the splendid national games, but to supplement these in an effort to place a wholesome play life within the reach of every youth, a problem greatly intensified by modern crowded conditions of city life.

May we now survey the situation in India, in the light of the experience gained in the West? That Indians have the capacity to play the formal games with exceeding ability has been abundantly proved in the case of Indian students at Oxford and Cambridge, the records put up by individual Indians in international tennis matches and the close competition offered by Indian teams to European

teams in the ever-increasing number of tournaments promoted throughout the country. But here it may be necessary to point out that this system of competitive tournaments among schools, colleges, and athletic clubs, which, I may say in passing, resembles more closely the American idea of the over-development of the few, than the English idea of average physical efficiency for the many, is not an unmixed blessing and is attended with grave dangers. Many a star Indian athlete has done himself irreparable harm by over-indulgence in some exhausting game as the author knows by carefully examining numbers of such athletes. Aside from this aspect of the question, the masses will never be reached and this, surely, should be the real objective because national physical efficiency must be measured by the average found among the masses. In any high school in India, the proportion of students regularly engaged in some form of play life is desperately small and the very youths most in need of exercise and recreation are neglected.

It seems to us that the solution of this problem can be reached in two ways which are not mutually exclusive but which supplement each other. The first, which affects almost exclusively the comparatively small number of Indian students, is a more rational utilisation of the time known throughout India as the "drill period". The education policy of Government has wisely recognised the importance of a "mens sana in corpore sano" and has, insisted on the inclusion of such drill periods in every school curriculum. Unfortunately, this important phase of a child's development has been largely entrusted to unlettered sepoys trained along military lines. Their idea of "drill" has been a merciless insistence on military discipline for the fifty minutes of drill, during which the boys were made to perform, with exaggerated precision, a few monotonous movements. There was nothing in the way of relaxation from the enforced mental concentration of the class room, nothing that would appeal to a child's normal instinct for play. Every headmaster knows by the stock of "excuses" more or less legitimately extracted from parents, what an irksome, if not actually repugnant, business this kind of drill is to the average student. And the amount of good to the boy himself, made to undergo what amounts to penance under compulsion, must be negligible; in fact, it would probably be better to dismiss the boys earlier, so that they could spend the extra hour in informal, even if undirected, play. Here the school misses a unique-

opportunity. Given a resourceful instructor, with more of an educational background and, therefore, more imagination, who has been trained in the technique of the direction of informal play such as can be played on the small drill ground by large numbers, and you at once convert the distasteful drill period into a recreative period hailed with delight by every youth. You have, in other words, created on every school compound, just the kind of playground we are considering. We are not now speaking theoretically : such results have actually been attained in many schools in the Madras Presidency, which Province, we think it fair to state, is at present leading in this direction.

We have, finally, to consider another solution of the problem, designed primarily to meet the greater need of those under-privileged classes not found in schools. We refer to what we should like to term the "community play centre", not necessarily attached to a school. Experience in other countries, and particularly in India, has taught us certain fundamental conditions that have to be met to ensure the outstanding success of such a playground.

First, the playground must be located in the heart of a congested area. Indian children will not go to a distant place for their recreation, the playground must be brought to them. This introduces the tremendous financial difficulty of actually finding and acquiring a ground so located. Recently, the City Improvement Trust of the Lucknow Municipality tackled this problem with commendable courage. Having obtained an actual photograph of that deplorably congested and insanitary section surrounding the Chouk, seven more or less equidistant squares were selected, the buildings demolished and either a park or playground substituted, much after the fashion of the conversion of "lung" block in New York City. We think at once of similar conditions at Mazgaon in Bombay the walled city of Lahore, the Chitpore section of Calcutta, Georgetown of Madras and a host of other congested centres breeding disease, squalor and unhappiness. Where a crowded section is known to be insanitary and where there is an urgent need to provide the people of the vicinity with adequate breathing space, the use of all or part of such converted land, as a public playground, immediately changes it from being a dangerous source of disease to a health-producing centre. Such radical measures may precipitate temporary hostility even when adequate compensation is made, but any group of City Fathers to whom the health and happiness of their city is of primary importance will not hesitate to apply the remedy and, surely, the growing generation will live to call them blessed.

Secondly, the playground should be enclosed by a pucca fence, so that it may be completely closed during those parts of the day when the supervisor is not present.

Thirdly, the equipment, which should be designed to attract children of all ages, boys and girls, should be arranged so as to leave the maximum amount of space for the playing of games. For the younger children, swings and see-saws arranged in a row parallel to one of the long sides of the playground interfere least with the use of the ground. For the older children, a composite apparatus embodying flying and travelling rings, ladders, sliding poles, horizontal bar and possibly a spiral slide, should be placed near the fence along one of the short sides. One or more "giant strides" may be placed in convenient corners. A small sand-box, preferably under a tree, offers great attraction to the wee youngsters. The ground should be marked for the playing of various group games, such as playground ball, volley ball, basket ball and the like. A godown which can be locked should be provided where the supervisor can keep all moveable apparatus such as balls, bats, nets, jump standards, etc.

Lastly, and most important of all, no such playground should be without a well-trained, responsible supervisor, in fact, the whole success of the venture depends on his character, resourcefulness and general personality. The supervisor will lead groups in the playing of their games, encourage the backward children to get into the fun, promote informal tournaments and athletic contests, will see that a few children do not monopolise the swings, control any badmashes that might otherwise make the playground unfit for respectable children, and in general keep the activities going at a lively pace. He should organise a voluntary leaders' corps to assist him, give special attention to the very young, reserve an hour a day for the exclusive use of girls who may be accompanied by their mothers. Nor is the supervisor's service limited to the ground itself. He will probably develop into an influential leader of the community, visit the children in their homes, give advice to the parents of weak or backward children, visit schools in the neighbourhood, where school teams might be formed to compete in a playground tournament. The supervisor of the model Georgetown playground at Madras, is called by the Tamil word meaning "father"; such is the vital relationship he has established with the children of the vicinity. On moonlight nights, the parents might be invited to the playground for a programme

of Indian music and the like. As for young men, eager to engage in a rewarding branch of social service, the playground offers opportunities that are unique, for it is a well known fact that the informal atmosphere of play brings you very close to the impressionable heart of a child. Take caste, for instance. When the Georgetown playground was projected, a well-known gentleman in Madras asked us whether Panchamās would be allowed on the ground. In answer to our response that there would be no distinction of caste, creed or colour, he replied: "That is very well in theory, but you will find that no caste children will come to your playground". As a matter of fact, play has broken down these artificial barriers and at a recent visit to the playground, we noted Mohammedan girls in the swings, a volleyball game in which one side, composed exclusively of Panchamas, was competing against a Brahmin team and any number of Anglo-Indians on the giant strides. This playground, only 200 feet long and 175 feet wide maintains an average attendance of almost 500 boys of every and girls community.

Soon after the opening of this recreation centre, a highly-placed official in the Madras Educational Department asked us whether it was the success we had hoped for. We told him to motor over some afternoon and judge for himself. His comment after he had done so was conclusive: "Why, goodness gracious (a euphemism for the more vigorous, though less orthodox expression used) you haven't half enough apparatus for the crowds; you had better send us an indent for 2000 rupees worth of additional swings and see-saws."

We would close with an appeal to you, who are interested in social service, to visualise the pitiable lot of millions of children in this country, especially those of the lower classes living in congested cities, to whom is denied any adequate expression of a happy play life. These same children, robbed of their birth-right, are the citizens of tomorrow, the hope of India. It is in childhood and youth that the foundation is laid for health, character, manliness and self control and the development of these is largely influenced by the proper direction of a child's normal instinct for play. There they are, trying pathetically to create an imaginary, but hopelessly inadequate, playground, in the crowded streets of the bazaar, or along narrow thoroughfares polluted by open drains. Our strong feeling on this subject prompts us to utilise this opportunity to offer you our personal services in helping you to create the kind of playground we have described, in some needy centre of your city or town.

If New York City, in a temperate climate, with abundant schools and the most modern and efficient sanitary safeguards, realises the need for supplying such opportunities for wisely-directed play to all her children, what about India with its open sewage, trying climate, insanitary tanks and congested bazaars. The cost, measured by the result, is paltry; the response from the children themselves would be overwhelming and the beneficent effects on the man power of India, incalculable.

A-IV-III.

**OPEN SPACES, PLAYGROUNDS AND DIRECTED
GAMES FOR CHILDREN.**

(Mr. N. D. Mallik, Karachi.)

It has been truly said in the Report presented to the British Parliament by the Ministry of Health that "the health of the child is the foundation of the national health." The same Report has it in another place that "the health and physique of the people is the *principal asset of a nation*" (Italics mine). As the children of today are the citizens of tomorrow, the problem of their health is a national one and deserves serious attention at the hands of those who are trying to uplift the condition of the Indian nation.

Every one who has studied the present state of health of our children can bear out that it is far from satisfactory. The subject of health on which hinges the question of life and death is so very important yet it has been sadly neglected in the past with the result that our present generation looks pale, haggard, lifeless, dejected, depressed and weak. Unfortunately, stress has always been laid by the parents as well as the teachers on the mental developement of the child at the risk of his bodily improvement. They have been anxious to see the youngsters grow up as philosophers but actually found them a skeleton, a bundle of bones and a collection of weak muscles whom a storm might at any time blow away. Doctors Ghose and Das say in their treatise on "Hygiene and Public Health" that "an examination of the health of about 2,000 students of Calcutta show that, roughly speaking, only 33 per cent. are free from defects. That so large a percentage as 67 is defective in some way or other is a matter for serious consideration." In other schools, the case, is

worse, I daresay; and such is the case with other children who are not looked after by any organised institution. In fact, death had its path made smooth for the collection of its toll lavishly as want of reserve and resisting power made its victims (mostly children) helpless in combating the ordinary diseases, not to speak of the epidemics and serious illnesses.

The high rate of mortality among children has hitherto been attributed to causes beyond one's control, and has been quietly accepted as an act of God for which there was no remedy. History tells us that over all the centuries which record pestilences of the nature of plague, small-pox, cholera and the like in different countries there brood the darkness of ignorance, veiling the truth and seeming to mock at man's helplessness. It was the spurious air of infallibility that led the spirit of man in fetters for centuries and shattered every hope of progress." It has slowly dawned on his mind that there is to every question an answer, for every problem a solution and for every difficulty a way, and that without knowledge of the nature of disease and of infection he is without hope of discovering the rational means of prevention. The history of the preventive measures is the history of the seeking and finding of these things as essential".

What marvellous progress has science made in discovering means of fighting disease and improving health is proved from figures of mortality, to quote an instance out of hundreds, among infants in England and Wales. In 1868 the death-rate amounted to 155 per 1000 but in 1917 it was brought down to 95 showing a decrease of 59 per 1000, which figure, I daresay, has since gone down still. Similarly wonders have been worked by science in diminishing the mortality rate of small pox, malaria and other epidemics. There is, therefore, no reason why the problem of the poor health of the children should not be solved by rational preventive measures.

What are the factors which contribute to the poor health of the children? These, can be summarised as follows:—

(a) Malnutrition (b) Overcrowding, or ill ventilation of rooms at home (c) Want of proper exercise and out-door games (d) too much mental strain. We are concerned here with only (c), although other causes specified above, and the like, are responsible for the improper development of the body which would otherwise have resulted. The authors of a well-known work "How to live" say that "we must not depend altogether in ventilating our houses. We must turn our thought towards an outdoor life. The air of the best ventilated house is not

as good as outdoor air. Those who spend much of their time in the open air enjoy the best health and the greatest longevity. Climate, of itself, is a secondary consideration. Not every one can choose the climate in the world but the main advantage of fresh air is, under ordinary circumstances, wonderfully invigorating. There is no doubt that open air exercise goes a long way in making up the deficiency traced to causes enumerated above, and it should be encouraged, more so, as it is somewhat difficult to interfere with the feeding of children and with their being housed in insanitary buildings till such time that it is realised that every child belongs to the nation, and so deserves to be treated and looked after in the best possible manner.

So far as the school children are concerned, they have some facilities in spending a portion of their time in open air. They have playgrounds attached to their schools, where they are made to have some outdoor games; but these open spaces are not properly taken advantage of. In some cases these are surrounded by huts so dirty and insanitary, and a factory of smoke, that instead of breathing fresh air the children inhale foul air. We should not call them "Open spaces" as they do not serve the purpose of such healthy localities. Where there are proper playgrounds, the school authorities, instead of encouraging the children to fully avail of them discourage them by asking them to scrape time out of the recess or evening time and devote it to study. The teachers themselves have no idea of the value of exercise which would enable their pupils to go through their lessons easily and so they consider it a waste of time to see children indulging in outdoor games. In some places, for instance the Porebunder State, school authorities have made it incumbent on every boy to attend the playground every evening. A regular roll call is made, and boys absenting themselves are taken to task. One of the teachers attends regularly to watch the games as well as to dispose of any minor complaint the boys may have to make. This is a very good system, provided teachers in charge of such evening duty are themselves interested in games and realise the benefit of bodily exercise; otherwise, it will be treated as a routine through which the boys have to pass whether reluctantly or whole-heartedly. In some cases teachers pass sarcastic remarks about those boys who distinguish themselves in games—more so, if the children concerned happen to be not very smart in their study. Dull-headed boys can be made intelligent by exercise, both mental and physical, if the teachers had the knowledge of the present day science of health.

Now there are games and games. Some are very interesting and instructive while others are merely a waste of time. The former result in effecting proper improvement in the development of the children's bodily health, while the latter mar their progress and end in waste of energy and time. Teachers in charge of games should study them carefully and allow such games as would build the children's health with minimum energy in a short time. Apart from only prescribed games, teachers have to encourage children by participating in the play themselves and impress on their wards that they should concentrate their attention on the games while playing, as satisfactory results could only be obtained by going through their exercise whole-heartedly.

Apart from school children, there are a number of other young folks who badly require fresh air and out-door games. For them it is necessary to provide parks and open spaces. In some cases the playgrounds attached to schools can be used with advantage for this purpose which could be arranged through Social Service Centres, whose duty should be to see that the health of all children is properly taken care of and that all possible help is given to such children who have no properly organised institutions to assist. Such Centres could prevail upon Municipal authorities to co-operate with them by providing parks, or allowing the use of the existing parks, and also outdoor games for such children, the public supplementing such co-operation by contributing their quota of help.

As regards girls, who are the mothers of tomorrow, the problem is somewhat more complicated. Although in some places *Purdah* system has been done away with, yet in practical life it does exist in one form or the other, and in a lesser or a bigger degree, which fact makes it somewhat difficult to tackle the health question. Girls have very little chance of spending their time in the open air, and consequently their health suffers terribly. They need very strong health to enable them to pass safely through the phases of maternity and in the rearing of children who form the units of future generation. Unfortunately, the modern civilisation has quite changed the old method of living, whereby girls were made to attend to all household duties which gave them adequate indirect exercise. In this part of the country I have come across girls whose parents take pride in dressing them in "up-to-date garments" but do not take the least care for their health. The result is that these young ladies lose all vitality and fall an

easy victim to consumption which carries away a large number of the promising young girls who would otherwise have proved worthy mothers. It is, therefore, very necessary that open spaces for the girls with high walls all round should be provided and playgrounds taken advantage of where there are any.

As regards the games suitable for girls, the difficulty can be solved by their teacher who has the charge of their games. She can introduce such other games, in addition to what is prescribed by the school authorities, as she thinks will attract attention and urge its adoption by the girls. Great stress should be laid on daily outdoor exercise and girls induced to interest themselves in them. Most of the common disorders and ailments will be automatically cured by the exercise.

A question arises as to how Open Spaces and Playgrounds (other than those attached to schools) should be secured in a town where every inch of land is built upon and where there are no sites available for the purpose. It is, no doubt, a difficult problem but not an insurmountable one. To start with, all available spaces in a town however far away should be reserved. Provided there is a strong and systematic agitation for improving the health of the younger generation, which indirectly means doing the work of Municipality by preventive measures and minimising the chances of epidemics making an appearance, on which so much money is spent otherwise. Such open spaces will be useful for the future expansion of the town. Even in the case of those open spaces far apart, arrangements can be made for a cheap conveyance to carry the children to and fro to these places. Conscientious municipal councillors are now realising the necessity of having open spaces and parks in different corners of a town as these contribute largely towards the betterment of the health of the town.

In some cities Improvement Trusts have come into existence which could help a good deal in securing suitable spaces in desirable localities to serve as playgrounds. Municipalities will, no doubt, contribute an appreciable amount towards its cost, which could be supplemented by private donations. Sometimes, a rich person wants to commemorate the memory of some of his relative. No better suitable monument could be erected than a Park which serves so useful a purpose. It does not benefit children only, but the whole

town. Sometimes some landed property is put aside for some charitable purpose. The owner could be induced to convert it into an open space for the use of the future generation of India.

Till such time that the people realise the importance of sanitary and well-ventilated houses as well as the need for feeding their children properly, and clothing them adequately, every available opportunity should be afforded to the young generation to breathe in the open air and thus to make up, to a little extent, the deficiency in their health caused by other factors. It will be wasting time if we wait till such time as other causes for poor health are removed. No time should be lost in attending to the need of the little people who have to play such an important part in the regeneration of India. Perfect health is the foundation of all reforms and improvements. Until you make it a solid one, you cannot build a beautiful and an artistic structure on it. And if you try to build one on a hollow foundation, it is sure to tumble down. It has been rightly said that "if we would rear a strong and virile race of people, we require healthier children as its foundation. Healthy maternity and healthy infancy are essential preliminary conditions; but until recently we have failed, at this third or child stage, to protect the child from diseases which arise from neglect of its body, to build up its physique, and to provide it, as part of its education, with an understanding and a practice of the laws of health."

The time for practical work has come. Let us divide and serve. Let every lover of humanity in general, and of his country in particular, take up some such subject as his hobby. Let us give preference to the subject of health as on it depends one's happy life as well as the future fate of the country; as "survival of the fittest" cannot be ignored. You can buy every thing with HEALTH but you cannot purchase health with any thing. You have to acquire it as a free gift from God. Let our Motto be "*mens sana in corpore sano*".

**EVENING PLAY CENTRES, OPEN SPACES,
AND
ORGANIZED GAMES FOR CHILDREN**

(Prof. M. M. Gidwani, M.A., Bombay.)

In dealing with this subject, I propose to sketch briefly the origin and growth of the Play Centre Movement in England, refer to some of its aspects in America, and, finally, to discuss the need of a similar movement in India, particularly in Bombay.

The Play Centre Movement had its origin in the year 1895 in a certain dingy room known as Marchmont Hall, in the East End of London. The enthusiastic response of the population of that locality to this experiment, led to the foundation of the Passmore Edwards Settlement, two years later.

The meetings held at the Settlement, at first, were weekly. The children assembled on Saturday mornings for Games and Music. This, however, was not enough.

The condition of the *Slum* boys necessitated a daily evening session at the Play Centre. The children used to wander forth into the streets, play in the gutter, loaf, gamble and fight. This was the result of bad housing conditions and lack of provision for the leisure hours of the children. The Passmore Edwards Settlement took these factors into account and provided counter-attractions in the shape of Musical Drill, drawing and painting, story-telling, basket-making, and clay-modelling. Periodical expeditions to places of interest in London, the Zoo, the Houses of Parliament, were also undertaken.

An entertainment consisting of dance and drill and scenes from *Midsummer Night's Dream*, was held during Christmas and was a great success. The response of Voluntary workers, parents and teachers, was encouraging, and led to the foundation of eight new centres in the year 1905. The average attendance at each of these was 100-150 children per evening. It was soon found that the Settlements had found out a sore need of the modern town-life. The workers' families were badly housed. Father, mother, and children were huddled up in one single room which was ill-lighted and ill-ventilated. On return from the factory, the father, and

frequently the mother too, went to the public house. In other cases the parents did not return from the factory till 8 or 9 p. m. The children in all the cases were obliged to wander in the streets where they learnt to gamble, and to fight. It was found that the smaller ones were even compelled by the older boys to steal from the shops. All that the growing children needed was a healthy outlet for their animal spirits and this the Play Centres supplied. The children were given something to make and there was an end to their mischief. Society came forward to make them happy and their anti-social tendencies ceased. They took to useful occupations like basket-work, wood-work, and cobbling with great delight. One boy actually taught his father to cobble, who, when emigrated to America a little later, wrote to the superintendent "Whatever happens to us in this big, lonely country we shall never forget the Play Centre. Even on board we were able to earn a little by patching the passengers' boots, and they said, the repairs were most 'shoppy'."

EDUCATION BILL, 1907—THE CHILDREN'S CHARTER.

It was not long before the Parliament came forward to help the Play Centres. It realized the immense national importance of these institutions which supplemented the work of the schools. An Education Bill, known as the Administrative Provisions Bill was passed in the year 1907. This may rightly be termed the Children's Charter in the matter of organized recreation after school hours. The board of Education issued a memorandum that they were prepared to pay grants for the maintenance of evening Play Centres at the rate of 50 per cent of the approved expenditure. They admitted that there was a serious increase of juvenile offences owing to war conditions. The boys were exposed to serious risk for want of proper care and discipline. Hence the importance of the Play Centres. They hoped that the local education authorities will co-operate with voluntary organizations. They rightly urged that a spirit of genuine play should prevail in the Play Centre. A list of suitable occupations was also suggested.

Soon after the above memorandum was issued, a large number of Play Centres were started in provincial towns like Manchester, Bradford, and Dublin. All of these were highly successful. The parents appreciated the work and some of them offered to become voluntary workers. Healthy games, dancing, hand-work in many forms, conducted in an atmosphere of happiness, could not but serve as an influence for the betterment of the children. It was largely

due to the inspiration of Mrs. Humphrey Ward, the founder, and to the zeal and devoted service of the Superintendents and the voluntary workers that the atmosphere and spirit of the Centres was one of "a happy and well-ordered home".

ORGANIZED PLAY-GROUNDS.

The Play-Ground movement had its origin in America. When Mrs. Ward visited that country in the year 1908 she saw admirable work being done in New York by the Play Ground Association. The department of education of New York also had organized some of the school Play-grounds and the public parks for the children's amusement, with marvellous results. An official of the Play Ground Association described a child's play as his safety-valve. "Sit on that, hold it down hard, and you will have trouble. Give him the gutter for a Play Ground and nothing else, and crime will come as a matter of course". On her return to London Mrs. Ward succeeded in raising a fund for a scheme of 50 play grounds which the London County Council readily accepted. The Play Grounds were an immediate success. Crowds of boys and girls played in the shade of the school building and showed real loyalty and good manners. The popularity of the Play Grounds may be judged from the fact that the attendances in the first week were 106,000. The cost of providing each child with suitable work and play amounted to about half a penny per attendance. Besides the voluntary workers, paid organizing inspectors and nurses were engaged to superintend the work and to teach cleanliness to the children.

WORK IN INDIA (a) ITS NEEDS.

There is hardly any doubt that there is a great need of Play Centres and organized Play Grounds, similar to those described above, in India, specially in large cities like Bombay. Perhaps the need here is greater than in any other country. The causes of this are many and varied. The housing conditions specially of the labour class in areas like Parel are deplorable. Children of growing years are forced to live in dingy, ill-ventilated, single-room tenements, for a great part of the day without any healthy occupation. Another important factor is the complete ignorance of the parents of even the elementary laws of child nature and child training. They can hardly understand that the animal spirit and mischief of children is only a sign of their health and needs an outlet in the form of useful play and occupation. They mistake their spirit for wilfulness and obstinacy with the result that they inflict on them ill-treatment, abuse,

insult and corporal punishment of degrees of barbarity varying from blows to branding.

Instead of reforming them, which is their avowed object, they, in their folly and ignorance, only succeed in driving them into criminals. The lack of free and compulsory elementary education, so far has also in a measure contributed to the deterioration of our childhood. There is a large number of children who attend neither a school nor a factory nor a workshop. They either remain idle at home or, what is more probable, loaf about in the streets, where they abuse, fight, and gamble. Even the school-going children are not much better for the obvious reason that, even in their case there is not provision for leisure hours. It would be useful to know the total number of our juvenile idlers, whose energies are running to waste through the folly of the nation. I once noticed a formidable gang of boys at Surat literally storming a house with stones and lathies. I asked some friends the reason and was told that they were non-co-operators who chose to argue with a moderate in that manner. On being asked as to what I thought of the situation, my answer was "Children must *break* things if they are not allowed to make them; else they will die". This statement is amply proved by the fact that "Child mortality, over 60 per cent. in working Bombay, is reduced nearly to 5 per cent in New York and even Chicago", as is stated by Professor Patrick Geddes, who has arrived recently from America. Incredible as it may seem, there are school children in Bombay who have never seen the sea, a fact which should speak for itself. We manufacture criminals and invalids, both juvenile and adult. We build more and more of hospitals, reformatories, and jails. Alas for our folly! If we only built more schools, and those of the right sort, and tried to make our childhood free and happy by organized play, we should not need any.

(b) EXISTING VOLUNTARY ASSOCIATIONS.

A beginning has already been made in solving the problem of the Bombay child. An association, known as the Society for the Protection of Children in Western India, has been doing useful work for the last five or six years. I have visited the Old Home of the society at Girgaum and its new home at Matunga and seen for myself the splendid care and training with which the ragged and castaway children are being brought up. Several hundreds of neglected and deserted children are taken over annually by the society. These are brought by the society's agents, sent by the presidency magistrates,

police, hospital, and other authorities. An enquiry into the cases of these children yields very illuminating facts which prove beyond a doubt the criminality of our neglect. They were children who were either sold, exploited for begging or thieving, illused or abandoned or or those who had ran away.

After the children are admitted in the Society's home, they are taught cane and carpentry work besides reading and writing. The girls are taught needle-work and spinning in addition to ordinary household work. Though the Society is neither a play-centre nor a play ground-association, yet, it can hardly be denied that it is a noteworthy agency for the betterment of our neglected children.

The Social Service League, Bombay, has been doing something for Night school children by way of periodical excursions to the suburbs. But it could do very much more. I am not aware of any other agency at work. The Bombay Municipality has done nothing so far beyond the few swings in the Pherooshah Mehta Gardens, an aristocratic locality. It may, therefore, be taken for granted that Bombay, which boasts of being the second city in the Empire, does absolutely nothing for its children in the matter of organized play. One would only wish it to follow the example of the first city, viz. London.

(c) SUGGESTIONS FOR STARTING PLAY CENTRES AND ORGANIZING GAMES FOR CHILDREN.

It would be clear from the foregoing that there is a need for a voluntary association for organizing the work which we had been discussing on the lines similar to those of associations in other countries. This could work in close co-operation with the existing phanthropic associations. The Government Department of Education should help approved Centres with a grant and should make it obligatory on the Local Boards and the Municipalities to give grants to them. In fact, lack of provision of this sort is a serious drawback in the new Primary Education Act. The Indian children need a CHARTER OF THEIR LIBERTIES as much as any other children, and our new Councils could not do anything nobler and wiser than guarantee the same by a number of acts. The proposed Association, thus strengthened could start its work by opening play centres in different wards of the city. The poorest localities, viz., Parel, Sewri, and Mazgaon, will demand the greatest attention. An excellent beginning could be made at the Damodhar Thackersey Hall, Parel,

In giving the Institute for this purpose the Social Service League, Bombay, which controls the management, will only be extending to children the work, which it has been doing so creditably for the adults. Co-operation of school teachers, parents, and voluntary workers would be indispensable. The last could be recruited from the local Training and Arts Colleges. Some of these institutions have Social Service Leagues of their own which have been doing good work for poor students and others. The youth of India is distinguished for noble impulses and will respond to a call for service.

Once the voluntary workers are secured a Centre could start work in full swing with singing, country dances like the graceful Garbais of Gujarat, and a few games. Indian games are remarkable for their simplicity and usefulness. Perhaps in no other country is apparatus in games reduced to such a minimum as in India. Very often it is nil. A group of friends meets on a maidan, or on the sea shore, draws a few lines on the earth or the sand and start their play. Scores of them play for hours together, with immense benefit to their health and spirits and not spend a single pie. I remember how as school children we used to gather together on an open space, fill a bucket of water, draw some lines on the ground, and start our game. Indian games like *Khokho* and *Atta patya* will be popular among children on this side of India. Football and hockey may also be introduced with advantage. A resourceful organiser, however, will never be in want of suitable games which will attract children to the Centres and keep them joyously occupied.

The Drama is an important subject from the children's point of view and its Educational value is now being recognised in Europe and America. In some schools the class subjects are taught by the dramatic method. The results are highly encouraging and point a useful moral. One great achievement is that the children are happy and love the subjects which they hated before. I pity in my country's children from the bottom of my heart. They are not happy. When they are so, it is inspite of, not because of, the parent and the schoolmaster. They are victims of a system of instruction—I can not call it education—which takes little account of their expansive instincts. It suppresses them as completely as it can. Hence the Immense importance of the Drama. Indian children are naturally shy, self-conscious, and diffident. They lack in carriage, deportment, and address. Dramatic training will remedy these defects.

A whole term may be devoted to the getting up of a single drama, the choice of which will depend upon the vernacular of the children. In Parel, for example, where the language commonly spoken is Marathi dramas or episodes from the great epics and history could be enacted with great advantage. The dresses and the scenery made by the children themselves could afford training in handicrafts. Masques and pageants could also be organized occasionally.

Among other occupations may be mentioned sewing, knitting, and spinning for girls, and weaving, basket making, carpentry and cobbling for boys.

In conclusion, I fervently hope that it will not be long before an association under the name of the Children's Play Centre Association, comes into being. I trust the generous public of this great city will take up this question in a spirit of sympathy and earnestness it demands, and set an example to the rest of India. If and when such an institution comes to be established as an outcome of this Conference and nothing more practical comes out of our meetings in this hall, still we should have reason to congratulate ourselves that the "All-India Social Workers' Conference," held under the Chairmanship of Dr. Annie Besant, did not meet in vain.

EDUCATION FOR SOCIAL WORK

[Mr. D. S. Savardekar, B.S., (Columbia), Life-Worker, Social Service League, Bombay.]

"Philosophy, knowledge, and skill are the three essential ingredients of training; philosophy may be acquired by reflection, knowledge by study, technique only by practice".—*Porter R. Lee.*

Social Work, in the modern sense of the term, is still in its infancy in India. But in the West, Social Workers are striving to bring their profession to the level of the three universally-recognized professions, viz., Medicine, Law and Ministry. The social worker has had as difficult and trying a struggle for recognition of his services to humanity as had the minister or the lawyer. It was many years before the public could be convinced that a clergyman should be recompensed for services rendered. Precedent and sentiment had prejudiced the public mind against the salaried theologian. The Clergymen had been giving gratuitous service so long that for a preacher of the gospel to sell his labour was regarded as almost sacrilegious. A prominent American social worker has very beautifully compared social work with the three above-mentioned professions. The physician ministers to physical ills, the clergyman to the moral ills, and the lawyer to the legal ills. All in these three professions act in an advisory capacity for those who are living, temporarily at least, some kind of abnormal lives. So common have become the practices of these professional men that their aid is sought and accepted by the public as a matter of fact. In every community their services are regarded as a necessity.

Besides the physician, the lawyer—and the minister there is in all the larger cities, and in a few of the smaller ones also, another class of ministrative workers—the social workers. Although the calling of these workers is not as yet recognized universally as professional, what they do is nevertheless as important to the community as the efforts of any person engaged in the professional activities. While Dr. X is caring for the sick, Attorney Y is aiding those either in legal difficulty or seeking justice and Rev. Z is looking after the spiritual needs of the people, the social worker is ministering to the social and economic

needs of that part of the community which for one cause or another is in the pinch of the poverty.

Having thus placed social work on equal footing with the other professions, it would do well for us to consider some definite requirements which every profession has to meet. Mr. Abraham Flexner, one of the pioneer social workers of the United States, mentions six criteria with which, at least, one must begin the characterization of professions. According to his idea, professions involve essentially intellectual operations with large individual responsibility; they derive their raw material from science and learning; this material they work up to a practical and definite end; they possess an educationally communicable technique; they tend to self-organization; they are becoming increasingly altruistic in motivation.

The training of social workers must, therefore, be planned with as much consideration and care as is done in the case of other responsible professions. The educational system in the western countries is far superior to the one adopted in India. In the American Universities the student has to choose his subject of major interest at the very beginning of his college career. He gains thereby the advantage of choosing only such subjects as would be closely allied to the one in which he wants to graduate. He has full four years before him to arrange his courses and naturally, he can make the best use of this period. Supposing that a student wants to graduate in sociology; he concerns himself with studying a few courses in sociology all along the period of four years. And he supplements his study with such other subjects as biology, physiology, ethnology, anthropology, psychology, education, economics, social legislation, municipal administration, government, civics, criminology, statistics, and others included in the department of social sciences. By the time he graduates, and enters a professional school of social work, he is conversant with the elements of a good many subjects of social importance, which give him a good chance of using his school time for practical field work. He can now grasp the theory of any subject with ease.

Any one, even slightly acquainted with the educational system of India, can realise that all these facilities for specialization are denied to an Indian University student. Indian students are denied the right to specialize until after the two years of training in heterogeneous subjects. A student who wants to take up

philosophy is denied the pleasure of taking up biology, and *vice versa*.

The significance of this discussion will be clear when we begin to consider the requirements for admission of a student to a school of social work. Subjects like biology, anthropology, ethnology, economics, cannot be included in the curriculum of a professional school of social work, and yet familiarity with these subjects is an essential requirement of admission to such a school. The organisers of the schools for social workers in India will have in, the first place, to face this problem.

The problem of the medium of instruction is, to my mind, not less difficult. If we allow only graduates to join the schools, the prospects of securing a large number of students are indeed very slender. Shall we admit only the matriculates? Shall we admit students who have little or no knowledge of English? It is well known that more than eighty per cent. of the population in India is rural. We want social workers who would be willing to work for the salvation of these illiterate villagers. Any plan regarding the training of social workers which leaves out this most important rural problem will certainly fall flat. Unfortunately, this has been the case with the programme of our Conference. Nobody as yet seems to care very much to tackle this onerous but vital question. I hope the organisers of the next Conference will not commit the same mistake. If we want to train social workers for work in rural areas, there should be no difficulty in getting a number of students only if we remove the requirement of the standing of matriculation or graduation, and are prepared to admit even those who have passed the vernacular final examination.

The following are the essential features of the existing courses of social study in Great Britain, as described by the Joint University Council of Social Studies in a report drawn up in 1918:—

- “(1) The course is not intended as a substitute for regular pass and honours degree courses. At present students, who, as a rule, are older than the average under-graduate, fall into three classes, for each of which special provision is made;
- (A) The graduate.
- (B) The experienced worker with little or no previous academic training.

- (C) The students, matriculated or otherwise, desiring to train for some career for which, given other qualifications, a University degree, though desirable, is not necessary—as, for instance, the welfare worker.
- (2) The course of training, except in the case of graduates, as a rule, covers full-time work for two years, the first year being devoted to general social study, and the second year to specialised training.
 - (3) The course consists partly of attendance at lectures or tutorial classes, and partly of actual participation under supervision in various social activities, which will give the candidate some first-hand acquaintance with the working class life, the operation of public departments and of voluntary organizations for social work.
 - (4) The subjects of instruction include Economics, Economic History, Social and Political Philosophy, Psychology, Public Administration, etc.
 - (5) The arrangements for training are under the direction of a Committee or Board on which persons of experience in practical social administration are represented, and, as a rule, the staff also includes tutors or others with similar experience.
 - (6) A diploma or certificate is granted at the end of the course, if the student has attained a reasonable standard of efficiency in the examination, and has received a satisfactory report from those who have supervised the practical work."

This is, in brief, the provision so far made in most of the western countries for the training of Social Workers, with a few variations in individual cases to suit the educational systems in the different countries. The schools of social work lay stress upon the following methods of training social workers. First, the psychological approach to social problems is emphasized in all of their courses; second, students are made to familiarise themselves with the application of the scientific method in sciences bearing upon social problems—biology, political science, psychology, sociology, psychiatry and medicine; third, emphasis is laid on the discussion method of teaching rather

than the use of the usual lecture system, in an endeavour to train for fearless and resourceful thinking about social problems; and fourth, the intense group life of the students in dormitories and in continuous association with their instructors permits a high degree of concentration.

Two years have been fixed by most of the schools of social work as the minimum period required for the satisfactory training of a social worker. The work of the first year, which gives the fundamental principles of social service, with a view of the whole field of service and of the interrelation of the various parts of it, is a desirable introduction to any form of social service, whether paid or voluntary. The student learns the necessity of working with others, the need of a technique for each form of work, and the value of thoughtful practice. The first year is also a preparation for specialization during the second year. The second year gives intensive training in a selected field, and leads to positions of responsibility in the various fields of social service.

Practical work, or field work, is one of the essential parts of the training of social workers. Throughout the two years each student has to devote two days a week to practice work, arranged and supervised by the Advisor, under the guidance of a Social Service Agency. In order to give a clear idea of the nature of the field work, I give herewith the form of the student's weekly Field Work Report, used by the Department of Community Organization of the New York School of Social Work, and I conclude the paper leaving the task of outlining a plan of a school of social work, suited to meet the special requirements of social problems in India, to others well experienced in the field of social service.

NEW YORK SCHOOL OF SOCIAL WORK

Department of Community Organization.

Student's Weekly Field Work Report.

Name..... Week ending.....

Agency.....

A. COMMUNITY WORK	Hours
1. Number of interviews.....
What were they?	
2. Number of committee meetings attended.....
What were they?	

3. Number of club meetings conducted.....Size of each.....

What was your contribution to each meeting ?

4. Have you addressed any public meetings during the week.....

Of what nature and for what purpose ?

B. CASE WORK

1. Number of interviews made during the week

a. First interviews.....

b. Follow up visits.....

C. RESEARCH WORK

List of the books and documents which you have read during the week for purposes relating to your field work, and state what practical application was made of the information so obtained

D. SUPERVISION

How many conferences have you had during the week with your supervisor ?

What topics were discussed at these conferences? Total hours

E. PROGRESS

1. In a brief paragraph outline the most important accomplishments of your week's work.

2. List of the problems which have arisen so far which remain unsolved at the end of this week.



CHARITY ORGANISATION

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(Mr. F. K. Dadaocharji, B. A., LL. B., Bombay.)

In a country like India where billions of rupees are being given in charity by peoples who deem it a religious and sacred duty to set apart a portion of their wealth in charity, the disorganisation of charity is doing incalculable mischief. The peoples are unmindful of the consequent harm. The leaders of the masses are blissfully negligent in their duty to rouse the nation to a sense of the consequential unending harm, legislators are talking very much wide of the mark in Legislative Assemblies and Councils, leaving alone this *most vital* economic question and Municipalities let leave it out of count as being beyond the scope of their duties though they make a show of being representatives of the citizens of principal towns. Some legislators did their bit in the past and have now gone to sleep over it, too much absorbed in self-complacency or self-seeking.

If one problem needs the most urgent solution in India, along with that of the protection of the Indian trades and industries, it is that of Indian Charity. How formidable is the question of charity will be clear from the fact that 70 to 80 lacs of Indians are moving about in India as dependents on charity, unperturbed in their begging vocation and heedless of the most serious economic drain, larger in fact than that of the drain imposed by a foreign Government on the resources of a comparatively pauperised country. If we inquire how much the country loses, if every one of those 80 lacs of beggars only eats up the well-earned hoardings, if the industrious Indians who make a living by the sweat of their brows, to the extent of say 4 annas a day on the average (putting it quite low), we come to the enormous figure of 20 lacs of rupees per day, which works out at 6 crores a month and 72 crores a year,—a figure higher than that of the army and navy drain on India. If we now add to this terrible drain the loss caused by 80 lacs of beggars failing to work and to produce 4 annas worth of work per day, we must add at least 72 crores more, as a dead loss to poor India which is thus being strangled by the most indefensible of misconceptions, namely, that every man and woman who chooses to become a 'begger' has a right to be a one Manu Bhagwan the greatest Law-Giver of India has in the more explicit terms decried beggary; and

begging is prohibited by him to anyone whatever save to the *Adhikari* who in return for the bare food to keep his earthly coil would generally give to the country at large the highest benefaction, viz., an example of religious life, an education in moral life by personal examples and precept and preaching of the highest ideals man can think of.

Manu Bhagwan prohibits almstaking to every one who does not know the manner prescribed by the Shastras of accepting alms. He lays it down that "every man who in ignorance or violation of this method accepts gold, destroys the length of his life, whoever takes food destroys his body, whoever takes a horse destroys his eyes, whoever takes cloth ruins his skin and whoever accepts sessamum seed destroys his progeny". Such are the ruinous consequences of indiscriminate acceptance of alms disclosed by India's mighty Law Giver! He further says that alms-taking swiftly reduces the glory of the Brahman. A Brahman who though a man engaged in *Tapas* and studies accepts alms, sinks down in the ocean of life along with the alms-giver like a ship made of stone.

Let us therefore, knowing thus the Shastra, plan to remove the dark stain of beggary from India from every class and creed. If all the Trustees and Donors in India could be united in an effort, the solution would soon be found. However India is slow moving, the trustees almost claim 'Ownership' and a sort of exclusive privilege to administer charity undisturbed by any outside suggestions or advice. The trustees are so ill-chosen, as a rule, that until a Charity Organisation Society is formed, no hope lies before us of amelioration of the present lethargy and misuse and misapplication of charity on a wholesale scale. Everyone appoints a son, a friend or a relation to look after thousands, lacs or even millions, regardless of the fact that mostly none of these have ever had one hour's training before, in the duties of a Trustee or the management of a large fortune. This deplorable state of things is found in other communities no less than amongst the Parsis, the race foremost in the world in its large-heartedness, but behindhand of all the Western nations, who have intelligently and assiduously grappled the question of Charity and made of it an Art. The Poor Laws of the Westerners, their Charity Board Commissioners, their Salvation Army, their hundreds of Charity Organisation Societies, have rigorously applied a high code of morals to Charity and have come to the conclusion that misapplied Charity is a curse to the nation as well as the individual. They have succeeded

in diminishing to a large extent the evils that follow aimless and unorganised Charity, viz. misappropriation by trustees, and the failure to file annual accounts thereof, misuse in favour of the undeserving which is the most potent cause of pauperisation, degradation and self-abasement of a nation, and the *waste* of the wealth of the nation by reason of the ignorance and through inefficiency of Trustees in administration of huge fortunes tied up for charity by donors for whom it is easier to pay than to direct Charity aright.

Without organisation the *general* conditions of the poorer classes of each community cannot improve. Never mind what doles are given to the poor as by Hindus in Sadavartas or by Parsis in money or in kind. By their fruits we shall judge; year after year we find the results in a small community like the Parsi, quite appalling. The crumbs that are thrown indiscriminately and almost insultingly debase the poor people. If you pay a poor man or a woman Rs. 2 or 3 as when his or her least needs are Rs. 15 or 20 a month you perforce drive him or her to go to 7 or 10 doors and make him or her forfeit the precious possession meant for progress of humanity, viz. self-respect. If Charity were organised and intelligent, such fundamentally ruinous methods would be avoided. I can speak with personal knowledge of the awful evils of misapplied and unorganised Parsi Charity, after intimate connection with it for over a decade and a half. The Parsis with all their pride in charity, which indeed has advanced in volume, have got beggars and paupers by the hundreds and thousands after indiscriminate doles and heedless waste of resources, as against a clean and honourable state of 40 to 50 years ago, when it was the proudest of all the Races, and it could boast that not one Parsi beggar or one Parsi public woman was to be found inside it'. Why, every year the number of beggars, those who shame the community, is gaining ground fiercely! Even if you make all possible allowances for the disturbances caused in the economic life of the world by the late desolating European War, it may be safely said the Parsis have retrograded immensely by disorganised and unintelligent Charity, as appears from the growing number of the pauperised, vagrant and dependent persons.

It is quite forgotten by every community that the lacs and crores given by it every year in Charity, exceed the revenues of big Indian States. And whilst every State has a picked and up-to-date staff from the Minister downwards to the Patel and Revenue peon, Charity is left to drift in the hands of hopelessly inexperienced Trustees, who

are innocent of knowledge of the a. b. c. of the art of dispensing Charity and who often misappropriate to their own use vast incomes of Charity. I shall take a concrete instance of my small community. All told, it can barely muster in India say, 70,000 souls. If you roughly cast up the accounts of Charity announced in the Parsi paper in the last fifty to sixty years, not less than ten crores of rupees are given in charity. (I enclose my paper on this subject in Gujerati for brevity). It is indeed a question whether proclaimed donors have actually counted out the sums announced. Several have no doubt proved defaulters. After having obtained cheap notoriety by the announcement, they are too niggardly to part with their moneys. Making a deduction of fully 33 per cent on quite a liberal scale, they are yet left 7½ crores of rupees. One would expect that with such a royal sum to their credit rational Parsis would have set about projecting how best to employ the amount for the complete regeneration physical, mental, moral and spiritual—as well as economic, industrial and political—of this diminutive race. Nothing of the kind has yet struck the “advanced Parsis.” One donor does not know what the next-door donor has done or is doing. One charitable Parsi does not care to study the various needs of the community, the grades of urgency of each need, the manner in which each of them can be best and swiftest ministered to, and is fairly indifferent as to the past history of donations in the direction in which he wishes to be helpful. In fact the donating is a matter of inherent goodness, which is untutored and heedless. The greatest good of the greatest number is not the desideratum. His Race is benevolent and so is he! No more ado about it! Given 7½ crores for 70,000 souls, what can provident and efficient planning and administration not accomplish for the Parsis? Indeed, not the needy only, but the whole of the race would have an inheritance incomparable in the whole world, and all sons and daughters of Parsis would have met every proper necessity of life from food or education, to medical help or recreation—from a splendid start in life, to every convenience for research literature, sciences, arts as well as in archæology, in India and Persia and elsewhere for bringing into light the ancient civilization, history, literature and religion and love of Foroartrianism. A colony for the Parsis is a necessity in these days, an agricultural outlet, a Parsi University or at least a college, large gymnasia and special schools for physical development at every centre of Parsi population scattered over Gujerat and Konkan specially,

better conducted and popular institutions for medical aid and relief, industrial homes for unemployed and women-folk, refuges for women who are liable to be tempted or under temptation, communal papers for the right guidance of Parsi opinion in every direction, researches in Persia and so on, are needed with $7\frac{1}{2}$ crores of rupees. Who will deny that it is possible to supply all these needs? On the other hand the community is worse off now than two decades ago, despite such magnificent charity. Here we see clearly in a small community the *absolute* failure of unorganized Charity and let us all beware.

The fundamental principle is laid down unmistakably. The art of charity consists in applying this basic principle to the solution of the needs of each community. Hundreds of volumes are being written by experienced administrators of charity in Europe and America in the attempt to work out the above principle having special regard to the circumstances of each town, city or country where charity is being managed and directed. Hundreds of organisations of charity have been set up with this end in view. The object is to direct and manage charity so as to eliminate the evils arising out of indiscriminate charity and to put the finger on the needs of the poor, the deserving or the needy and remove them most economically and efficiently. Very clever and very generous hearts and heads are working in these indefatigably there, with the same earnestness, that people are usually accustomed to display only in the acquisition of riches and name. We Parsis in India are reputed in India to be for going ahead of the other communities by displaying sound common sense, and by practical application. And yet not more than one poor, isolated Charity Organization Society exists in our midst, which rather has been able hitherto to play the inferior role of an Information Bureau than of a Society for the guidance and direction of Donors, intending Donors and Trustees. Several Trustees assume superior airs, as if they were lords and masters of the situation, all knowing without study and experience, all wise without sympathy or even fellow-feeling. Some of them consider it a slur on their reputation to be requested even to state the objects of their Charity, to name the property they hold and to publish accounts. Some twelve years ago I prepared the first complete list of Parsi Charities in Bombay (excluding those relating to temples and Towers of Silence) and I remember one of the elderly Trustees denying me these particulars on the singularly deficient ground that I was too young then even to prepare a list of Charities. And he holds himself forward as a model

of Parsi sanity! Many were the suspicions of Trustees when I set about this task. They were afraid of litigation and investigations into the origin of their trust, the management and administration thereof. But without a List of Charities, no organisation is possible. (I am enclosing this list in the Introduction whereof I give my views on Parsi Charity). Donors should know what amounts are donated to what charities and how and which of them need further help, before they can make an intelligent selection of 'The Class of the Deserving.' The above list has distinguished the Educational, Medical, Religious and Social Institutions and gives the names, the aims, the properties, the annual income, the names of managers or trustees and states whether annual accounts are filed. In the introduction the totals are given of sums set apart in each of these Divisions so as to show the trend of Charity. Thereafter, the Parsi Charity Organisation Society came into being as was expected, with the knowledge of the names of the Trustees of these Charities. Unfortunately, Trustees are still inclined to be suspicious, aloof and indifferent to the vital necessity of co-operation. So the fruits are delayed. However, the Charity Organisation Society is grappling with the evil of multiple donation to the same family and individual from several quarters, who in ignorance of each other used to fill to the brim the coffers of the most insistent and bold amongst the seekers after doles and alms. A list of those deserving of help has been prepared by the said Society and a band of volunteers goes about making personal inquiries into the deserts of all applicants to Charity, whose inquiries are required of them. Trustees of several important charities have since the inauguration of this Society learnt the wisdom of a searching inquiry at the start in each case and almost annual revisions thereof, to ascertain whether circumstances have changed meanwhile. But the co-ordination of Charities by Trustees, for example, Educational and Charitable Institutions meeting together, devising plans to give the most efficient training, manual, mental, spiritual and industrial, to deserving students and by co-operation to curtail multiple expenses of the same kind is unheard of yet! Donors are yet to be created who would intelligently inquire into the direct needs of the community of the said Organization and who would seek advice and follow it. Indeed, even of late one Institution which is sufficient for all the purposes of the community has been sought to be rivalled by another which is needless, and thus moneys which should have been applied to the support of the existing Institution have been turned away in the rent and upkeep of another superfluous Institution, and the cost is awful! (I understand that Prof. P. A. Wadia is dealing at length with the Parsi Charity Organisation Society, of which he is a Secretary).

In 1919 another List of Charities in Bombay of our Hindu brethren was prepared by myself after great coaxing and persuasion of the Trustees. Hindu Trustees are very conservative and extremely suspicious and are afraid of litigation arising on their ins and outs getting disclosed. Many declined to give any information. Brahmins had to be sent to their neighbours and to those in the know, and such information as could be gathered and this has been embodied in the List of 759 Hindu Charities got hold of. I enclose a copy thereof). The Social Service League at Bombay was good enough to undertake to publish it after tabulation and the work is the first of its kind for the Hindu communities in Bombay. It should be backed by legislation for compelling Trustees to register the aims of their Trusts and the properties they hold and to publish annual accounts audited by certified Accountants. Sir Ebrahim Rahimtulla moved Bill No. II of 1911 in the Bombay Legislative Council for this purpose. It was referred to a Select Committee which redrafted the Bill. The Bill was passed by the Council, but vetoed by the Governor-General. Thus the hands of the clock were set back for at least a dozen years by an unsympathetic Viceroy. Since then some feeble attempts have been made to compel Legislation of Charity but to no purpose. Sir Ebrahim Rahimtulla has lost all zest in the matter, which is now laid on the shelf.

Organizers of Parsi, Hindu and Mohamedan Charities must agitate constantly for this Registration so that they can at one stroke obtain a complete List of Charities all over India, secure the names of Trustees and Managers, prevent misapplication of the Funds and properties and insist upon due administration by scanning the annual accounts. They can also direct donors to the proper Funds. They must then require Government to appoint a Board of Charity Commissioners for an early, swift and cheap tribunal to inquire into all complaints by citizens into misapplications, etc. Indians fight shy of the High Courts which now have jurisdiction to hear such cases, as litigation there is disastrously costly and uncertain. The Advocate-General is the nominal guardian of all Charities. But we know that he has not the time nor the impetus to do anything, save to mitigate or move in such flagrant cases as are placed before him by attorneys of the complainant. So there is no guardian of Charity and one or more must be appointed forthwith. Then only the billions of rupees set apart in charity will be guarded and secured and the income thereof duly applied.

Charity thus is the most serious economic problem of India. Politicians ought to bend their minds to this urgent question which is easier capable of solution than the Economic Drain imposed by the present trade and other relations of India with England and the world. Why not start where you can win an easy success and, rather than fulminate against others, set your own house in order? If 80 lacs of beggars again are turned into workers by social and legisla-

tive efforts every Industry of India will have labour enough to be able to turn out goods that can compete with those of the whole world. India would smile with abundance once again, as of yore. With the billions of Trust moneys as the capital, physical and mental education, medical relief, hygiene, industrial education and religious and moral education would all find large millions a year which are badly needed for the uplift and regeneration of India socially, morally, politically, economically, epritually. The remedy is to a large extent in the hands of social workers who should move legislation and not let them rest. Universal education would so longer remain a panacea but become a hard fact, if we Indians could but husband our vast resources locked in Charity but in fact allowed to run to waste. Awake, arise or be for ever fallen !

I shall suggest a very effective and practical course for arousing India to the gravity of the question of Charity. Will each community bravely take it up ?

Let there be a few Social Workers in each important city in every Presidency. Let them obtain a perfunctory list of Charities in India. The figures will be sufficiently startling and illuminative to move the conscience of the peoples and the rulers and the legislators. The remedy would soon follow. This work will take only a year, if properly organized. By December of the next year, we shall have materials to disclose which will be irresistible. Facts will stand as our foremost and soundest of arguments. Are we in earnest about this work ? We are talking lots. There are difficulties for outsiders, which members of a community do not encounter. I had actually offered to make a list of Mahomedan Charities in Bombay as well. I asked some little help of workers. Not one person came forward and so I dropped the idea. One has to spend the money in obtaining the details, and in printing and distributing them, besides giving a lot of time and energy to the arrangement and acquisition thereof. It is the duty of each community and sub-section thereof to provide at least the money for Social Workers. I had to obtain as well as to print the list of Zoroastrian Charities at my cost and when I offered to distribute such a precious book I was denied this privilege unless I paid the postage to the Proprietor of the Magazine whom I offered to give over gratis three hundred or more copies. Where does the Social Worker stand at this rate ? What is the recognition he meets with ? However, those who know how to work with a single eye to the benefit and welfare of humanity and not to long even for the fruits of labour, need never be disheartened. Every failure is but a rung of ladder to the final goal. "सत्यमेव जयते." Truth and righteousness will eventually triumph !

I enclose for brevity's sake my paper in support of the resolution of the Managing Committee of the Zoroastrian Association which treats of cognate matters.

CO-ORDINATION OF SOCIAL WORK AND TRAINING FOR IT

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(Prof. Patrick Geddes, Department of Sociology and Civics,
University of Bombay.)

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Our discussions, of co-ordinations of Social Work and Training for it, need the fullest possible linking. For if we can work more effectively, we shall also find more recruits; and help them towards a fuller social vision, a higher efficiency likewise, than are as yet ours.

Our fundamental tie is obviously of common feeling, of social sympathy, and of good-will; yet this is no mere vague amiability, such as is common enough in all sections of the community, but organised, as Help-will. This needs clearer common understanding of each of our various tasks and problems: so our co-operation in practice cannot but advance in the measure of our agreement of ideas. Younger workers in training will thus increasingly take up our attempts at understanding our regions and villages, towns and cities, and thus more and more of their manifold evils. Of these also they will discern how to carry on our beginnings of treatments with increasing comprehensiveness and skill, more like sanitarians in the large, and thus needing fewer physicians in detail, necessary though many of these must always remain.

One way, at once suggestive and inspiring on both sides of our problem, is to review the social endeavours of the historic past, and in East and West alike. Philanthropies and charities have had great periods of activity in many phases of both civilisations; and not a few of these survive to our day, and are well worthy not only of our study, but our active co-operation; as is well pointed out in the excellent little manifesto—"Social Effort"—here before us, from the able secretaries of the Gujrat Sevak Sammelan. This also wisely emphasises the need of minimising our modern danger, of over-insistence on the mere mechanics of organisation.

Here, for instance, is an Index volume, for social agencies in the United States, with some 7000 references; and to a correspondingly vast literature; so before we reach such an advanced

stage of development and division of labour, we shall do well to be considering how to see more of order, unity and thus simplicity, from the outset.

Oldest among co-operative agencies are those of the associated life; and this not simply cloistered for meditation, but, often co-operative in social service: as from hospitality and simpler charities to the wider issues nowadays dealt with by admirable bodies like the Servants of India, the Ramakrishna Brotherhood and more, in their whole time devotion, and also by the larger number of agencies to which ordinary people may give their spare time, like the Social Service League, for instance. The University Settlement movement, combining, as it does, elements of both these methods, has throughout the past forty years been actively progressive in the West and is also beginning in India; and with useful reaction upon the universities, and even on their Cities. London, Chicago, Boston and more are only too open to every criticism; yet there is no doubt that present conditions in them would be far worse, and their amelioration far less hopeful, were it not for their Settlements, and their large training of workers during the past generation.

Among their many endeavours and outcomes, those of the "Survey" may here be emphasised: since most within the writer's experience; first taking clear form about 1890 in Edinburgh, and thence spreading about 1900 to the United States, where it has become one of the most widely applied of social enquiries; and with active journals, like "The Survey", increasingly spreading and co-ordinating all these. For the careful observations and reflective study of village and region, town and city, cannot but increasingly produce a comprehensive account of each of these. Their qualities and their limitations, their defects and evils, are thus clearly brought out; yet their possibilities of amelioration also, and even of further development, with start upon a new spiral of social progress. The linkage of such regional surveys, with those intimate domestic surveys and "family budgets" of well-chosen occupational and local types, (initiated by Le Play in this great work "Les Ouvriers Européens" begun nearly a century ago) is well illustrated in the movement of Indian Village Surveys, so well initiated by Dr. Harold Mann, and now increasingly in progress.

Furthermore this "Survey Method" is now clearly recognised, and on both sides of the Atlantic, as essential to all effective city improvement, and thus to Town Planning and City Design; while the defects

of too many of such endeavours—still too often manifest, and not least in Bombay—are similarly associated with the omission of adequate preliminary Survey.

Where, therefore, shall we find better elements, alike towards co-operation of ideas and training for social workers, than in association with social groups, of civic or collegiate character, and through co-operation in such Surveys, from village to region, neighbourhood to city? This method plainly corresponds to that so long in use for medical education; for on one side the student is shown the necessity of scientific knowledge and personal observation for diagnosis; and on the other he is given opportunities of utilising this for active treatment. He thus loses faith in patent remedies and cure-alls; and treats each patient as an individual case. Yet, on the other hand, he comes to realise the wide possibilities of sanitation and preventive medicine, upon its ever widening scale, local, civic, regional and beyond; and so comes to take his part towards the advance of these.

Such lines of social study and activity have already been preparing a number of the more effective younger politicians of Britain and America, as well as of their foremost social workers. So it may safely be predicted that we have here, (1) in such active agencies, (2) with their studious surveys, and (3) corresponding plants and projects, a sound beginning of that training for public life which should be, and will be, increasingly expected of every candidate for its responsibilities. The mechanical and opportunist politics and politicians of the past and present, with their perpetually changing "platforms," each so laden with crude panaceas, are thus indeed explained. For however great the gifts and abilities of many recent or living leaders, and even their goodwill, the obvious crudeness of their surveys and estimates of their society, and of their diagnoses accordingly, go far to explain their too manifest and tragic failures in treatment; and this at all levels, from simple local improvements to the World-War, and After-War.

Our social studies are thus tending to become grouped; and towards nothing short of a comprehensive Sociology: and our corresponding endeavours similarly to be organised, in terms of Civics. Our University Department here has thus been an attempt to prepare a centre of both kinds; and though its past four years have necessarily been mostly preparatory, it is to be hoped, that in younger hands—supported I trust by an increasing interest and

co-operation among social workers—its next five years may be more productive. As it stands, our few exhibits here will be found suggestive, and its Civic Exhibition also; even its small library in some measure.

But such inevitably slow and gradual academic developments need not be waited for. There are also larger ones, open to all our groups in actual working, and to all individuals and agencies of kindred spirit. Thus, for instance, the adaptation of that most remarkable of civic groupings known as "Pro-Jerusalem" has been already under discussion in Bombay, and may well be considered in such gatherings as the present.

THE SOCIAL EVIL

(His Grace The Most Rev. Father A. Goodier, S. J., Archbishop
of Bombay, Bombay.)

In the remarks I have to make in this paper I shall take a few things for granted. I shall take it for granted that we are all agreed on the main point that Prostitution is not only the social evil, but is the greatest social evil of our day, so much so as to have appropriated the name entirely to itself. I shall take it for granted that this is so because it is a perversion of human nature, and as such leads to the ruin both of the individual and of the society to which he belongs. Lastly, I shall take it for granted that anything which leads to the destruction of a people, whether individually or as a whole, is a matter of concern to the State; it is the first duty of a State to protect its subjects from its enemies, even those whose enemies are within its own household.

The evil of which we speak is of two kinds; it is both physical and moral; while it undermines the physical constitution of a man, it also saps his moral nature, making him less capable of those acts of intellect and will and right duty, which distinguish him from the lower animals. When I say this, I not only state the evil in its human form, but I also give the most difficult aspect of the problem; for it is precisely because its victim ceases to be a normal human being, incapable of restraint, a slave to forces beyond his or her control, that the question of the means to be employed becomes a matter of controversy. We are dealing with a creature, neither a lower animal nor a human being, and we have to decide how far the subject is to be treated as the one or the other.

But in forming our decision we must bear in mind not only the rights of the individual but the rights of the community as a whole. On the one hand, we must carefully safeguard the individual from undue interference with his or her liberty; on the other hand, we must protect the community from a presence which is a source of disease, whether physical or moral; and when there arises a conflict between the two, then the community and its rights, and its security, must be set above the rights of the dangerous individual. These preliminary remarks it seems worth while to make for our guidance; definitions of terms and other explanations I shall assume; we acknowledge the

evil, we are looking for a way to lessen it, and that under the adverse conditions under which we are here labouring.

Here at once I am compelled to put in a word of warning. When an evil is discovered to exist in a community, it is always a temptation to suppose that it can be eliminated by legislation; we do not always realise that some evils are multitudinous in the forms they can assume, and that to legislate against one form may only increase the danger of another. This is peculiarly the case with the evil with which we are dealing; in the countries where direct legislation has been resorted to to any great extent, so far as I have been able to discover, the result in perhaps every case has only been to make the evil change its name, and its place of abode, and its methods; and by doing so it is a question whether the last state is not worse than the first.

Far more profitable, it seems to me, is it to attack the evil from within; to discover, if we can, the sources from which the trade is supplied and to stop them, to find means of rescuing the poor creatures already engulfed in the traffic, and lastly to give those who have escaped the means of living a new life. Prevention, Rescue, Training.....I am inclined to rely far more on these for real fruit than on any police regulations; though of course I am far from undervaluing the importance of the latter, and even their necessity, if the further good work is to be done with any security. The law and the police can hold the line; but the work is best done by individual effort.

To begin, then, with prevention. Leaving aside the supply of those procured by fraud, which after all is very limited, the majority of our unfortunates is drawn from the following classes:—

- (1) Already ruined or depraved children, who from their infancy have known nothing better or have contracted unconquerable vicious habits;
- (2) Mental deficient, *i.e.*, not so much the wholly deficient, as those who are incapable of defending or protecting themselves; this class is far larger than might at first be supposed;
- (3) Girl mothers, who, once fallen, may be easily led to submit to what seems to them inevitable;
- (4) Temperamental subjects, who from their nature are disposed to vice, and will have it at any cost;
- (5) Victims of hunger and poverty, who are driven to the trade as a last resort; but this class, let me add, in spite of the pathetic use made of it by platform speakers, is by far the smallest in number;
- (6) Persons of normal mentality, who deliberately and with their eyes wide open settle down to the profession without any physical or moral

weakness to excuse them. This is the growing class of our time, the curse against which society needs to be defended ; it is the class against which, more than any other, the powers of the law and the police may be most profitably let loose. Social and charitable workers may be permitted to deal with the first five divisions ; with this one, directly at least, they can do little or nothing, seeing that it contains the cool-headed and deliberate enemies of both charity and society.

Leaving aside then the last class, which may justly be described as criminal, the other five may be rightly considered as coming within our scope ; and in regard to these, to enumerate them is to suggest the lines along which preventive work should go. We need to supply for them that which they have not, and that is, in almost every case, adequate protection from circumstances which are too strong for them. We need homes for children who in their own surroundings must almost inevitably be ruined ; homes for the weaker-minded, who cannot take care of themselves ; homes for girl-mothers, that they may recover their self-respect ; for the rest it is not easy to say more in this place than that we must do what we can. This is a question which requires a discussion by itself.

I pass on to that which concerns us most here, and that is Rescue work proper. And I begin by saying that there is in my opinion, founded on the experience I have gained both in England and in India, no social work which exacts more from the individual worker than this. Rescue work cannot be conducted with any success by legislation, by committees, by organisations ; these may support the workers, and protect them, they may co-ordinate the work done, they may provide the means for housing and caring for the rescued, but the actual work itself must be done by individual men and women of character, prepared for great sacrifice, and willing to go down into the most revolting conditions of human existence, to take each case one by one, to expect failure as often as success, and to look for no reward beyond the satisfaction of having saved a fellow creature from ruin. They must be men and women of understanding and sympathy ; able to detect the underlying good beneath a mass of evil, and to seize and work upon it ; quick to distinguish the agony of conscience that is often concealed by the apparently coarse and callous laugh ; sympathetic to the least glimmer of hope buried under a heap of despair ; energetic, so as to follow up every advantage gained, even when the victim itself insists on pulling the other way. They must know how to use the methods of kindness more than those of severity, of true compassion more than of mere pity, much less of condescension ; in so far as they can prove themselves the friends, the brothers and sisters of the down-trodden and social outcast, may they hope for success.

Next they must learn from experience. A skilled social worker in this field can scarcely be taught in a school or lecture room, much as he may gain by preliminary training; he must find his own feet for himself, discover for himself his own particular gifts and short-comings, develop his own heart and feelings by conduct with individual cases, take courage after disappointments, study his successes, above all, be always cheerfully patient both with himself, and those he hopes to save, and even with that other class, the cause of all trouble, which he is obliged to call the enemy. Patience and gentleness, however firm and unbending, both during the time that the rescue work is being done, and afterwards when the new creature is being formed, are essential for success; any other method can at best only produce a cast-iron creature, which will snap at the first strain put upon it, if it does not turn to something worse.

It is for this reason, speaking on the human side only, that I believe the influence of religion to be the most telling of all in this class of work. I have discussed it with men of various beliefs, with Anglican and Presbyterian, with Hindu and Mahomedan friends, and I have found none who did not agree with me. For it is an evil which goes deeper down than the mere body; it affects the character, the conscience, the soul; it perverts the most elementary notions of right and wrong, and from one corruption leads to the disregard of all right and wrong, of all moral judgment altogether; and for this there is no other remedy, at least there is no remedy so quick and effectual, as the rehabilitation of the human conscience founded on its duty to a power above it.

Experience as well as theory convinces me of this. Whether we watch social workers themselves, or examine institutions established for the protection and training of the rescued, the overwhelming success of those who make use of religious influence, of whatever kind, as compared with what may be merely called philanthropy, is manifest for anyone to see who will. Touch a fallen soul with a sense of its dignity in the eyes of its God, and you will turn it aright far quicker and with more effect than if you simply point out its degradation in the eyes of men; this last it already knows and has long since settled down to the consequences. And after it has been brought into harbour, let it realise that before God it may yet hold up its head whatever men may think of it; and you have awakened in it a new hope and courage which can break through the bondage of human ostracism. But leave it with no more than the philanthropic ideal, and it knows, only too well, that however it may reform it must go through life with the brand of its past upon it, which at all costs it must conceal, the possible discovery of which to the gaze of its fellow-men always pursues it like a spectre.

I have said something about preventive work, something about the work of rescue ; it now remains only to add a few words on what may be called after-care. Here again I will say frankly what my experience has taught me, where certain efforts have failed and where others have succeeded, and why.

In the first place, it does not require such knowledge of human psychology to distinguish between a passion, a fall, and a habit, and the different effects of each. A man or a woman may have a tendency to vice.....have we not all a tendency to vice of some sort ?.....yet to resist that tendency makes us all the stronger against the vice itself, A man or a woman may fall in some way ; from the day of that fall it will always be easier to fall in that same way again. A man or a woman may have fallen several times, the evil then becomes a habit ; given certain circumstances, it is practically irresistible ; even after years of reform, if the same occasion recurs, we cannot be sure what will happen ; it is the same with every vice ; with drink it is only too well illustrated, with theft as the criminal statistics show ; and it is the case with the vice with which we are here dealing. The habit of this vice once formed, it is seldom broken in a day.

Added to this, as we have already seen, is the fact that by far the majority of the victims of this vice are initially weak, and have been rendered weaker by the practice of the vice itself. With these considerations in mind I am led to these conclusions, practically inevitable if the cure of our sufferers is to be made in any degree permanent :—

(1) In after-care we must aim at as complete removal as possible from the previous surroundings.

(2) We must provide lodging and maintenance while the subject is being fitted to re-enter social life.

(3) The period for this training cannot be fixed ; but it should be prolonged as long as possible, in very many cases the only hope is that the victim should never leave.

(4) The training should include habits of self-restraint, industrial occupation ; religious teaching, all in a healthy and happy atmosphere.

In putting down these conclusions, I am not describing an ideal ; I am describing what has been done, and what is being done, and I feel convinced that any one who has had any real experience in the matter, and has not merely dabbled in an isolated case here and there will bear me out when I insist above all on the first and third of these conclusions.....as complete separation as possible, that the habit may be shorn of its tentacles and so more effectually killed. It is true this will mean much expenditure ; it will mean suitable buildings ; it will mean the entire and continuous devotedness of self-sacrificing women, to undertake this long and thankless task ; but, thank God, there are good people in the world as well as bad, and what has been done, and what is being done can, if we choose, be done again.

VIGILANCE AND RESCUE WORK

(MR. F. E. JAMES, O. B. E., Calcutta.)

The recent legislation which has been enacted in Bombay, Calcutta and Rangoon, has brought before the public mind the importance of (a) organising sufficient public opinion to make the new laws operative and (b) providing homes and refuges, not under Government control, where women and girls who are rescued from unwholesome surroundings may be received and trained to a useful occupation. The former comes under the head of Vigilance, and the latter under the head of Rescue Work. We will, therefore, deal with these two activities separately and in their widest application.

L Vigilance Work.

The aim of all Vigilance work is to assist in maintaining a high standard of moral and civic purity, and to promote such legislative, administrative, social and educational reforms as will tend to encourage the highest public and private morality. Its methods are many, and its scope is wide. In the large towns, a strong central Vigilance Association or Social Purity Committee, with representatives in every ward, and including workers from Social Service organisations of all classes and creeds, would be perhaps the most effective method. In Western countries, these Committees or Associations are strong enough financially to employ a paid officer or offices. In India this might not be possible or necessary generally speaking, but certainly in the large cities like Bombay and Calcutta, there is sufficient scope for a whole-time worker or workers. Such officers, whether men or women, should be well trained, and should, if possible, have an opportunity given of studying methods in Western countries where Vigilance and Rescue work is well organised.

It would be convenient to classify legitimate Vigilance Work under the following heads: (A) Legislative, (B) Administrative, (C) Social, and (D) Educational.

(A) LEGISLATIVE :—

All legislative measures should embody three general principles :—

(i) The complete suppression of the commercial aspect of prostitution. The supply of women and girls for the brothels of our great cities has become a traffic. There is the supply, the demand, and the market. Those who make it their business to supply the demand, the procurers and pimps, should be tracked down and punished. They are the pariahs

of society and merit only the sternest punishment. Those who exploit the market, souteneurs, landlords, and keepers of disorderly houses and, in fact, all middle men, are also, in our opinion, criminals, and as such, should be dealt with by the law. The suppression of vice is a moral question; the suppression of its exploitation for gain is a legal and administrative question.

(ii) An equal standard of morality for men and women. This should operate particularly in two ways. First, the term "prostitute" should cover both sexes. Where there are solicitation laws, they should apply to men and women equally. Second, the burden of the illegitimate child should not weigh upon the woman alone, but should be shared by the man who is responsible. There may be difficulties, but the principle is the only right one, and on it legislation should be based.

(iii) The protection of children. This is most important for it strikes directly at the supply. The law should give power to the authorities to remove children who are exposed to the demoralisation of the environment of a brothel and opportunities should be given of training such children to some useful avocation. The protection of the young is one of the primary duties of the State, for the hope of all progress lies in the coming generation.

These are the three main principles on which all "Vigilance" legislation should be based, and though there are doubtless other points of minor importance which need legal action, these will form the basis for definite and enlightened progress.

Where legislation is defective on these points, it is the obvious duty of Vigilance Societies to organise public opinion and bring pressure to bear on the Governments concerned. Public opinion is there, I believe, though latent; it needs educating and organising.

Where legislation in these points is on the Statute Book, the duty of Vigilance Societies is to see that it is effective. Laws do not enforce themselves. They must be put into operation either by the police, or by some other departmental or civic authority charged with the responsibility of their administration. These authorities, however, are human, and not infallible, and need the pressure and support of the community. An enlightened public opinion is the strongest sanction for the efficient administration of any law. It is the duty of Vigilance Societies to educate, organise and represent this public opinion, and so prevent the laws, however good they may be, from becoming a dead letter.

(B) ADMINISTRATION :—

Under this head we would include such questions as (a) Segregation and Toleration, (b) Co-operation between the authorities and voluntary agencies, (c) Cinemas and Theatres, (d) Obscene Publications, (e) Recreation centres.

(a) Segregation and Toleration :—

This is not the place to discuss this vexed question, we would simply affirm that one of the duties of Vigilance bodies is to see that the policy of the authorities with regard to declaring areas and main thoroughfares does not result in creating a tolerated area. There should be no close preserve for organised vice, and no area where acts which have been declared criminal by the legislature, should be allowed to go on unchecked.

In the long run, it will be found that segregation in tolerated areas does not pay from the point of view of public morality. It is admittedly a difficult question, particularly from the point of view of administration, sanitation and medical supervision. But I believe in keeping this evil "on the run" so that it has no chance of entrenching itself firmly in the community behind the ramparts of vested interests. Steps taken during past years in New York in compelling the withdrawal of vice from its accustomed resorts have resulted in:—

(i) an actual decrease in the number of vice resorts in active operation,

(ii) an actual decrease in the number of persons engaged in the business of prostitution, and

(iii) the diminishing scope of the vice until it is becoming no more than a temporary and hazardous business conducted for the most part by individual prostitutes.

(b) Co-operation between Police and voluntary Agencies :—

The authorities have everything to gain by close co-operation with social service organisations. This should be a feature of Vigilance Work. For example, influence may be brought to bear in the proper quarters so that in the selection of honorary magistrates, men *and women* are chosen who are known to be of sound character, sober judgment and high ideals. The efficacy and justice of a law depends very largely upon the way it is interpreted and administered.

(c) Cinemas and Theatres :—

There are a large number of undesirable films coming into the country. There is a certain amount of public opinion about this, but it is not effective. Vigilance societies should insist (i) on being represented on the Boards of Censors, and (ii) on the Government appointing two or more women members to the Board. Representations should also be made by Vigilance Societies throughout India for a revision of the Cinematograph Act of 1918, so that there should be a uniform standard throughout India. A film which has been banned in Bombay should not be allowed to be shown in any other province. An all-India censorship is necessary.

A watch should be kept on all places of amusements, such as Theatres and Dancing Halls with a view to (i) The nature of the performance (ii) the conditions under which actresses and dancers, and particularly children, are employed.

(d) **Obscene Publications :—**

The publication of indecent literature and pictures is a great corruptive force. As education advances and literacy increases, so do the opportunities for the spread of this evil. The Vigilance Society should make this part of its work. The bazaars especially should be watched. Where legislation exists, prosecution should be urged under its provisions. Where it does not exist, every effort should be made to arouse public opinion on the matter in order that the necessary power be given to the authorities to deal with the purveyors of this kind of poison. The League of Nations is taking up the whole question of obscene publications internationally, so far as traffic and translations are concerned. It still remains, however, with each nation to look after this issue within its own borders.

(e) **Recreation Centres :—**

To provide these is the duty of the civic authorities. They should see to it that they are not abused, and do not, at night, become the haunt of the casual prostitute. The dark places should be adequately lighted and superintendence should be provided by the Corporation. Vigilance workers should watch these places.

(f) **Medical Provision :—**

The venereal diseases are widely prevalent throughout India. Vigilance Societies ought to make it their duty to see that adequate provisions for treatment are maintained. In most cities and towns such opportunities are hopelessly inadequate. This is a deplorable state of affairs. From the point of view of public health, there should not only be accommodation for in-patients suffering from venereal diseases, but there should also be dispensaries placed in different parts of towns and cities, where treatment can be obtained. At present quack doctors flourish on the prevalence of the disease, and the inadequate provision for its proper treatment, and the results can scarcely be imagined. Legislation is needed to suppress their activities, but until the State or the municipalities can provide centres for proper treatment, any legislation is likely to be ineffective. Nor, until then, can there be any question of compulsory notification. Vigilance societies should study this question, and, where there is no body actively engaged in dealing with it, like the League for Combating Venereal Diseases, should take it up with the public authorities.

(C) **SOCIAL :—**

Among the many social causes of prostitution may be mentioned the following :

(a) Poverty, (b) Child marriage and subsequent desertion, (c) Child widow-hood, (d) Seduction.

Some of the causes are not fundamental ; others are inherent in the social system prevalent in India. Procurers find their prey largely among young widows, and child wives whose husbands have deserted them, and who have become a burden on their families. It is the duty of Vigilance Societies to disseminate information concerning the causes of such modern prostitution, particularly in the large towns, and to encourage and assist, where possible, any movement for reform within the social organism which would remove conditions wherein the lot of women is harder than they can bear. Vigilance Societies should also lend their active moral support to all efforts which are being made to improve the economic condition of women, thus striking at one of the root causes of prostitution among the lower classes.

(D) EDUCATION :—

(a) *General.*

There is an amazing ignorance about the question of prostitution and its attendant evils. Public opinion is very ill-informed, and the letters and articles, which appear from time to time in the press, indicate an utter misunderstanding of the various factors involved. Vigilance societies can help by disseminating information, and there are three main methods.

(i) By educating social workers themselves. There is a tremendous amount of literature extant on the questions of purity legislation, sex hygiene, the venereal diseases and rescue work. Most of it at present comes from the West ; but, although conditions in India are so different, the experience of other countries is invaluable. Then Vigilance Societies should keep in touch with one another all over India. There should be constant consultation, occasional conferences and a comparison of reports and methods. Lectures to social workers should be organised in the various towns and cities, by experienced and qualified people ; through these workers, who move about much in the course of their labours, public opinion can be educated.

(ii) By educating the press. The press throughout India, particularly the vernacular press, is only too anxious to give publicity to Vigilance work and the need for social purity. It is the bounden duty of Vigilance associations to supply them with correct information, and I would suggest occasional conferences between editors and social workers. The press can be a wonderful factor in creating a healthy and efficient public opinion on these matters.

(iii) By occasional publications in English and the vernacular on such subjects as "The duties of Parenthood", "Sex Hygiene", and "Civic

Morality". Moreover there is a need in India for an up-to-date manual of Vigilance Law, a symposium of imperial and provincial legislation dealing with those parts of the law with which Vigilance Societies are mainly concerned.

(b) **SEX HYGIENE :—**

This is a most important and difficult subject. It needs the most careful consideration and we have not the time to go in detail into its scope. There are certain principles which must be followed.

First, sex education must be constructive. It should not begin with warnings about evil, but in a clearer understanding about the "clean aseptic facts of life". It must do more than give information ; it must help to mould character and train the will and the emotions. The foundations of right living and thinking must be laid in childhood.

Second, sex hygiene should be a part of the ordinary course of education. How that is to be worked out in India is a difficult question. Those who teach should be educated first, and probably in the beginning it would be better to select a few teachers specially chosen and trained. I am, however, against this question being long left in the hands of a few teachers, as this tends to make it a "special" subject. It must eventually take its normal and natural place in the educational curriculum. What I would suggest is that conferences be held between workers, medical men and educational authorities and books and pamphlets planned suitable for teachers and parents. This question of sex-education is a vital one, and parents, teachers, social workers, priests and clergy should be awakened to their special responsibilities, and suitably prepared for their discharge.

These are some of the activities, hastily sketched, which are covered by the term "Vigilance work." There is surely scope enough here and to spare, for those who desire to serve their people and their country, and to promote the highest ideals of civic welfare.

RESCUE WORK.

I have left myself little time to deal with this question, purposely, for rescue work is properly a women's subject, and all I intend to do is to make a few suggestions which, I hope, will provoke discussion.

There are two main problems in connection with this question. (a) The rescue of children, which is really preventive work ; and (b) the rescue of women, which is really rescue work.

(a) Laws which empower the authorities to remove children from brothels are of no use unless there is some place to which they can be removed. In some cases, there might be private schools and institutions willing to receive some of these children, but it is not to be expected that many could be absorbed in this way. There is the question of accommodation, and also the prejudice which there would be against bringing children who have grown up in such unfavourable circumstances, into close contact with others. Where such children are very young,

the prejudice would not be so great, but even then there would still be many for whom places could not be found. It would seem, therefore, of vital necessity, that in such provinces, as Madras, Bombay and Bengal, industrial schools should be established where children could be received, and given a thorough vocational education under the most sympathetic guidance. Accommodation should be provided for boys as well as girls, though there is no doubt that most of the children dealt with would be girls, the boys in most cases being the children of the prostitutes themselves. For the successful running of such an institute, I think that the following conditions would be essential.

(i) It should not be situated in a town, but some distance away, though within easy reach.

(ii) There should be plenty of land for the school, and the children should not be herded together. Small thatched dwellings should be built with sleeping accommodation for not more than 25 girls, each house being in charge of a capable and trained matron. The educational buildings should also be separate.

(iii) The school should be under private management, a representative committee of tried social workers from all communities being responsible. The Government should be asked to give a free grant of land, a grant towards the initial outlay, and a recurring grant towards the current expenditure. Everything must be done to surround the children with a happy and healthful environment. There must not be the atmosphere of a reformatory, or a refuge, or a penitentiary. Sympathy, love and understanding should be written on its portals, and every effort should be made to develop personality and character. It must be remembered that the institution would be performing practically all the normal functions of parenthood.

(iv) Due regard must be paid to the religious susceptibilities of the children. This would not present many difficulties if the supervisory committee were representative and well chosen. Religious instruction should be given according to the religion of the children.

(v) There must be a preparedness on the part of the Government and society to receive and recognise the children leaving such institutions as ordinary members of the community, worthy of its privileges and comradeship. Openings must be found immediately for such children, either in the trade which they have learnt, or in marriage according to the customs of the country. An organised attempt should be made to interest generous-hearted and sympathetic people in the children, with a view to introducing the "guardian" or "boarding-out" system so prevalent in Great Britain and America. Owing to social conditions in India, this system would not be easy to introduce; but it would come gradually if the right appeal were made, and the first "guardians" were carefully selected. "After-care work" when children leave their schools is most important, as this time is generally the most critical of their whole lives. A sympathetic visitor has been the means of influencing many a boy's or girl's life.

The whole question of the training of children from unfortunate surroundings, ought to be regarded with sympathy and solemnity. It is

no fault of theirs that they are there. They are heirs to a worthy place in the community, the larger part of which has for too long disregarded them, and it is our duty to give them a chance to enter into that same inheritance of which we are the proud and lawful possessors.

(b) Rescue work is the most difficult of all social work. It requires sympathy and understanding in abundance, and a deep love of humanity. Those who labour for their unfortunate sisters must indeed be moved by the motive of religion "pure and undefiled."

Rescue work is best done by private institutions, under the guidance of skilled women workers, aided by sympathetic visitors. There is, however, a great need for further coordination of effort. A survey of the actual situation should be made in each province or city and then an effort be made to secure the following types of work:—

(i) A central refuge or clearing house, where women could be temporarily received while their cases were being investigated. There is often great confusion as to where to send women and girls of different types. If such a refuge existed, under the direction of a highly-trained worker, it would be of great benefit in sorting out cases. Moreover, it should be a centre from which a certain amount of outdoor work could be done. We should not wait until a woman or girl in despair seeks the Refuge. The brothel areas should be visited by workers so as to establish points of friendly contact, and an aggressive and sustained effort should be made to reach the younger ones before they have gone too far. This requires well-trained workers, but it is the most urgent need in our great cities, and would do much to arouse public opinion.

ii. Homes where women who desired to live their old lives could be taken in and, possibly, trained to some work. Here, great discrimination should be used. The novice and the hardened prostitute should be kept apart as far as possible. Where there is careful co-operation between the various private institutions, this could be accomplished more easily.

iii. Maternity Homes where unmarried mothers could be received before, during, and after their confinement. Needless to say, this is a type of work demanding specialised service. The atmosphere of such a home should be one of cheerfulness and peace. Too many of our rescue homes suffer from a kind of "white-washed severity" which makes one shiver on entering.

I repeat again that the whole question of rescue work needs to be taken up from the point of view of sympathy and love. These women are our sisters, it is for us not to condemn but to love and serve them. When one of them was brought to Christ, He turned to her accusers and said "Let him among you who is without sin cast the first stone". But they shrank away, being condemned in their hearts. Then he said to the woman "Nor do I condemn thee; go in peace." And that spirit of love alone can make our service to these women and children acceptable in the sight of God.

VIGILANCE AND RESCUE WORK.

(Miss Margaret S. Ward, Superintendent, Women's Home, Criminal Tribes Settlement, Hubli.)

The subject of Rescue and Preventive work is one of such magnitude that I wish in this paper to confine myself to a discussion of rescue work for Indian women in the Bombay Presidency. This subject can be divided into two heads :—(1) The work which is already being done. (2) Work which needs to be done.

(1) The first of these two can, I am afraid, be dismissed in a very short space. For the sake of convenience, I put down here such institutions as are known to me that are doing Rescue Work among Indian Women in this Presidency.

I. The Late Pandita Ramabai's Rescue Home at Khedgaon near Poona. This institution undertakes to receive any kind of woman who comes to it voluntarily.

II. The Salvation Army Rescue Home at Dadar, Bombay. This Home, I believe, chiefly takes Christian women. The maximum accommodation was 40 when I visited it in 1921 though the average number was ranging between 10 and 20.

III. A Rescue Home at Hubli in the Southern Maratha country for women of the Criminal Tribes who come under the operation of the Criminal Tribes Act. This Home is not voluntary but women are placed there according to the order of the Criminal Tribes Settlement Officer and are kept there at his discretion. The accommodation of this Home is about twenty. Women other than those of the Criminal Tribes are not received in it. As far as I know, these are the only institutions doing India's Rescue Work in this Presidency, and it will be observed that only two of these Homes are available for general purposes.

The contrast between this and the amount of work which needs to be done is almost overwhelming. Some idea of its extent may be gained by a study of the recent Report of the Commission on Prostitution in Bombay. Of the three large towns in this presidency, i.e., Bombay, Sholapur and Ahmedabad, it concerns itself almost entirely with the city of Bombay. I am quoting from memory as I have not got a copy by me; but I suppose

that most members of the All India Social Workers' Conference have either read it or have seen one of the extracts which appeared in the papers at the time it was published. In that report the number of "Recognized Prostitutes" in Bombay is given as about 5,000 women. A prostitute is a woman who makes her living wholly or in part by the wages of immorality. A recognized prostitute, in Bombay, means a woman who openly acknowledges her trade and who conforms to the police restrictions as to the locality in which she shall live, orderly behaviour, etc. Most, if not all, of these women live in brothels. A brothel is a term commonly used for a house in which a number of prostitutes live together. It is kept by a brothel-keeper who rents the house, etc., and receives all the earnings of the women, allowing them only a share, sometimes a very small share for themselves. Of the number given in this report, for which the figures were supplied by the police, nearly half the women actually returned themselves as prostitutes in the last Census. As the report points out, this number of 5,000 recognized prostitutes probably does not include more than a third of the women actually living as prostitutes in Bombay.

As remedies of the girls which it discloses the report goes on to make certain suggestions. Among these are :

- I. The punishment of procurers.
- II. The punishment of any one knowingly letting a house for use as brothel.
- III. The closing of the brothels: but it adds that this last can only be done gradually.

The Prostitution Act of 1923 which has recently been passed, has not acted upon the two latter proposals, which obviously hang together. It is the reason for this omission which I think needs the very careful consideration of the social workers at this time.

When we find ourselves confronted by any large question to which the answer is not obvious, we usually ask ourselves what other people have done with problems of this nature; and when our question is one of Social Reform we most commonly look to Europe for help. If we do so in this case, what do we find? Our question, I take it, is this:—Supposing that we agree with the Commission's Report that the right way to deal with prostitution is, not that the State by attempting to control it should recognise and legalize it, but that rather all traffic in vice by which a third person is profited should be firmly suppressed: then we have to ask ourselves, what are we to do with the 5,000 women who will be turned upon the streets by the suppression of brothels in Bombay? Can Europe help us here? Flexner in his book "Prostitu-

tion in Europe" gives us some facts by which we can perhaps judge. In various countries in Europe a system has prevailed since the days of Napoleon, (by whom it was started) by which women who were recognized prostitutes might ply their trade provided they conformed to the regulations of the police, the chief of which was a provision for regular medical examination and treatment. Latterly, it has been realised by most countries that the system is not only morally wrong but for various reasons, has failed to accomplish its avowed purpose, i. e. the protection of people from disease, and in certain towns the recognized brothels were suppressed. That is, they were faced in such towns with the question which we are trying to face now, namely, what should be done with the inmates of the brothel when it is closed. But the largest number of recognized women in any one town (I am again quoting from memory but I think it was a town in Germany) was somewhere between three hundred to four hundred women. And as Flexner himself points out, the difficulty of providing for women thus turned out does not increase proportionately with a greater number of women but at a very much greater rate as the number increases. That is, 20 or 30 women might easily be offered shelter in one or two Rescue Homes in neighbouring towns (in England and other European Countries there are shelters and Rescue Homes in a great many of larger towns). To accommodate 300, one should have to go much further afield because it is not simply a question of increasing the numbers in one Rescue Home; more than a certain number of women of this type cannot be dealt with together in a way that is satisfactory or of any benefit to themselves. And if three hundred are hard to dispose of, where are we in India going to put 5,000? Any one who will study this book for himself will see that Europe has really no help to offer us; they have never been called upon to deal with the subject on this scale. America can give us even less. In their large cities the problem is dealt with much as it is in Bombay, i. e. segregation. They are no further forward than we are. There are, however, two countries much nearer home which may be able to give us some light, namely Burma and Ceylon. About two or three years ago a bill was passed by the Government of Burma dealing with the question in much the same way as the Bombay Report suggests; the Bombay proposals, in fact, are mainly founded on the Burma Act, and in Colombo a somewhat similar Bill was passed; there, however, the number dealt with was under a thousand. But it might be very well for us to ask for a report as to how the provisions of the Burma Act have been carried out.

In face of these facts we can hardly wonder if the Government of Bombay feels some reluctance to experiment in so difficult a problem. I do-

feel that it is the duty of any one who has the honour of India and the care for the uncared-for at their heart to set themselves to try to find a solution of this problem which shall be feasible. It is not the object of this paper to suggest a solution, but I believe that there is a feeling lurking at the back of the minds of a good many social workers that a solution is known to many persons wiser than themselves and that we have only to approach these persons to find out what it is. Whereas I believe that we have got to work out the solution for ourselves. I do not think that it is beyond our strength if, working together, we will give the best of our powers to it. The Prostitution Act of Bombay, by making procuring a severely punishable offence, is striking a considerable blow at the traffic in vice, and as far as I can understand the law is already being put actively into force. This in itself is found in time to reduce the amount of prostitution by making a supply of new women more difficult. And I think it is worth our consideration, even though it be only guess-work, what might happen and what we might do to help if the further recommendation of the Commission were put into law and brothel-keeping, being made illegal, the existing brothels were to be gradually shut.

In the first place, the Japanese and other foreign prostitutes, of whom there are a good number, would be repatriated. It is not they, but Indian women who are the main problem. It would almost certainly be found that of the women now in recognized brothels a large number are there against their own wish and I have little doubt that a good many would be able to return immediately to their own friends and relations. There might be others to whom the only help that would be offered would be the refuge of a hospital; the question of hospital or a new wing to an existing hospital for the treatment of venereal diseases is already being seriously considered. These causes working together might be expected to reduce the number to about a half. From the experience of Colombo on the closing of the brothels there, I do not think that there is an exaggerated estimate. But there is no doubt that there are a great number of women who have been taken as young girls, sometimes even as babies and brought up to this life who would have nowhere to go to. And there must be many who have become quite cut off from their relations. These would either go on the streets or drift on to some other town where the relations are not so strict. And it is this danger of which the Government is quite rightly afraid. That the police are at present at a loss to know what to do with such a woman is rather strikingly illustrated by a case which appeared in the papers a few days ago. A young woman was found wandering in the street in suspicious circumstances and the inspector before whom she was brought, an experienced member of Bombay police,

could find no better way to dispose of her than to put her into charge of a man who was well known to the police as a brothel-keeper, but whose wife had been a native of the State to which this girl belonged, with an admonition to the man to restore her to her country and in the meantime to treat her as a daughter or sister. The conclusion seems obvious that if the question is to be tackled, at all effectively, Homes must be provided to which a proportion of these women could be sent at any rate for a time.

There is a suggestion which I should like to put forward if only for the purpose of arousing helpful criticism. It is well known that the Government of India has dealt with certain tribes, who by their caste customs are criminals, by a method of registration and settlements which has proved very successful. I would suggest that the land should be given by Government and financial help provided for Home or Homes, and that by modification of the Criminal Tribes Act that women known to be prostitutes who could not otherwise provide for themselves should be committed to such a Home for a period of not less than two years. I am of course contemplating only the gradual closing of brothels and the gradual removing of the women from them. I make this suggestion because it is a well-known fact that women who have led this life for any long period become almost devoid of will power, and lose the capacity of making any decision for themselves. If suddenly released, they would not at that stage be capable of making any choice other than that of lapsing back to the life to which they are used. I propose two years because I think that would be long enough to a woman time to come to herself. If at the end of that time she wished to return to her old life I would release her to do so. If it was possible to marry her I would allow her to marry, and I may say here that it has surprised me during a year's experience of the Criminal Tribes Women's Home at Hubli what a large number of these women can be married and settled down happily. If of her own will a woman wanted to remain longer in the Home I would allow her to do that. I would not suggest that such a Home should be penal except in respect of enforced residence for two years: it should be as far as possible educative. I would wish that such a Home should be entrusted to some religious body which could satisfy Government of its ability to undertake it, for it has often been found that the work of this kind is done best by those who are inspired by a religious motive. I feel that some such attempt at Reform is what we owe as a body to women who, after all, are mainly the victims of a system suffered by us for too long.

Now here are several ways in which members of the All India Social Workers' Conference might be of the greatest help: (1) At the

actual time of, or just before the closing of, any particular brothel, workers will be wanted to meet or visit the women and to help them. It is obvious that work in itself would require considerable organization.

(2) In the event of the establishment of such a Home, Homes as I suggest, women workers will be wanted who are ready to give their whole time to the care of the women in the Homes.

(3) There is also a considerable amount of work which workers not resident in Bombay could do already. The Report of the Commission on Prostitution gives figures, drawn from the Census, showing the native places of women returning themselves as prostitutes. One of the largest of these numbers is that for the Bombay Deccan. It is given as about 380. That points, the Census officer remarks, to a good deal of organized procuring in that district. It happens to be known to me that a wandering caste called Kolathis, of which the men are acrobats and the women prostitutes, are always ready to buy young girls or girl babies from villagers who wish to dispose of them. Women of this caste are also often convicted in Bombay trafficking in girls. Social workers in the provinces might do very useful work in the collecting information about this caste or other castes of the same type, and when the part of the Prostitution Act which deals with procuring applied to the provinces, they might help in getting such people convicted. I do not feel that proposals are in any way adequate to a solution of the great problem which is before us, but if the members of the Conference will use them as basis for discussion it might be possible to take some definite step forward towards the attainment of the social purity which we all desire.

B-I-iv.

VIGILANCE AND RESCUE WORK

By Dr. Socrates Noronha, B. Hy. ; L.M. & S.,
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DEFINITION:—Vigilance and Rescue Work may be defined as the *prevention and cure* of an evil. I propose to deal with one social evil: *Prostitution*.

It is obvious that a very vast subject like this cannot be taken up for the whole of India nor can all its details be compressed within the narrow limits of a conference paper. I shall, therefore, take up the city of Bombay as a type because whatever is said of this large cosmopolitan metropolis of the East will hold good *mutatis mutandis* of all other cities and towns of India.

OUTLINE:—I shall deal with the subject under the following headings :

- (1) Conditions of prostitution in Bombay and its effects.
- (2) Causes at work.
- (3) What remedies are being applied.
- (4) What more must be done to prevent causes and relieve effects.
- (5) Concrete proposals for the consideration of the Conference :
A *Vigilance Committee* to prevent causes, a *Rescue Committee* to check effects.

CONDITIONS IN BOMBAY.—Bombay is in many respects a beautiful city, but its beauty is marred by a traffic in women and girls of fairly appalling dimensions, in which public order, public decency and public health are set at naught. A policy of *laissez-faire* of the powers that be, has allowed things to run riot, a mantle of prudery of the complacent Indian opinion has covered sin and misery. But we cannot point the finger of scorn at Indian Society only for having allowed such a state of affairs. Prostitution is coeval with mankind. It is met with at all times and in all places and specially in the great modern centres of population. We can trace it from the earliest dawn of history to the clear daylight of to-day, all the world over !

The women who professionally trade on their virtue live in *brothels*. These are generally situated in the heart of the Bombay city in a rectangle bounded in the South by Grant Road, the North by Bellasis Road, the West by Falkland Road and the East by Duncan Road. This congestion of brothels in one particular area has been brought about by the Bombay Police in conformity with their policy to segregate this vice and make its control easier. The police figures for this area are :

<i>No. of Brothels.</i>	<i>No. of inmates.</i>
<i>Japanese :—</i>	
34 brothels	80 Japanese.
<i>Foreigners :—</i>	
20 brothels	28 Europeans. 23 Eurasians. 33 Jewesses (Bagdadis).
<i>Indian :—</i>	
831 brothels	500 Indians.
<hr/>	
TOTAL 885 Brothels	5169 Prostitutes.

Besides the 885 brothels in the so-called segregated area there are houses of ill-fame in Girgaum, Bhuleshwar, Chowpaty, etc. I think

I would be perfectly safe if I estimated that Bombay has over a thousand brothels which are public houses in the strict sense of the official denomination.

But the number of loose women in this city does not stop with the avowed number of the inmates of brothels. Kept mistresses, and clandestine prostitutes add substantially to the number; office-girls, shop-girls and servant girls who sell their favours for the love of a luxurious life, women loiterers who importune men in cars and restaurants, making Hornby Road a sort of Eastern Piccadilly, go to swell the number. I think the police figures for the segregated area may safely be *trebled* if we want to have a rough idea of the number of prostitutes in Bombay!

Public brothels in Bombay vary from very decent and even luxurious dwellings to the most filthy dungeons where human beings live and trade in utmost misery and degradation. Out of the 20 European brothels, about 5 may claim to be of the 1st class type taking into consideration cubic space, comfort and sanitation; about 4 second class, ranking next in the requisites of good living; the rest are merely hovels. Japanese houses are usually fairly well kept and may be put down as 2nd class. A few Indian houses are of the 1st or 2nd class type, possibly about 5% of the total, but the majority are foul smelling dens.

In Bombay the age at which a public woman begins to ply her vile trade is anywhere from 13 to 40. The percentage of the different castes and creeds is approximately as follows: 30% are Mahars and Dheds, 25% Maharatas and Kunbis, 20% other Hindus, 15% Mussalmans, 6% Europeans, Eurasians, Indian Christians and Jews, 2% Japanese and Chinese and 2% others.

The census of 1921 returns the following as birth places of nearly 3000 prostitutes who *have given their occupation as such*:

Bombay City	...	...	460	Madras, Mysore & Cochin	16
Guzerat & Thana	...	...	72	Hyderabad State	183
Deccan (British)	...	...	827	Central India, Bengal and United Provinces	58
Karnatac	...	...	71	Rajaputana	38
Kolaba & Kanara	...	...	99	Kashmir	41
Ratnagiri	...	...	306	Goa	510
Sind & Kathiawar	...	...	74	Arabia, Mesopotamia & Egypt	30
Kolhapur	...	...	50	Foreigners	57
Savantwadi	...	...	14		

The system is the same as all over the world: the *brothel-keeper*, the *procurer* and the *panderer* are the three shoots of a vile tree that yields the fruit—the *prostitute*. In most houses 50 of the victims' earnings go

to these parasites, at others all the gains are swallowed by them and the woman is merely fed and clothed. Ill treatment amounting to cruelty, crime and gambling are common occurrences in the segregated area. Public decency is offended by the fact that many public houses are situated on main thoroughfares.

Public health pays a heavy toll to this great evil. Venereal diseases are spread broadcast. The whole tone of our social life is being lowered and the path of our children on their way to maturity is being strewn with dangers. A fair idea of the terrible havoc that has been wrought on the health and stamina of the population of this city may be obtained from the following figures:—

At the J.J. Hospital Outdoor Department 30% of patients were found to be suffering from venereal diseases; 18% of the Indoor patients were also found infected. At the Female Outdoor Clinic of the Motlibai Hospital 29% of patients were pronounced infected. At the Dwarkadas Lalubhai Children's Clinic, in every 5 babies that come up for diseases of early infancy one is congenitally syphilitic. 11% of the clientele of the city general practitioners is venereal in spite of the lion share going to the specialists. 75% of the male patients attending the Anti-Venereal League Dispensary are infected in brothels and 15% by the amateur prostitute. The rate of still births in Bombay is 80 per 1000 live births, that is to say 1878 babes are born dead in this city every year. It is calculated that 20% of all still births are due to syphilis.

The Infantile mortality in Bombay (children under 1 year) is 552 per 1000 live births and out of their number 81% die within four weeks of birth due to congenital debility. These figures mean that in every 1000 babies born approximately 442 die when they are under 1 year. It is estimated that 30% of these deaths are caused by syphilis.

It is estimated that 20% of the population of European cities is affected with venereal diseases; that these diseases have caused more casualties than the war; that more than half the causes of blindness are due to it, that 50% of women are sterile due to it and that the economic loss due to venereal diseases is simply incalculable. Could we not say the same or very probably more of Bombay and other cities of India?

CAUSES AT WORK. The usual causes of prostitution—alcohol, sexual desire, seduction, poverty and destitution, domestic trouble, love of wealth and luxury, etc., all contribute towards Bombay's commercialised vice. But the following are of note:

(a) The system of supply and demand is kept up by an organised procuring mostly among Hindu women of places like the Deccan, Ratnagiri, Cochin and Goa as detailed in the list of places of birth. There are, therefore, definite agencies at work.

(b) Singers and dancers are a class by themselves brought up to this life from childhood. They are illegitimate or kidnapped children.

(c) Hereditary prostitution is a religion in India. The Hindu vestals that are sacrificed on the altar of the Goddess of Immorality are ever increasing.

(d) Juvenile prostitution is an institution. There are children brought up in brothels and thrown into vice at a very tender age.

(e) Defective education, promiscuous herding of the working classes etc., are partly responsible for the fall among the poorer classes.

(f) Absence of restrictions on the military and navy are added factors. Those who seek evil find it, but to have it thrust on them—we must draw the line there.

(g) There is a class in Bombay whom I shall call “ambulant trappers”: certain “Boris” who hawk their wares and are freely admitted into decent homes accost girls and entice them away; a tribe known as “Kolatis” who perform jugglery, kidnap girls and sell them for immoral purposes.

(h) Lastly I should like to emphasize mental deficiency as a very great cause of prostitution in all walks and conditions of womanhood. I calculate that 30% of public women that come to the Anti-Venereal Clinic are not quite sound specimens of human beings.

WHAT REMEDIES ARE APPLIED. (1) Official and non-official conscience has very often waked up to the evil of prostitution in Bombay.

The passing of the English Contagious Diseases Act of 1866 to 1869 was followed by an Indian Counterpart, Act IV of 1868 which enabled the Provinces to enforce the registration and compulsory examination of common prostitutes and their detention till cured. The Act came into force in 1870 and was put into action with a great *eclat* of medical inspectors, matrons, policemen, registration of 2000 prostitutes and their medical treatment in Lock Hospitals, etc. The experiment was a failure. State regulation proved to be what it has proved in other countries a farce! On the 30th March 1872 the operations under the Act were formally closed and the hospital and inspecting staff disbanded. In 1880 regulation was re-established with the financial aid of the Municipal Corporation and finally in 1888 the Act was repealed by the Central Government.

From 1888 up to date, Bombay prostitution has been allowed to have its way except for the systematic use of section 20 of the Bombay City Police Act which has enabled the Commissioner of Police to dislodge the scattered brothels and create a segregated area in the vicinity of Grant Road.

Unofficial action has been confined to a few protest meetings to express sentimental platitudes and pious aspirations.

Today, thanks in a measure to the Social Purity Committee which pressed an enquiry from Government, the Bombay Prevention of Prostitution Act of 1923 has come into force with ample provision for punishing solicitation or indecent exposure, loitering, living on the earnings of prostitution, procuration, unlawful detention of prostitutes and to promote segregation. The execution of the Act has been entrusted to the Police who have also been given discretionary powers to take action against certain offences.

The act aims at a gradual elimination of certain persons who are mainly responsible for keeping up the system, thus mitigating the evil. It has evidently been passed with the ultimate object of enforcing total prohibition.

(2) Except for an Anti-Venereal Dispensary which is mainly supported by grants from Government and Municipality nothing more is done in the city to relieve the suffering of these diseases. Hospital provision is grossly inadequate.

(3) As far as I can recall, the following institutions rescue women and are the only ones of its kind in Bombay :

- (a) The Presidency Women Council's Rescue Home at Mahim woods; accommodation for 15. (Existing ?)
- (b) Shelter of the League of Mercy for 10 Europeans or Anglo-Indians. There is a ramification of this Home at Bangalore for 13 inmates.
- (c) The Salvation Army Rescue Home for 20.
- (d) The St. Catherine of Siena's Home, mainly for Catholics, with restricted accommodation.

Besides the above, in the whole of the Bombay Presidency there are only three more as far as I know : The Bamabai Home at Kodgaon near Poona, The Hubli Criminal Tribes Women Home and the Good Shepherd Convent at Bangalore.

WHAT MORE MUST BE DONE TO PREVENT CAUSES AND CHECK EFFECTS.

1. Two methods are employed in dealing with prostitution in Europe : "Regulation" and "Abolition". The first tolerates prostitution on certain conditions, the second refuses to countenance it as a recognised means of livelihood. Regulationists and Abolitionists have absolutely agreed that prostitution is an evil that must be combated. They disagree on the methods adopt to combat it.

The standard arguments used by both these schools of thought do not merit repetition. I shall only mention that regulation has died out in Great Britain, Holland, Denmark, Norway and Switzerland while it is on its last legs in France, Belgium, Germany and Austria Hungary; Nearer us, in Rangoon and Burma and even in Bombay it has entirely failed.

We agree with the abolitionists that there are more direct and obvious ways in which the volume of prostitution can be checked, than giving a vice a state sanction and licensing it on such frail reeds as medical examinations and registration.

2. The Bombay Prevention of Prostitution Act of 1923 is decidedly a right step in the right direction, but we are constrained to say that it does not augur well for its execution or the ultimate end in view, that it is to be operated by the police only. Which houses of illfame have to go to the bye-lanes to save the public an eye-sore and which lanes will they go to? These and other similar questions will necessarily arise and bring the police into very severe criticism and consequently the Act into utter disrepute.

Then again, the real force of the Bombay Act is to make the life of a common prostitute intolerable and thus wipe her off. If this is not possible, stronger laws will have to be gradually introduced. Will the police be in a condition to interpret fairly, discriminate, judge, and advise? In England, the application of the Vagrancy Act for men and the Police Act for women under which prosecutions for solicitation are taken up generally terminates in an affray with the police.

I am of opinion that a strong advisory body of men and women is a necessity behind the operation of this act in order to supervise the action of the police, and advise Government.

3. The gradual enforcement of the Act and later the more severe measures that we understand are contemplated will necessarily bring up an *after problem* of a very serious nature with far-reaching effects. The unhoused prostitutes will have to be accommodated, the diseased to be hospitalised, the destitute to be fed and clothed.

Part of the congestion will be relieved by repatriating foreigners under the Foreigners Act (India Act III of 1864 and the European Vagrancy Act of 1874). Some, again, will willingly go back to their countries when they are released from their life of slavery. The higher class of prostitutes is less worldly-wise and will continue scattered, but these will be few.

Even after these adjustments there will be a considerable number who will have to be sent to Hospitals or Convalescent Homes. Bombay has half a bed for every 1000 of its population and no beds for venereal diseases !!!

Clandestine prostitution will necessarily increase and unless a vigilant eye is kept on it we shall lapse into a worse state of affairs. It is here that we have to double our attacks on the evil, from within. Legislation is powerless to deal with this aspect of prostitution. Men

and women of a high character and ability will have to come to the field prepared for sacrifice and willing to go to the depths of this Social gangrene in a spirit of sympathy for the victims and without expectation of rewards.

Rescue Homes will be absolutely necessary to shelter, educate and find employment for the rescued. I believe in the efficacy of these Homes when run on right lines. Several factors contribute towards the success of such institutions: the creation of small scattered homes for different kinds of inmates each holding only a small number, annexed classes for moral and technical education to train the mind and prepare for a living, grounds for suitable recreation, Convalescent Homes for the diseased, and certain powers of detention. But the most essential factor, nay the prime factor, is the choice of the right type of woman at the head. She has to be a good administrator and above all must be able to gain the confidence of the inmates and sympathise with their wants. Fallen women though considered outcasts are sentient and often suffering human beings and thus many of them are easily reclaimed. It is to a woman of this particular kind that Christ asked: "Woman, where are those thine accusers?" Very true are the poet's words:

There is in every human heart
Some not entirely barren part,
Where flowers of richest scent may blow
And fruit in glorious sunlight grow.

4. A campaign of enlightenment for the dissemination of a sound knowledge of the physiological laws of life in order to raise the standard both of health and conduct is very essential in Bombay.

5. I believe in sex education in schools; not a blunt exposition of facts that will mar the innocence of some and excite the curiosity of others, but a cautious education. All schools have now adopted the teaching of science by elementary books called "Nature Studies." The introduction in these books of a chapter on Botany and Biology written in a way to introduce sex matters will, I feel confident, answer the purpose. The anatomy and physiology of lower plant and animals and the description of the germination of flowers, the nuptial flight of swallows, etc., are all interesting and proper ways of introducing the subject provided it is dealt with in a strictly scientific way and by specially trained teachers.

VIGILANCE AND RESCUE COMMITTEES:—I propose that this Conference should request Government to appoint two committees.—*A Vigilance Committee* and *A Rescue Committee* composed of official and non-official citizens of Bombay and possibly including the representatives of the most important institutions of the City. These committees to have

sub-committees outside Bombay and certain official powers to be vested in these committees.

It will be the duty of the Vigilance Committee to bring in preventive measures to check the evil at the sources by:

- (a) making procuration and recruitment impossible in the villages from where the supply is obtained,
- (b) maintaining a firm vigilance on "trappers", "agents", etc.,
- (c) promoting reforms to eradicate certain Indian superstitions,
- (d) taking up the question of general education of the public.

It will be the duties of the Rescue Committee:

- (a) To supervise the operation of the Bombay Prevention of Prostitution Act of 1923 and advise Government on its defects and desirability of extension.
- (b) To press Government and Municipality to increase hospital accommodation and extend anti-venereal campaigns.
- (c) To promote and help the provision of Rescue Homes.
- (d) To do rescue work in all its many details.

CONCLUSION:—Much of the success of the two committees that I have suggested will depend on the choice of the persons that form them. A careful selection of men and women who are capable of dealing with the moral, physical and legal aspects of the question in all its varied details will be the essential condition of success. I have suggested official bodies appointed by Government because the supervision of the Act and the execution of certain remedial measures need certain powers. Otherwise we shall again lapse into the old platitudes and pious aspirations and resolutions.

I expect that the deterrent measures adopted by Government if carried out intelligently and cautiously with the help of the Vigilance and Rescue Committees will have good effects. I believe in the truth that the law of the land quickly becomes among the great masses of the people the law of individual conscience and the standard of individual conduct.

It is natural that even after all human efforts to prevent and check this terrible evil a residue will remain. As long as there is a demand there will be a supply. If we could close up today all the prostitutes in the world a fresh number would crop up tomorrow because we did not close up all the men also. No direct action can be taken against human instincts. Whatever makes for social betterment will be helpful; whatever makes for equality between sexes, whatever makes for equal responsibility between men and women, whatever leads women to demand of men the same code of honour, decency and self respect that men demand of women is a contribution towards the solution of the residual problem.

VIGILANCE AND RESCUE WORK



(Mr. P. G. Naik, Life-Worker, Social Service League, Bombay.)

The publication of the Report of the Prostitution Committee appointed by the Government of Bombay in pursuance of its resolution dated the 16th November 1921, has brought to light some of the salient facts in connection with the problem of prostitution which were unknown to the general public till recently. The evidence given before the Committee went to show that, although the brothels are supposed to have been conducted in an ordinary and outwardly decent manner as far as possible, they are not really so. The trade is so artfully carried on that the public is kept in the dark as to what happens there behind the scenes. The inmates of the brothels are inveigled into the trade through various devices. They are brought from different places by the brothel-keepers or their agents. Most of these recruits do not adopt the profession voluntarily. They are forced by pimps, procurers or agents of the brothel-keepers to take that step. The net for recruitment is so widely cast that the agents of the houses of ill-fame frequent the public roads, railway stations, gardens, temples, girl-schools and especially the places where women often gather together and keep a vigilant eye on some of them who are likely to be caught in their trap. They often keep a watch on such women as are unhappy in their domestic relations or are on bad terms with their husbands, or bring about a quarrel between a woman and her husband using often the services of sub-agents, and in this way try to induce a woman or girl to accept their offer of help and bring her to a brothel on a false pretence. Some of the Victoria-drivers and hawkers are said to be in the service of brothel-keepers and help them to bring fresh recruits to the trade. There are exceptionally few women who adopt a prostitute's career of their own free will, almost all of them have been enticed or kidnapped or even sold for the purpose, when they are almost children, by their parents or guardians. Some of them expose themselves to this risk through curiosity. Women who were once prostitutes themselves but being advanced in age are unfit for that purpose any longer and, having no other means to maintain themselves, act as chief agents in this nefarious traffic. The brothel-keepers in order to keep these unfortunate women entirely under their control advance them money. These poor victims of unscrupulous exploitation are made to sign blank papers which are used as bonds against them and are compelled to remain in permanent bondage or are passed from one brothel to another, the purchaser paying the price corresponding to the debt owed

by the woman purchased to her former owner in order to acquire the right to recover the debt in the same manner. These are some of the ways of the brothel-keepers who are practically dealers in a slave market. They inhumanly exploit the womanhood of their victims and earn money through their shame. It is, therefore, evident that the steady flow of girls from the moffasil to Bombay cannot be checked unless the mischievous activities of the agents of the brothels, who are chiefly responsible for the continuance of the brothels, are stopped and the constant supply of new inmates is cut off. If the activities of the vicious agents are put a stop to, it is evident that it will be very difficult for the brothel-keepers to keep the brothels going.

The Prostitution Committee, therefore, asked the Government to make the following acts illegal:—(1) The keeping of brothels, (2) the letting of houses for purposes of prostitution, and (3) the procuring of women. The Government, however, took the third suggestion in hand and passed the Bombay Prevention of Prostitution Act which came into force from 29th October 1923. By passing this Act Government not only has aimed an effective blow at the root of the evil but has taken a definite step and has laid down its policy in connection with the problem of prostitution. But this Act has adopted only a part of the suggestions made by the Committee and is thus far too inadequate to cope with the evil. It is, therefore, necessary to educate the people on the point and compel the Government to make further amendments and additions in the Act and, if necessary, pass new measures also. But, side by side, it will also be the duty of the people who have the welfare of the country at heart to see to it that the present Act works successfully and fulfils the wishes of the framers. They will have to assist the Police in exercising their powers to the best advantage in achieving the beneficial objects of the Act and also to see that the Police Officers do not consciously or unconsciously abuse the powers vested in them under the Act.

One thing in connection with the operation of the Act is most important. It always so happens that the different people and different institutions look at the legislative measures from different points of view and, naturally therefore, their experience regarding the successful operation of social-legislation differs. For instance, the Burma Government is not satisfied with the results of the new legislative measures taken by that Government in connection with the problem of prostitution; and similar measures have been adopted by the Government of Bombay on the recommendation of the Prostitution Committee here. The Government of Burma state, by actual experience, that the new Act could not check the evil to the extent they expected it to do and, therefore, they take it as a failure. On the other hand, the experience of the

social institutions which are doing social work in that province and which can be safely relied upon for first-hand information is quite different. They say from the experience they have had, that the Burma Prostitution Act is working satisfactorily and in their opinion in course of time the measures will help to eradicate the evil totally and create a healthy atmosphere. Under these circumstances, it is the duty of the enlightened public to note carefully the progress of the operations under the Act and to see whether it is conducive to checking the evil or aggravating it.

It is admitted on all hands that obscene literature plays an important part in the growth of the evil. It is therefore necessary to prohibit such literature by conducting prosecutions, destroying bad photographs, obscene books and leaflets and by taking steps to secure legal measures to that end. It is also necessary to check the publication of indecent posters and post-cards, and to forbid demoralising advertisements appearing in newspapers. In this connection, it is not only desirable to prevent the publication and sale of indecent and obscene periodicals, books and papers and of objectionable advertisements, cinema films and theatrical performances but also it is necessary to create a strong public opinion against such things by holding public meetings and through dissemination of healthy literature.

It is regrettable that Bombay City with thousands of prostitutes has no rescue homes, not to speak of the inefficiency of other reformatory, preventive and corrective agencies dealing with different aspects of the problem. There are only three institutions which take interest in the problem in the city of Bombay. One of them is conducted by the Presidency Women's Council. It is unfortunately suffering from lack of inmates. This is for Indian women. The second is conducted by the Salvation Army. It makes no distinction in regard to inmates, but, owing to inadequacy of accommodation, it has occasionally to refuse admissions. The League of Mercy is the third institution working in this direction; but it is meant exclusively for Europeans and Anglo-Indians.

It is easy to see from the facts mentioned above that, up to now, no systematic efforts have been made to save the stray girls and prostitutes from ruin and put them in a place where they will be looked after and cared for. Such great organisations as the Girls' Friendly Society, League of Mercy, Salvation Army, Young Women's Christian Association, and several other institutions elsewhere, are doing splendid work. They attack the problem from different sides and are experts in the special work taken up by each of them. In these institutions, women are given a new chance in life and are trained for suitable

occupations. They are taught laundry work, sewing and other handi-crafts and when they have given proof of a desire to get into some honest occupation, they are given every assistance to start a new life and their records show that a large number of those who have gone out under these conditions have made good progress in their new career. There is not a single institution well-organised and putting forth vigorous efforts on these lines for Indian women. There are no institutions whose workers go out into the streets after tea at night with the single object of finding out young helpless women and offering them a helping hand. This missionary work, irrespective of creed, class or country, for seeking to rescue those who are in peril in the street at night is absolutely necessary in the city of Bombay. Efforts should be made to bring the delight of creative work in the lives of those whom the world has long regarded as outcasts, by providing women and girls who want to make a fresh start in life with occupations which will enable them to maintain themselves and remove one of their difficulties.

To achieve these objects, there must be a strong central or national organisation representative of all the social institutions with branches spread all over the country. Such associations should call on the entire community to extend its sympathy and co-operation to this great humanitarian and noble work. A band of earnest workers of the association will fight against this evil. They will visit railway stations and ports, and keep a vigilant watch on the movements of the pimps, procurers and others and bring them to book when found guilty. They will set free such women and girls as find themselves in the clutches of the brothel-keepers or their agents and are in a hopeless and helpless state and require somebody to take them to a place where they will be out of danger. These missionaries will visit brothels and see the state of the prostitutes at the risk of their own lives and release them that want to be free. If workers or agents to do this kind of work are not engaged, and only rescue homes are opened, they are bound to remain empty.

These women are mostly illiterate and ill-regulated in life; they are misled by false ideas regarding the enjoyment of life and not infrequently hate or despise honest humble work. They lack self-respect and self-control and the task of reclaiming them is not an easy one. It requires tact and perseverance. The worker must have a regular training in this line, and he must work with the object that "that which is lost I will seek again, that which has gone astray I will bring back, that which has a wing broken I will bind up and that which is sick I will strengthen." Women who have a desire to improve the lot of their unfortunate sisters will be most useful in this work.

PREVENTIVE AND RESCUE WORK

(Miss Ida M. Dickinson, Catholic Charities Organisation, Bombay.)

A prominent worker among boys was once asked to describe the various types of boys he had dealt with; his answer was that it would take rather a long time as each boy was a type in himself. The same might be said of the women and girls whom preventive and rescue work seeks to benefit, and this variety of character must never be lost sight of, for it is only by discovering the good qualities and special aptitude of each individual, and giving to these the environment and encouragement necessary to their growth that permanent good can be done. For convenience sake, however, some rough classification must be made of those who, as victims of circumstances or of their own free will, are most likely to go astray and who may, directly, or by devious paths, join the dismal company of the slaves of commercialized vice. I think they may be grouped as follows:—

- (1) Normal and sub-normal children and girls requiring protection from their equipment.
- (2) Sub-normal children and girls who require protection against themselves.
- (3) Normal girls who require more education, in the widest sense of the word, than they are likely to get in their school career.

Let us now consider these groups in detail and see what is already being done and what might still be done to help them.

In group (1), one finds the child, most probably illegitimate, of vicious parents, and who at the earliest possible age is sold or drifts automatically into the underworld of vice. In this class may also be found children who have been got hold of by undesirable persons under the cloak of adoption. If dealt with in time by the various societies for the protection of children, acting in unison with the police, the corruption of such children may be arrested and successful preventive work accomplished.

The second class, coming under the heading of group (1), comprises girls who meet with danger in the course of their employment, whether this be in factory, office, shop or domestic service. Much has already been done in providing places of residence for office and shop girls, but there is need of welfare work in the place of employment itself. Large employers of labour could do much by appointing welfare workers for

their female staff. For young servants out of employment, little provision is made. Registries and hostels for the young girls, e. g., ayahs who come to the large cities seeking employment are greatly wanted as these girls have little idea how to protect themselves. The whole subject of providing safe industrial employment for women could be discussed in this connection, but it is far too large a subject and beyond the scope of this paper.

The second group, including, as it does, both mental and moral defectives, is a difficult one to deal with in all countries and more especially in a country like India where the majority of the children do not go to schools and hence their mental or moral defect remains undetected until they fall into open immorality, which they frequently do at an early age. Even in schools it requires expert knowledge on the part of the teacher to diagnose the cause of the child's stupidity and bad habits. The protection of society, as well as of the individual, demands that adequate provision for training-homes for feeble-minded and morally deficient children be made as they are a danger to the other children among whom they live.

It is among the girls, who comprise the third group, that the social worker, not a specialist, will find her great opportunity of service. Why should these girls be called normal and yet be more likely than others to wreck their lives? Because these girls, though normal, are by reason of their temperament more likely than their sisters to be adversely affected by the conditions of present-day-life.

Three types seem to me to stand out, the romantic, the rebel, the indolent and luxury-loving. The romantic, whose ideas of moral excellence are coloured by what she sees at the pictures and reads in worthless novels, is easily caught by the glamour of a clandestine love affair. The rebel, who has very likely received an advanced education and is qualifying for an independent career, rejects with scorn the restraint which the social habits of her community seek to impose on her, and, having no better standard to guide her, will take any risk from her inability to distinguish between liberty and license. Last, but alas! so very far from least, the idle and luxury-loving, the product and also the menace *par excellence* of these days of soft living, these are the stuff of which the parasites of society are made—, living as they do for dress, jewellery and vulgar excitement, ready to marry any man who will give them these things and pay their gambling debts, and, if they fail in the marriage market, willing to sell themselves elsewhere for these things. Vocational classes, recreation clubs and such like institutions, can help these girls in a measure, but as a rule they get the girl too late to form her ideals; there is, however, one organization which begins its work of

building a healthy-minded, disciplined character during the girl's school years when she is still unspoilt—I mean, of course, the Girl Guide Movement. It is a very hopeful sign in India that this movement is gaining ground. I need not apologise for mentioning it by name, while omitting all other names, for it is the property of no one community but is ready for all who will use it for themselves.

I cannot leave this subject of the normal girl without mention of the girl widow who is also in a dangerous position; but, so much is being done by those who know her needs so far better than I do that it would be presumptuous on my part to write about her case. There is yet another class whom I have intentionally omitted, that of those who fall through poverty. I believe it to be a very small class; poverty may be a contributory agent to a woman's fall, but it is rarely the chief factor. Preventive work is too large a subject to do more than glance at in a paper such as this, beginning, as it often must, in the nursery and continuing through life.

In order to carry on rescue work with any hope of success a definite organization is needed. To begin with, one or more outside workers in every large city secondly, a temporary shelter in an easily-accessible part of the town are needed. Thirdly, permanent Homes or a Training Colony in the country must be provided. It is unnecessary to say much about the two first; everyone is agreed that women workers are wanted to visit the girls and to get in touch with them in all possible ways, and that there must be a house where those who wish to escape can be admitted at any time of the day or night, and where they can remain in concealment for a short period, while their case is being investigated and arrangements are being made for their future welfare. It is on the subject of the Rescue Home that opinions differ. There is no doubt that it is an unpopular institution and that the associations of a bad past still cling to its name. Its critics advise it to improve itself off the face of the earth, which is hardly surprising to any one who studies its history. The well-meaning people, who framed the rules of the old-fashioned type of Home, appear to have had a purely punitive aim in view; the educative ideal had not then taken possession of the field. Unfortunately, a great many Homes of this type still survive. There are many in which the inmates are employed exclusively in laundry work, many in which they remain for a certain fixed period, generally two years, regardless of their circumstances; worst of all, many in which mother and child are separated during the first months of infancy. How can such institutions effect any but the negative good of keeping a girl out of mischief for a small part of her life? Two instances will show what is likely to

happen: (a) a shorthand typist who had been kept at the wash-tub for two years and then sent out as "reformed" to earn her own living. She will probably return to be "reformed" again, unless worse befall her; (b) a school teacher who spent two years without being allowed to see a book; what has happened to her mind during those two years? Will they have made virtue so attractive to her? Above all, what about 'the girl mother whose reformation might have been wrought through her mother love'?

Of late years, one is glad to know, more humane and enlightened Homes have been started; they are usually small and are a little bit more like "homes" than "Homes". In them the girl has a better chance of an all-round development than in a large institution containing, as it may, over a hundred inmates. But the small Home has grave drawbacks of its own:—

(a) It is extravagant.

(b) It cannot have enough ground of its own to allow of inmates getting exercise without going out.

(c) It cannot have its own place of worship or its own hospital.

The fact of the inmates having to go out, exposes them to the danger of getting into touch with their old bad associates; they are also painfully exposed to impertinent curiosity. The would-be rescue-worker is, therefore, confronted with the problem of how to keep the home-life of the small Home while ensuring the privacy secured in the large one.

The solution of the problem may be the substitution of the Training Colony for the Rescue Home. In the Colony there would be many "homes" but no "Home"; each of these would have its own separate dwelling place; a house mother would be in charge; only about six adults and a baby or two would live together. For the whole colony, there would be a large farm, one or more industries, a little hospital, a hall for classes and indoor recreation, and one house rather larger than the others, where new-comers would enter and remain for a while under the immediate care of the superintendent. Members of many communities could be there as each could make its own arrangements for worship and keep its own social habits. In each little Home there would be some one who stays at home to mind the babies and cook and do house-hold work, while the others are out to work at the farm or workshop. By this means girls would be prepared to keep their own homes well, supposing they came out to be married; and if it is better for them to remain permanently in the colony they would have a tolerable existence, and, in time, as they acquire skill in their employment, they would become self-supporting. In India, where there is no difficulty in acquiring a large area for enclosure, the scheme seems practicable, and also likely to meet the special needs of

the country, where there are so many different communities with varying domestic habits and where a woman has few means of earning her livelihood open to her.

In conclusion, whatever type of home or colony we mean to have, and have them soon we must,—as the existing institutions are full to overflowing;—there are three things which experience has taught us that we must do:—

- (a) build on a religious basis,
- (b) give our girls plenty of wholesome food for their minds as well as for their bodies, and plenty of outdoor occupation,
- (c) keep mother and child together, unless the former is distinctly sub-normal. As the best preventive worker is the good mother, so the best rescue worker is the baby; we shall never teach self-control and self-sacrifice half as well as he will. For the baby too, at its best, the most skilled care in an orphanage will never replace a mother's care.

Experience will teach us the rest.

(B-II-D).

CRIMINAL TRIBES SETTLEMENTS

(MR. STARR, I. C. S., Criminal Tribes Settlement Officer, Bijapur).

The Criminal Tribes are not confined to any one part of India, nor to any one caste or creed. Though they form separate castes or tribes, there are many indications that in the past their numbers were swelled by the admission of criminal or discontented or starving persons from other castes and by the adoption of children into the caste. Amongst the Chapparbands who are the most famous coiners of India, so far as the practice of stealing children or taking children who were without guardians extended, that these persons so adopted into the caste and their descendants now outnumber the descendants of the original families. For the purpose of the law a criminal tribe is defined as a tribe, gang or class of persons addicted to the systematic commission of non-bailable offences. In most cases this history of crime goes back many generations, and is interwoven into their traditions and customs.

2. Criminal Tribes Settlements, as at present organized, are of recent growth dating from about 1910. Before this date various efforts had been made by local officers and other gentlemen interested in the welfare of these people in different parts of India, but, for the most part, they were

the work of a single individual and had not the support of the Local Government; and hence, on the death or removal of the person interested in the effort the movement died down. The first Settlements were organized about the same date in the United Provinces and in the Bombay Presidency and a little later in the Punjab and in Madras. Many of the Settlements in the Punjab, United Provinces and Madras are doing splendid work, but I will confine myself to those of the Bombay Presidency, as it is in connection with these that I have spent most of my service.

3. I was appointed to this work in November 1919. The first period of the appointment was for 6 months and the work was confined to Bijapur district. I learned afterwards that Government were very doubtful of the prospects of success of the scheme, and I must candidly admit, looking back, that I knew very little about the Criminal Tribes when I started the work. Perhaps it was as well for me that I did not know much, or might have hesitated to make the attempt, and so would have missed taking a share in a work which is absorbingly interesting, and of endless possibilities. From the date of the first appointment, apart from periods of leave I have, been continuously on this work up to the present time.

4. Work was first commenced amongst the Chapparbands. These lived in two talukas of Bijapur district, and after their annual festival leaving their wives and children in their own villages, the men went out in groups each comprising a leader to organize their operations, four to eight persons to make and pass off the coins, and a lad or two to guard the camp against surprise and to learn the work of coining. As a rule they returned within a year. If, however, they were operating in a distant area, they would send one of their number back with news and money for the support of their families. In earlier times they had operated in the neighbourhood of their own district, though not in Bijapur district itself, but as information about their methods spread, it became dangerous to try and pass off their coins anywhere near their own district, and they were driven further and further afield, until at the time when the settlement work was started among them their gangs were operating in almost every province and Native State of India from Assam to Sind and from Punjab to Madras. Some, indeed, had gone beyond the limits of India. In 1909 when work was commenced amongst them there were about nine hundred adult males of the caste. Two hundred of these were in jail for coining offences, six hundred and fifty others afterwards admitted to me that they had maintained themselves by coining and only the remaining fifty were working honestly as cultivators.

5. When I told them that Government had determined that they should cease their coining, but that Government would see that they obtained some honest employment in place of their former means of livelihood they were very frank about their views. They admitted that, with the increasing efficiency of police methods, their calling was becoming more hazardous. They particularly felt the introduction of the finger impression system which made their identification easy wherever they were apprehended. They also said that if Government really kept its word and provided employment they would stop their coining. But they added significantly:—"We will wait for three months only and see if it is all true." This was the beginning of Settlement work for this Presidency. Fields were given to some, others were found employment in the mills, and others were trained as masons and carpenters. In the last seven years there have only been three cases of coining amongst them and at present there are only three of them in prison and three absconding.

6. I have mentioned one tribe only hitherto but there are several others in the Bombay Settlements, Pnas Pardhis (Haranshikaries), Karkadis, Bhamptas (Ghantichors, Uchlias, Takaris), Bestars (Donga Dasars), Kanjar Bhats (Gujarati Bhats), Mangarudies, etc.

Our main settlements are :—

	Population.
(1) Sholapur	4001
(2) Hotgi	35
(3) Indi	222
(4) Bijapur	1879
(5) Special Settlement, Bijapur ...	75
(6) Bagalkot	356
(7) Kerur	153
(8) Gadag	1256
(9) Hubli and Dharwar	2356
(10) Khanspur	531
(11) Gokak Falls	666
(12) Dandeli	169
(13) Baramati	448
(14) Bhatgar	108

The crux of the problem is the finding of employment. In many cases their criminality, especially amongst the wandering tribes, has been due to economic causes. The whole position has formed a vicious circle. They had no work, therefore they stole. Hence they were driven from district to district being dreaded by all and employed by none. Having no other means of maintaining themselves they continued to steal in order to exist. Thus their lives were one dreary round of wandering from district to district with intervals in jail. In very many cases such gangs have come to a settlement begging to be admitted. They desired a haven in which they could rest. If they were really of criminal habits, as shown by their conviction records, they were admitted. Lot me,

however, admit at once that it does not follow that because they have entered the settlement voluntarily they will remain there always contentedly. The spirit of wandering calls many of them after a time, and forgetting the penalties of their former life, they remember its freedom, and contrast it with the daily toil of those who work for their bread. At such a time they would like to leave the settlement. But, of course, it would be a fatal policy to permit them to resume their former life. A few may abscond, and after a time be traced and brought back. In the course of time, however, they settle down. It is to the younger generation to whom we must look for the final success or failure of the work. Hence it is amongst them that most efforts are put forward. In each settlement a school is organized and attendance made compulsory both for boys and girls. Incidentally the settlements were, I believe, the first communities amongst whom compulsory education was introduced in India. The total number of settlement children in day schools is 2325. As the total population of the settlement is 12,062, the number of school-going children bears a creditable proportion to the total population. In most of these schools, besides the usual subjects taught in elementary schools, manual training classes have been introduced. Considerable attention is also paid to drawing. Boy Scouts and Girl Guides have been started in many of the settlements and considerable enthusiasm has been shown by the children in these movements. The lads have also developed a keen interest in games. Besides the physical benefit and moral training gained thereby, the fact that they play matches against the other teams of the towns in which their settlements are situated helps them to become acquainted with and respected by the townspeople.

7. A number of the lads are trained in the various trades after leaving school. The following figures will give some idea of the work done in this direction.

Settlement.	Carpentry.	Masonry.	Tailoring.	Agriculture.	Black-smithy.	Weaving.
Sholapur	12	6	...	...	...	...
Hotgi	...	...	...	12	...	...
Indi	...	...	...	7	...	...
Bijapur	16	54	1	...	2	...
Bagalkot	3	9	...	2	...	...
Kerur	1	2	...	...	...	...
Gadag	8	13	...	...	...	7
Hubli	21	9	...	...	...	...
Khanapur	1	...	...	...	...	...
Gokak Falls	2	...	...	...	...	...
Baramati	7	...	...	...	...	...
Bhatgar	...	8	...	...	...	...
	71	101	1	21	2	7

8. Night schools have been started for these lads and for other lads in the settlements. The present number of pupils at these night schools is 472.

9. **EMPLOYMENT.**—The most fruitful source of employment has been found in the cotton spinning and weaving mills of Sholapur Gadag, Hubli and Gokak Falls. Now that the Factory Act has been amended so that the maximum period of work is ten hours a day, and the minimum age for halftimers has been raised to 12 years, and for full-timers to 15, factory life offers a useful and not unhealthy form of employment. Moreover, it has the great advantage of being a regular employment throughout the year. Others find work as masons and carpenters, in the forest and in general cooli work. We have been very fortunate in securing the kindly co-operation of many employers in our search for employment for these people.

10. The health of the settlements has been satisfactory. I give the number of births and deaths in the settlements reduced to the proportion for 1000 of population for the last year ending March 31st 1923.

Serial No.	Settlement.	Total births per thousand.	Total deaths per thousand.
1	Sholapur	44.78	25.39
2	Indi	47.47	14.24
3	Bijapur	41.03	14.68
4	Bagalkot	42.69	22.04
5	Gadag	34.39	29.93
6	Hubli	34.28	22.07
7	Khanapur	33.14	9.03
8	Gokak Falls	15.80	19.21
9	Dandeli	9.46	23.66
10	Baramati	21.42	10.71
	Average ...	32.42	19.13

From these figures it will be seen that the birth-rate compares favourably with the death-rate and also that the death-rate compares favourably with the average death-rate of the Presidency.

11. Some of the Settlements are under direct Government control. Others are under the control of Mission agencies. The advantage of a voluntary agency is that it brings the enthusiasm, and personal touch which may be lacking in an official organization. The right of individual settlers is safeguarded by the proviso that, if they do not wish to remain in a settlement under the control of a voluntary agency, they can be transferred to a settlement under direct Government control.

12. In a work of this nature one cannot expect invariable success. Failures and disappointments there are in plenty. Nevertheless, when such disappointments occur, it is only necessary to think of the young

lives growing up to brighter and happier ideals of citizenship than their parents possessed, and courage is again found to labour amongst these people who were hitherto shunned and dreaded by society, but who are now beginning to take their places as useful members of the community. The credit of such success as has been attained in this Presidency in the settlement work is due to the zeal and devotion of those in actual charge of the settlements and to their staffs, and to the many employers who have given work to persons from the settlements. In the early days I fear the patience of these employers was often taxed but I believe they are now reaping their reward in the better work accomplished by these people and in the knowledge that they have helped others less fortunate than themselves to a new vision of life.

(B-II-ii.)

WORK AMONG THE CRIMINAL TRIBES

By The Salvation Army.

(Staff Captain Watkins, Social Secretary, Salvation Army, Lahore.)

Some fifteen years ago, at the conclusion of a Salvation Army meeting in Bareilly, one of the audience enquired of Commissioner Booth-Tucker whether The Salvation Army would be willing to undertake work among the Criminal Tribes of India. He replied that we should be glad to consider the matter. The speaker said that he was a member of the Government of the United Provinces, and that they were much troubled by the presence of certain hereditary tribes of robbers, who preyed upon the community; that many attempts had been made to reform them, but without success. He thought that the Salvation Army, with its world experience of crime and criminals might perhaps succeed.

As a result of that interview our first Criminal Tribes Settlement was organised at Gorakhpur, a town of 80,000 inhabitants, amongst a community called Doms. In addition to being expert thieves, they were addicted to drink, gambling and immorality. They were always in and out of prison, and constituted the worst plague spot in the city. They were locked up at night with their families, in walled enclosures, which were modified prisons. During the day they were allowed to come out and were employed as city scavengers. A register of the men, women and children was kept by the police, and their names were called at intervals during the night. Those who absented themselves without permission were imprisoned, when caught.

Before taking them over, Commissioner and Mrs. Booth-Tucker went to visit them. They were a desperate looking set. Many of them were the worse for liquor. The police offered to escort Commissioner and Mrs. Booth-Tucker, but they declined with thanks. The police said it would not be safe for them to go alone, but they replied that they preferred to take their chance. However, they received quite a cold reception. The women would not come near. They were viewed with suspicion, and this visit was regarded as being only a new trick of the police. What would The Salvation Army want them to do? Evidently they had received some inkling beforehand, possibly from the police themselves. Was it true that we should want them to give up drink? Yes! And gambling? Yes! Well, they could never do it, so we need not expect it! It was certainly not a very promising beginning.

However, we started work at Gorakhpur. Government placed at our disposal some commodious police lines. At first, we had to share these lines with the police, as their new lines were not ready. Still, this was a great improvement on the squalid quarters which had been previously occupied by the Doms.

That was a little more than fifteen years ago. Now the entire police lines, and a large adjoining jail have been made over to us, and we have there a flourishing and successful work among the Doms. We consider that we might have made more rapid progress than we have but for the fact that as fast as we tamed one gang, another raw gang would be brought in, and would upset the discipline and harmony of the Settlement until they too had become tamed.

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So far as the Bhatas are concerned, we may say at once that we have not met with that full measure of success that we consider our efforts have deserved. It is interesting to note that long before The Salvation Army took over any of these Tribesmen, the Government gave land to the Bhatas. At least 50% of the Bhatas in our Settlements have been taken from the land, therefore, it cannot be said that their crime was due to their not having a chance to earn an honest livelihood. From the commencement of the work, the most disturbing feature of the work was that reform was not desired by the Tribe. They preferred their old life, with its excitement, its freedom, and its fruits. Had they been willing Settlers, the work would have been comparatively simple, but from the moment they set foot in the Settlement, they have endeavoured to wear down the patience of the Officers, and thus gain their freedom. Non-cooperation was one of their strongest weapons, which had in the past broken every effort to bring them under control. Their attitude made industrial

progress slow, and almost impossible, and only those who were in the Settlements in the early days can appreciate fully the difficulty of establishing an industry with unwilling workmen.

It is widely supposed that if the people earn sufficient to keep themselves and their families they will gladly refrain from crime, but this is not true. There are other forces at work which even the provision of food and clothing would not counter. The greatest hindrance to any permanent work of reformation is the fact that their social life and customs are based on crime.

One of the customs which seriously oppose reformation is the demanding of large sums for the girls in marriage. There is always rejoicing in the family when a Bhatu girl is born, for from her very birth, she becomes to the family a means of raising funds in time of necessity, and when she is of a marriageable age, will be worth to them anything from four hundred to a thousand rupees. It is almost impossible for a young man to marry if he depends on the wages he earns, because of this custom. This fact is one of the most serious hindrances to reformation.

There are other customs also which have become part of the social life of the Criminal Tribes, and which have a very important bearing on their desire to continue in crime. From early childhood the children are taught to be useful members of the family, and it is said that the boys receive the 'Shahbash' of their parents when he brings home the shoes of a busy Bania with the same degree of honest pride as a boy might exhibit in bringing home a prize from school. His hero is sure to be some notorious dacoit, whose glorious deeds of daring are the themes of the 'round the fire' talks in the village, and he is only waiting for the years to roll by to have a chance to emulate him, and who knows?—perhaps to outshine him.

There is no doubt that these people are proud of their reputation for crime. Only the other day, one of our officers went to the local Court to give evidence in a case where three men were being tried under Section 22. It was instructive to see on the face of the man who had thirteen convictions against him, the look of pride with which he heard the list being read out, while the other two, with only a few lapses to record, looked quite envious, in spite of the fact that the long list would mean a heavier sentence for the man concerned.

In most cases, it would seem that almost the only hope for the Tribes is in doing the very best we can for the women and children in the Settlement. We have to be patient, for when we remember that for generations past these tribes have lived in crime, it is hardly to be expected

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In North India, we have nine Settlements, with a population of just over four thousand, also a School at Phulpur, where there are fifty-two girls of the Criminal Tribes, and at Rura, where we have fifty-eight boys. At the Boys' School, apart from the educational curriculum, the Industries are agriculture, weaving and poultry-farming. At the Girls' School, the needlework industry has been brought to a fine degree of excellence, the drawn thread and art needlework being of a very high order.

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That the work is not utterly without encouragement will be seen by the following incidents:—

At Moradabad, one of our settlers has been in the employ of an English gentleman for the past four years. Recently, this gentleman received notification from Government of his transfer to another station, and he made an application to the Settlement Manager that his servant might be allowed to accompany the family when they left the city. The gentleman declared that this "Crim." was the best servant they had; the only one of all their servants whom they were able to trust with money, and they frequently trusted him with thousands of rupees. This

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INDUSTRIAL CENTRES

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The writer has had experience in Sholapur for over 7 years with six of the leading Criminal Tribes to be found in the Deccan and Western India, and the Sholapur Settlement now has a population of 4000 people. It was founded by O. H. B. Starte Esq., I C. S., about 13 years ago after the success attending the Bijapur Settlement, and was handed over to the control of the American Marathi Mission in 1917. It is now known as the Sholapur Industrial Settlement.

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That was a little more than fifteen years ago. Now the entire police lines, and a large adjoining jail have been made over to us, and we have there a flourishing and successful work among the Doms. We consider that we might have made more rapid progress than we have but for the fact that as fast as we tamed one gang, another raw gang would be brought in, and would upset the discipline and harmony of the Settlement until they too had become tamed.

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Does crime not naturally increase in any city where a large number of criminal tribes people are congregated?

How does such a changed life affect the health of the settlers?

Do they take kindly to education and make useful citizens, or are their old associations too strong for them?

These seem to be the most pertinent questions to be asked in connection with the settling of these tribes in urban areas.

To begin with, it needs the perspective of a few years to look at a work like this, and to properly appreciate the changes that have taken place in the lives of those who have gained their living by committing crime, some of them for 40 years before they have been placed in the Settlement.

The largest number of any one caste in this Settlement is 1100. These were dacoits and were used to dealing in big robberies either in towns or on the highways. Many of them had been convicted numbers of times and not a few had been sent for life to the Andamans. They scorn to do any petty thieving, preferring hauls of jewellery to the value of about Rs. 5000 or more. It was natural enough to wonder whether such people would ever settle down and become cool workers or honest millhands. In the early days of the Settlement the mill managers had to put up with a good deal of trouble from them, and organised yarn thefts in the mills were common occurrences; and yet to-day the majority of this caste has earned a good reputation in the mill, and can hold their own with outside labourers. Of course, there were a few incorrigibles, but they have been less than 2 per cent. of the total, and have had to be removed to a settlement where their movements are more restricted.

A tribe of counterfeiters has, perhaps, shown the most encouraging result. There are over 500 of these, and almost-all are now earning good wages as millhands. As they are against all kinds of thieving as a tribe, they do not need the same amount of watching as others, and are now all living outside the enclosure of the Settlement fence, and are freed from the daily roll-call.

We have tribes such as the ^HBaranshikaris (Deer-hunters) and Kanjar Bhats, who have for generations lived a free unrestrained, open-air life, wandering where they would; and it is perhaps the greatest surprise to see these going regularly to work in the mills and contenting themselves with the comparatively restricted life of the Settlement.

They may, on rare occasions, give way to temptations when an unlucky goat crosses their path and the owner is out of sight, or when somebody's fowl is extra easy of access but these relapses are the exception and not the rule, and provided they are allowed to go out on a legitimate hunt after deer or birds on mill-holidays, they seem to take quite kindly to Settlement life.

True, they are not too well pleased if asked to live and sleep within four walls, as they still think that such places are made to store firewood and keep goats and cows in, while they prefer to erect their small huts outside or sleep in the open air, but these peculiarities are natural.

Does the crime-record of a city rise when a Settlement is opened in it? As far as Sholapur is concerned, the answer is in the negative. In fact crime has gone on decreasing since the inception of the Settlement. This is perhaps due to two facts :—

- (1) These people at one time used to wander in the vicinity of the town, and could always travel up to 20 or 30 miles in one night, after committing a robbery, and successfully cover up their tracks ; so it was difficult then to keep in touch with them.
- (2) The fact that 4000 of such people have been gathered in from various parts of the Presidency and made to reside in a centre where their movements can be controlled, naturally curtails the amount of crime that such people would commit, were they otherwise unemployed and allowed to wander in the districts at will.

It is perhaps natural enough that most of the robberies committed in a place where a Criminal Tribes Settlement is established will be put to the credit of the local settlers, but experience goes to show that outside gangs are largely responsible for these crimes, taking advantage of the natural tendency to suspect the Tribes' people. When such crimes are due to the settlers, the evidence is more easily obtained than formerly, and the stolen property is usually recovered in full.

How does the change from rural into urban life affect the health of the settlers? To a certain extent, when mill work is the chief source of employment to depend upon, there is a slight deterioration in health, which is more noticeable as the settlers engage in the more skilled work of the mills. It was found necessary, at first, in Sholapur, to let the people take to unskilled labour, and as much out-door or cooly work as possible. In fact they would not take up the inside jobs. But as the younger generation has grown up they are being trained as spinners and weavers, and as a result have almost entirely indoor work. With decreased hours, and the willingness on the part of the Mill Management to study the health of the worker more and more, we do not find any serious decline in health, unless it is in some cases where the person was not naturally robust to begin with. The Settlement is situated in a large open place, with plenty of room for expansion and the fact that most of the families are earning enough wages to

provide themselves with good food, (whereas often in the old days, it was alternately feasting and famine, dependent on the hauls they made, or the number of males of the tribe that were out of jail at the time), means that a better standard of living can be maintained. Welfare work amongst the children, and systematic medical work carried on by trained men and nurses, also serve to counteract the tendency to a losing of their natural health that is so often noted when a change from country to town is made. They are keen on wrestling, athletics and games, and this is encouraged as much as possible, ample space being allotted for the purpose in the Settlement.

Educational results? There are about 1,000 children in the schools, Kindergarteners being at 5, and at present standards upto 5th are taught, and night schools are provided for the younger men or full time lads. Attendance is compulsory, and this is strictly enforced. No fees are taken. With such parents, the children are naturally sharp and bright, and the results are good. Now that the half-time age has been raised to 12 years, we shall have the chance of taking each boy and girl on to at least the 4th standard, and so make the education more effective than it was a year or two ago. With sympathetic teachers we find the school results very encouraging, and we follow up work such as Boy Scouts and Girl Guides, of which we now have a fair number of patrols; we are looking forward to turning them out as useful citizens.

What is the average time needed to test these people? Certain privileges are given to them if no offences are committed after 5 years. They are first removed from the daily to weekly roll-call. Later on, they may be exempted altogether, and in cases of specially good character are allowed to live outside the enclosure, or go back to their village, if they possess land there. Such cases are periodically visited by an Inspector, to see whether they are continuing the education of their children, etc.

One of our difficulties in Sholapur is that freed settlers are often unwilling to leave, or even to go outside the enclosure. It has become home to them. Their family life is not interfered with. They keep all the wages they earn. They have their Panchayets, and settle all their disputes in their own way and seem to be far more at home than they were when a few of them lived in a village, or when they wandered about in gangs. Their habits have improved. Formerly their one idea of a really good time was to spend all their money in drink, beg or steal their food, and have a big row with an opposing faction as often as possible.

Now they possess a fair amount of jewellery, most of which has been paid for and receipts for which they have to show the Police,

They have bought land, and lease out the same on half shares to cultivators and on the whole they have a different outlook on life and have ceased to regret the freedom they once had, to beg and steal.

Of course, it must not be thought that all of them have entirely ceased to trouble the authorities or the Settlement staff. We have our failures, but they work out at less than 5 per cent. and a lot of them have their counterparts in respectable towns and villages, who would be just as troublesome if they were required to live the same lives as we require the worst of our folk to live.

One of the reasons that the Sholapur Settlement has stood the test it has, in fact the main reason, is that in the Criminal Tribes Settlement Officer, Mr. Starte, we ourselves and the settlers also have always had a sympathetic man who was ready to give his time to help in every problem that arose, and his wise treatment of cases arising, and help given to the staff is largely responsible for the results that have been manifested.

In conclusion, I would point out that this paper has not been written with the idea of drawing attention to the Sholapur Settlement, but in order to show that the problem of dealing with the large number of Criminal Tribes that are still wandering throughout the Presidency, is capable of solution, if it is seriously tackled. There are other institutions besides: Missions that can undertake the supervision of such people, provided they can get together a well-trained and sympathetic staff; Mills and Companies that are large employers of labour can well afford to finance such a settlement if, by so doing, they will provide themselves with a community, which, after a year or two of training, will stand by them in such times as they may have epidemics and labour troubles. For instance, whenever Sholapur has had a bad out-break of Plague, our settlers have all been inoculated (and have been asked for it) and the result has been no break in their work. These people are not used to sympathetic treatment either from the Police or public, and when they do meet it, will make the most faithful and honest workers to be found anywhere; for, like most of their kind, they will show the utmost fidelity to those who convince them that they are out to seek their good.

TRAINING AND PROVISION OF DAIS AND MIDWIVES

(Dr. M. R. Samey, M. D., Ph. D., D. P. H., Ex-District Health Officer
of Tippera, "Saxonia", Basavangudi P. O. Bangalore City.)

"Midwifery in India is still in an awfully unsatisfactory condition. It is the common habit and custom in almost all districts to hand over the woman-in-labour to the care of one of the dirtiest, most backward, illiterate, ignorant and superstitious classes, the barber-midwife (*Dai*). The result of this custom is that untold misery and un-numbered unnecessary deaths are meted out to the parturient women of this country by these untrained and unclean practitioners. I do not exaggerate. Every medical practitioner in this country will substantiate this statement."—*Sir G. Giffard, Col., I.M.S., Surgeon-General with the Government of Madras.*

So spoke Col. Giffard at the opening of the Giffard Medical School more than a decade ago, and matters have not much improved since then. The founding of the Lady Chelmsford Maternity and Child Welfare Association with a Journal of its own devoted to the question has gone some way in thrashing out the theme, but the apathy of the Local Boards and Municipalities to the recommendations of the experts has put off to the Greek Kalends the benignant effects of the scheme of maternity and child welfare.

It is now well recognised that the improper management of confinements and new-born babies, along with the lack of proper maternity centres and infant clinics is a serious cause of preventable deaths amongst both mothers and infants. Lack of competent medical aid is bad enough, but, bad medical aid is worse. It is a very sad story that a number of mothers and infants should die every day, merely because the ordinary Dais and barber-midwives do not know how to avoid dirty and meddlesome midwifery. How many lives could be spared every day if only they are instructed in the elements of surgical cleanliness and in the supreme value of avoiding unnecessary interference and meddlesome midwifery? How many deaths from *tetanus neonatorum* could be prevented if only they are made to understand that, in most cases, it is the dirty instrument with which they cut the cord or the dirty ligature they used, or the dirt—the surgical dirt—that they introduced through their fingers, instruments, &c., that was the cause of these preventable deaths? How many deaths from puerperal fever could be prevented if only our Dais are made to understand that

it is the surgical dirt they introduced through their fingers, instruments, &c., that is responsible for the large majority of these deaths? The first great lesson that is to be taught to them is not so much what to do, as what not to do, not to use dirty fingers, not to use dirty instruments, not to examine the private parts as a matter of routine, and never with dirty fingers or instruments, and so on.

It is a good sign of the times that need for action in this direction, as also in that of starting proper Maternity Centres and Infant Clinics, is more increasingly recognised, although its materialization is handicapped for paucity of help and the tragedy of the 'Inchcape Axe', so uncharitable to the Nation Building Departments.

The problem of improvisation of skilled maternity aid is not new to this country as can be seen from a reference to the problem in Charaka Samhitha, Sharira Sthana IV—a 17 and 18.

During the period of pregnancy, the mother in certain matters becomes accordant with *fœtus* as regards the acquisition of what is unacquired and the preservation of what has been acquired. Hence they, that are skilled (in medical science) treat the mother during such a period with all that is agreeable and beneficial. This shows not only ante-natal care but impresses the need of prenatal care having been well-realised long ago.

Some have supposed that this was a case of spontaneous evolution of the *fœtus*, a thing which has been known to occur in modern practice, proving that nature sometimes works in a very wonderful manner in these circumstances. It is certainly a very singular fact for the hand of one child to recede after coming to the world and the other child to be born first.

The East was no less mindful than the West in the matter of maternity and child-welfare as evidenced by the elaborate instruction in the "Kumara Bhritya" of Charaka and the Chinese alertness in the matter. To this classic wide-awakeness of the East, may profitably be added the methods adopted in European countries to combat the evil, such as the liberal provision of lying-in-hospitals, the house-to-house visits of specially trained midwives, the establishment of homes for infants, the sale of milk at cheap rates to poor parents. A spirit of earnest endeavour and a sufficiency of public spirit on the part of those that are called upon to administer civic affairs are the virtues most in request to fill up this hiatus.

Dr. Moore pointed out rightly that :—

"Not climate, not topography, not Municipal sanitation, but the lives, the habits of the mothers in the houses determines the difference

in high and low infantile mortalities." The object of child-welfare work is to ensure that each parent has within reach accurate counsel as to hygiene of childhood and as to the general and domestic conditions necessary for ensuring its maintenance. "From the standpoint of medicine, this implies such advice as will conduce to the prevention of minor ailments, to their prompt discovery, and to that early treatment which is essential for the prevention of more serious disease", says Newholme.

To gain these objects the supply of Midwives should be increased and their training supplemented by a course in general Domestic Hygiene. With a view to ensure that no mother or child need die a preventable death from lack of adequate maternity aid at or about the time of confinement, a Public Midwifery Service on the lines of the Women's Medical Service (W. M. S.) should be instituted. The more extended employment by Local Boards and Municipalities of fully qualified Midwives is the urgent need of the hour; such a scheme would materially tend to reduce the menace to maternal and infant life resulting from the quack interference of our ignorant dais and barber-midwives, whose meddling accouching is always undesirable, frequently dangerous and sometimes disastrous. I say there is a very great need for a widely extended employment of trained midwives and that, for lack of them a great majority of expectant mothers must either go unattended or attended only by the ignorant quack-midwives or dais or barber-midwives.

The dearth in the number of trained midwives is another impediment in the way. This can be removed by the provision of midwifery training in mofussil hospitals for women and children under the directions of highly-skilled medical women of the W. M. S. and products of the Lady Harding Medical College, etc. Pupil midwives with stipends from the local bodies must be freely admitted to those hospitals where it should be quite possible to arrange for the training of midwives in an efficient manner with little or no additional outlay.

But even with the increase contemplated, it will be long before we will be able to train sufficient number of midwives to meet the needs of this huge sub-continent. Another difficulty is that, where a trained midwife exists, many an expectant mother continues to patronize the *Dai* or *Barber-Midwife*, either because she is handy or less costly or because there is the unanswerable argument "this very hereditary functionary attended at all the confinements of my mother and there was no mishap."

It is only the work of time and we cannot abolish the institution of dais or barber-midwives as they are known in the South by a mere stroke

of the pen on the Statute Book. So a politic policy is to mend the institution of *dais* or *Dhutries* and not essay to end it.

The experience of the United Provinces holds out great hopes that the ignorant *dais* are capable of being trained in the elements of surgical cleanliness and scientific midwifery, and that, when so trained, they form useful members of our midwifery service. I would recommend the perusal of the articles in the September issue of the Journal of Lady Chelmsford Maternity and Child Welfare Association, regarding this topic, for better illumination.

It is, therefore, essential to secure the co-operation of the indigenous midwives who attend the great majority of the confinements in this country. Give them a simple training more especially in matters of cleanliness and hygiene. Bring them into close touch with the doctors who can assist in the more serious cases, and we will have done something to combat the neglect and ignorance which are responsible for so much maternity and infant mortality.

The *Dais* must be instructed, perfectly by women doctors or specialists in Midwifery, how to deal with normal cases and to recognise early symptoms. In complications, they could send for skilled help. Lectures and demonstrations must be given on a nation-wide scale impressing on them the necessity for

1. the cleanliness of the hand and persons and surroundings,
2. the use of antiseptics.
3. the abolition of the crude and primitive methods in vogue and unnecessary interference with labour,
4. calling in trained aid, and
5. reporting every case they attend.

Side by side with this mending, we have to go on increasing the output of qualified midwives, so that we will be able, in course of time, to circumvent and supplant the barber-midwives altogether; till then we may let them alone without launching any crusade against such of these poor *Dais* or barber-women as prefer to remain unenlightened, uninitiated and untrained.

An adequate provision of properly-trained midwives and properly-equipped lying-in-homes should be considered as one of the primary duties of the Municipalities and Local Boards, and failing them, of the State itself.

Finally, special feminine qualities, essentially related to the maternal function, fail, through lack of education, to produce their full moral effect upon society. The mother instinct, if left to its merely animal

stage cannot reach a true human dignity, and may act blindly, passionately or feebly. Hence girls and young women need training not only in physical child-care, but in the elements of educational science combined with partial observation and nurture of children. This training will mainly, but not entirely, aim at the making of judicious mothers. It will develop faculties of heart and mind which will not be limited to the sphere of flesh and blood. It may be directed towards a social ideal. Actual mothers will, under the inspiration of this ideal, lead their children towards something greater than the individual well-being. And unmarried women will, under the same inspiration, discover vocations capable of enriching and blessing their own life and the world's life. Such activities, in no wise, imply inferiority in the face of masculine competition. On the contrary, they imply the originality of womanhood. They fit the sex for peculiarly effective work which is educational, regenerative, formative and conciliatory. Expanded to its complete efficiency, this maternal genius will render woman the peace-maker of the world and a potent factor in social progress. It has long been alleged that interest in persons, rather than in ideas, indicated a feminine weakness. But in truth this tendency to individualise her sympathies is the natural strength of woman and lends to her influence its principal efficiency.

“ Kind hearts are more than coronets
And simple faith than Norman blood.”

(B-III-4)

TRAINING AND PROVISION OF DAIS AND MIDWIVES

(Dr. Miss Jeebahoo Mistri, L. M. & S., Bombay):

The midwifery service is being extended all over the world, so as to secure that every woman shall have within easy reach a competent midwife for her confinement. Two influences have made this step imperative. They are : (1) a growing realisation of the importance of pregnancy owing to high infant mortality, and (2) a fuller recognition of the wastefulness involved by maternal disablement, the full extent of which has not uptill now been sufficiently appreciated.

Ill-nourished maternity damages child-life. Ill-nourished childhood lowers the standard of health. The weakly child is unlikely to become a fully healthy and fully efficient wage-earner. The necessity for many

of the operations, the more or less continuous ill health subsequent to confinements are often due to preventible causes. It is not only enough to have a viable child, but a child that would live to see its first birthday, with every hope of normal childhood before it. For this reason, it is essential that there should be Ante-Natal Clinics, where expectant mothers would be under experienced supervision, and where these needing ante-natal treatment, e.g. Venereal cases, may get timely care and attention, thus benefiting alike the mother and the child. Any efforts that tend to raise the standard of health and improve the efficiency of one half of the population is a great consideration in improving the national prosperity. It is acknowledged on all hands that it is far better to spend money in raising healthy generation than maintaining Infirmaries for the sick and the disabled.

In India the need for a sufficient and efficient midwifery service is far greater for the following reasons :—

(1) the traditional modesty of Indian women, a greater majority of whom prefer death rather than receive help at the hands of men, (2) ignorance (3) superstitions (4) inability to get qualified assistance within easy reach, and (5) harm caused by ignorant *Dais*. This last is the weightiest factor of all. The barbarities practised in Indian homes even among the well-to-do, at the time of delivery, would horrify civilized people if made public. None but those who have witnessed a case conducted by them can realize the unnecessary suffering and the risk to the women and the children. Many women who are childless and permanently disabled are so from maltreatment received during delivery, many men are without male issue and in consequence many homes are unhappy because the child has been killed by ignorance or lack of proper care during and after birth, or because their wives are so mangled during child-birth that they are incapable of further child-bearing.

It cannot be denied that the number of Maternity Homes as well as the Midwives are increasing, but they hopelessly fall short of the need of India. It is not only the poorer women in the poorer parts of the country that need the service, though their need is obvious. The upper and the middle classes need it also, as ignorance operates even among these classes, and dissemination of the knowledge of hygiene and care of infants is urgently needed among mothers of all classes. It is true that, under the housing conditions of the poor at present prevailing in India, it is most desirable that women should be induced to go to Maternity Homes as often as necessary as the child is then born under healthy surroundings and the mother gets proper instructions in the feeding and care of babies. The freedom from domestic

ticworries and the quiet rest are also helpful to speedy recovery. It is also true that women are going in increasing numbers to such Homes, of late, and that there is room for opening more small Homes within easy reach of the poor people in thickly-populated localities. In spite of this, for various reasons mentioned above there will be still a large number of women who will require the help of Dais for many years to come. It is, therefore, very important that, side by side with an efficient midwifery service, the Dais should be trained to adopt hygienic methods in their work.

Some of the reasons why trained midwives are not very popular, particularly among the middle and lower classes are :—(a) the high charges, (b) the lack of the best and the right type of women (c) the low standard of their knowledge. The chief reason why so few of the best women go in for Nursing especially among the Indian communities is that they consider it beneath their dignity to enter the Nursing profession. In England this prejudice is dying and women of the best families are joining it. In India also the desirability of recruiting from among women of strong character and high ideals as well as intellectual attainments cannot be over-estimated, if the profession is to rise in the estimation of people, command its confidence, if our women are to be better cared for, and the incidence of disease sensibly lowered. The idea prevalent at present in India, as well as in every other country, is that, if a woman is not good enough for anything else, she should take up nursing; as if nursing did not require any intelligence and were just a matter of drudgery.

It is easy to understand that Indians are much more likely to inspire greater confidence among the people than the Europeans and Anglo-Indians, on account of their familiarity with the languages, customs, habits and prejudices; and as far as possible, where it is not diametrically opposed to the principles of midwifery, they try to give way and satisfy the prejudices of the people. The last is very essential as then only will people be gradually won over.

PRESENT STATE OF THINGS.

I. *Qualified Midwives.*—At present there is no control over them, so that objectionable practices are common among both the Euro- and Indians. I have known some of the former to attempt operations which should be done by doctors. They are, however, more careful as their practice is confined to Europeans and better class Indians. Many of the latter not only put "Doctor" before their names on their sign-boards but actually prescribe drugs, thereby doing great harm at times. There being no authority to whom some of their irregular practices could

be referred, these things are tolerated by people who would otherwise have reported. Besides in the absence of any supervision, often in the face of orthodox opposition, they simply fall into the ways of the indigenous Dais. In Bombay the Municipality and the Infant Welfare Society are the two Institutions which at present employ midwives to supply free trained assistance to poor women in their homes. Here, before being entrusted with the work, hardly any care is exercised to see if they are capable of being left entirely in charge.

MUNICIPAL MIDWIVES :—I do not know whether there is any supervision over these by the doctors of the Municipal Maternity Homes.

INFANT WELFARE SOCIETY'S MIDWIVES :—I know for a fact that here (1) no one supervises the work by personally visiting the cases, (2) there is no arrangement to provide medical aid in an emergency; the result is that sometimes precious time is lost before outside medical assistance is sought or the patient removed to a Maternity Hospital; (3) they conduct cases on much the same lines as Country Dais; often the Dais are sent for as there is a firm belief that some local medication must be used to bring the parts to their normal condition.

When things are managed in this slipshod manner, is it to be wondered at that the results are not very satisfactory, and that Western methods and trained midwives are not very popular? Institutions employing midwives seem to think that because the services are rendered free to the poor anything is good enough for them.

II INDIGENOUS DAIS.

In order to improve the conditions of child birth in India, we must, first of all, realise the existing state of things and their causes before any suitable scheme can be started to remedy them. Whenever attempts have been made by those familiar with the existing conditions and measures have been adopted that are suitable to the needs of India, the results have been very encouraging. Failure has often been due to (1) the half-hearted manner in which the work has been undertaken, (2) adopting European methods without altering them to suit the needs of India (3) the work being undertaken by those who although they may be well in the subject, are miles separated from the Dais and the people in ideas, language and sympathies, and (4) the training not being practical.

The profession of indigenous Dais is a hereditary one both among the poor as well as the rich. It is true that they are dirty to a degree unbelievable, ignorant, stupid, unwilling to be taught, and the results of their handiwork are often dreadful. Yet, in spite of it all, they are more often the victims of circumstances, and their point of view should be taken into consideration also. They are out to earn a living. Usually

they are very badly paid. They receive anything upto Rs. 3 or 5 from the poor and Rs. 10 or 15 from the well-to-do. This includes besides attendance at the time of delivery, usually for 10 days consecutively. During this period they generally attend twice a day and their duties consist of rubbing the woman, cleaning the room, washing the baby and the dirty linen of both the mother and the child. They are expected to wash a big heap of clothes on a small piece of soap. Usually they take the clothes to their own houses to wash, and this practice of washing all the patients' clothes together accounts for the spread of Septic fever. The place in which the woman is confined is invariably small, often a corner of the room is partitioned off, with doors and windows, if any, shut, fire burning in one corner, and the woman lying on the ground on an old *Razai* or on a rickety *Charpai*.

One of the chief obstacles the Dais have to contend against, is the prejudice on the part of the old women against any innovation. They argue that whatever was good enough for their ancestors ought to be good enough for them. They do not take into account the fact that the mode of life has changed. Town life with its attendant evils, overcrowding and bad ventilation, was unknown in those days, and the germ diseases were not so frequent. These conditions having changed as we must accommodate ourselves accordingly. Again, the few Dais who are willing to try hygienic methods have no one's support behind them to back them up.

In Bombay no one is interested in their doings, neither is there any control over them, the result is they go on at their own sweet will, unconscious of the indescribable harm and unnecessary suffering they inflict. Most of the women doctors have set their faces against them. My appeal to the medical practitioners, particularly women, all over India is "in the interest of humanity be friendly with them until some sort of a solution of the problem is arrived at. Often with tact and patience they will prove a help to you and carry out your instructions and seek your assistance in difficult cases." Sometimes people themselves are unwilling to call doctors for fear the Dais would be sent away and there will be no one to attend the patient. After all, they too have to earn their living. I had trained a Dai and she gave me great satisfaction. One day on asking her if she carried out my instructions in her practice outside, I received a reply that is worth considering: "who is going to supply all the necessary outfit? If I asked the patients I would be turned away."

From the above it will be seen that the Dai is an important factor, and one which cannot be overlooked nor is easily replaceable in any scheme

for improving the conditions of child-birth in India. We all desire to see midwifery in the hands of qualified midwives, but until people are sufficiently advanced to make a demand for them, and until their services are cheap and within easy reach, it is necessary to train the Dais. Of course, it must be taken for granted that in a land fast bound by rigid caste laws and customs, it will take years of patient labour to bring about the desired end.

Public opinion should also be created by means of lantern slides, lectures in different languages, etc. The most important point that must not be overlooked is that our efforts should be extended to men also, as they are really ignorant of the harm done to their womenfolk by the Dais, and also as to what should be done at the time of delivery.

I. Training of Midwives.

In India those in authority are too apt to lay the blame for lack of results on the material they get for training, or the much-abused ignorance of the public; whereas the fault really lies in their own lack of organisation and administrative measures.

Instead of the Nursing training keeping pace with the Medical Science, it still generally consists of a certain period's course in the Medical, Surgical and Midwifery wards. It does not include such subjects as Infant Welfare, etc.

One of the chief objects for the training of Midwives being to lower the Infant Mortality, the following should be included in their curriculum :—

1. Ante-Natal Clinics. This is essential in order to enable them to give advice to expectant mothers, and also because the highest death-rate is during the first 4 weeks of life. This is generally due to prematurity, congenital defects, venereal diseases, etc.
2. Care of Infants, *i.e.*, care of premature babies, breast feeding, scientific principles of artificial feeding, elementary knowledge of common infectious diseases.
3. Nursing of sick children.
4. Home economics and cooking.
5. After-care of mothers and babies.
6. General and personal hygiene, as these operate disastrously upon the welfare of mother and child.

Particular attention should be paid to teach them to improvise things out of the material at hand, as then only will the service be popular among the poor. An instance will emphasise the point. In one

of the Infant Welfare Centres in Bombay a nurse while visiting the district was turned out of the house by a male member of the family because she insisted upon the woman buying a basin to wash the baby that was attending the centre. This the husband could not afford. A little commonsense and tact on the part of the nurse would have brought about a better understanding between herself and the mother, as some of the methods adopted by the Indians are not to be despised.

The midwives should certainly conduct and witness a much larger number of cases than they do at present. The probationers should not be made to work as hard as the regular paid staff, as is done in many of the institutions at present. They should have more time to study. The training should be made more attractive, *e.g.*, by providing recreation clubs, games, etc., so as to draw more and more of the better class of women.

The course should be of sufficient duration to give them opportunities to master the theory as well as the practice. It should be at least of 2 years and those intending to take up work as Municipal Midwives should have a post-graduate course of at least 6 months in some recognised institutions. The training should be imparted in big and well-equipped institutions alone. The practice at present followed by some of the small Maternity Homes which issue certificates after a few months' training should be certainly discouraged for obvious reasons.

II TRAINING OF DAIS.

This has been undertaken in many parts of India, and with satisfactory results in Nagpur, Ludhiana, and Amritsar. In Bombay some of the Municipal Maternity Homes took it up for a time but the results were not encouraging. For the last 2 years they have dropped it as the Municipality has made it a stipulation of their grant to the Bombay Presidency Infant Welfare Society. This Society started a Class last year. The Nurses collected about 7 or 8 Dais in the locality. The Superintendent, a European lady, who has probably never seen personally a Dai conducting a case and who certainly does not know the languages of the city, lectured in English and a Nurse with imperfect knowledge of that language translated it in Marathi. After the 4th or the 5th lecture, the Dais all, one by one, dropped away. The reasons of the failure here are quite evident. Yet the training is given up on the ground that it is difficult to get the Dais to come.

SCHEME FOR THE TRAINING OF DAIS.

The course should be short, simple and practical, books being eliminated. Lectures are of no use. Practical instructions at their own cases would be the best thing, because conditions in patients' houses

are quite different from those in hospitals. What they need is cleanly practice of normal midwifery cases.

It must be made the Dais' worth while to go for the training by offering scholarships during the course and a reward after qualifying. If successful results are to be assured, there should be continuous supervision over them after they are qualified; otherwise they gradually go back to their own old ways. Training should be given, if possible, by Doctors, failing that qualified nurses with extensive experience of work among the Indians so that they are familiar with the languages, customs, etc., and can alter their methods to suit the local needs. (2) It should be given in Hospitals possessing well-equipped and well-managed midwifery departments dealing with sufficiently large number of cases to afford clinical materials. (3) It should be either continuous, in which case residential quarters attached to Hospitals should be provided, and during the course they should receive a scholarship of about Rs. 20. (4) or they may continue their occupation while under tuition when they should get Rs. 3 to 5 for attendance. (5) After they have conducted about 50 cases they should be examined. (6) On qualifying they should be allowed to practise under supervision for a time and should be compelled to report each case they attend. (7) For each case reported there should be a small reward, say of 8 as. deductions being made for carelessness or neglect. (8) They should also be given, say rupee one, for calling the doctor in time for difficult cases or for taking them to the hospital. This is to compensate them for the loss of their own fees. (9) Midwife Inspectors should be engaged to supervise the cases as soon as possible after the report. They should be experienced Indian Doctors familiar with Indian conditions. The Midwifery Supervisors should maintain a book in which should be entered the name, address, and full particulars of each case attended by Dais. They should also render assistance whenever called by Dais in difficult cases. (10) Their kits consisting of a blunt pair of scissors, clean ligature material with a small dish for boiling them in, soap and some lotion, should be provided either free or at a very nominal cost, and should be replenished from time to time whenever required. (11) they should also be provided with Accouchement outfits because of the patients' inability to buy them on account of the prohibitive cost. Depots for the sale of the latter should be started in each town. (12) Side by side, efforts should be made to educate the Dais' daughters and daughters-in-law as they are the future inheritors of the profession.

The expenses of the scheme should be met by the Municipality, the Victoria Memorial Scholarship Fund, and the Dufferin Fund. No

Expense should be grudged for such a noble cause, and it will be amply rewarded by the improvement in the health of women and the reduction in infant mortality.

Efforts may be made by the Provincial Governments to empower the Municipalities to introduce compulsory training and registration of Dais.

Finally I cannot emphasise too strongly the fact that no scheme will bear fruits until it is (a) adapted to the needs of India (b) organised by those familiar with local conditions and (c) made to consist of two duties, *viz.*, training and continued subsequent supervision.

LEGISLATION.

This, in the interest of maternity and child welfare, is already overdue. The excuse that India is not ready for such legislation which would be looked upon as interference in domestic and religious matters does not hold good now, as far more stringent measures such as the law for abolishing Satee has been undertaken in the past without any resistance on the part of people. Care should, however, be exercised to see that all measures adopted are on the lines of those in Europe but altered to suit the needs of India.

MIDWIVES' ACT. In India midwives are trained but no measures are taken to see that they carry out afterwards the principles they have been taught. In the interest of the public as well as the midwives, what is badly needed is Bills that should be introduced into the Provincial Legislatures creating Provincial Midwives' Boards and giving them power to take measures for the Registration and Supervision of Midwives. The Midwives' Boards should (1) standardise training (2) see the provisions of the Act carried out, deputing power to local Boards in the areas which choose to adopt the Act, (3) employ Midwife Inspectors who should be qualified and experienced Doctors familiar with Indian conditions to supervise the work of the midwives and see the provisions of the Act carried out, (4) make it compulsory on the institutions giving midwifery training to see that before awarding the diploma they themselves register all who qualify, (5) compel all institutions engaging midwives to engage only the registered ones, and (7) compel all advanced Municipalities to adopt the Act.

The result of such Act would be that Municipalities would have all practising midwives on a Register, and would gradually require them (a) to take suitable training, (b) to carry certain outfits, and (c) would have the power to remove or suspend from the register those who persistently refuse to obey orders.

Lastly, means should be adopted to rouse public opinion and create a demand for Legislation and Government Co-operation. This is the first and most important step in the creation of a strong healthy population, itself an asset of national health, and the only way by which India in future can become a great commercial and industrial nation, with the power necessary for national defence.

(B III-iii).

INFANT MORTALITY, ITS CAUSES, AND HOW TO REMEDY IT

(Dr. Miss J. R. DADABHOY, Bombay.)

WHAT IS INFANT MORTALITY:—It means that so many babies die before they reach one year, out of thousand babies born. In Bombay the rate of Infant Mortality is 600 per 1000.

CAUSES OF INFANT MORTALITY:—These can be grouped under three headings and discussed in detail as follows:—

1. UNPREVENTABLE:—In our present state of knowledge.
2. THOSE WHICH CAN BE CURED SURGICALLY:—10 per cent. if taken early.
3. PREVENTABLE:—Those due largely to infection.

These three groups can be sub-divided into two columns each, viz.:—

1. NEO-NATAL *i. e.* deaths within first four weeks.
2. POST-NATAL *i. e.* deaths upto one year.

Group I.

NEO-NATAL.

Congenital Malformations.
New Growths.

POST-NATAL.

Congenital Malformations.
Rare nervous diseases.
Blood diseases.
New Growths.
Status Lymphaticus.

Group II.

Congenital Pyloric Stenosis.

Congenital Pyloric Stenosis.
Intussusception.

Group III.

Intestinal disturbances.
Prematurity.
Septic Umbilicus.
Broncho Pneumonia.
Melaena Neonatorum.
Congenital Syphilis.
Tetanus Neonatorum.

Intestinal disturbances.
Prematurity.
Septic Umbilicus.
Broncho Pneumonia.
Melaena Neonatorum.
Congenital Syphilis.
Tuberculosis.
Meningitis.
Urogenital Infections.
Skin Infections.
Bone Infections.

The 1st Group comprises only 28 per cent. of total deaths.

The 2nd Group requires further education of both the public and the medical profession.

The 3rd Group is one in which we are mainly interested.

A. INTESTINAL DISTURBANCES :—These are due to bowel infection or to food indiscretion. In our present knowledge it has been abundantly proved that with sufficient care both of these possible causes of death may be eliminated.

B. PREMATUREITY :—(Babies born before nine months). Once the child has been born premature, it is quite certain that only a percentage of such infants can be saved. The real problem is to prevent these children being born prematurely.

Roughly half the infantile mortality occurs in the first week and is due to bad start in life and not to mismanagement or lack of care after birth. Therefore the responsibility lies with the obstetrician. Prematurity is a big factor and partly due to diseases of mother. Its prevention depends on a better hygiene and management of pregnancy and on the prevention, early detection, and treatment of maternal diseases. The maternal conditions likely to damage the child are due to poisoning such as lead, alcohol, industrial poisoning, Syphilis, and infectious fevers; therefore, supervision of pregnant women as early in pregnancy as possible is required.

C. UMBILICAL SEPSIS :—This reflects no credit to the profession. It should be entirely preventable and the only way to prevent it is to do away with Dais and introduce higher a standard of Midwifery.

D. BRONCHO-PNEUMONIA :—This could be entirely prevented by protection of the new-born infants from draughts and from persons suffering from colds. This means education of mothers.

E. CONGENITAL SYPHILIS :—This should be rare with our present campaign against venereal diseases.

F. TETANUS :—This means doing away with Dais and untrained midwives.

TO SUM UP THUS :—30 per cent. are unpreventable. The rest are preventable, provided (1) Mother, Midwife and Medical practitioner are on the alert, (2) measures for proper management of infant feeding particularly breast-feeding are adopted; most women can feed their off-spring at least until the 3rd month if well-fed and in a good health, (3) raising the standard of midwifery, and (4) Treatment of Syphilis. If

all these aspects of Infant Welfare receive serious attention they merit I feel most strongly that the Infantile death rate can be reduced by at least 50 per cent. There is no doubt whatever that the babies born in families of well-to-do would only show half the mortality indicated for the poor. What can be done by the well-to-do for their children with care and watchfulness, must be accomplished by the parents and friends of those not so fortunately born.

SCHEME FOR REDUCTION OF INFANT MORTALITY :—A complete scheme would comprise the following elements each of which in this connection should be organised in its direct bearing on infantile health. Thus :—

1. Notification of Birth-Act.
2. Arrangements for local supervision of midwives, that is, midwives' Act.
3. Arrangements for (Ante-Natal).
 - A. Ante-natal Clinics for expectant mothers.
 - B. Home-visiting of expectant mothers.
 - C. A Maternity Hospital where complicated cases of pregnancy can receive prompt treatment.
4. Arrangements for (Natal) :—
 - A. Such assistance as may be needed to insure the mother having skilled and prompt attendance during confinement at home.
 - B. Confinement at a hospital of sick women or of women suffering from a condition involving danger to the mother or child.
5. Arrangements for (Post-Natal) :—
 - A. Treatment in a hospital of complications arising after delivery, whether in a mother or in the infant.
 - B. Provision of systematic advice and treatment of infants at a Baby-Clinic or Infant Dispensary.
 - C. The continuance of these clinics and dispensaries so as to be available for children upto school age when they are entered at a Nursery School, Creche or Day Nursery.
6. The systematic home visiting of infants and of children not going to any institution as above.

How Can we Begin ?

We can begin with two simple things :—

1. Infant Welfare Centres, and
2. Proper supply of Health Visitors,

THE SCOPE, STAFFING AND ADMINISTRATION OF MATERNITY AND CHILD-WELFARE CENTRES :—A Centre cannot be worked satisfactorily unless a hundred to hundred and fifty infants are brought to it yearly, *i.e.*, about 1/4 of four hundred births which would be furnished by a population of about 15 to 20 thousand. Therefore, one Centre should be provided for a population of this number. As a rule, not more than 30 or 40 should attend at a single clinic. The area which could properly be served by one Centre should be such that no mother should have to bring her children from more than a mile's distance to the Centre in a populous district.

The Centre should be available to all classes of mothers in the district, whatever their financial position. It is desirable that no distinction should be made so long as the poor mothers are not deterred from attending the Centre.

The amount of education provided at a centre should take the form of general talks on health matters, or a special lecture, or of actual classes for sewing for which a trained teacher should be employed. If possible, these centres should be used for training pupil Health Visitors or even older girls whose lot it is to look after their younger brothers and sisters at home.

With regard to treatment, the most common is the provision of treatment of minor ailments which involve no additional staff. In a place like Bombay where there are charitable dispensaries and hospitals specially for women and children all over the City, either Government, Municipal or private, there is no need to provide medical treatment for sick babies which means additional staff and additional expense.

The question of the extent to which food should be provided. Milk should be distributed in necessitous cases only, either free or at a very nominal sale. In the early days of an Infant Welfare organisation such provision would be found useful in attracting women to the Centres.

The Medical Staffing at the Centre:—The whole staff to work the scheme should be women only.

The Authority:—The whole of the work should be under the control of a Medical Officer. Without this control it is impossible to prevent overlapping of the work of various agencies, to secure uniformity of working of centres in a given area, or to prevent great waste of money, time and energy. The Medical Officer should advise the committee on the conduct of the work in general and should have a supervision over it. She should make the appointments of subordinate officers to carry out various duties under the scheme. She also receives notifications of births from the Municipal Health Officer and allots them to various Health Visitors.

Good service can be rendered by the whole time Medical Officers, Consultants and general practitioners of the district. Practitioners undertaking Centre work will find it by no means easy since they have been accustomed to deal with declared diseases for the most part, and it is much more difficult in the case of children and women who are simply ailing or on the road to disease. It must be clearly understood that a centre is not a place of treatment, but primarily and in the first instance of advice. Therefore practitioners before undertaking this work will be well advised to attend at some Centre to study the method of work and particularly the very difficult subject of artificial feeding.

The Nursing Staff at the Centres:—The Health Visitor is the most important officer of the Centre. She is the person mainly concerned in sending women and children to the centre. She also assists in conducting it, in keeping records, weighing babies, etc. When making her visit in homes where births have been notified, she refers mothers and children to the centre. She also finds out the pregnant mother and refers her to the centre. It is obvious that the better and more popular the centre, the greater the attendance thereat, the less her work since number of visits which take up so much time is correspondingly reduced. Also there are matters in which it is easier to instruct mothers at a centre where they attend with a number of other women, than individually at home. Particularly is this the case where instructions in preparations of milk are given. On all grounds it is most desirable to get the worst and most neglectful and uneducated mother to the centre in order that she may benefit by the contact with mothers of a better stamp and may see good results of proper care of the child and make comparisons between her own children and those of others. It is also especially necessary to get babies, who are going down-hill, brought to the centre oftener to get the benefit of medical advice. It is quite essential that you should at the same time improve the home condition of the mother.

The Health Visitor cannot know too much, but, commonsense, tact, and knowledge of human nature and of thoughts and aspirations of working classes, are most necessary, and she must be able to explain things in plain and simple language.

A Health Visitor cannot make, as a rule, more than 15 visits daily. If the district is scattered, the number will be less. Each Health Visitor should have allotted to her a district having, as a rule, 400 births and one centre serving that area so that she can follow mothers and children to the centre, take a note of the advice given by the doctor and see that it is carried at home.

Qualifications of a Health Visitor:—She should be a Trained Nurse, a Certified Midwife, and qualified in Public Hygiene. In addition she should have a special course of training in Health Visiting.

A Superintendent:—When there are a number of Health Visitors a superintendent will be required, acting under the Medical Officer to co-ordinate, supervise, instruct, and secure uniformity in the work. She should have had, experience in the work and should visit the district herself.

Ordinarily, a Health Visitor may act as a supervisor of the Centre. When, however, a centre is largely attended and has to be opened daily it is necessary to have a separate nurse, the staffing also depending on the amount and quality of voluntary assistance and provided there was a voluntary worker competent to undertake weighing, which work could be done only by a skilled person. Under any circumstances the Health Visitor should attend the centre to which the children she visited are brought.

PROVISION REQUIRED AT A CENTRE:—There should be at least three rooms, one for consultation with the doctor and the keeping and preparation of the records. A larger room be used as weighing room and an undressing room for children. There should be a separate waiting room communicating with weighing and undressing room. From the weighing and undressing room the children should be taken to the consulting room. There should be two doors to the consulting room so that the mothers entering with their children shall not collide with those leaving. Both rooms should be well-lighted and well-ventilated. The floors should be of impermeable material so as to be easily cleaned free from the dust and without cracks. Adequate lavatory accommodation for both adults and children are essential.

There should be a closed cupboard for preservation of record cards which will keep them free from dust and dirt. Cupboards will also be required for various articles used, such as blankets, towels, garments, and feeding bottles, etc.

It is a great advantage to have the centre on the ground floor of a bungalow, as that the children can play about in the garden whilst waiting for their turn for the doctor.

It is not necessary to have a special building erected for the Centre. A Centre may be conducted with advantage in the same building as Public Health Office, Bacteriological Laboratory, and in close proximity to a Crèche or Day Nursery or Milk Depots.

KEEPING OF RECORDS:—Proper records should be always kept on cards and indexed so that they can be promptly referred to. Voluntary workers are of great assistance for taking down particulars. Separate cards should be used for mother and child. On the front of the card particulars about mother or child and home condition on each and on the back of

the card should be noted dates of subsequent attendances at the centre and records of babies' weights.

The Health Visitor has her own card and makes notes of visits at the home. The efficiency of the Health Visitor will to a large extent be indicated by the character of notes she makes as to the progress and history of the child on the card.

It is very desirable to provide Dental Treatment at the Centre for young children and for pregnant and nursing mothers. In the case of pregnant women there can be no doubt that the state of mothers' teeth may largely affect the health of the unborn child and after its birth largely affects the capability of the mother to feed the child at the breast. The condition of the mothers' teeth may, therefore, have considerable influence on infant mortality.

A Dentist may be engaged to attend at the centre on certain days or if the cases are few, as we would expect from our working class, arrangements may be made for them to his surgery and the only way to make sure of their attendance is that the health visitors should accompany them to the surgery.

OTHER PROBLEMS CONNECTED WITH THE ADMINISTRATION OF THE CENTRE:—There is the question of linking up the Centre with the Maternity Hospital in case of Ante-Natal work, and in the case of Post-Natal work (Infant Welfare Centre) with a General Children's Hospital so as to arrange for treatment of cases requiring more than minor treatment available at the Centre.

There should be an adequately large number of Centres and Health Visitors, the more visiting done, more attendances and in larger proportion to the Centre.

There should be at least three sides of the work at every Centre, *viz:*—Educational, Medical, and Social. The first and last could be undertaken by the voluntary workers and should be linked up with women's institutions and associations. Voluntary workers also could manage sale of milk, clothes, and similar other social activities.

The support of local doctors, nurses, and midwives should be secured. To effect this it is important (1) that it be made clear that the sphere of the Centre is advisory only, (2) these three professions should be represented on the committee controlling the Centre.

ROLE OF OBSTETRICS IN PREVENTIVE MEDICINE:—During the past few years it has gradually been dawning on the medical profession (and on the community in general) that obstetrics is an important branch of preventive medicine. The first aim of medicine is to prevent disease

rather than cure it and, if this be applied to obstetrics, an immense field of preventive work becomes opened up.

Most of the complications of pregnancy and labour and, therefore, most of the deaths and injuries and diseases, both maternal and foetal, incident to child-birth are preventable.

Every individual medical practitioner puts the principle of preventive obstetrics into practice, but it is a long step from the individual practice of preventive methods to their universal adoption.

In a sense all skilled attendance on a woman in labour is preventive obstetrics, but preventive obstetrics consists in much more than this. The practice of preventive obstetrics begins early in pregnancy and is not finished till the lying-in period is over, and it aims at leaving a healthy mother in possession of a healthy child.

A first class obstetric service is at present available to only a favoured few. Wealthy women can command skilful doctors and nurses and during pregnancy labour they can place themselves in the most favourable surroundings. For a limited number of poor women there are Maternity Hospitals. But the main body of women are left to meddle through pregnancy and labour as best as they can or as best as their circumstances could allow and afford.

That better training in obstetrics of students and pupil midwives would bring about an improvement in obstetric practice cannot be denied, but that would by no means solve the problem. The all-important factor in a first class obstetric service is the economic one and such a service can only be got by financial aid.

Obstetrics should have legislation. (1) There should be the Midwives Act to secure better training of midwives and to regulate their practice. (2) Notification of Births—in order to ascertain the circumstances of each birth including the still births. (3) Maternity Benefits.

THE AIMS OF PREVENTIVE OBSTETRICS:—Preventive obstetrics aims at reducing to a minimum the ill results both to mother and child. These fall into 4 groups, *viz* :—

(1) Maternal Mortality. (2) Maternal Morbidity. (3) Foetal death. (4) Foetal Morbidity and its continuation leading to Infant Mortality.

THE METHODS OF PREVENTIVE OBSTETRICS:—All first-rate obstetric practice is preventive if obstetrics be regarded in its wide sense as implying the care of women not only in labour but also through pregnancy and lying-in period.

The provision of a first class obstetric service for all child-bearing women would be an undertaking of great magnitude. Amongst other

things it would have to begin with an improved education and longer training in midwifery for post-graduates, students and midwives; organisation of effective ante-natal supervision; the provision of efficient service for the attending of women in labour; arrangements for the treatment of illness incidental to pregnancy; securing of adequate nutrition and rest for expectant and nursing mothers; and the establishment of sufficient maternity homes and hospitals to meet the requirements of all child-bearing women in all respects. The amount of money, time and work expended on the carrying out of such an enterprise would be enormous and it is interesting to inquire if the results likely to be attained would justify the outlay.

THE RESULTS ATTAINABLE:—(1) The maternal mortality would be reduced enormously. It needs no great stretch of imagination to realise that by the application of preventive methods to those cases that are preventable and by the expert treatment of those that are not, a great saving of life could be effected in like proportion. (2) The extent to which foetal mortality could be reduced allows of a tolerably accurate forecast being made, as you will gather from the above table of causes of preventable and unpreventable deaths of foetus.

The point to which the foregoing line of reasoning has brought us is that although ante-natal work is of immense importance, yet the importance of intra-natal (delivery) period and the necessity of getting a better standard of midwifery must be recognised much more than at present.

The conclusion is forced on us when we realise that majority of dead foetuses have met their death in the intra-natal period, that many cases of intra-natal death occur from causes beyond the control of ante-natal care, and that ante-natal care itself depends on intra-natal skill for its successful issue.

THE VALUE OF MATERNITY HOMES IN CHILD WELFARE SCHEME:—
A large institution is far the best for teaching purposes, but we are not concerned pre-eminently with teaching. Our business is to bring lying-in accommodation within easy reach of every mother. Admitting all the disadvantages, there is no reason why the smaller institutions should not do very admirable work. The precise value of these homes is that these homes exist for (1) Reduction of Maternal Mortality, and (2) Reduction of ante-natal, intra-natal and neo-natal Infant Mortality.

Maternity Homes must be established with due consideration to the needs of the area. They must be good ones. Indifferently equipped or indifferently staffed, they do harm instead of good not only to the mother but to the child. The establishment of breastfeeding and regular physiological habits in the baby, right from the beginning, are essential.

An outstanding advantage of a Maternity Home environment is the unique opportunity it gives for education of the mother. To keep up the standard of work in a small maternity home is, however, by no means easy, yet to retain the home atmosphere and eliminate red tape which is the first essential, it is desirable to keep the size within reasonable limits.

A wide outlook on the work in maternity homes is absolutely essential, viz., competent staff, labour-saving devices, sympathetic committee and the elimination of officialism as far as possible being all-important. There is only one way in which they would pay for the slipshod methods at present adopted, in human lives and in the lives of babies.

MATERNITY BENEFITS :—Industrial Occupations and The Health of Women Workers.—In our large industrial countries women have to a certain extent always to follow some paid occupation over and above the work entailed by their home and family duties. Industrial occupation in many ways seems to be beneficial to women engaged in it, provided the hours are of moderate length and the process involves no undue physical strain, and she furnishes herself with the means for good food and the appetite to enjoy it. Also her intercourse with other women makes for a more cheerful mind than the constant monotony of a small lonely house in a dirty locality.

Industrial work may for convenience of considering its effect on Obstetrics be divided into light and heavy or indoor and outdoor work. Light work is taken to imply work at which the operator can sit if she wishes and where the process involves no lifting of heavy weights or straining. Heavy work involves more or less standing, the lifting and carrying of heavy weights and operating of heavy machines which needs considerable straining. A great proportion of light work is carried on under cover. Heavy work, if involving working with heavy machines, is under cover but labour is frequently carried on in the open whatever the state of weather.

INDUSTRIAL OCCUPATION AND PREGNANCY :—A pregnant woman as a rule becomes more tired than she used to do with the same amount of work before she became in this condition. If her digestion is disturbed, she fails to assimilate a sufficient quantity of food and her strength is consequently diminished from under-nourishment. The result is that she is not quite such an efficient worker at heavy work as she was previously, and her output diminishes in consequence. If she is engaged on light work where deftness is more essential than physical strength, she usually manages to keep the work at her ordinary level of output and attention is not drawn to her health because of any falling off in her work. Work undertaken over reasonable hours and involving a moderate

degree of exertion appears to be on the whole beneficial to a pregnant woman. She is relieved of the anxiety of an insufficient income and her general nourishment is maintained as high as possible owing to her ability to pay for sufficient food with her wages. These women certainly remain more fit during their pregnancy because of occupation and interest and because they have a definite inducement to go out into fresh air. When they come to term, they have a most satisfactory labour and lying-in period owing to maintenance of a good muscular tone. Therefore, it can definitely be considered that a woman used to industrial work remains in better health provided it is not too laborious and the hours are not too long. Work which involves much standing and heavy lifting which makes women in this condition overtired, should be avoided as much as possible. Night work should also be avoided during pregnancy.

THE MATERNITY RESOLUTION PASSED BY THE WASHINGTON CONVENTION, 1919:—"The Maternity Convention provides that a woman employed in industry shall, for six weeks before and six weeks after confinement, be set free from work, be paid benefits sufficient for the full healthy maintenance of herself and her child, and be entitled to the free attendances of a doctor or certified midwife, and in cases where she is nursing her child, shall on resuming work be allowed half-an-hour twice a day during her working hours for this purpose".

There could be no doubt as to the six weeks after confinement. No woman is capable of doing anything except looking after her baby. As to the six weeks before, there is always a great difference of opinion. If it be made a general rule that every woman should rest compulsorily for six weeks before confinement, then I think the result would be evil. I feel that light work outdoors which requires some walking, would be rather beneficial at this stage of pregnancy.

Medical examination and grading according to the physical strength of women when they first enter the mills may be expected to do away with a considerable amount of harmful results which may otherwise occur in occupations involving much physical strain, the examination being undertaken by a medical woman acquainted with the character of the work by first-hand information obtained by personal inspection of the process.

If during employment women can generally have access to a medical woman for re-examination and grading, where they consider existing work too hard, cases of physical breakdown will be rare.

Here I shall stop without going further into details of the above subject, and will refer my readers to the articles which appeared in the "Times of India" sometime back, wherein our friend Mr. Kanji Dwarkadas has ably and justly discussed the question of Maternity Benefits in all its bearings, viz:—(1) Its effect on our women workers; (2) The amount of benefit; (3) Act for Bombay and (4) Legislation.

EDUCATION AND CARE OF DEFECTIVE CHILDREN

(Mr. P. N. V. Rau, B. A., M.C.T.S., Specialist in the
Education of the Deaf & the Blind, Mysore.)

The term "Defectives" is so general that it is understood in as many ways as one is capable of applying it. For, the people may have their own ways; arbitrary or conventional. These two ways remain for themselves for some indefinite time—it is not quite essential to say anything more here on that—but they both, in spite of fundamental differences between them, get to be known as common or popular application in course of time. A man calls it a defect, blindness, deafness, lameness, dullness, feeble-mindedness, weakness and so on. A man may be particular of any one or the other or all of these and nothing prevents him from calling any one or a combination of two or more of them a "Defect", and such of them that suffer from this disadvantage may be termed "Defectives". This system may be taken as an arbitrary one. A society of people, who are interested in one or the other of these disabilities and the overcoming of which is their main object, may have a convention and put only such as they wish under the term of Defect. The arbitrary classification, however, gradually becomes a conventional one, and in the same manner, both get to be known as proper and popular classification. A nation who are known to be patriots may call another nation as defective, if the patriotism of the latter was wanting in zeal and application and so on. Such classifications continue to be right and best, if those that are aggrieved by this classification were unable to contradict it or if social workers, who have elected themselves to love and live with them, did not venture to argue the case of those who are aggrieved.

2. People—public or Government—have, as can be seen from the Census records, have their own classification regarding the Deaf and the Blind; conventional but not arbitrary, I should think, because it has been accepted by the Government. It is a fair policy that a community should be given an opportunity to accept or refuse to accept a nomenclature which is assigned to it. It is the duty of Government to deeply consider whether the nomenclature assigned to any community was the best and fittest that could be had; it is more a duty of theirs to take liberal views and give as unoffending a term as possible specially when a particular community has not got intelli-

gentia amongst them; could only our brethren, the deaf-mute realise and the Blind definitely know with whom they are classified and what scanty courtesy had been thrown out to them, surely they would have rebelled against the treatment. The Census report of India puts the Deaf and the Blind along with the Lepers who suffer from not only a permanent disadvantage but also a spreading and contagious disease. I have got my full sympathies for the poor, unfortunate Lepers, and I emphatically say that they too require our help and kindness but they form a different subject-matter for investigation and amelioration. Neither Deafness nor Blindness is a contagious disease except that their owners may feel they are inferior or except that sad poverty wedded to them chiefly owing, in 50% of cases, to inexcusable neglect of their more favoured brethren, the seeing and hearing people, non-pluses them. The nomenclature "Infirm" is one that I should take exception to, if I only loved and respected the cause that I have elected myself to work for in an humblest way. A humble protest was put through the columns of the "Light to the Blind" but in vain. At my instance this objectionable name was again brought to the notice of the Indian Conference of Workers for the Blind and the Deaf, that met in this City in January last. After discussion the Conference passed a unanimous resolution which ran as follows:—

"That this Conference requests the Government of India immediately to take steps to separate the Blind and the Deaf from the Lepers in the Category of Infirms and classify them in the Census and other returns under a separate heading of "the Blind" or "the Deaf" (mutes) as the case may be.

As the point still remains undecided, it will not be out of place here, if I could gain the support of this Conference as well who are taking so much trouble in the uphill work of enabling the helpless and friendless people to emerge from their cells and rise to the occasion. I may be permitted to bring to your notice that in Western countries the Deaf and the Blind are treated under their own nomenclature and that the method of collecting the Census Statistics respecting these is quite different from what is being pursued in India. I shall deal with this matter later on this paper.

In this connection, I wish to bring to your notice an instance in England which may provoke a deal of interest and spirit in us in dealing further with this matter of nomenclature; I take the following extract from the "Light to the Blind" October 1917.

"In an article 'Democracy in Blind Work' Mr. Walter H. Dixon says that the blind demand that they as a class should be heard and that those

who see should not have a voice out of proportion to the work which they can be reasonably expected to do'. He advances that any aggregate of men and women who have peculiar interests is a class and any aggregate of men and women who have peculiar difficulties in the struggle for life will have peculiar interests and that those interests should not clash with those of the community at large. He says the cry for democracy is based on two complaints: (1) that the seeing workers tend to arrogate to themselves too many of the executive and posts, and (2) that such posts are falling into the hands of an organized oligarchy, the members of which have obtained the ear of the public, and have even tended, in some cases, to drive their fellow-workers from the field.

"Since the advent of embossed reading and expert college training the sightless also are trained as efficient teachers and the demand that sightless teachers should be preferred to the seeing is quite reasonable. He also invites the attention of the committees of schools to this point and asks them to first see if there are any old pupils or other expert blind man or woman and then look for a sighted person when there is a vacancy to be filled up.

To-day the blind of England are boldly demanding that they should be heard whenever their interests are involved, and this ability on their part is certainly due to the general education which has been given to them *in a complete manner*. How much we wish that the Blind of India will be educated enough to realise their position and the situation around them and to speak as their brethren do now in England. May we request the authorities of schools in India and the Education Departments to give to the Blind sound general education inasmuch as they have been in most cases found to be capable of receiving such education to a very useful extent. Any deviation should be on special and known conditions.

"The Blind of England are now fully deserving the name of MAN-WOMAN which nature has given them."

3. If my sincere pleadings in this matter have penetrated into your hearts, and appealed to your reason and not merely to your sentiments, I crave your indulgence to permit me to request this Conference to pass a suitable resolution and follow it up till our demands are granted.

4. Let us now examine whether the defectives form a permanent element in the constitution of the population, whether Deafness or Blindness may be eliminated or reduced to an appreciable degree, and whether they may be recounted amongst citizens. Unfortunately, the comparison of Census returns of all the countries show that Deafness or Blindness

has not disappeared, and each of them bears a certain relation to general population and this ratio does not show an appreciable decrease. Blindness can be prevented to a fair extent by about 30 per cent. while as to Deafness in general it has been felt that there has been little that can be done in the way of prevention or cure except that we may be careful about a few diseases which may cause the loss of hearing. Supposing that hereafter the Government will be prevailed upon to create all possible facilities for the prevention of Deafness and Blindness, still there will be a sufficiently large number that demand our attention and suitable training. The operation of prevention is a matter sufficiently big by itself and it requires a separate paper to be dealt with in a complete manner. From my study of these matters I may say that there are no indications that Deafness or Blindness can be totally eliminated from the human race within any time that we can measure. Hence these people have to be amongst the citizens not only for a few years but also for a period apparently as yet indefinite. As the circumstances causing Deafness and Blindness cannot be largely checked, these defects should continue to give the present rate of proportion to general population. Hence we have to give due consideration to the proper enumeration of these people even though this will entail some special care, additional labour, and extra funds. For these returns have to form a correct basis for further investigation and amelioration campaign.

5. It has been admitted that the Census returns so far obtained do not represent the actual number of these cases for various reasons. The causes attributed to this defect in the Census returns are stated to be the general reluctance of persons that they have defectives in their families. The Defect is also attributed to indifference, to sensitiveness or to resentment at what is regarded as officious prying into personal affairs.

6. The methods of obtaining information for the Census returns in India are meagre and quite different from those in foreign countries, especially in the United States of America. With a view to have in India as satisfactory statistics as possible, the Census Commissioner for India was approached in time so that he could have taken suitable measures in the matter and procure the best available information. The 1920 July issue of the "Light to the Blind" suggested under the head "Census of the Blind" what steps could be taken. When it brought no proper response the Census Commissioner was again requested in October 1921 to make some useful departures in the matter of compiling the returns. The prayers fell on deaf ears. In this connection, the Departmental Committee on the "Welfare of the Blind, London" say :—

"The Census Returns do not provide a reliable indication of the total number of persons who are blind for practical and economic purposes. It appears from the introduction to Volume XI of the English Census 1911 (Cd. 7020), that much difficulty was experienced owing to the absence of a generally-acceptable definition of blindness. The Census deals only with persons returned as totally blind; but it is pointed out that it is extremely doubtful whether the figures obtained accurately represent the numbers of the totally blind. The Registrar-General also reported that the attempt to ascertain the duration of the infirmity had not produced any reliable figures which could be used.

"The Census for Scotland also relates only to the **TOTALLY blind**".

"The Census for Ireland illustrates a different procedure. For persons not in Institutions for the blind a form was issued including an enquiry whether the person was blind. The fact of blindness having been ascertained, special circulars of queries were issued enquiring *inter alia* as to the degree of blindness, the cause, the age of incidence, and the education and occupation of the person. The persons partially blind were thus distinguishable from the totally blind".

"We observe that the information furnished in the three reports is not uniform, *e.g.*, as regards cause of marriage, residence in institutions".

"We consider that it would be an advantage if there were greater uniformity in the Census Returns for England, Scotland and Ireland".

"We are of opinion that the course taken in Ireland of securing full particulars of the blind by means of a second Census has many advantages; and we think that the possibility of adopting a similar course in England and Scotland should be considered".

7. The Indian Conference has also approved of the lines suggested by the Indian Association of Workers for the Blind in the matter of Census. I take this opportunity to request this Conference to try and arrange to bring about an advantageous and suitable change in the matter of Census-taking in India.

8. Let me now turn to the legal status that our friends are given by the Government. The Hindu Law declares the blind, the Deaf and Mute, to be ineligible to inherit their paternal property to which they are the rightful heirs. Such a state of things seems to have been in existence in foreign countries only in long years gone by. But since the establishment of special schools, as a result of study and investigation of so many hidden things, the laws there have been made as tolerable as possible. India has made some beginning on the line only in starting schools and has been, though slowly, continuing and developing

her activities. If she only follows up determinedly, we may have more evidences in India of persons, who are educated enough to take care of their property and administer it in a competent manner and who are shaking off their imaginary veil and trying to be worthy of being called a dutiful citizen. I am of opinion that denial of their rights—a negative punishment and imposition of certain restrictions—positive punishment, have together brought them to a state of destitution, helplessness, begging, degeneration and what not. The circumstances are at present like what is summarized in that appropriate adage: “I cannot get into water unless I know how to swim; and I cannot learn to swim unless I get into water.”

9. I for one strongly appeal to the more-favoured, to the strong, to Government, and to you all to exercise your discretion, to appear magnanimously and to yield so that all barriers, both positive and negative, be immediately removed from the onward path of these helpless brethren of ours.

10. Let us now turn our attention towards people and popular tendency towards our friends, the Deaf and the Blind. The number of 80,00,000 in India, is, though it bears a small proportion to the general population, not a negligible quantity. But still society does not, let us not discuss here whys, seem to have interested themselves sufficiently, and society, therefore, as a whole knows little of the Blind and the Deaf or the so-called Deaf and Dumb. There have been almost no chances for the people to come in contact with those defectives. Their affliction, to a great extent removes, them from the usual avenues of intercourse with men and debars them from many of the social activities of life, all tending to make the Deaf and the Blind more or less a class apart in the community. Dr. Harry Best, who has in a way devoted himself for the emancipation of the Deaf and the Blind, says “They would seem, then, to have received separate treatment, as a section not wholly absorbed and lost in the general population but in a measure standing out and differentiated from the rest of the kind”. Thus it comes that society has to take notice of them by reason of their condition certain duties that are called forth respecting them, and certain provision has to be made for them”.

“Their misfortunes and their sorrows, their struggles and their attainments, their fortitude and their heroism, had all received commentary. At the story of those who sit in darkness of the loss they endure, and the thing which they have overcome, a sigh of compassion has overcome many a lip, a tint of sympathy to many an eye, a glow of admiring pride to many a cheek. It is perhaps well that

this should be the deprivation entailed, and the loss of sight is verily a grievous one—one to which none other befalling the sons of men is to be likened. That commiseration for the state of the blind should so widely be evoked in the breasts of their fellow-creatures is a tribute to the great heart of humanity.

11. The case of the Deaf who generally evoke a less degree of human interest and compassion from the passersby is more miserable than their brethren, the blind, in that the latter have fewer chances of examining how their fellow-people enjoy and how the loss of one organ has deprived them of their pleasures one and all; while great is the suffering of those who every moment of their existence see how the world is enjoying, how people gather together to make merry and how they would be excommunicated, as it were, from having anything to do with the hearing as men and women. Their only hope lies, in helplessly craving for menial service and doing everything of which they could claim no share. Philanthropy may give them some satisfaction but only philanthropy has no place in the ordinary world. Spirituality does exist, held in great respect in India, but the stage of realisation dawns only during the man's declining days. Besides it is to force itself on one as a result of so many experiences of not only disappointments but also of pleasures. If you go a little deep into the matter and pause for a while to think on the mental, agitated kingdom of the Deaf, you will discover how miserable, disappointed, dispirited and lovely they find themselves in this world of inventions and discoveries. I should, therefore, strongly appeal to you that we have to handle these two classes together when we try to help them to reclaim their lost privileges. Of course, when we reach that stage of training them inside the special institutions, they should be treated differently as the methods of approach differ fundamentally there.

12. Let us regard these people as certain components of the State who demand classification and attention in its machinery of organization. "Our attitude" says Dr. Best "is that of the social economist, and the object of our treatment is a section of the community in its relation to the greater and more solidified body of society."

13. I now request you to kindly change your attitude towards them from one of compassion and sentiment to that of right as human beings and loyal subjects of the country. Mere establishment of schools does not meet the problem even half way. Friends, are they not men and women like ourselves? Are they not children of God and equal with us in His eyes? Are they not all responsible like us for their commissions and omissions? With regard to punishments is not the law as serious as it is to us? When one part of the legislation is forced on them, is it right or permissible that the other part should be

withheld unconditionally. Is it not we, their parents, relations and philanthropic friends, that speak volumes of philosophy but actually extend very little of it when we come face to face with their legitimate desires and aspirations?

“Is it not absence in us of that sympathy and disinterestedness which should have, with the help of recent discoveries and inventions, otherwise trained them to become economic assets of the country, that has driven them to take shelter in that extensive, natural structure of canopy of the sky, sometimes scorching and sometimes biting, to streets, to alms and to the state of desperadoes? Is it, therefore, in their power to hate and loathe that life of humiliation and degradation? So many of them, majority of them, are sufficiently intelligent and they could have found a better means of livelihood, had only we offered them a chance.

14. If by these pleadings of mine I have convinced you of frivolities of life to which they are subjected and if all of us hereafter make up our minds to go heart and soul into the cause to do our best and restore them to their birthrights, I think my labours are sufficiently rewarded! I must now proceed to offer some suggestions for the amelioration of their state of affairs.

The number of school-going children in this land of Indians is, in no way a small one. The Imperial Government have recorded in one of their orders, which I had the privilege of pressing them to pass, that there were then (in 1916) 41,558 blind and 58,804 deaf children of school-going age, that there were 18 schools instructing only 500 such children. These figures are only for British Provinces. If the figures of the Native States are added the total may come up to 1,20,000. I need not say that this number has now become greater, for we may compare the figures of the Bombay Presidency. The number of the Blind is found out to be 49,706 in 1921 while it was only 39,058 in 1911, an increase of 25 per cent. Is not the number of 1,50,000 according to this calculation sufficiently terrifying? Does not this number call for our immediate action? I should impress upon your minds that not only these but also a very, very large number who have passed the school-going age are pulling on their days unheard or unattended.

It may be asked, can we spare our purse and brain for this community while graver problems are confronting us wherever we go? I may give you just one instance. An earning son is seriously ill; at the same time another son who is not earning becomes laid up equally seriously; can you imagine that the mother may dismiss from her mind the case of her unearning son and attend only to the earning son? The second

question is: is it worth the labour and money to devote as much to this community who should have been rightly condemned to suffer the sins they must have committed? The above instance answers the first part of the question. The second part is one into which we had better not enter. But still, I should mention here what records there are regarding the possibilities for and capacity of the Defectives. The fruits of generous instincts of the U.S.A. and other foreign countries affording ample chances for the defectives to emerge out of their gloomy kingdom can be seen when I make a statement that the Deaf have taken advantage of the facilities and are employing themselves in almost all the avocations of life. You may be surprised to learn that some of the specially-favoured deaf are receiving lessons in music. So are the blind, who have proved themselves worthy of their masters' selection. The following extracts from an article "German Training the Blind" is sure to both amuse and enlighten this Conference.

"Extensive instruction was given in the first year to eleven students in Berlin, four in Gottingen, one in Halle (who passed an examination in Hebrew in his first semester), one in Darmstade (whose examination ranked him "very good" in the technical high school), and one in Konigsberg (who passed well in theology). The Gottingen student won honours in philosophy, mathematics and physics, and the Berlin one in philosophy.

"Up to 1923, in Marburg University seven passed in theology, thirteen in philology, five in philosophy twenty-seven in law, economic and mercantile sciences. Most of the students at the institute attend the Marburg University or are preparing for entrance there. The institute attendance has been as high as 830 (1923)".

The third question may be:—Does education in any way allay their mental miseries? I would not take the liberty of forcing my views about this when so much has already been said, but request you to throw off doubts and think calmly, extending not only charity but also liberal-mindedness to the matter. I am sure you will be one with me to do everything for them that we are capable of as intellectual people in this age of civilisation, discovery, invention and what not?

I do not lose this opportunity to lapse, and I submit to you what India has been slowly accomplishing with its limited resources even under the antagonistic circumstances. Every one of the few schools which are working in India has contributed its quota for the eradication of that firm-rooted, preconceived, unfortunate notion "sin, sinners, so suffers". The Mysore Institution has been able to convert 64 defectives, who would otherwise have gone abegging, into self-helping citizens out

of 160 whom it had the privilege of training. A blind student of the Calcutta Blind School has been steadily progressing in his education, passing without even once stumbling the University Examinations. To come to the point direct, I may invite you to visit the special schools in Bombay and satisfy yourselves with the work carried on there.

But in India circumstances are not quite favourable. Both the people and the Government are yet to feel what exactly are their obligations to this community. When they once co-operate and begin to take steps, I am sure they will never lag behind, though what may happen, to bring up this community to the front and make them useful members of society. The beginning is not an easy task as starting an Engine. "The Times of India" which kindly watched over the proceedings of the Indian Conference, already referred to in this paper, made the following editorial suggestion in its issue of January 3rd, 1923.

"The conference of workers among the blind held in Bombay on New Year's Day was right in agreeing that more ought to be done for the blind in India than is being done at present. The ratio of Blindness in India as shown by the official returns is particularly high, and competent authorities have given their opinion that the official statistics err on the side of moderation. A great deal of this blindness is preventible, given adequate funds, medical arrangements and publicity; and though an excellent start has been made in preventive and curative work, an immense field remains. At the same time; as Bombay Conference was able to show, efforts directed towards educating the blind and teaching them trades should be increased. If properly cared for and instructed, the blind can become among the most useful members of society, as the famous case of the blind Postmaster-General and the present blind M.P. prove, and it is a reproach to India that her blind should to a large extent still be left in utter darkness. For this, as for all, other matters the Government is theoretically responsible, but the Indian publicists who have for years ignored this matter because they had nothing to gain by discussing it cannot escape their share of the responsibility. If some genius would raise the cause of the Blind to an effective party-cry we should get something done".

Before I conclude this paper, I may be permitted to suggest what steps have to be taken in the matter of dealing this problem: Prevention and cure; Education; After-care. These three stages of this problem are to be systematically attended to to effect any appreciable result in raising them out of their present gloominess. I should say that one without the other cannot render the operation complete. There are now an institution or two to deal about the 1st stage, a few about the second stage, and none about the last one which is the most important

one. When we train these people to a business but fail to give them work before the people themselves take a liberal view, the labours of the second stage turn out to be in vain. After-care societies should be started for every province, if not for every school area and best efforts made for successful work. These things do call special labours and some of us should devote our time, to investigate and lay out the details. This requires the active sympathies of Government, and they should not be allowed to take shelter behind: 'that this is a work of charity, that this should best be handled by private charities and philanthropic societies and that Government may only help them in some small way'. It is the duty of the Government to discharge their obligations, educate the people and try their utmost to throw open education and protection to all the subjects. "Fear has been expressed that if the Education of these afflicted classes be undertaken by the State, the effect might be to diminish that generous benevolence which has already done so much for them in this country. When it is remembered how much remains to be done for them it is obvious that, even were such aid given, there will still be room for the action of private benevolence, which experience shows to be often stimulated rather than discouraged by State aid, when judiciously given." This is the opinion of the Royal Commission in the matter. It is, therefore, necessary that they should appoint a commission as already recommended by the Indian Association and the Indian Conference of the Blind and the Deaf. This Conference may also consider that resolution which is given below for your kind reference.

"That the Government of India be respectfully requested to appoint a commission for all India, (British and Native territories) to investigate and report on the condition of the Blind and the Deaf in view of gradually improving and advancing their status, educationally, economically, socially and morally and to suggest suitable legislation in the matter and that the commission should consist of specialists and experts as well as philanthropic workers for the defectives and be presided over by an educationalist of high distinction."

While thanking you all for giving me a patient hearing, I conclude this paper with these words:—

It is not what we earn, but what we save, that makes us rich.
 It is not what we eat, but what we digest, that makes us strong.
 It is not what we read, but what we understand, that makes us wise.
It is not what we intend, but what we do, that makes us useful.

THE EDUCATION AND CARE OF THE DEAF

(Mr. F. W. Periera, B.A., LL.B., Bombay.)

My only hope of obtaining a hearing on this subject of the education of the deaf arises from my long experience and practical knowledge derived from close personal contact with them since 1911 as Secretary of the Bombay Institution for Deaf-Mutes, which is at present situated at Mazagon, and later on from the still more unique opportunities for a deeper study of their educational needs which came on my way when I took charge of its boarding establishment. These opportunities have awakened in me a keen and lively interest in these afflicted children, and a genuine desire to study the aims and methods of instruction that obtain in the more advanced countries of the world; notably, England, America, Belgium, France, Germany and Italy. They have also given me an insight into the traits and defects of character peculiar to the untrained deaf-mute.

This Institution was the first of its kind in this country and was founded so far back as 1885 by that illustrious prelate, the late Rt. Rev. Dr. Leo Meurin S. J., whose memory is still cherished by Catholics and non-Catholics alike as the founder of the finest educational and philanthropic institutions of this city:—St. Xavier's College, St. Mary's High School, St. Joseph's Foundling and Widows' Home, The Leper Asylum at Trombay and St. Vincent de Paul's Society under whose control the Deaf-Mute Institution is conducted.

In those days there were about 200,000 deaf and dumb in India, 16,000 in the Bombay Presidency, of whom 550 were in Bombay alone. The urgent need of some provision for the amelioration of their lot was abundantly manifest, and Bishop Meurin started a school with two boys in Meadows St., Fort, teaching them himself till he secured a European expert in the person of Mr. J. A. Walsh. At a public meeting in the Town Hall at which the highest in the land were present, His Lordship pleaded the cause of the deaf with such good effect that Government, the Municipality and the public at large readily came forward to further this good cause with financial support. This was all the more remarkable as they were taking a leap in the dark by encouraging this bold and untried experiment. Those were times when the general notion prevailed that a deaf and dumb boy must remain deaf and dumb all his life. He could not be improved. He

must remain a burden to his family, and a hindrance to his community. This belief was embalmed in the following couplet:—

“To instruct the deaf no art could ever reach,
No care improve them, and on wisdom ever teach.”

Some went further, cherishing the superstition that deafness was a visitation and, therefore, to educate the deaf was to challenge the decree of Providence. But the exhibition given by Mr. Walsh of his pupils in the Framjee Cowasjee Hall in 1888 effectually dispelled this mist of ignorance and superstition. According to the Times of India of the 12th March of that year, some of the advanced pupils recited selections of poetry including the piece entitled “My Mother” with much feeling and force.

By what process then are the deaf taught to articulate speech? In the first place, it must be borne in mind that deaf children are mute or dumb because they are deaf. Children who are not deaf learn through the ear. With the deaf-mute the process is impossible, his ear is closed, he must replace the ear as best he may with the eye, hence the concentrated eagerness which lights the face of the deaf-mute. He watches the teacher's face, he imitates the external actions and configurations which he sees, the internal organs of speech follow suit; by a kind of sympathy they respond to the external organs, and an articulate sound is formed. The process is a slow and tedious one; by degrees, however, the vocabulary is added to daily, the development of mind follows on the development of speech. Naturally, this slow process imperfectly replaces the normal process in healthy children. But in the end all comes, and deaf-mutes have done very well in life, earning salaries ranging from Rs. 50 to Rs. 450, are married and are supporting their families in comfort.

This system of instruction, which I have explained above, is known as the *purely oral system*, and is the system now in vogue in America, England, and on the Continent. But it is open to this objection that, as it forbids the use of all gesture to young children, it suppresses their natural outlet for questioning. Therefore, some teachers have come to recognise the fact that the unknown medium of expression (language) must be grafted on the known one of gesture at least in the early stages, and that gesture and signs must be discouraged and finally done away with as early as possible, for language is ultimately and emphatically the central need of the deaf, intellectually and from every other aspect. The first object of their education is to restore to them the power of expressing themselves by means of language, and to convert gesture into language, and therefore all school methods and discipline must have a trend in the direction of speech.

Finger, speech, gestures, and signs have this obvious defect that they are intelligible only to those familiar with them. Outside their own circle, they become hopelessly dumb, for their literature of signs is not one to be understood by other people. The aim should be to fit the deaf for life's struggle, and to enable them to stand as nearly as may be upon an equality with persons who hear and speak. It is a grave error to suppose that deaf children are intellectually different from those that hear. In point of fact, many deaf children are often as intelligent, and, sometimes, even more so than hearing ones. One does sometimes come across deaf children who combine great physical beauty and intelligence with congenital deafness, that apparently closes to them for ever the avenues of speech and cultivated thought. Before the advent of schools, what sadder destiny could befall a man than to be endowed with every gift of nature, with the God-like organs of speech to boot, yet through some defect in the organs of hearing, to be condemned to lead a life of silence and isolation.

Fortunately for us, we have to-day quite a net-work of schools for the deaf in all parts of the country, teaching English and the various vernaculars. In Bombay we have the Bombay Institution for Deaf-Mutes. Elsewhere in India, there are Prof. Date's Deaf and Mute Charitable Institution in Calcutta, Prof. Bannerjee's Deaf and Dumb School with their off-shoots in Mysore, Baroda, Ahmedabad, Mehsana, Poona, Amraoti, Nagpur, Jamnagar, and in South India, in Mylapore and at Palamcotta. In all these schools the Oral System of instruction is followed, thus ensuring a very desirable uniformity throughout and proving its universally-recognised utility.

As might well be expected, schools for the deaf and schools for the blind, being special schools with a distinct system of education, attract visitors of various communities and all grades of society who come to see the benevolent, interesting, and astonishing work carried on in them. The institution which I represent has been favoured by visits from H. E. Lady Willingdon, H. E. Lady Lloyd, Sir Basil Scott, Rev. A. Goodier, Principal of St. Xavier's (now Archbishop of Bombay) Mr. Nelson Fraser, and many others from distant parts of the country e. g. Sind, Calcutta, Madras, etc. All these have testified to their pleasure and wonder at the remarkable and encouraging results shown. Occasionally there drops in a layman who makes comments that betray a very superficial acquaintance of the conditions of deaf-mutes and a lack of appreciation of the difficulties which teachers have to contend with. I have known Educational Inspectors of schools for normal children, putting questions to deaf children which could fairly be asked only of hearing ones.

Deafness is a physiological condition which involves the disturbance of the normal psychological balance of the child. A sense and a centre which are active in hearing children refuse to do their appointed duty with the result that, all the way along in impression and expression, the substitution of another sense organ and brain centre must be effected. This substitution necessarily involves a loss in efficiency and obviously an alteration in the technique of method. It inevitably slows down the speed of development, and while the whole intellectual field is open to the deaf, a much longer time must be occupied in exploring it. In carrying on internal language, the deaf child cannot be an auditive, he must be a visual or a tactual. These fundamental variations must be recognised in order to be fair to the deaf child and his teacher. The child who hears, has both the phonetic and kinetic elements of speech. He imitates, regulates, and corrects mainly by the exercise of the ear. The deaf child has the kinetic force of speech but he lacks the phonetic and corrective stimulus. Substitution must take place; the eye must replace the ear.

With unwearied patience and care they must be taught to hear with their eyes, as it were, the lip-language of their instructor until they can read the motions of the lips as ordinary people read a printed book, and thus, by gentle gradations, they are taught to imitate these movements until they find themselves able also to imitate the vocal sounds which accompany them. Their speech, it is true, is not such as ours, but then it is not pretended to make it so. It must always lack the purity of tone, the clearness and distinctness which characterise the speech of hearing persons; but it is sufficiently intelligible for all practical purposes. Lip-reading or more precisely speech-reading requires keen observation and mental alertness on the part of the child, and therefore instruction is mainly directed to promote efficiency of the eye and mental alacrity.

When speaking to the deaf, the speaker should take up such a position that his face is fully seen. It must be well lighted. He should, if possible, stand facing the light of the window, otherwise; the shadow obscures part of the mouth and his speaking organs generally. A thick heavy moustache makes lip-reading very hard. The child should get a more or less level view of the mouth. Mouthing or speaking with exaggerated movements should never be done. The habit once formed is hard to break.

In the teaching of English a special difficulty arises from its strange inconsistencies of orthography and pronunciation—perhaps no other language exhibits more anomalies between the written and the spoken word. Not that you write "Jerusalem" and pronounce "Constantinople"

as my German Professor used to say. But such words as tōugh, cough-bough, will illustrate my meaning. In this respect the Indian vernaculars and some of the languages of Europe like Italian are much easier and more suitable. But it is remarkable that, after a full course of training, these difficulties are finally conquered. I have in my possession a long letter from one of our old boys that would do credit to a Bombay B. A. in point of spelling and style. Visit any school for the deaf for even a brief half hour and you will see quite a variety of types of deafness. There are children who are born deaf, and others who, for practical purposes, must be classed with them; namely, those who lost their hearing power before speech, to any serviceable extent, had been acquired. The semi-deaf are those who retain varying remnants of hearing power, a condition which would be better represented as "speaking deaf". They have advantage over others inasmuch as they bring with them when entering on instruction varying residues of naturally acquired speech. This is a great advantage, for their minds have been stimulated by heard speech and they retain its memories as well as the habit of its use. There are those who are feeble-minded in addition to being deaf, and others who have, besides, some latent defect in the vocal organs. This is occasionally so in the case of deafness acquired through some malignant type of fever, adenoids, infantile paralysis and bad fall causing permanent injury to the ear. For deaf-mutes of feeble intellect, and for the deaf that join school at an advanced age, say 16 and later, the Oral System must be replaced by the Manual, and the only equipment for life which they can get must necessarily come through training in one or the other craft or industry which suits the deaf such as drawing, needlework, carpentry, bookbinding, basketmaking, canework. All up-to-date schools teach at least four of these subjects not merely because of their utilitarian and material value but also because of their high educative purpose in promoting mental alertness and visual efficiency.

After all that has been said above the question arises:—

What is success in the education of deaf-mutes? There are those who decline to recognise success in any degree of speech-reading inferior in readiness and accuracy to speech-hearing, and in speech, unless the tone and inflections of voice are as those of normal, hearing persons. Such people demand the standard of Hellen Keller. There are others content with lower standards. In view of the actual position of the deaf child, we should say that speech and its reading become successful when to any profitable extent they take the place of natural hearing and speech in his daily intercourse with those about him, that is, when he finds them of real service in his intellectual life. There must inevitably be variations

in the standards reached by different children because of the differing conditions existing in them. This, however, is also true of the speech habits of those who hear. If the deaf learner of speech-reading finds any real intellectual profit in it, if it helps him in his passage through life, if it improves his self-esteem, these realised values should be accepted as the complete justification of the Oral System of instruction.

Though much has been done for the deaf, a great deal more remains to be done. When there are hundreds of deaf and dumb in this country, of whom 20,000 may roughly be computed to exist in this Presidency alone, I think our schools for deaf-mutes ought to be better known. We advertise them, but apparently our efforts are too feeble to attract a larger percentage. Government, Municipalities and public bodies like the Social Service League can assuredly help. We would gladly welcome the day when parents will be compelled to send their deaf children to school. It is not generally known that there are families in which all the children are deaf. I know a family of seven, of whom only the first has escaped the affliction.

I hold that compulsion is necessary in view of the fact that when untrained, and deprived of the humanising and moral effect of language and literature, deaf-mutes are prone to evil, to vice, and crime, and take to begging on the public streets, pickpocketing and theft. Being shut out by their infirmity from all the pleasures of social intercourse, isolated in the midst of the family circle, they fall back helplessly and hopelessly on these pastimes. Education, on the other hand, stores their mind with useful knowledge, enables them to share in the enjoyments of society, fits them to earn an independent livelihood, and qualifies them to discharge the part of intelligent and useful citizens. If, as is universally recognised, educational training is indispensable to children who enjoy the full and perfect use of their faculties, it is doubly necessary to those who are deprived of hearing and speech.

B-IV-(iii)

EDUCATION AND TRAINING OF DEFECTIVE CHILDREN

(Prof. B. K. Kulkarni, M.A., LL. B., Gwalior.)

A medical man, an expert trained in institutions for the defectives in Europe or America or at least a man who is running a school for the deaf-mute or blind in India, would have been a proper person to write this paper and give opinions based on first-hand experience. The Hon. Secretary of the League of Parents and Teachers which is

an advisory body cannot do more than venture opinions based on study and reflexion, and on observation of the few private institutions at present existing in India. In the 9th pamphlet of this League, "Physical Defects of Children obstructing their Mental Growth", based mainly on Dr. W. S. Cornell's "Health and Medical Inspection of School Children", general hints are given to parents and teachers as to the more prominent features of the ailments of normal children of school-going age; such as:—

1. Eye-strain, defective vision.
2. Decayed teeth.
3. Nose and throat obstruction (polypus, adenoids, enlarged tonsils, &c.
4. Deafness and discharging ears.
5. Deformities, such as stoop shoulders, flat chest, spinal curvature, flat foot, &c.
6. Malnutrition, due to bad food, insufficient fresh air and insufficient rest.
7. Nervous disorders.
8. Skin diseases, such as eczema, acne, herpes, and psoriasis, ringworm, scabies, &c.

In this paper I propose to deal with the different varieties of defects in children, ranging from certain ailments and disabilities curable by open-air and special medical treatment to the lowest depths of sub-normality including the idiots and criminals. It is obvious that a type of education suited to the feeble-minded child would not be the best type of training to give to a backward child, or a normal child with specific pedagogical handicaps or a speech-defective who is not feeble-minded. If all types of misfit pupils are placed in the same class, it will be difficult to do justice to any one type. It is, therefore, necessary, in the interest of the individual child who cannot be reached by the ordinary curriculum, that the differentiations must be drawn as finely and accurately as possible; so that pupils subject to the same type of disability or degree of sub-normality may be grouped together.

The attitude of humanity towards defectives and sub-normals has changed according to state of civilization and economic and social demands. Warlike races, as for example, the Spartans, Romans, or Indian Rajputs cared little for the deformed, imbeciles or idiots. The practice of infanticide was no doubt indulged in secretly by the ancients as it is practised secretly in modern times. The deliberate neglect or abandonment of the social misfits was countenanced by the laws of Lycurgus, and Cicero intimates that the practice also flourished among the Romans. In legalising the deliberate extermination of the feebly-gifted, the Spartans openly carried into practice the general belief of

the Greeks that nature permitted only the fittest to survive. "इहारेण विद्ये सुवीराः" is the ever recurring burthen of many a vedic hymn showing the need for brave sons at the time.

Evidences are not lacking of a more tolerant attitude towards the feeble-minded even in ancient times. Use was frequently made of them as objects of diversion and amusement in the homes of the wealthy. Some of them became entertainers, others occupied positions of honour and influence in the State, such as Nero, Commodus and Caligula. The Padshah in the 'Padshah and Birbal' stories, and the young man in the "son-in-law stories" in Indian folk-lore point to cases of subnormality regarded with a sense of humour. In the Middle Ages in Europe the senseless silly chatter of the imbecile became the revelation of "Heavenly Infants" or "Infants of the Good God". Even now they are allowed to roam about unmolested soliciting alms in the streets and highways of Brazil, in parts of Ireland and Brittany, among the American Indians. In India this attitude of superstitious reverence of the feeble-minded finds place in the hearts of even the educated people.

Persons whom a medical man would, at the very sight, make out as a defective, insane, half-insane or an imbecile, are regarded as saints, seers, and Videh-muktas simply because they are insensitive to heat and cold, or eat little, or roam about sleepless all night and in all seasons, or talk incoherent nonsense which their devotees interpret into prophecies or phenomenal perceptions.

Only as we come to the modern times of economic stress and strain, and of the scientific study of man and nature, the attitude towards the defectives takes a rational form. Beginning with Bonet and Pereira in the eighteenth century, seriously taken up by Bonaterre, Itard and Seguin, philosophically ushered in by Rousseau, formulated as a psychological problem by Pestalozzi-Froebel-Montessori, and analytically studied by medical specialists all over Europe and America, the problem of child life and its irregularities looms large on the educational horizon of the twentieth century. From the middle of the last century date most of the Residential Training Schools, Workshops and Colonies for the feeble-minded in France, Germany, England, Denmark, Sweden, Norway, Switzerland, Belgium, Italy, Russia; among British colonies, Canada, South Africa, Australia, Adelaide; in 33 out of 48 States of America; and among the oriental nations in Japan alone. These are all government institutions assisted by public charity as well. In India the writer of this paper has so far come across a private school for deaf-mutes conducted by a graduate in Ahmedabad, institutions for the deaf-mutes and the blind in Calcutta, and a few more attempts by the

missionaries. It is a subject that can have sufficient justice done to it only by Government legislation. In England, Scotland and other countries institutions for the defectives are placed under the management of Boards of Education and sanctioned by Acts of the Legislature.

Increasing struggle for existence, strong Western feeling against vagabondism and the scientific attitude towards inherent capabilities of man and the need of their realisation urged by the stress of the German War are the main causes of the development of this problem. It is possible by modern medical, psychological and sociological aids to overcome defects and deformities and to create industrious habits even in the imbeciles. Criminals are being re-claimed and efforts are made to save children from their criminal tendencies. But the motor power working at the root of this effort for the upliftment of man comes not only from the broad-minded sympathy of philanthropists and trained social workers, but also from the belief permeating life in the West that every man must earn his subsistence.

As stated above, Japan is the only country in the East where scientific study is made of the defectives and proper care taken of them. A beginning of the same can be made in India by:—

- (1) Government legislation and financial provision.
- (2) Collection of half insane or idiotic adult vagabonds can easily be made with the help of police and medical authorities. But the detection of imbecile or morally deficient children will be, as it has been in other countries, a delicate and difficult task the accomplishment of which is absolutely necessary.
- (3) A trained body of enthusiastic social workers on the medical and psycho-pedagogical lines. These can be secured by sending out to Europe and America with Government scholarships or by private aid young doctors or teachers who sincerely wish to dedicate their lives to the service of humanity. The work requires a patient study and research on the part of doctors, as also sacrificing zeal on the part of trained teachers for the social and psychological treatment of children. Both these classes of workers must have training in foreign countries and experience of a sufficiently large number of cases of the different maladies.

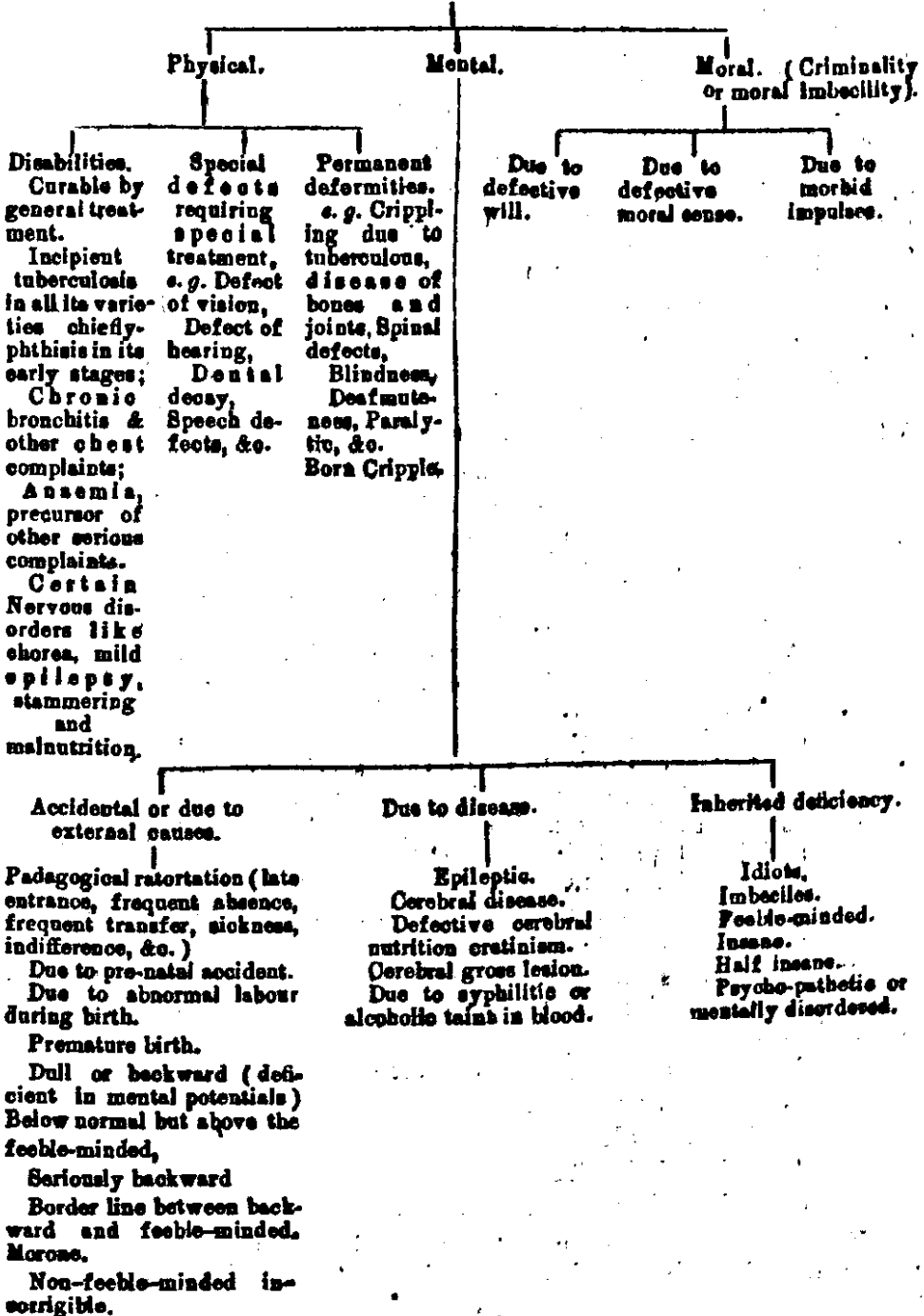
Keeping as close as possible to the medical analysis of the defects, I classify children for the purposes of training and education into five main divisions.

1. Those suffering from curable disabilities.
2. Cripples or the deformed.
3. The dullards.
4. Idiots, imbeciles.
5. Criminals or moral imbeciles.

Fortunately for these unfortunate grades of humanity, ways and means are being discovered almost daily for the training and enlightenment of those whom the old pedagogue discarded as hopeless and

for the amelioration of the lot of those who were condemned and despised as fools, vagabonds or idiots. The criminal is also being studied and helped to cultivate better and more peaceful habits.

Defects of Children.



"OPEN-AIR SCHOOLS FOR DELICATE CHILDREN."

It is probable that at least 10 per cent. of all elementary school children are in urgent need of open-air treatment. Moreover, it may be confidently hoped that a much better return will accrue by the supplying of special provision in the case of this particular class than the other classes of "defectives."

Many of the children who are suitable for treatment at an open-air school do not suffer from any definite disease, they are merely delicate or debilitated, and such children become an easy prey to diseases of various kinds. For these the open-air school may be looked upon more as a preventive than a curative measure. The more definite physical defects, which can advantageously be treated, include one or more of the following: Tuberculosis in all its varieties—the most frequent form being phthisis in its early stages; anaemia, which, though in itself not a fatal disease, is a common precursor of more serious complaints; enlargement of lymphatic glands; chronic bronchitis and other chest complaints; heart disease; rickets; certain diseases of the nervous system, such as chorea, mild epilepsy, stammering and malnutrition, with which is so often associated mental dullness.

For all children afflicted with ailments such as the above the ordinary school is not suited, the environment is unsatisfactory and the curriculum is not suitable. Open-air treatment, suitable surroundings, careful medical supervision, feeding, and exercise are chiefly necessary for them. The teacher has to modify the ordinary school curriculum to meet the altered conditions. He lowers the hours of formal instruction by about a half, and reduces the classes to about twenty-five per teacher. He must abandon some of the mere memory ballast in the elementary curriculum and impart his instruction in a more concrete manner, bringing it into touch with actual outdoor conditions. It is a new type of school where sick children are to be cured and taught at the same time. If such children are kept in ordinary schools, they may be instructed, but their ailments will not be removed. If they are treated in convalescent homes only, their instruction suffers. The open-air school solves the difficulty.

The site of an open-air school should of necessity be situated as far from the town as is conveniently possible, elevated and yet protected from prevailing winds; as, for example, by a wood on a rising ground. The classrooms, which should be of the classroom verandah type—a movable partition separating the room proper from the verandah—should be well-lighted and efficiently cross-ventilated, the verandahs

being provided with movable partitions or roller screens on the weather side, so that teaching may, as far as possible, be given in the verandah even in bad weather.

The teaching staff should be selected with very careful consideration; they should be bright in disposition, patient in their duties, and sympathetic in their bearing towards the children; those teachers are preferable whose comprehension of what teaching should be is of the broadest and most elastic nature, and who, in spite of having been carefully trained, long to break away from the trammels of discipline, percentages, and purely educational results. Experience in teaching manual work, domestic subjects and gardening is very desirable, and lastly a faculty for correlating these subjects with those of ordinary school curriculum. Work and play must more or less be blended, and the time-table must be capable of easy adjustment, for instance, to suit unusual weather conditions. Roughly speaking, not more than three to three and a half hours per day should be given strictly to lessons, fifteen minutes daily for physical exercises, the remainder of the time will be occupied with meals, and rest.

It must be remembered that children attend an open-air school on account of their physical condition, and this consideration must always have a first place in whatever pertains to the school. In order that the instruction shall be given out of doors every subject should be presented in as concrete a manner as possible; full advantage must be taken of the materials to hand in the shape of surrounding objects which abound in the fields and woods. A capacity for the adaptation of these natural objects to the teaching of school subjects is invaluable. Many subjects can be taught in this concrete manner. For instance, geography can be taught by allowing the scholars to construct relief maps in sand or cement, and the majority of geographical definitions can in this way be suitably illustrated; a little ingenuity on the part of the teacher, together with some clay and water, and behold a real river, lakes, islands, peninsulas and mountains. Quite a variety of subjects can be correlated with gardening. Arithmetic can be taught, for instance, by measurement and area of plots, paths, and seed-beds, calculations of amount of seed, cost, weighing, and market value of the produce; making out bills, profit and loss accounts, estimation of cost of labour, rent, up-keep and repairs. Nature study, drawing, meteorological observations, &c., are subjects which are easy of adaptation to the curriculum of an open-air school.

Working hours should be in the morning and in the afternoon, mid-day meal being served in the school. It must be plain, wholesome,

and well cooked, easy of assimilation, and its quality and ingredients suitably adapted to the needs of growing children. After this meal the children should be given two hours' absolute rest; where possible, their stretchers should be placed out in the open field or in the adjoining wood.

At playtime the children should be allowed to romp or roll about just as they please. At times the teachers will supervise and organize games, every effort being made to see that the children thoroughly enjoy themselves with the minimum amount of rough play, and the maximum amount of fairness and consideration for one another. Not only at play, but at meals, and while travelling to and from the school the older and more robust ones should be taught to consider it a part of their duty to assist and give preference to the weaker ones.

Another important feature of the curriculum is physical exercise. Systematic drill should be taken for a short time, at least once a day, and probably what is of still more vital importance, the children should be taught breathing exercises. In a very simple but effective manner they can be taught to imitate the normal act of respiration. Daily bath and loud chanting of verses by way of prayer, as also musical drill, go a great way towards harmonizing the whole system and liberating in the body forces that make for health.

It must be clearly understood that the open-air school is provided for children who are suffering from certain physical disabilities, and the presence in a child of one or more of the defects which render him suitable for admission should be the passport to the school. After admission each child will be carefully examined and its condition entered on a health schedule, details of physical defects, height, weight, lung capacity, and the condition of the blood entered up; from time to time re-examinations will be made for purposes of comparison with the results of the examination on admission. The school should be visited regularly, say once a week, by a medical officer, and the children and the entire arrangements for their treatment and education kept under strict supervision, so that any change in the management of individual children may be effected without delay.

The duration of attendance at the school will depend entirely upon the physical condition of each child; three months may be taken as the minimum period for simple cases, such as anaemias, &c.; others will remain in attendance for six to twelve months before the maximum benefit has been reached; a few will be found unfit ever again to attend any but an open-air school. No child ought to be

discharged until the school medical officer is satisfied that it has obtained all the benefit which the treatment can supply.

"SCHOOLS FOR CRIPPLE CHILDREN."

It is evident that one who is severely handicapped physically is unfitted to mix in an ordinary school with healthy boys and girls, is certain to miss a great deal of his education through periods of ill-health, and, further, will require a special education leading to a skilled trade if he is to be enabled eventually to earn his own livelihood.

Apart from the mere physical defect, there is another reason why these cripples are unable in most cases to profit by the instruction in ordinary elementary schools. Nearly half of the crippled children in the world are affected with tuberculous disease of the spine, bones or joints. Of the remainder, a great many suffer from infantile or some other form of paralysis, others from deformities acquired as the result of accident or acute illness, and only a comparatively few have been crippled from birth. Even when the disease has been arrested, the child still requires treatment by support to affected part, and the disease, although apparently cured, is really only arrested, to break out again at a very slight provocation as the result of some slight injury, or simply as the result of a little failure in the general health. For all such cases institutions of the nature of hospital schools are required, in which the medical and surgical treatment of the children can go on hand in hand with their education, and in which the children will be kept until there is not only no immediate necessity for further treatment, but also no likelihood of a breakdown requiring further treatment later on. From large towns cripples have to be discovered, kept under observation, and educated under circumstances which are not likely to interfere with their health. Lastly, besides general education special provision is to be made for technical education of cripples, so that they may be placed in an occupation which will enable them to earn their living. And this trade education, at least in a considerable proportion of the children, will have to be carried on in residential institutions.

DULL OR BACKWARD CHILDREN.

Dullness in a child may be either accidental or apparent, *i.e.*, the child may not be dull, but it may appear to be so on account of various causes. The literature of the League of Parents and Teachers goes into the details of it. Where the dullness is due to the accident of defective vision or pedagogical retard as detailed in the tabular statement, removal of the accidental cause discovers the child

to be normal. Binet-Simon tests, which are meant for the testing of the general intelligence of children, are the present psychological means of finding out the real dullness, *i.e.*, the lack of mental potentials. In Germany such sub-normal children are brought to the level of normal children by special help in schools or classes resembling the open-air-schools above described. The special treatment in the latter is medical, while the chief point in the former is psychological and social, much depending on the personality of the teachers into whose friendly charge the children are placed all the time. The process is mental. The teacher's affection, his enthusiasm for the subjects he teaches, his tact in finding opportune moments for putting the thing to the pupils and for appreciating and helping them through their difficulties awaken, as it were, the sleeping mentality in the children and raise them to the normal level. In India this is done at present sporadically by a few teachers with exceptional capacity for making a subject easy and agreeable, and gifted with powers of sympathy and understanding. Nearly twenty per cent. of our school boys are condemned as good-for-nothing simply for want of psychological clinics and special care and attention. As these children cannot be called defectives in the strict sense of the word, we now pass on to the next class.

PROBLEM OF THE FEEBLE-MINDED.

Feeble-minded-ness is a permanent condition of mental feebleness and not an active disease, process or a remediable malady. So, the problem is fundamentally educational and social. It is just as unjust to permit feeble-minded children to remain with the normal children and be dragged along with them to the detriment of the progress of the whole class, as it is to force children not feeble-minded to spend their school life in association with the feeble-minded, who often exhibit gross physical stigmata or deformities, and who frequently are subject to perverse practices and moral obliquity. Society has not yet begun to appreciate the real or potential menace of these social misfits. They are either indolent bullies in school life destined to a career of shame and penury, some taking to drink, others leading immoral lives, and many becoming unpunctual, lazy, dirty and ill-tempered; or, to turn to the other extreme, empty-headed boobies without common sense, prudence and foresight, unable to take care of their own interests and falling prey to the immoral and even criminal practices of vicious disigners. They are a cause of much of the illegitimacy and of prolific and degenerate progeny. In the training of such creatures there should be a preponderance of sensori-motor, manu-mental, vocational and purely physical work, and minimum of literary work of a distinctly

elementary, concrete, and practical nature. In Europe and America they have been aiming at segregating these into special colonies in order to save common humanity from their contact.

As criminals are moral defectives and require a special moral treatment, they need not be dealt with in a paper given to the consideration of physical defectives in the main.

B-IV-4v.

DIFFICULTIES IN THE EDUCATION OF THE BLIND IN INDIA

(Mr. H. D. Chhatrapati, B. A., Principal, V. M. School for the Blind, Bombay.)

My brother's sudden blindness in the full bloom and vigour of life, depriving him, whose education, experience and skill till then enabled him to minister to the many ills of life and restore sight to many a sightless, so deeply impressed upon me the need of studying the wants of the blind that I began to take interest in what concerned them. Again my brother's early attempts at the study of Braith, his difficulty in adapting it to the needs of the Indian Vernaculars, his efforts in finding out some congenial employment for the rest of his life, his finally evolving the School for the blind in our very home and turning that into a public School for our town, his call by the public of Bombay to come over here with his Ahmedabad School to found a School and home for the Blind in this very city to enable them to best perpetuate the memory of our late beloved sovereign, Queen Victoria, his work in it as its principal, and outside it, for Blind Relief in general, till his death, and, then, my call by the Hon. Secretary of the School to continue his work, have all along put many opportunities in my way of appreciating the difficulties of the blind. As such, I trust, that I will be able to interest you in that whole army of our brothers and sisters, who, you will agree, deserve much better treatment than consignment to corners, or mere asylum for the blind, or in seeking alms at every turn and corner in the streets.

The education of the blind is beset with numerous difficulties and has to be viewed from various stand-points.

Think of the blind, and you have a whole army of men and women of all types, in all ages, and conditions of life; not as happy, healthy, self-supporting, sunshine-shedding useful citizens like us but as so much private and public burden, bad debt, object of pitying sympathy, so much physical, moral and intellectual power going waste, so much dead weight upon Society.

Think of them as prior to, during and after school days.

- (1) The rich blind, free from financial difficulties, in a way enjoy the advantages of education, and, if normal, present the best material. But their number is very limited. Many, again, live in smaller towns far from centres of education and have parents too nervous and reluctant to send them to schools. These mope in the dark.
- (2) The poor usually take to begging from birth. They believe it to be a blind man's birth-right. Again alms freely given to them at every corner induce them to think of nothing else. A lucrative business is carried on in alms seeking by professional guides and so-called parents. Inquiries have convinced me, that they often fare much better than sighted working men. As such, it suits them quite to encourage this begging. This inducement proves the greatest handicap to the education of the largest number of the blind.

Ladies and gentlemen, with your permission I will like to make a little correction. It is, indeed, far from true to say that the blind, here go quite without education. Here they receive an education all their own. They get hardy. Their movements get free. They grow very bold. They know the world and its ways first hand. As such, they are, in several respects, better here than in corners to which their better-placed friends are consigned by their richer and kinder parents. But their corrupting conditions and pestilential environment, set their seal upon them, and debase their mind and degrade their soul; and but for blindness, which alone comes to their rescue, they too should, like other street urchins, be masters in vices and crimes. These vagrants present the most intelligent but the most unsteady material to schools. If they ever enter our doors, as they not unoften do, they as carefully continue to leave them and to draw such ideal pictures of their free and unfettered life that they succeed in taking with them some of their credulous companions, and devise means of escape which may afford the best material for a fairy tale.

- (2) The middle class, the bulk of our normal blind, are easy to educate. They are respectable but often poor, and are exposed to all the draw-backs of poverty, with better middle class; it is not so much ignorance of parents, as their nervousness and imaginary fears of accidents or of their complete absorption in the struggle for existence, that induce them to consign their blind to corners where they lead a dull, insipid, moribund life. Fortunate, however, are those blind, and their number is not

small, who are blessed with brothers and sisters of equal age. These unconsciously teach them, while they read their own lessons, and once the blind child begins to evince an interest, these teachers lack neither devotion nor time to keep up the embers of their intelligence glowing, if they cannot fan them into blazing flames as may lend light to their parents and have the way for their special education.

Drawn from these dark corners, the blind, when first at school, present a dull and uninteresting material, discouraging the most sympathetic teacher, whose task, if not lightened by long connection with such defectives, seems so heavy that he unconsciously, as his more experienced friend does consciously, consigns him to a corner which he calls the care of his companions. Here association stirs up his seemingly inert brain to action and gives an edge to his vision enough to help him dig out delight from his dark life, and this gradually attracts the attention of his teacher to work up a life which till then was a sealed book.

Let us look at the question from another stand-point.

- (1) The totally blind from birth and those not so, and the partially blind with vision growing worse with time or improving under treatment present such new phases of material, that for the teacher they become items by themselves. Their varying developments and environment present by far a larger classification of material than in schools for the sighted, and require that the number with each teacher should be very limited and their standards differently graded.
- (2) The blind suffering from contagious diseases again present a fresh handicap to the teacher. His work in the midst of the sightless and often unintelligent material, with habits all their own, and with little or no idea of cleanliness and sanitation and the dangers of their surroundings is extremely taxing.
- (3) The elderly and the juvenile blind again present features all their own. With the school, as a whole sightless, the danger of detection disappears, and practices which undermine health and are vicious may find room for work, especially at night, in boarding schools, if suitable arrangements are not made from the start.

Coming to education, let us begin with the three R's. Though to the outsider reading and writing by the blind may appear to be a wonderful feat, to the young, at any rate, the work is not taxing, where the pupil is normal and where environment has been favourable.

With grown-up people, blind from birth, and left to themselves, the task is rather difficult. It is most difficult where the sense of touch is blunted with rough use of fingers or made worse still by contagious diseases, or as happens, when with old age this sense too like eye-sight has begun to fail.

Then again take the Braille Vernacular alphabets in India. It is said there are 10 such, and that each school wants its own. Apart from this multiplicity of alphabets, which the Conference of Indian Workers for the Blind attempt to unify, we are in a country very very backward and must beg of the world even for our slates, pens and guides.

Again all Braille books take 12 to 16 times more space and time than those for the sighted. Their paper to be embossed must be thick, and the cover stout to protect the writing. All embossing must be done with the special press or must be hand-written. All these add to cost, packing and postage and make books even in England sufficiently costly. But the blind in the West feel not the handicap so great as here. Their early entrance into the field of education, their higher attainments and opportunities, the co-operation of so many cultured countries of the West and their Braille presses, their sighted voluntary readers and writers of Braille and associations and individuals to befriend the blind in every imaginable way, their free and circulating libraries for local use, and their books and often magazines free, at home, to all blind who cannot afford them, give you here an idea of how different are the blind there.

Here financial difficulty is an insurmountable bar, a costly press out of question, and numerous braille alphabets a serious handicap to education. Again all books must be hand-written and all school material must be had from England. Even text books must be written and whenever worn-out rewritten; and that too, mind you, by the blind boys in schools, whose local and provincial dialect will creep in as an addition to the many errors which must inevitably find scope in books dictated by others. Where school books are a luxury, what of libraries and extra reading! In England the National Library for the Blind have 40000 volumes, to which thousands are added every year. Here, in India, libraries and museums for the blind stand but in name, and it is considered not unsatisfactory that a school for the blind should command in a score of years some 200 vernacular books, perhaps half of which are text-books. Magazines, the great link to tie up all blind and give vent to their thoughts stand in dream-land. No wonder then that in the absence of Braille literature, which the blind can command, the ex-student should be denied all entrance to the world of literature, all ingress with the movements of the world around, and, all scope of ventilating his own

ideas or exchange of views ; and for want of occupation be once more condemned to pass all his leisure in dark dismal thoughts that render his already dark cell darker still.

Or turn we to the industrial side of his education and let us confine our attention only to (1) the pupil and (2) the teacher.

Excepting a small number with marked aptitude, the blind pupil is often a riddle. Hard is the teacher's task, who has to find his pupil's aptitude, where neither he nor father nor mother helps. The grown-up pupil has habits all formed, perhaps life all sedentary. These find all active manual work distasteful, till time soothes their troubled brain and lends patience which they most lack.

Taking that the pupils have got lives suited to their aptitudes, the usual indolence of the blind is no small bar. Add to that inability of schools to attract plenty and variety of work to suit all needs, absence of competition, want of touch with the world's workmen and one's customers, the so-called school-workshops, their meagre set of tools, constant and often unmerited praises of sympathetic visitors showered upon the blind to encourage them in their up-hill work, and you have some idea of how ill-equipped the pupils are likely to be, to face that keen competition in the regular world, where, regular systematic work, speed, clean ideas of form, grace, finish, economy, utilization of waste material, knowledge of the market both for raw material and finished wares, must again be coupled with some initial capital, some acquaintance, aptitude and push, advertising one's ability and wares, a prominent shop and other details, small in themselves, go a very great way in helping you elbow your way out of the throng of competitors to attract public attention and to earn a living.

The teacher of industries is, as a rule, uneducated. He may know his art, but often cannot teach it. Often again, he wants the will to teach, a weakness of professional men, who would avoid any new competitor if they can. But even if the teacher be ideal he finds that, in the early stages, the blind pupils show the least indication to take up any active manual work. Add to that the perpetual dependance of schools upon local gentry for all their work, the absence of up-to-date tools and raw workmen in all stages of skill and you have some idea of his handicap. Let us presume that the pupil is fully equipped. We have not yet come to the end of his troubles. Want of initial capital, want of tools, want of a suitable shop, want of advertisements, and above all, want of patronage, if not keen competition, under-selling and other factors stand in his way. This after-life of the blind is a problem that needs very careful attention.

Before I close, I will refer to the physical and moral side of education. Here too his physical limitation, his sedentary, dull, inactive life have so often undermined his health and so pre-disposed him to diseases that special attention should be paid to his health. Long walks, regular and systematic exercise, freedom of movements, playgrounds and extensive compounds and vicinity of public gardens and parks, are ideals which schools may aim at for their full and free development. As things stand, however, these stand far beyond the range of most schools.

The blind should, again, be taught, what is right and wrong, good and bad. He should also be taught manners or rather to drop his mannerisms, if I may call his peculiar ways of (1) walking and talking, (2) standing and eating, moving his head and body up and down, and to and fro, and his many other awkward ways. He may well, again, be taught the value of cleanliness of dress and person, neatness and suitability of clothing, manners in company, on the roadside and in public places, besides courtesy, kindness and consideration for others and, above all, he must be taught to realise that beyond him lies a whole universe, willing to help him whom he can also help in return.

B- V-i.

PREVENTION AND CURE OF TUBERCULOSIS

(Dr. R. B. Billimoria, Bombay.)

Tuberculosis is an infectious disease caused by germs called Tubercle-Bacilli. It affects most commonly the lungs and intestines, but other organs are also prone to it. It exists in all sections of the globe and under all climatic conditions. It is most prevalent where people mass together, being particularly common in cities. It is an economic and social disease. Tuberculosis is communicable, preventable and curable if treated in its early stages.

PREVENTION AND SOURCES OF INFECTION :—The prevention of Tuberculosis is far more important than its cure; consequently all those who are attacking tuberculosis in any of its phases should become practical sanitarians. All preventive measures are directed toward the following purposes :—First, to prevent infection from occurring. Second, if infection occurs, to prevent a patient from scattering infection to others :

.. **SOURCES OF INFECTION** :—The germs of consumption (T. B.) are present in millions in the phlegm of those who are suffering from Consumption of the lungs and in discharges from sinuses caused by tuberculous lymphatic glands and tubercular Caries of Bones. When the phlegm and the discharge dry, the tubercle bacilli, which remain alive indefinitely

outside the body, float in the air with particles of dust, and are inhaled by others who thus fall victims to this dire disease, if from any cause they happen to be in a run-down condition at that time. So a consumptive should not spit nor allow the discharge to fall carelessly on the ground. Thus the carelessness of one causes the disease in another. Spitting in streets, public places, public conveyances, work-shops and houses is a very common method of scattering infection. Sputum on the foot-paths and in the streets is picked up on shoes and skirts and carried into the home to infect the children. Infection is also conveyed by means of table ware, bed linnen, handkerchiefs, &c., in use by a consumptive. They are contaminated by phlegm. If other persons use the same things, they are liable to the disease. The danger of infecting others is in direct proportion to the care with which the patient carries out rules of personal hygiene on the one hand and the sanitation and degree of crowding under which he lives on the other. In thickly-populated quarters, where entire families live in one or two rooms and these rooms happen to be insufficiently provided with ventilation and light, the danger of scattering infection to others is great. The personal hygiene of the patient is the most important factor in preventing the spread of infection. If the patient who is suffering from tuberculosis destroys all of his bacilli-bearing discharges, the largest factor in the spread of this disease, can readily be eliminated. He must always spit in a spittoon with a lid containing some disinfectant (a 2 per cent Lysol or chlorinated Lime solution) which dissolves the sputum and discharge and renders the germs (T. B.) more amenable to the action of disinfectants. Carbolic acid, formalin and mercuric chloride act very slowly in killing bacilli in moist sputum, because they coagulate or clot the outer layers of sputum and so wall off the inside parts containing living germs from the action of disinfectant. When he goes out he must use a specially made pocket spitting flask (Detterioter's is the best) containing a little of 2 per cent. Lysol or chlorinated lime solution). There is no effective way of taking care of tuberculous phlegm which does not offend the delicate sensibilities to a certain extent, but one must sacrifice one's personal feelings for the good of the many. The sputum must be burnt or boiled in a receptacle specially kept for the purpose or it must be thoroughly disinfected with an equal quantity of a 2 per cent. solution of chlorinated lime, and then it can be safely thrown away in the watercloset. The spittoons and the pocket spitting flasks must also be boiled in a separate vessel daily before they are taken into use again. It is safer to have two spittoons so that one can be used while the other is being cleaned and boiled. A consumptive should never swallow his phlegm, otherwise intestines get affected and the case becomes more complicated.

Flies, mosquitoes &c., are always attracted by filthy matter, *e. g.*, phlegm. They alight on it and on flying away carry some of the phlegm sticking to their legs &c., so that food is very likely to be infected when they sit on it. This is the reason why spittoons must always be covered.

Dishes and table-ware etc. in use by a consumptive get contaminated by phlegm, they should always be kept separate from those used by other members of the family, and must be cleaned well with plenty of hot water. It is better to have aluminium plates, so that they can be sterilized by boiling (for 5 minutes) after use. A consumptive should not accept an invitation to tea or any other function, lest infection might be carried to others from the vessels used by him if they are not cleaned well afterwards. As far as possible a tuberculous patient should avoid visiting restaurants and theatres.

A tuberculous patient's mouth and hands are always exposed to phlegm, hence unless his hands are thoroughly cleaned with some disinfectant (1 per cent. of lysol solution) he should not touch any article of food nor should he kiss or embrace a child or any other person.

A Consumptive's handkerchief is the most dangerous article. Many persons are in the habit of spitting in the handkerchiefs, when in company of others, and putting the same back into their pockets. One can well imagine what a dangerous practice this would prove if done by a consumptive. As before stated, he must always use a pocket spitting flask for the purpose. Ordinary toilet papers or Japanese paper-handkerchiefs should be used by a patient to wipe his mouth. He should always cover his mouth with one of these paper handkerchiefs when he coughs in order to catch fine droplets of spit and phlegm falling around him within a radius of 2 or 3 feet. These droplets will remain in the air for a prolonged period of time. They contain tubercle bacilli in a viable form; consequently, infection is more likely to occur if they gain entrance to the body than from bacilli contained in the dry sputum. The bacilli scattered by droplet infection are in a more viable form and are less injured by light prior to the time of inhalation than those which are found in the dry sputum. A tuberculous patient should not, therefore, dine with others at the same table. After using the paper handkerchief, it should be burnt before the phlegm dries. The whole aim in taking care of phlegm is to have it destroyed before it dries and passes as dust into the air. A linnen handkerchief should be used for wiping the face only and not the mouth. It should be boiled or soaked in weak carbolic lotion (1-50) for an hour or so.

ACCIDENTS WITH PHEGGM :—When phlegm falls on the floor it should be soaked into and wiped with absorbent cotton which is afterwards wrapped in a newspaper and burnt. A 2 per cent. solution of either lysol or chlorinated lime should be poured on the area of the floor contaminated, and allowed to soak for at least an hour before being wiped up.

The same precautions should be observed in case of discharge from sinuses of tuberculous glands or caries of bone. The dressings must be burnt and not thrown about.

A consumptive should not use his saliva for sticking envelope or postage stamps, nor should he hold anything (*e.g.*, pen, pencil, pins, &c.) between his lips.

Before taking food he should gargle his mouth and throat well, so that phlegm may not be swallowed.

SANITARY ARRANGEMENTS OF A PATIENT'S ROOM :—It must be well-ventilated, and where possible, Sunlight should be in every room occupied by a tuberculous patient, because Sunlight is the most deadly enemy that we have of the tubercle bacillus. Sunlight will destroy tubercle bacilli almost as fast as the sputum containing them dries. Diffused light will destroy them also, but it takes several hours to do so. In the closed rooms of homes and shops, factories and other protected places where light does not readily enter and where conditions of moisture exist, bacilli may live for a prolonged period of time and still be able to produce infection. If one can secure a light airy room, in which the Sunlight enters readily, he has done a great deal toward preventing the further spread of disease. Rooms should always be simple. There should be very little furniture in a room occupied by a tuberculous patient,—a bed, table, dresser and one or two chairs is all that should be allowed. This ensures a more thorough cleaning of the room than where more furniture permitted, curtains on doors and windows should not be allowed as they harbour dust and shut off the light from the room. Bare floor is preferable to carpets. This may be mopped frequently and in this way, most of the infectious material, which escapes the destroying action of the light, is removed from the room. Nearly all germs settle within two or three feet from the floor; so, if the floor can be washed with water to which is added some disinfectant, the room will be rendered free from the danger of infection. The floor should be washed and not swept.

DISINFECTION OF CLOTHING :—Smears of phlegm on clothing, bed-clothes, should be attended to immediately after they are discovered by wiping with cotton soaked in 20 per cent. solution of Lysol. The pieces

of cotton should later be burned. After disinfecting with lysol the soiled article should be placed in the direct rays of the sun for at least six hours in order to disinfect other possibly infected areas not covered by the Lysol solution. Other persons should not sit or lie on a tuberculous patient's bed.

A tuberculous person should use newspapers and books very carefully. He should guard against droplet infection of these articles during a fit of coughing. Newspapers read by him should not be circulated amongst healthy persons, but they must be burned and not sold to old newspaper vendors. If he coughs while reading, he must put away the book which must have an outer paper cover and hold a paper handkerchief before his mouth; when a book is finished the outer paper cover must be removed and burned.

BACILLI IN STOOLS:—The question of scattering infection through faecal discharge is one that deserves more attention. Patients suffering from consumption swallow unknowingly large amounts of phlegm, consequently tubercle bacilli have been found in their stools. The fact that viable bacilli were found two miles below the entrance of the sewer is quite important. Clothes soiled with *foeces* should, therefore, be thoroughly disinfected as stated above.

BOVINE INFECTION:—Tuberculosis is also conveyed to human beings through milk of cattle suffering from tuberculosis. As milk is the staple food of children, they are mostly infected from this source. In children, tuberculosis of the intestine, peritoneum and lymphatic glands in the abdomen is more common. Milk should, therefore, be always boiled before it is given to the child. Tuberculous cattle should be segregated from the dairy herd and the child should be guaranteed milk free from the contamination of tubercle bacilli.

INFECTION OF CHILD:—Besides children getting infected with Bovine Tuberculosis through contaminated milk of tuberculous cows, they are very much liable to infection by coming in close contact with a tuberculous patient, *e. g.* from a mother suffering from consumption to her child; she should not, therefore, nurse her baby. But it must be separated from her. The greatest danger to the child is during two or three years of life. Tubercle bacilli gravitate toward the floor and this is the particular zone in which the child lives. People are infected in childhood. If the infection is not severe and the child does not die of acute tuberculosis during the first two or three years of life then it carries tubercle bacilli in its tissues as it grows older, and if conditions are brought about which tend to lower its vitality and consequently resisting

power, the bacilli may spread, multiply and produce what is known as Consumption in adult life. Children should not, therefore, be permitted to live in rooms occupied by tuberculous patients nor should a tuberculous person play with a little child, unless he has previously washed his hands with some disinfectant (e. g. 1% lysol). When one realises the smallness of tubercle bacilli and the numbers of them that can be carried in a small compass, he then begins to see how difficult it is to prevent a child from receiving infection by large numbers of bacilli, if he associates intimately with a patient suffering from consumption. An average advanced tuberculous patient will expectorate six or eight billions per day. This is apparent from the fact that the tubercle bacillus is $1/89,000$ inch thick and $1/10,000$ inch long, and that a small fleck of dust can carry thousands of them.

Tuberculosis is a disease caught or made active by a weak constitution, so build up constitution, and thereby keep up resisting power. Insufficient food, insufficient sleep, insufficient rest, living and working under bad hygienic conditions, mental depression, disease and dissipation are among the factors which are capable of depressing activity of tissues and inhibiting the body defence against the germs. Tuberculosis is most common amongst the members of the labouring classes. This has rightly called attention to the conditions under which the labourers work, and has resulted in improved sanitation of the workshop, office and factory. This, however, is not sufficient, nor is it the most important factor in prevention of tuberculosis. Labourers are in the factory and workshops from 8 to 10 hours a day, the rest of the time is spent elsewhere. What do they do during the hours when not at work? Do they rest and sleep sufficiently? The more one observes, the more he gets convinced of the beneficence and restorative power of rest and sleep. The loss of sleep is one of the potent factors in lowering resistance. Loss of sleep is usually accompanied by other excesses. In our investigation of subjects such as the incidence and cause of a disease among workers, we should give as careful scrutiny to the habits of the workman as to the conditions under which he works. The individual can, if he will, usually create for himself an environment fairly satisfactory for maintaining health, even though the surroundings do not seem favourable. Any combination of numerous factors may be used to keep resisting power high. If a person cannot secure proper ventilation of his working quarters, for example, he should try to keep fit by other measures such as tonics, air, cleanliness, good food, regular exercise. Health is not necessarily maintained by the application of only one given measure. A combination of several factors which seem of less importance may be substituted for the more important when it cannot be applied.

If about 70 per cent. of tuberculosis can be accounted for among the labouring class, what about the rest? There is much poverty among the middle class, many of whom suffer in silence from the effects of fixed incomes which are often barely sufficient to keep their families in ordinary comfort. To keep up appearances and to obtain the comforts of life they work all the harder, suffer from keener competition and spend more nervous energy than either of the other two classes. Hence exhausted by overwork, their struggle for existence is just as severe as that of the poor, and so many fall under the mental strain and fatigue, which prepare the soil for tuberculosis.

In the rich, tuberculosis is not only caused by insufficiency of air and food (not that they cannot get them), but also by inefficiency of organs of digestion to bring about healthy absorption of food and nutrition. A life of luxury and over-indulgence exhausts the energy of the nervous and digestive systems, leading to decomposition in the intestines and destruction and waste of food materials, so that malnutrition and ill-health can result from overfeeding as from underfeeding. Added to this mental work, worry, responsibility on the part of the well-to-do cause a great deal of wear and tear of life, undermine the nervous system and bring fatigue, poisonous products, disease processes and tuberculosis. So in both the rich and poor we can trace the relationship between tuberculosis and many of the social conditions fostered by modern civilization which has burdened a larger class with those of wealth and both with stress, anxiety, tuberculosis and inefficiency.

THE PART OF THE STATE AND MUNICIPALITY IN PREVENTING TUBERCULOSIS:—Tuberculosis is essentially a social and economic disease. The amount of tuberculosis present in any population depends upon the social and economic status of that particular population. The causes which operate to increase tuberculosis are those which favour overcrowding and low standards of living; consequently, it is the duty of the State and Municipality to do what it can to improve the homes of the working class. This condition can be improved through education and through salutary laws. Regulation of tenement construction is a forward step toward the prevention of tuberculosis. Public parks and play-grounds which improve the ventilation of the city and permit better air to be furnished to the inhabitants are very efficacious. Play-grounds also give the children an opportunity to improve their physical development and grow stronger. Thus it helps them to overcome the early infection which they have received and secure a degree of strength which fortifies them against the further spread of the disease. Another method in which the Municipality can aid in this work is to

furnish salutary amusements for the people so that harmful pastimes will be avoided. It can compel the construction of houses and workshops which will give a sanitary environment. It can also regulate and control child labour. The schools require more healthful supervision than they have had in the past. The construction of the buildings should be carefully guarded. There should be a standard of ventilation which could not be changed by the whim of a teacher. Sanitarians should devise the degree of ventilation, which is required for school-rooms and this should be provided for every building. Medical inspection of children should be an integral part of the school curriculum. School authorities should recognise the fact that during the period of development they have the children under their care for about a quarter of each day, and it should be their duty to see that the children not only receive proper instruction in healthy living, but that they be examined for defects that can be corrected. Children should be put in such a physical state that they are able to carry on their work to the best advantage. These preventive measures have a tendency to prevent the infection of early years from spreading and becoming active. When tuberculosis has developed, it is the duty of the Municipality and the State to provide the opportunity for cure for the early cases and a home with such treatment as is necessary for the bacillary cases. Thus all of those who may be, should be restored to usefulness, and those who cannot be, should be cared for until death relieves them. This may be looked upon as an expensive programme but it is the only programme that gives justice to both of those who are already infected and those who are not. The State should further carry on a campaign of education, instructing the people in the simple facts regarding early diagnosis and prevention of this disease. Public lectures should be given wherever the opportunity arises. Nurses should be maintained who are able to go to the homes and instruct the people in right methods of living and in the measures which are necessary to prevent the scattering of infection. Dispensaries manned by competent experts should be provided where those suspected of having the disease may go for consultation and advice.

TREATMENT:—Of the many measures which are able to aid in building up the natural resistance in tuberculosis, open air, good food, rest and exercise are probably used most generally; along with this there should be intelligent medical guidance.

OPEN AIR:—It is a natural treatment; fresh air hitherto regarded as an enemy to be shut out and barred, is really a friend and one of Nature's best gifts to men, without which life slowly fades and disease lengthens its stay. Man by building towns and manufacturing dirt and disease is undoing Nature's work; to put himself right, again he must go

back to Nature, lead an open air life in the green fields and meadows and breathe the sweet fresh air. It is based on a sound, rational foundation. It is Nature's method of cure. It is one of many measures for increasing the functional capacity of the body tissues. The cellular activity of all the organs is stimulated and nerve and physical tone of the whole body is greatly improved by living in open air. Its effects are enhanced by the action of Sunlight which purifies the atmosphere by its active rays and both have a stimulating and vitalizing effect on the organism. The absorption of radiant energy of the Sun by the body takes place vigorously in outdoor life. Under the influence of fresh air the patients lose their irritability and nervousness. It increases their appetite, lessens fever and promotes sleep. Diminished air movements in the cities as compared with the country, the nervous excitation and irritation that comes from the noise of the city, its hustle and bustle, the constant association with many human beings, the temptation to be a part of the crowd and take part in their activities, which if repressed or yielded to, in either case, has a tendency to detract the patient's mind from a carefully-devised regime and dissipate his energies.

The best results of the Open Air Treatment are obtained in a well-conducted Sanatorium, where all the means and appliances are available to carry out the treatment to the fullest possible extent. Even a short stay in a sanatorium teaches a patient to husband his resources, and to economise his resisting-power by well-directed efforts and helps him to increase it prudently, like a thrifty house-wife, and to concentrate all the energy thus obtained to overthrow the disease. It also teaches him how to prevent scattering of infection to others.

So a tuberculous patient must leave dusty crowded town-life and go into the country or a hill station—preferably into a Sanatorium.

SUN-LIGHT:—It quickens all vital forces, it stimulates the body tissues and improves the functions of the organs. The chemical rays (the Blue, Violet and Ultra-violet rays) of sunlight kill micro-organisms. Not only direct Sunlight, but also diffused light is also active in this respect. Tubercle Bacilli exposed to Sunlight by means of "Uvial Lamp". "Quartz Lamp", the "Aureal Lamp" and "Spectrosol Lamp" are used for the treatment of tuberculosis. Treatment by Sunlight (Helio Therapy) can easily be carried out anywhere. It does not cost money and is superior to the costly abovementioned Lamps. As a help to treatment by Sunlight artificial light is but of small importance. The clinical results obtained by the application of ultra violet rays generated by these costly lamps, to tuberculosis, are not sufficiently encouraging for there to be any question of substituting such treatment for Helio-Therapy, so try and get all Nature's light.

REST :—Rest further enhances the beneficial effects of Fresh Air and Sunlight. It stops all unnecessary leakage and expenditure of energy, and enables nervous system to get back a healthy control over nutrition and circulation. "Absolute Rest" in bed often helps to bring the temperature down in fever cases. Rest should be both mental and physical. Physiological rest is ideal. It is a time when mental activities cease, when sensory impressions and muscular activities, except such as are necessary for the preservation of life, are inhibited, consequently there is the least possible call upon the organism for energy. Not only does rest save the body tissues from the expenditure of energy, but it also affords an opportunity for repair. Over-exertion in tuberculosis causes a lessened resisting power by lowering vitality, and absorption of poison from the site of the diseased area—causing high fever, and permits an increase of bacillary activity. Whenever there is a question whether the patient should rest or exercise, it is safer to advise *Rest*. Rest can do the least harm and is more apt to be attended by good.

EXERCISE :—Exercise like rest has its physiological and psychological effect. It increases the intake of oxygen, stimulates the physiological activities of various organs, which under prolonged rest may become inactive and fail to function, determines more blood to diseased parts and creates a healthy reaction which is so necessary in the healing of the lung. After a period of rest, when a tuberculous patient begins to take exercise, he is very liable to over-exertion and consequently a relapse. This is the most critical period during the treatment of tuberculosis. It must, therefore, be taken under careful medical supervision, which can be had in a Sanatorium only.

GOOD NOURISHING DIET :—What is required is a good nourishing diet to build up wasted body and to build up extra strength to fit a weakening disease. Errors in diet should be avoided as much as possible where a high state of nutrition is desirable. Errors in diet may be due to the eating of the wrong kind of food, or to eating too much or too little food, or to eating food which is not suitable to the nutritive requirements of the patient or the peculiar digestive condition present. Tuberculous patients have capricious appetites, they have been governed largely in their eating by personal whims and fads. They have learned to eat food that their mothers cook and enjoy it in the way that she prepares it. The patient's definition of proper food is the food that he is accustomed to eat, prepared in the way that he likes it. The correct definition of proper food is that which meets the physiological requirements of the body, prepared in a way to make it wholesome, digestible, and inviting. It is an adequate dietary that is desired, not the

particular food that the patient wishes; whims do not cure consumption, but good meats, vegetables, grains, eggs, milk and butter furnished to the patient in sufficient amounts and well prepared are the essentials of a proper dietary. Overfeeding should be avoided. Formerly there was a practice of forced feeding. But it has been given up now, as it used to cause indigestion (chronic). Patients who are below their normal weight, as a result of illness, usually regain their weight coincident with their improvements. Tuberculous patients can be made fat by giving them large quantities of food, but there is a great difference between enormous gain in weight and nutrition. It signifies very little to a tuberculous patient that by ingesting enormous quantities of food he is able to make a large increase in his body weight, but it signifies very much if by eating moderate quantities of food, quantities such as would be employed by a person in normal health, he is able to put on weight. The latter is nutrition, the former is fat. An important principle in the dietetic treatment of tuberculous patients is that while a high state of nutrition is to be aimed at, fat is to be avoided. Nutrition must be looked upon as strength, fat as useless harmful weight.

PATENT MEDICINES:—There is no specific cure of tuberculosis yet known. Cure is brought about by treating the disease in an indirect manner. What the medical attendant can do is to help nature by attacking the symptoms as they arise in each individual case. So there cannot be a fixed line of treatment. All so-called cures (patent medicines) are worse than useless. Much valuable time is lost in trying the so-called cures, and the disease goes on advancing.

THE AFTER CARE OF CURED PATIENTS:—Patients, on recovery, when they go home and return to work should avoid all excesses, crowded place of amusement, late hours and go to bed early and take plenty of rest, and good food. They should move away from city surroundings and choose a healthy suburb to live in. If the old occupation involves working late and long hours, and in close and stuffy surroundings, the question of taking up some new work where the patient would lead a more healthy and open air life will have to be seriously considered. While it is true that returning to hard and strenuous work in confined buildings and to unhygienic home life is a fruitful cause of relapse; it is also true that old occupations have many advantages, and consumptives often do better when they return to them, provided they are not very bad or injurious. Besides, poor food is more often the cause of breakdown among patients than their poor home surroundings. He ought not to work more than 4 to 6 hours a day for at least 6 months to a year after the

disease has been arrested. Of course the economic necessity may override the physician's recommendations, and hence some instruction of the State may become necessary to make up for any losses the patient may sustain by working shorter hours, to provide some "After Care" schemes such as Labour Colonies, to imitate the building of cottages as out-houses on the out-skirts of big cities and towns, or to build, "Garden-Cities" all of which involve broad issues and the consideration of political, social and Municipal authorities. In the best interest of the patient and of those around him, it is important that he should be encouraged to do some work to keep his mind engaged, to regain his interest in life, to get once more into touch with the affairs of the world, so that he may not find time to brood over his former illness. Idling away his time,—doing nothing is both physically and psychologically injurious to the patient, as it enables him to dwell on his morbid auto-Suggestions and make him afraid that he will never be fit to work again; whereas work will act as a natural stimulus to give him nerve energy and strength to look after his family, to overcome difficulties and to put a finishing touch to the arrest of his disease. To meet the extreme dangers of over-work and no-work to help the patient with the best advice in the Convalescent Stage, and to look after the home and the family when he is a way for treatment at a Sanatorium, and after his return, some organisation such as an After-Care Committee may be found necessary, which would consist of the Tuberculosis Officer, the unemployment bureau, and the voluntary efforts of religious and social agencies. But these Committees should not be hide-bound with rules and regulations and should not treat cases in a mass and lose the human touch and warm sympathy for individual patients.

(B-V-II)

"PREVENTION AND CURE OF TUBERCULOSIS IN INDIA"

(Dr. Draper, Salvation Army, Anand.)

That the All India Social Workers' Conference has chosen as one of the subjects for discussion at this Conference the "Prevention and Cure of Tuberculosis" is in itself an evidence that in the minds of some portion, at least, of the public a deeper appreciation of the need for, and possibilities of, preventive medical and public health measures has arisen. This is in itself a happy augury for the future, for we cannot possibly accomplish anything in the way of preventive measures until we have

aroused the public to a sense of the danger arising from a continuation of the present deplorable conditions of hygiene and sanitation. A tremendous amount of prejudice exists, much religious feeling and patriotic sentiment are definitely allied to the forces of bigotry and ignorance. There are many who would not kill a rat to save a village from plague, even if they could be made to believe that one particular rat was the only source of danger. Again, how far numerous are those who would never be persuaded that a rat and plague infection had any connection whatsoever. However, we may sow the seed, others of a future day will reap the harvest of our sowing. For one medical man to tell a patient that good air, sunlight, breathing exercises, and generous diet will do more for him than close confinement in a stuffy, windowless room, may seem a waste of energy; but if that patient consults ten different doctors in the course of his illness (as he probably will do), and from each one he hears the same truth repeated, there is some hope that, in spite of a mountain of ignorance, he will at last be convinced of the truth of the oft-reiterated story. Unfortunately, one of the great hindrances to advance along well-proved scientific lines is the mixed state of the present medical service of this land. For example—called recently to see a patient in a village in Gujerat, I found that he had been suffering from broncho-pneumonia for a month, and that as a complication he had developed phthisis. He was in a dark closed room, no windows, the impure air made still more impure by the carbon monoxide fumes from a charcoal *siegeri* burning close at the bedside, whilst a few loose bamboos only separated him from a buffalo on the other side. I insisted that he be brought out on to the verandah. “Had they had other medical advice?” “Had no one else told them to do this?” I asked. “Yes,” answered the patient’s father, “but we were told so many different ways, how should we know what to do?” Or again, a patient comes to me with pain in the hip joint; judged by all the clinical signs it is an early case of tuberculosis of that joint; complete rest, immobilisation of the part in a plaster cast for three months, an ambulatory splint for another three months,—such is the advice experience leads one to give. Unfortunately, the child’s father is altogether against such long drawn-out treatment; and he has been told that it is rheumatism; he will try rubbing medicine, etc. One could multiply these cases many times, but space forbids. I think you see my point, viz :—that right here we are up against a great obstacle in the way of progress. There are too many quacks in all the systems : Ayurvedic, Allopathic, Homoeopathic. We badly need legislative measures in all these branches of medicine in order to eliminate ignorant persons, in whom, too often, the public place a confidence which is in the inverse ratio to the knowledge possessed by those thus trusted.

A public service, trained, qualified, united in voice and effort is the first essential to reform and remedy. It will be agreed by those who have studied the question of prevention of tuberculosis that, next in importance to the early recognition of the disease, is the notification of the same to the health authorities. Yet, here again, we have to deplore that, as the medical profession exists in India to-day, compulsory notification is impossible of attainment. As a direct result of this state of affairs, those who would attack the disease by correlated effort are hopelessly handicapped at the outset. Statistics cannot be obtained, or, if obtainable, are not of a reliable nature; so that systematic house visiting treatment of patients, and segregation of contacts are alike impossible. *Pari passu* with an efficient medical service will tuberculosis be recognised, notified, and treated in its earliest manifestations,—at that period indeed when alone we may hope for arrest and even cure of the dread malady.

Having secured an efficient medical service, our next step should be in the direction of an improved local board service. In Gujerat we have in large towns a Municipality, in large villages a Sanitary Committee, in most villages a Panchayat, in some a police patel only. It would not be unfair to say that all alike have much to learn in the way of health matters—regulations are either non-existent or are not enforced. To remedy this state of affairs, one would suggest that on each municipal board a medical officer of health should sit. His duty it would be to report and advise on all matters relating to the health of the community. The same duty should be done for villages, in which case a medical officer of health would be appointed for three or four villages (roughly, one would say, 10,000 persons under each officer). He would report all infectious diseases, see to the disinfection of drains, enforce regulations to prevent spitting, stooling, and urinating in the village precincts, give expert advice on house-building, street-planning, drainage, tree-planting, preservation of open spaces and such like matters. There are still areas in India where tuberculosis is almost non-existent; these areas will become infected and, as we know that virgin soil is especially favorable for a virulent form of the disease, become worse than districts which have acquired some degree of immunity. Could not the spread of infection be arrested by an organised medical inspection of new-comers to a district? It is from the towns that tuberculosis spreads to the villages. A sick man coming home from Bombay (let us say) to Anand, should be medically examined, and, if necessary, isolated from the healthy community. This also should be the work of the health officer appointed by the Municipal board, or village Panchayat. Much could be done by a medical officer having

authority on the council, and supported by an educated, unselfish, and public-spirited body of men. Unfortunately, we are a long way from the ideal; and too often reform is hindered by the self-interest of the men into whose hands our well-being is entrusted.

A third problem suggests itself in connection with our food and drink supply. We know that the tubercle bacillus swallowed may be as harmful as that same organism inhaled. It is, therefore, imperative that we have an organised service for the detection of contaminated food supplies. In country districts almost nothing is done. The veterinary authorities have no systematic inspection of cattle; and, whilst we have reason to believe that bovine tubercle is less common in India than in England and America, it undoubtedly exist; and one diseased cow or buffalo may spread infection far and wide. We all know too well the difficulty of obtaining pure milk. Inspectors of food and drugs, so energetic in some countries, seem to lack energy in India. Not only must the public suffer from the imposition of adulterated supplies; but they have also to run the danger of having those supplies diluted with dirty or unboiled water. Again and again one's notice is called to the sad lack in this direction. Public opinion must be educated to demand that its food supplies are free from adulteration and contamination. Recently, called to see a patient, I found him to be dying from advanced phthisis; he was in a room, the available floor space of which was covered with pans of milk presently to be sold with tea on the railway station platform. The patient was spitting into a pan containing dry dust placed in close proximity to the milk pans. I found a similar state of affairs in the home of a sweet-meat maker; the food-stuffs and grinding stone covered with the dust into which the patient expectorated. In passing, one would mention the prevailing custom of using dry earth in spitting vessels. Those who prepare leaflets for distribution would be well advised to note this. It is of great importance that a cup containing disinfectant be used, the contents of which can afterwards be burned. Failing this, spitting into a fire or siegeri should be the method of choice. In Gujerat, at any rate, the incidence of tuberculosis must be increased by this dust method, which, instead of destroying, actually preserves the bacillus. In concluding these remarks bearing on contaminated and impure food supplies, one would suggest a more efficient public service of inspection, with vigorous prosecution of offenders. This would in time greatly diminish tuberculosis and other infectious diseases.

Whilst we may do much through the several services already mentioned, nevertheless the ultimate goal can only be reached by the

public themselves being educated on the many important subjects, some remotely, other more directly bearing on the prevention of tuberculosis. Just how this is to be accomplished is the problem awaiting solution. Dr. Choksy of Bombay said recently that, "The masses of India are not yet ready to assimilate the lessons of an intensive campaign of sanitary education. What they require is actual and concrete demonstration of the benefits promised and implied". This is profoundly true; and, being so, increases the difficulty a hundredfold; for if each unit of the population is to be convinced only as he has practical proof of the advantages offered, India has yet a far distant goal to reach. In the meantime there seems to be little fear of anything of an intensive nature in so far as tuberculosis is concerned. The city of Leeds in England has spent 20 lakhs of rupees on its anti-tuberculosis campaign during the past ten years; and has thereby reduced the ratio per mille from 1.7 to 1.4. Bombay, twice the size and with double the amount of tuberculosis, would need to spend 80 lakhs in ten years in order to reduce its tuberculosis mortality in the same proportion. Yet Leeds is not satisfied; and side by side with the above expenditure is spending a further sum of 10 lakhs on improved dwellings, and also seeking to obtain a suitable sanatorium site for tuberculous patients. England with 50,000 deaths annually from tuberculosis, and probably 250,000 suffering from the same disease has nearly 20,000 beds in over 440 institutions; i.e., a bed for each 12 patients, a sanatorium for every 550. India, with an estimated number of 1,000,000 deaths annually from tuberculosis, and 5,000,000 sick persons with the same disease, has probably less than 2,000 beds and not even 200 special institutions. Bombay alone, to give its tuberculous patients one bed for every twelve sufferers, would need about 1250 beds. New York, with 89 deaths from tuberculosis per 100,000, has over 6,000 beds; Bombay, with 300 deaths per 100,000 has not been able to get 200 beds. For Gujarat alone we need a tuberculosis hospital for advanced cases, a sea-side institution for bone and joint tuberculosis, a school for children of tuberculous parents, a hill sanatorium for early cases, and a settlement for convalescents unable to return to factory work and slum life in the cities. The whole correlated with dispensaries in the district, and under one board of control.

From preventive we may turn in closing to what we, somewhat euphemistically, call curative treatment; and in so doing we shall do well to remember certain important facts in connection with the tubercle bacillus (the causative organism isolated by Koch in 1882), as for instance that:—

1. Tuberculosis is not transmitted from parents to children. (A child is not born with tuberculosis).

2. The Bacillus produces an infectious disease that has decades of years for its life cycle.
3. The tubercle bacillus unless in concentrated doses is comparatively harmless.
4. Repeated small doses of the organism, instead of causing the disease, tend to establish immunity.
5. The organism cannot long survive in direct sunlight and pure air.
6. Healthy tissues do not provide a favourable soil for the growth of the bacillus.
7. Invasion nearly always occurs in the first decade of life. Any sickness or injury occurring later may light up the quiescent bacteria.
8. The organism localized in any part of the body may be shut off (imprisoned) by tissue changes, if absolute rest to the part can be assured.
9. Certain drugs act directly and injuriously on the tubercle bacillus.
10. Certain other drugs, by improving the general health of the body, act indirectly and adversely on the organism.

Keeping these simple facts before us, we have the rationale of all treatment, preventive and curative.

For example, the early death of the organism in sunlight and pure air is the reason why the problems connected with sanitation, schools, cinemas, housing, the habit of sleeping with the head covered, the purdah system, etc. have a bearing on the subject of preventive treatment.

The tubercle bacilli not being able to grow well in healthy tissues is the reason why exercise, work, food, habits (temperate or otherwise), early marriage, lying-in, childbirth and the puerperium, etc. directly concern our problem.

Repeated small doses causing immunity underlies the treatment by means of vaccines; whilst the fact that a concentrated dose is needed to establish disease explains, in part, why the disease is declining progressively in western lands.

That auto-inoculation produces tolerance is the reason why rest and exercise may be indicated at different stages of the disease in the same person; absolute rest when auto-inoculation is in excess as seen by a rising temperature; exercise when, a degree of (tolerance being established, a mild flooding of) the tissues by the toxin of tubercle will still further excite the tissues to a greater degree of resistance.

The benefit of pure air explains why oxygen medication has been found beneficial in those cases where the gas can be brought into direct contact with the organism, as, for example, in tuberculosis of the bowel.

The conservative treatment of bone and joint tuberculosis rests upon the power of the tissues to shut off the local invasion.

The injection of iodoform into a cavity, the administration of creosote in tubercle of the larynx, are examples of treatment depending upon the direct inimical action of these drugs upon the organism, whilst the administration of tonics and cod liver oil is an example of the indirect benefit to be derived from drugs.

Lung splinting and the establishing of an artificial pneumo-thorax, now so much used, are methods employed to get the same rest for the diseased lung as is obtained when a plaster cast or jacket is placed upon a tuberculous hip joint or spine.

Spahlinger sera, Professor Dreyer's method of defatted antigens are modern treatments based upon scientific research. Indeed it may be safely said that empirical treatment of this disease is no longer practised in modern institutions. X-rays, Radium, Diathermy, Heliotherapy and Finzen light have added much to the non-operative methods employed. Finzen light combined with general light treatment has given wonderful results, especially in the treatment of skin and gland infection. Surgical methods still have a big field in abdominal tubercle, in chronic cases with sinus formation, and in tuberculosis of bones and joints.

With the wealth of treatment at our disposal, is it not disappointing that so little is being done? India as a whole has need to shake off its apathy; its philanthropists must recognise their obligation; its wealthy citizens their clear duty. Then shall we see in our midst Sanatoria as at Vilefjord, Denmark, Cripples Homes as at Alton, England, Institutions as the Finzen Medicinske Lysinstitute, Copenhagen, Hospitals such as the Brompton Hospital, London, and organised societies such as that of Framingham, Massachusetts, which exists in order:—

- “To serve the general health needs of the community,
 - “To bring under observation all of the tuberculosis of the community,
 - “To apply the best known methods of treatment,
 - “To develop a comprehensive programme of prevention,
 - “To organise most effectively the varied resources of the community for tuberculosis control, disease prevention, and health creation.
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THE PREVENTION & CURE OF TUBERCULOSIS



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Tuberculosis is a world-wide disease and its existence with humanity dates from Hippocrates. The havoc played by this scourge upon humanity can be realised by glancing at some of the statistics available. In England and Wales, in the year 1918, 46,077 persons died from this disease which equals to 7.6 per cent. of the total mortality from all causes. In India, in crowded cities like Bombay and Calcutta, the mortality is higher still. In 1909, Leonard Rogers published some "Gleanings from the Calcutta Post-mortem records" and he showed that the disease was directly responsible for 17 per cent. of all deaths. Bunyan calls it the "Captain of the Men of Death" and rightly so when one estimates that, at least, one seventh of all deaths are due to it. Having realised the gravity and seriousness of this dreadful scourge of humanity, one has to carefully consider its prevention as well as the cure.

In order to understand the value of the preventive measures, one has to know the aetiology, or the causation of the disease and its various manifestations. It is proved beyond doubt that this disease is caused by a germ called the "Tubercle-Bacillus." In order that this germ may thrive, a suitable soil is essential. Fortunately, the human body, under normal circumstances is blessed with wonderful powers of resistance. It is only when influenced by certain abnormal conditions, such as alcoholic excesses; living in dark, ill-ventilated and over-crowded rooms; living on insufficient and bad food, &c., that the normally resisting human body becomes the soil on which the germ of Tuberculosis will thrive.

Almost all the tissues of the body are liable to infection by Tuberculosis: Thus, when it affects the Lungs, we call it "Pulmonary Tuberculosis." or, what is popularly termed "Consumption," or, Phthisis." It may involve the bones, the joints, the skin, the brain, the eyes, the ears, the bowels, the stomach, the kidneys and the uro-genital organs, and the lymphatic glands of the body, &c.

The measures for the prevention of Tuberculosis may be divided into two broad classes :

(1) Individual measures, and (2) Public measures.

INDIVIDUAL MEASURES :—In large over-crowded cities, almost every individual is exposed to infection from this disease ; but, then, why is it that each and every one does not develop Tuberculosis ? As long as the powers of resistance overcome the dose of infection, a kind of natural cure takes place without the individual knowing it. Further, a kind of immunity is produced by which the individual is able to resist more and more of the infection ; but, as soon as the powers of resistance are overcome by the virulence of the infection, the disease thrives and the individual becomes a recognised tuberculous subject. The powers of resistance in a child are not fully developed until the third year of its existence. Consequently, great care must be taken until the child comes to the third or the fourth year. Plenty of fresh, open air and sunlight are the best natural destroyers of tuberculous infection ; consequently, it must be the rule with every individual in life to enjoy fresh air, to receive sunlight in the rooms, to indulge in healthy exercises, and to lead a strictly temperate life. Weakly-constituted individuals must take greater care and more strictly follow all the hygienic rules. Amongst the occupations which such individuals must avoid, are those that expose them to irritating dust and those that confine them to dark, ill-ventilated and over-crowded rooms. Occupations that will bring about maximum exposure to fresh air and sunlight, are the best to choose. In order to keep the body well-nourished, physical exercises in moderation are highly beneficial. Breathing exercises are particularly good for consumptives. The Sputum of a consumptive is highly infectious, particularly when it is dry and is carried about in the air. The sputum of a consumptive must be carefully collected in a convenient receptacle and disposed of hygienically. The indiscriminate spitting—a habit unfortunately very prevalent amongst Indians, particularly of the poorer classes, must be strongly condemned.

PUBLIC MEASURES :—To be successful preventive measures must be thoroughly organized. The first and the foremost requirement is "Efficient Propaganda." This can be carried out by public lectures ; through newspapers ; and by regular house-to-house visiting by nurses, or health visitors. In big cities, the need for well-organized Anti-Tuberculosis Associations is imperative. Each Ward must have a Tuberculosis Dispensary with all the modern equipments. The need for well-conducted Sanatoria is great, particularly for the poor population. Working in the Kamatipura District (Bombay) for the last three years, the writer has found a great difficulty in persuading tuberculous patients to go to The Turner Sanatorium at Parel. "Money" is at the root of this difficulty. The average household income in this district does not exceed Rs. 40 to Rs. 50 a

month. If the affected individual is the source of this income, how can he be persuaded to go to a Sanatorium unless there be some funds to look after the family during his absence? The usual unfortunate scene in these poor houses is of a tuberculous individual working until all his powers of resistance are gone and until he is a mere wreck in the third stage of the disease. He dies a lingering death, and, before he expires, he has infected several members of his family, who have lived day and night with him in a dark ill-ventilated room. They in turn repeat the same tale of misery, and this sad history will go on until a radical change is effected in their sanitary, as well as their social condition.

An important factor revealed by the Statistics of The King George V Anti-Tuberculosis League (Bombay) is the greater prevalence of this disease amongst Mahomedan women: Thus, in the years 1920-21, out of 625 Mahomedan patients treated for Tuberculosis, 205 were males and 420 females. Whereas amongst Hindus out of 850 Tuberculous patients 430 were males and 411 females. The Statistics show not only the preponderance of Mahomedan women over the women of other communities, but also over the males of the same community. In a great majority of these women, the disease manifested itself soon after delivery. The insanitary *Zenana* system, particularly as existing amongst the lower classes, accounts for this relative rise in the statistics. Further, the powers of resistance become severely taxed during labour and consequently an existing latent focus may give rise to an active lesion soon after delivery. So here we find some useful work for a public body to come forward to organize an effective propaganda amongst Mahomedan women of the poorer classes. They should be placed under most ideal sanitary condition during their pregnancy, so that they may pass through the strain without shattering their powers of resistance.

In large cities like Bombay and Calcutta, it is the duty of the Municipality to have large, open parks and spaces in each Ward, so that the people may be encouraged to devote several hours of the day in the open spaces. Needless to say that such parks ought to be made very attractive by artistic gardening and by the provision of a band every now and then. Unfortunately, in India, some of the best parks are monopolised by the "Movalis" and "Badmashes" for their nefarious work. This is indeed very sad, and it is high time that the co-operation of the Municipality and the Police ought to make these parks and open spaces quite safe for respectable citizens.

The medical inspection of children is a very valuable measure if carried out thoroughly and systematically. This will enable the detection of the weakly and phthisical children, who, if properly cared for and treated

at the opportune time, will escape the miseries of the scourge in their later years. Further, it will also prevent the healthy children from contracting the disease.

Inhalation, indeed, is an exceedingly important mode of inspection. Tuberculous sputum is the real source of danger when it becomes *dry* and gets mixed up with air or particles of dust. It is the inhalation of such infected dust or air that spreads the infection of Pulmonary Tuberculosis (Phthisis). Unfortunately, in India, the dust nuisance is great and this combined with the filthy habits of spitting on the streets constitutes an important source of infection, particularly in crowded cities like Bombay. What is more painful to witness is the sweeping of streets (where thousands of tuberculous patients may have expectorated) before they are watered, thereby allowing the tubercle-laden dust to be inhaled by thousands of innocent normal human beings. If only the watering of these dusty streets were to take place before the heroic sweeping starts, how many innocent souls will be saved of this poisonous dose, which they otherwise inhale?

Another duty of public bodies, like the Municipality and the City Improvement Trust, is to see to the dwelling-houses and chawls in the poorer localities of the town. These ought to be built and kept on modern hygienic principles.

THE CURE OF TUBERCULOSIS:—Consists of measures,

- (I) that will increase the natural resistance of the tissues,
- (II) that will directly oppose the germ of Tuberculosis, and
- (III) that will treat the symptoms and complications as they arise.

I. THE MEASURE THAT WILL INCREASE THE NATURAL RESISTANCE OF THE TISSUES:—The natural cure of Tuberculosis is a daily occurrence as can be proved by Pathological Statistics, which show more than 50 per cent. of all bodies revealing definite traces of Tuberculosis. Hence it is rational that, in the absence of a specific remedy, we must imitate Nature as far as possible, in order to produce a cure as effected by nature.

- (i) *Open air and sun-light.*—These are the best destroyers of this disease and, if applied rationally, will certainly be a measure of extreme value. The Open-air treatment is to be carried out in all the seasons of the year, the patient being clothed according to the changes in the weather. Sun-light treatment, or Heliotherapy has received a fresh impetus in the last few years and, if carried out under proper instructions, is indeed a valuable measure, particularly in Surgical Tuberculosis. Whilst discussing these two natural agents—open-

air and sun-light—one has to think of the Sanatoria, where a full advantage can be taken of these natural agents. It is true that in a well-to-do house the same advantage can be secured, but the strict regularity and the thoroughness of regime, obtainable in modern recognized Sanatoria, are difficult to be carried out in a house. For the poorer people, particularly those living in the slums of cities, like Bombay and Calcutta, a well-equipped, well-organised modern sanatorium is the best place to go to. Unfortunately, in India, we do not possess many up-to-date sanatoria. It is high time that a serious attempt be made in this direction.

- (ii) *Rest.*—It is necessary according to the severity of the condition. The best index is the temperature pulse rate. In advanced cases, absolute rest—physical and mental—is essential.
- (iii) *Exercise.*—Particularly, graduated exercises now form a part of the treatment. These are well carried out at most of the modern and western sanatoria.
- (iv) *Clothing.*—Although a tuberculous subject must be well protected from draughts, chills, &c., yet he should not be over-clothed in a way to interfere with the function of the skin as a heat-regulator. Woollen garments are best as a rule.
- (v) *Diet.*—This must be light and nutritious. Raw eggs, plenty of good milk, fruits, cream, butter, fresh vegetables, &c., should form the chief dietary of a tuberculous patient.
- (vi) *Climate.*—A dry climate is beneficial. Mountain climates (as found in Switzerland) have the advantages of purity, dryness and coolness.
- (vii) *Injections of Sodium Morrhuate 3 per cent. (Roger's).*—In the experience of the writer, these injections certainly improve the general tone and the resisting powers of the patient. The weight is invariably increased. There is no dangerous reaction whatsoever. They can be confidently recommended in addition to the measures already stated. These injections are usually given subcutaneously, but may be given intravenously, when the dosage becomes bulky. The usual dose subcutaneously is from $\frac{1}{2}$ c. c. gradually increased to 2 c. c. or more, given once or twice a week.

II. THE MEASURES DIRECTLY OPPOSING THE GERM OF TUBERCULOSIS; TUBERCULIN TREATMENT:—“Tuberculin” is a Glycerine extract of pure cultures of Tuberculin. The B. E. or the Bacillary Emulsion is the one now commonly employed. It requires great skill and caution in its

administration. Speaking in a general way, the Tuberculin, when given in proper dosage, are certainly beneficial in Surgical Tuberculosis. Their value in Pulmonary Tuberculosis (Phthisis) is open to discussion. The latest tendency is to avoid their use in Pulmonary Tuberculosis except in certain select cases, but the writer would strongly recommend their use in Surgical Tuberculosis, if given in small graduated doses.

Recent researches of Dreyer and others aim at the destruction of the wax-covering of the Bacillus, which is the most resisting part and which offers the highest opposition to the destructive measures. Formalin is now credited with the power of destruction of this wax-covering. We must anxiously await further developments of these researches, which may revolutionise the entire treatment of Tuberculosis.

Recently, Sphalinger's Serum and Vaccine Treatment has attracted a good deal of public opinion. This treatment, though ten years old, must still be regarded as being on an experimental stage in the absence of universal approval by the medical profession. However, in the opinion of the writer, such a noble research requires every kind of encouragement, provided the author makes no secret of such scientific remedies.

A host of injections have been put forward from time to time, claiming curative properties, but unfortunately, so far, none has been found to be specific in the strictest sense. A mere mention may be made of some of these: "Neo-Bois", injections of Saccharose; Nuclein injections; Garlic; Iodine, Colloidal Calcium, Creosote injections and Pneumosan, &c.

Artificial Pneumothorax.—Aims at the production of collapse of the diseased lung and is therefore of value in unilateral cases of Phthisis. Repeated "Fillings" are necessary and consequently the treatment is very prolonged.

III. TREATMENT OF SYMPTOMS AND COMPLICATIONS:—This consists in the treatment of Cough, Dyspepsia, Diarrhoea, Anaemia, Haemoptysis, Dyspnoea, Night-Sweatings, Insomnia and such other symptoms and complications as may arise from time to time.

ORGAN-THERAPY:—This treatment is making great progress in modern medicine and let us hope that some scientific combination of the extracts of the ductless glands be found out, that will oppose or neutralise the germ and the poison of Tuberculosis. The extracts of spleen, pancreas and liver offer some hope in this direction.

In conclusion, it must be admitted that, upto now, we have no specific remedy that will *radically* cure this disease. In the absence of such, our duty is to imitate 'Nature' and put the patient under conditions that will put the "powers of resistance" at their highest, but what is more essential and more rational is the *prevention of Tuberculosis* which, if effectively carried out both by the individual as well as by the State and public bodies, the scourge could be reduced to a negligible minimum, or even can be thoroughly eradicated from the human race.

(B-V-iv.)

THE PRESENT POSITION OF TUBERCULOSIS AND ITS PREVENTION

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University, 1923.

When the Secretary of the All India Social Workers Conference did me the honour of asking me to open the discussion on this subject I accepted the invitation with the full knowledge of the difficulties before me in dealing with a subject, the importance of which it is impossible to over-estimate. I thank the Secretary for allowing me to modify the title of the paper. That suggested by the Committee was "the Prevention and Cure of Tuberculosis." The reason for the modification will be obvious, first, because the Conference would, I am sure, like to have the subject treated from the social rather than the purely medical point of view; and secondly, because the sum total of our present knowledge of the disease has convinced us that the only effective method of fighting this dreaded disease is by prevention rather than by treatment and cure. The old adage that prevention is better than cure is most appropriate in the struggle against tuberculosis; the more so, as no certain cure is known to us yet except perhaps in the early stages of the disease. The prime and essential conditions for cure are fresh air and sunshine. These, I may say, are not only essential but are almost the sole conditions for its cure.

If I succeed in awakening public interest by the discussion of this paper, my purpose will be amply served; for, any crusade against the scourge could hardly be effective or successful without adequate public support. And if in my attempt to make the subject interesting I

commit myself to statements which may sound self-opinionated and wanting in elaboration, I would ask your indulgence for I have much to say and little time to say it in. I have also to refer to our present methods of prevention of Tuberculosis in Bombay at some length, and I ask you to believe me that these criticisms are made in good faith absolutely, are not intended to be destructive, and because I am convinced that such discussion would be conducive to good work bringing it up to the mark, and tend to the best results attainable.

HISTORY OF TUBERCULOSIS. The history of tuberculosis is interesting. The disease has been known throughout the ages being mentioned again and again in ancient Hindoo literature where the scourge has been accurately described and its treatment laid down in detail. The ancient Greeks and Egyptians too had to face the same old problem which we have to tackle in our times. Prof. Elliott Smith in a report on the Early Dynastic Burials in Egypt gives interesting observations on the examination of two mummies, the skeletons of which show evidence of tubercular caries of the bones of the vertebra resulting in an acute curvature of the spine. The dates of these burials may be placed about 2000 to 2500 B. C. The Nubian collection of bones in the Museum of the Royal College of Surgeons also show similar evidence of Tuberculosis, the dates of which perhaps go still further back to another 1000 years. No disease has been subject to greater speculation and theorising as to its nature and cure than that of tuberculosis until Koch discovered the Tubercle Bacillus in 1882.

THE TUBERCLE BACILLUS. There are many types of this bacillus but four only need arrest our attention, namely, the Piscian, the Avian; the Bovine, and the Human type. The Piscian, as the name implies, is found in the fish particularly the 'Carp', which is not transmissible to man. The Avian variety infects birds parrots, pigeons, and canaries in particular are susceptible and may transmit the disease to man. The Bovine type is the cause of tuberculosis in animals and a frequent cause of infection in children. It is very common in cattle. In England and most of the other European countries such infected cattle are a great source of danger, as from them nearly all our milk supply and a large part of the meat supply are derived. It has been urged that there is no bovine tuberculosis in India because recent experiments at the Parel Laboratory by injecting 50 m. gm of a special culture of bovine tubercle from England failed to have any appreciable effect on 12 calves. Doctors Glen Liston and Soparkar, who have done excellent work in this connection, conclude that this is due to natural immunity and hence bovine tuberculosis may be regarded as rare and, from the figures given, practically unknown. Such a con-

clusion is to my mind erroneous for the very fact that our cattle show this degree of immunity indicates rather clearly that they are infected. Let me give you some results on the same point obtained by Koch himself. His experiments showed that the inoculation of a previously healthy animal with the tubercle bacilli kills the animal outright. The same dose in an animal previously infected has not had the same effect. I shall deal with the question of immunity presently. But because our cattle are immune, as proved by results obtained at the Parel Laboratory we can hardly conclude that there is no bovine tuberculosis in India but rather that the degree of immunity in Indian cattle being high the bovine germ fails to induce the disease. Now this question of the presence or absence of bovine tuberculosis in India is of no little importance to us, for if it is really absent it tends to the conclusion that infection out here is effected only through human agencies, and therefore justifying the discard of all preventive measure regarding sterilisation of our milk and careful examination of carcasses intended for human consumption. The following figures show the incidence of bovine infection in other countries.

Age Period.	Per Centage of Infection by the Human Type.	Per Centage of Infection by the Bovine Type.
0 to 5 years.....	73.5	26.5
6 to 11 ,,	75	25
16 years and over.....	98.69	1.31

It will be seen that the percentage of cases showing a high incidence of bovine origin is in the main noticeable in children. They generally evince however *surgical* and not *pulmonary tuberculosis*. Surgical tuberculosis includes those cases with enlarged glands of the neck or in the abdomen and all those cases where the bones and joints are affected. Dr. Nathan Raw explains the infrequency of surgical tuberculosis as due to the comparative absence of bovine infection in India. This was in 1914 and even as a student then it struck me that this statement was not borne out by the cases in the surgical wards of the J. J. Hospital which had a large percentage of cases of surgical tuberculosis. In 1917 Drs. Liston and Soparkar published the results of a series of valuable experiments involving many years of labour in examining specimens of surgical tuberculosis in children, and out of 100 cases so examined in not a single case could the bovine type of organism be detected. Dr. Soparkar says in this connection that "the absence of the bovine type, in spite of the fact that cowdung is so much used in houses as fuel and as a dressing upon floors, must be explained by the complete absence of bovine tuberculosis in this part of India". Now cowdung if infected with tubercle bacilli has been shown by

Dr. Stenhouse Williams to retain its viability and virulence for six months at least and if stored in a dark room the dung was found to be infective up to 12 months. But cowdung in India is not contaminated because our cattle though infected are not diseased. Examining now Dr. Soparkar's view in detail it will be seen that he failed to find a single type of bovine bacillus in infected organs of children from the evidence of his own cultural experiments and their comparison with control strains of bovine bacillus from England, and therefore concludes that the cultures obtained from Indian cases were quite characteristic and invariably of the human type. Now there is such a thing as mutation of types for it has been proved that the Bovine Type produces infection in early life and as a result of passage through and growth in the human system, it undergoes changes in its characteristics and after a time shows no difference in its cultural and staining experiments from that of the human type. And *vice versa* the human bacillus on inoculation into a calf assumes the appearance of the bovine type. If hence our present methods of determining the difference between the bovine and the human type are not absolutely certain or reliable, it is difficult to accept the conclusion of Dr. Soparkar that his experiments prove the total absence of bovine infection in children in India. Of course, I may add that his conclusion is supported by the fact that our Veterinary Surgeons also report that there is no Tuberculosis in Indian Cattle. But even if this is granted that cattle in India are free from this disease can we at the same time admit with certainty that the cattle are not harbouring the bacillus and acting as an intermediate host? The Mosquito carries the Malarial parasite and the dog acts as the agent for human Hydatid disease without the insect or the animal showing any evidence of the disease. The same question has been raised in Japan on account of absence of tuberculosis in cattle there. In such circumstances it is best, for the present, to reserve our judgment. It may be after all that our cattle show a degree of resistance and they are immune, not however by natural causes but because they are infected, for we must not forget that there can be no immunity without infection.

Bovine bacillus is a frequent cause of tuberculosis in pigs, and in European countries the pig is more susceptible than the cow, and if the carcass is diseased the whole is condemned as unsuitable for human consumption. I have not heard of the pig which forms a part of our meat diet in India as being free from tuberculosis.

The Human type of bacillus was discovered by Koch. No race is immune but there is undoubtedly a degree of racial susceptibility. Indians are easily infected and the Negroes have the lowest resistance known. The onset of tuberculosis in a Negro is usually

fatal and the course rapid. The darker the race the less seems to be the resistance offered. In Africa the Hinterland races were free from infection till the advent of civilisation and the communications with the white races brought the disease in their midst. The introduction of this new disease took the Africans by surprise, as they had no opportunity to tune their system against this infection and this lack of immunity makes them highly susceptible to the scourge.

IMMUNITY. In a city like Bombay tubercle bacilli are widely scattered and found in varying numbers where human beings crowd together. There is hardly a day in our life that does not afford an opportunity for the lodgement of the bacilli somewhere in our system through inhalation or inestion. Then it may well be asked why all of us do not contract tuberculosis in spite of this constant assimilation? Infection of or assimilation by the human system is one thing and disease another. The constant inestion of these bacilli is not large enough to produce disease. On the contrary, the repeated absorption of these small doses by the city dweller calls out all the resources of the system to produce certain substances called immune bodies which render the bacilli ineffective and harmless, at the same time the tissues acquire a certain amount of experience as to the best methods of resisting the infection. In the absence of such previous assimilation and experience in the Hinterland races such immunity is not known. This is also true for the population of the outlying districts of Bombay and other industrial centres in India. These country people on reaching the age-earning period of life, migrate to industrial centres, tempted by the prospects of higher wages and the spirit of adventure that lies in a city life. In their anxiety to support a family they work hard for long hours in closed, vitiated and dusty rooms. Slight infection and indisposition are overlooked, rest and holidays are neglected, and in their eagerness to work over-time fall an easy prey to the disease, for the simple reason that they have worked in an infected environment far different to the out-door open air life of their own native places and do not possess the immunity of the city dweller.

INCIDENCE AND PREVALENCE. Tuberculosis is undoubtedly an industrial and a social scourge, its prevalence, distribution, and death-rate being a clear indication of the sanitary intelligence of a community. It is virtually a result of widespread outrage against nature and her laws of health. The blind race for civilisation has given us this legacy penalty which made Bunyan rightly regard tuberculosis as "The Captain of the Men of Death". It is one of the most devastating and crippling disease known to mankind. In England it takes a toll of 10 per cent. to 14 per cent. of the total deaths. I have not got the correct figures for

India, as our statistics are not reliable and I shall have much to say on this matter later on. The death rate in England from tuberculosis is .89 to 2.5 i. e. for 1000 living there are 1 to 3 who die of this disease. We shall be not far out if we say that for every single death there are about six or seven people ill with it. The mortality rate for tuberculosis has been slowly going down in England since 1830, that is long before the advent of special public health measures of notification, disinfection and segregation of infectious cases. These regulations did not come into force till the late eighties and therefore were not responsible for the fall from about 3 per 1000 to 1 per 1000. The cause of this improvement in the incidence and death rate of tuberculosis is ascribed to education and all other factors which help to lessen the general death rate, *e.g.*, advancement of medical science, improved standard of housing and living, a general awakening of the country from its insanitary stupor and poverty to a higher grade of sanitary intelligence and commercial wealth. Before the War most of the European countries could boast of this improvement, but now in Germany, Austria and all other countries where disorganised methods of administration, famine and poverty prevail, the death rate from tuberculosis has gone up by leaps and bounds, along with the total death rate. The mortality rate for tubercle varies directly with the general poverty of the nation and in inverse proportion to the income of the workers, for it is essential to remember that "Low wages mean a high mortality rate and high wages a low rate". With abundant well-balanced food of the right kind, tuberculosis is rare and hence the dictum that no big eater ever caught phthisis still holds true.

INFECTION. The most important single factor in infection is that, - **INFECTION OF THE HUMAN SYSTEM BY THE TUBERCLE BACILLUS TAKES PLACE IN CHILDHOOD.** A healthy adult does not catch infection but a child however healthy is susceptible. The child has no immunity or resisting powers of an adult, for we have already seen how an adult has worked up his resistance so as not to allow the tubercle bacillus to get an easy access and flourish in his system. Hence it is that in the child the germ can pass through the mucous membrane of the digestive tract into the lymphatics and so into the system. If the dose is small no harm is done but if large it will either kill the child or be latent till a future opportunity occurs through illness or debility when the focus of infection lights up into activity. This may happen when the child is still young or be postponed till adult age is reached, and hence the adult succumbs to an infection contracted in infancy and not in manhood. It must be noted that this is true for city dwellers but, as already pointed out, the country adult

from absence of immunity is prone to infection at any stage of life. So in the child by inhalation and inestion of infected material the bacilli are filtered off in the upper air passages *e. g.* the nose, pharynx, and tonsils. The act of swallowing eating, and drinking wash down these impurities into the intestinal tract. We may safely say that most of these impurities are thus absorbed through the intestinal mucous membrane, and those particles not so washed down, remain in the upper passages and find their way through the tonsilar lymphatics into the cervical glands. There was once the view and some men even hold, it now that the tubercle bacilli are inhaled directly into the lung tissues and give rise to phthisis. This is not correct for nature has provided sufficient filtration stations in the upper air passages which purify the air completely. The infection reaches the lung via the intestinal lymphatics, through the blood vessels, the lung acting as the final and impassible filtre where the bacilli find a favourable soil for growth.

In most infectious diseases *e. g.* measles, small-pox, etc., even momentary contact with a patient is sufficient to infect. Not so in phthisis where association must be intimate, prolonged, and repeated to be effective. The dose must be large for what we call a "Mass infection", large enough to act as a "Knock out" blow to the system. Too much attention is paid to the dangers of the infected sputum and little or none to the soil into which the bacilli are received, for remember once again that the healthy person does not catch infection. *Away from children* a consumptive is harmless and, if properly trained, willing and able to carry out the instructions given by his medical attendant, he is not a source of danger, for neither the breath of the patient nor the atmosphere of the sick room is really infectious and still less should such unfortunate patients, who need every care and sympathy, be treated as social lepers to be shunned. An over-insistence and magnification of the dangers of infection in tuberculosis is certainly to be condemned as in ignorant and impulsive people it needlessly results in grievous hardships to the poor patients. I remember our college and training days when we disinfected the chest pieces of our stethoscopes in carbolic after examining a case of pulmonary tuberculosis. This false note of alarm struck by the medical men themselves is to a great deal responsible for the belief that a consumptive is a dangerous lodger. Once again I emphasise that a consumptive away from children is not a danger, and let me impress on you with equal force that children staying in the same house with him are liable to infection however careful and rigid be the methods of isolation and disinfection. From a series of investigations carried out by me as Tuberculosis Officer of Stoke Newington in London, I found that almost 70 per cent. of the members of a family having an open case

(i. e. the sputum showing tubercle bacilli) showed evidence of infection in one form or another.

INFECTED HOUSES. A careless person who is selfish and ignorant and indulges in indiscriminate spitting, coughing and sneezing without having the courtesy to cover the mouth is a danger, and is likely to infect children and all those of lowered vitality who reside in the same room or house occupied by the patient. I may cite an interesting case that came before the law courts in London some time ago. The plaintiff took a house and left it the very next day on the ground that it was infected by a patient who left the house six weeks before the plaintiff rented it. The danger, if any, was remote as the patient who was supposed to infect the house was intelligent and had taken all proper precautions, but the judgment was in the plaintiff's favour as according to law the case was judged to have been neglected because the medical attendant had failed to notify the case under the Compulsory Notifications Act of London.

INFECTED LOCALITIES AND STREETS. Every sanitary authority has a Spot Map where all the infected areas are located. Areas showing a high figure of mortality are conventionally marked in red, and those returning a low rate in green. The areas marked red are the most densely populated, the slums of the city, with bad housing and back-to-back structures without any attempts at ventilation and where the sun never shines. In these dark dens the condition of the poor people crowded together, five, six, and seven in one-room tenements, is nothing short of 'Hell on Earth'. Which are these infected areas showing a high rate of tuberculosis in Bombay? Statistics again fail us for if I give you the figures returned by our Municipal Health Report, you will see for yourself what these statistics are really worth. The death rate from tuberculosis in the 1921 returns is shown as 1.3 per 1000. I shall deal with this mortality rate presently. But take the figures for the different localities of Bombay. In table 17 you find the following returns:—

Section	Death rate per 100
Esplanade.....	10.98.
Kamatipura.....	0.96.
Upper Colaba.....	2.13.

It will be seen from the above figures that Esplanade a relatively healthy and thinly-populated locality with a density of 21.94 per acre as given in the last Census Report, shows a high rate of tubercle mortality, not because the area itself is insanitary and could be marked as red but because the Goculdas Tejpal Hospital figures swell the returns. Upper

Colaba likewise the healthiest section in Bombay and sparsely populated with a density of 23.04, shows a death rate of 2.13, while Kamatipura with a huge density of 714.05 returns a mortality rate of only 0.98. Colaba like the Esplanade happens to possess a large hospital, and all these mortality figures hence indicate hospital distribution and not the incidence of Tuberculosis by Sections, which, however, I am glad to find, has been made clear in the last Health Report of 1922 just out.

MARRIAGE AND TUBERCULOSIS. Before we discuss this question let us remember that a patient has the same desire for home and parenthood as any other healthy person. This is a perfectly legitimate desire and let the sanitarians keep in mind, before coming to a conclusion, this human side of the question that the parental instinct is the strongest instinct in the human race. It is very hard to lay down definite rules as to who should marry and who should not. Every case must be necessarily viewed and judged on its own merits and it is 'Wise to make our advice on this matter practical even though it may depart from some of our ideals'. The decision does not lie altogether on the extent of the disease but more on the social and hygienic intelligence of the parties concerned. As for the patient who has secured an arrestment of the disease after even an advanced condition, the objection to marriage can be ruled out, if the future prospects are favourable to maintain; if not, improve the degree of health, provided the parties are willing to be guided by some intelligent and expert counsellor as to the advisability of bearing children. For to the prospective husband the dangers of married life are practically nil, but to the wife the strain of confinement and the drain of lactation are factors which may result in disaster. Patients with tubercle bacilli in their sputa should not bear children, and if children are born they should promptly be removed from such dangerous environment. The mother is the most infectious, and the father also but to a lesser degree. The prevalence of conjugal tuberculosis, *i.e.*, the incidence of infection from husband to wife or *vice versa* as based on mathematical calculations is not greater than what might be expected as a factor of coincidence.

HEREDITARY TRANSMISSION.—Tuberculosis in the foetus is very rare and the only possible channel of infection before birth is through the maternal blood-current. Remember that there is no such thing as hereditary tuberculosis as there is hereditary syphilis. In tuberculosis what is more common as a parental factor is the hereditary soil as the tissues of the offspring conform in every respect to those of the tubercular parent and therefore the child is more receptive and susceptible to the tubercle bacilli than another child born of a healthy stock. This susceptibility is generally known as 'Habitus Phthisicus'. But if the

-children are isolated from the parent the change is markedly striking. If removed immediately after birth they never manifest this *diathesis* showing that it is the environment and the consequential absorption later of infected material through inhalation or injection that are responsible for the infection. The habits of children, crawling on floors, playing with toys previously infected through careless handling by tubercular parents, and then placing their contaminated fingers into their mouths, all contribute to produce infection. Hence it is that primarily a mild infection in childhood is called *scrofula*, or *tubercular diathesis*, which remains latent and if neglected through malnutrition and debility acquires virulence and becomes actively acute when the child grows up.

TUBERCULOSIS IN INDIA. The Sanskrit word " Khai " is familiar to everyone and means consumption but the mixed and the most common term is " Khasi-bukhar ". The death rate from tuberculosis has been considerably underestimated. I had reason to refer before to the misleading nature of the figures returned in our Health Reports. I do not wish to minimise the difficulties the Health Department are up against in having to co-operate with a hopelessly ignorant mass of public, the majority of whom never call in a doctor. There were in all 53,609 deaths from all causes reported in the 1921-1922 Health Report, and only 21 per cent. of which were certified, the rest of the deaths were returned by the Municipal Muccadams and District Registrars. I did not know this till I had actually gone through the Health Report, and it came as a surprise to me that such a thing was possible in a city like Bombay. Now it is impossible to place any reliance on the cause of death by these returns, and the only possible way of compiling statistics would be on hypothesis and conjecture. The death rate from tubercle for Bombay in 1921 is given as 1.3 per 1000 and in 1922 it was 1.2 per 1000. These figures, if true, would rank Bombay as one of the healthiest cities in the world, where there was practically no tubercle to worry about. But let me tell you that these figures are much too low and very misleading. They should be ten times higher. I shall be diving into a maze of figures and a lengthy explanation if I give you my reasons for coming to that conclusion. The laws of statistics hold that crude methods of compiling figures are valueless, for a slight departmental error will give rise to serious discrepancy. Take for example, what was observed before, regarding the death rate of Esplanade.

We have had enough of statistics, and the general impression left is that, although Bombay was in the field as a pioneer in the methods of public health administration in India, yet its Municipal Corporators are dulled by questions on Public Health, and statistics they probably consider

a sister subject of Einstien's Theory on Relativity to be shelved in the record rooms of the Municipality as a scientific work beyond their ken. In 1903 the Compulsory Notification of Tuberculosis Act was passed. This has now degenerated into a *Voluntary Notification* a mischievous and dangerous practice resulting in a chaos of figures. The arguments against notification are many. One of our most senior and respected consultants in Bombay gave a very graphic account of the sequence of notification. An army of sanitary *havalgars*, *muccadams*, and inspectors would arrive at the patients' house in spite of the medical attendant's assurance to the Municipality that all precautions for disinfection are taken. These people seek fresh information, and desire further disinfection. An argument arises with the house-holder followed by a brief consultation and there results a compensatory compromise that the disinfecting agent would be best utilised by purifying the drains and gullies. Page 31 of our Health Report shows Rs. 15,000 worth of disinfecting agent was utilised to clean the drains, whereas only Rs. 2000 went for the more important purpose of rooms and house disinfections. It is recognised now that thorough purification of our drains is almost an impossibility, for, if it is at all to be carried out efficiently enormous and ruinous amounts are necessary. Is it not hence advisable to spend the amount at our disposal, whatever it be, for disinfection of houses rather than of drains?

METHODS OF PREVENTION. A million people die in India because of the hopeless poverty and ignorance coupled with social and religious prejudices of its many communities. It should be regarded primarily as a disease due to defective nutrition and ignorance, and lastly of infection, to be combated and controlled by effective nutrition and education rather than by method of treatment and disinfection. We must be prepared for disappointments as the factors are of stupendous dimensions, for to reclaim the evil so deeply ingrained in the habits, customs, and lives of our people may take us a generation, perhaps a life-time. Our resources are poor a fortune may be necessary to enlighten and raise the sanitary intelligence of a small locality, but we have the human mind and we can achieve much with a will and determination to progress rather than stagnate. We must work steadily to level up the standard of sanitation by striving to set in motion certain new tendencies and efforts which may result in enlightening public opinion and make the people themselves willing helpers in this crusade against Tuberculosis. We must advance cautiously however, and much as we may benefit by the experience of the Western Countries, let us remember that the results obtained there, are due to the unlimited resources of a rich country—rich both in men and money—where an elaborate system by correlated institutions can easily be financed and any worthy scheme put to immediate effect. In India,

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unfortunately, the supply of funds and workers is poor and limited, and in our attempts to surmount these disabilities we must remember that any ill-balanced or exaggerated action may result in evils far in excess of those it seeks to remedy. I shall give you an example of this. At Deolali there are numerous so called sanatoria. The money spent in building these places is wasted, for these institutions are isolated efforts, not effective, nor likely to prevent the spread of the disease. On the contrary, they are unfortunately the feeding and breeding centres of the evil, mere homes for the dying where no attempt is made to combat the disease medically or socially, or precautions taken for disinfection and segregation. What does one find in most of these homes, as my personal visits have shown? A patient in the last stages is sent there together with his family *including children*, and I am sorry to see some of our medical men conniving at this. The patient dies, the children contract the infection, and the very institution becomes a danger to the next tenant as the place is not always disinfected after the patient dies. If the money spent on all these institutions without adequate medical supervision were handed over to a central authority, our attempts would be well-directed and the chances of success greater. Here we must depend upon the many charity organization societies to help us—our Seva Sadan, the Social Service League, and various *samajes*. All these must serve as centres of propaganda and draw funds that are likely to be wasted in isolated and useless endeavours. The education of the masses is also in their hands, and by means of lectures and pamphlets they can teach the best methods of living and leading a clean life. Much can be done to discourage social and caste principles and many religious prejudices, e.g. the purdah system, the restrictions and privations undergone by mothers during confinement, child marriage, close consanguineous marriage, etc., etc. I should like to say much on each of these customs, but I have little time. It must be the duty of every social worker to discourage all those factors which contribute to weaken the constitution and health. We often hear the onset of tuberculosis after self-inflicted fasts, starvation and privation as a means of attaining salvation. The pilgrim ship is an example of how far human beings can disregard the divine law of self-preservation and willingly give up their lives after their mission is ended. The horrors of a pilgrim ship are well known. They are the agencies for the propagation of infection from one country to another. A large percentage of these pilgrims shows evidence of tuberculosis. Our sense of reason is shocked to think that such conditions could be tolerated in the 20th century. The surroundings, the filth, the careless management of these unfortunate men is enough to touch the hardest of us. Does not their salvation lie in our hands to protect them from these cruel self-inflicted hardships?

What I am going to say regarding our Public Health measures is a result of conclusions forced on me that Bombay is far behind in its methods of prevention, as compared with other civilised cities. I may be excused for striking a personal note that as Tuberculosis Officer for three large Burroughs in London I have had ample opportunities for studying this question, and my observations are based not on theoretical grounds but on every-day-acquaintance with undeniable facts. There are at present only two Tuberculosis Dispensaries in Bombay serving a population of more than one million, when there ought to be one dispensary for every 60,000 people. There is only one sanatorium instead of at least six. There are no hospitals for advanced cases, no institutions where cases could be segregated. In fact Bombay has a crying need for more institutions. The present system of half-hearted measures must give place to determined efforts with a will to create and organise a system of correlated institutions on the same lines as in England. The various Municipal Dispensaries could very well be utilised during certain days in the week as Tuberculosis Dispensaries and, together with the existing ones, serve as strong links between the Health Office, Sanatoria, Hospitals for advanced cases, the Social Service League and similar centres, the medical practitioners, and the homes of the patients. The Tuberculosis Dispensary must act as a central bureau of information more than for treatment, and must be adequately staffed by Tuberculosis Officers, Nurses, Health Visitors, and may with convenience also form centres for the distribution of food stuffs, articles of clothing, etc.

CARE OF THE CHILDREN. I have left this to the last, as to keep children away from every source of infection is the most important and efficacious measure and what is more significant it is a more practicable measure for adoption than any other. From what has been said before, we know that *Infection of the human system takes place in childhood.* All efforts, hence, must be made to remove our children from patients discharging tubercle bacilli. Our Social and Infant Welfare machinery should try and develop on the Grancher System as is done in Paris. It may be difficult, almost impossible, to ask the consumptive parents of our poor communities to give up control of their children, but this is actually done in Paris. There the children are willingly left by people who have an open case of tuberculosis in their family, to the care of Orphanages specially established for these purposes. Think of the conditions generally obtaining in Bombay, and what chance the poor children have, to escape infection. Sixty per cent. of our people live in *One-room Tenements* "cabineted, cribbed and confined", where infection is bound to be rampant.

In conclusion, I may add that during the past thirty years we have been gradually getting accommodated to new views, the most important single effect of which has been a world-wide crusade against Tuberculosis as a preventable disease. There may not be a royal road to success on the lines I have laid down, but I am convinced that they are the paths along which future success is bound to follow.

B-III-v.

CHILD WELFARE SCHEME FOR BENGAL

Dr, B. D. Mukherjee, L.M.S., Examiner in Midwifery, Calcutta University.

AREA AND POPULATION OF BENGAL.

	Area in Sq. Miles.	Population within the area.
Area under Municipalities and Cantonments	10,400	34,60,422
Rural area under District and Local Boards	68,299	42,022,655
Total ...	78,699	45,483,077

I. For the purpose of this scheme the total area of Bengal should be divided into a number of small units called "Unions". Each Municipal area, unless it is too large, may be regarded as a single unit. Larger municipal areas (*e.g.*, Calcutta, Howrah, Dacca, etc.) may be sub-divided into smaller areas. In rural areas each Chowkidari Union or, where the village Union Committee has been established, under the Local Self-Government Act, each village Union may be regarded as a single unit.

II. For proper ante-natal, natal, post-natal care, steps should be taken to make the services of trained Dhais, midwives, Lady Health Visitors and Health officers available to every household; and the prevailing custom of employing untrained Dhais to attend confinements and child-beds should be entirely done away with. The females in every home should at the same time be educated in the elementary laws of personal and domestic Hygiene as well as in matters of infant-feeding and infant-rearing.

1. TRAINING OF DAIS.

To supply an adequate number of trained Dais for the rural and the less advanced Municipal areas, a regular training class should be opened in each Union under a specially appointed local medical practitioner called the Health Officer of the Union. The text for such classes should be a standard book published in Vernacular and approved by the Sanitary Department, dealing with elementary lessons in midwifery, infant-rearing, nursing and hygiene with instructions to mothers and would-be mothers regarding ante-natal, natal and post-natal care to be exercised by them.

In the beginning, untrained Dais practising in each Union should be invited to attend these classes. Periodical examinations should be held to test their efficiency and a diploma should be granted to every successful candidate. These Dais should regularly attend the training class even after they had received their diplomas, otherwise they are apt to forget whatever they learnt.

Each Dai should be provided with a bag containing the following requisites :—

- a. Carbolic soap.
- b. Some antiseptic drug, e.g., Lysol, Cyllin, etc.
- c. Borated cotton.
- d. One reel of thread to tie the chord.
- e. One pair of scissors.
- f. Dusting powder for dressing the navel cord.

DUTIES OF DAIS :—

(a) To attend the Training Classes regularly.

(b) To visit all pregnant females at frequent intervals in their respective constituencies to advise them as to the rules to be observed during pregnancy (as per instructions in the Training Class) and to send a report immediately to the family physician or, in his absence, to the Health Officer the onset of any such symptoms as bleeding, constant headache, dimness of vision, excessive vomiting or diarrhoea, dysentery, convulsions, etc.

(c) To attend all cases of normal labour in their respective constituencies and to look after the mother and the child during the lying-in period.

(d) To send for immediate medical help in all cases of abnormal or different labours, haemorrhage, convulsions, child-bed fevers, ophthalmia

of the child, inflammation of the mother's breasts or of the navel cord of the child.

(e) To report as early on possible, as cases of births (including still births) attended by them to the Health Officer of the Union.

REMUNERATION.

For the performance of the above duties each Dai should receive a remuneration from the "Union Fund".

2. TRAINING OF MIDWIVES.

A training class for midwives and nurses should be opened in connection with the District and Sub-Divisional Zenana Hospitals. Better class local females who can read and write should be encouraged to be admitted into these Training Classes, under the Lady Doctor in charge of the Hospital. Periodical examinations should be held as in the case of Dais and a diploma should be granted to every successful candidate. The text book used for the Dais may be used as well.

DUTIES OF MIDWIVES.

The same as those of the Dais. Their jurisdiction of work shall be the municipal areas, where they shall be put under the supervision of the Lady Health Visitors or the Health Officer.

3. TRAINING OF LADY HEALTH VISITORS & HEALTH OFFICERS.

A special Training class should be opened in connection with the Medical Schools and Colleges of the Presidency on post-graduate lines, teaching the principles of sanitation and child-welfare work. A course of training for 3 months or so, may be sufficient for the purpose. During this period of training the candidates should attend the Maternity and Children's wards attached to those institutions. Passed students (male and female) of the Medical Colleges as well as those of the Medical Schools should be admitted into these classes.

To increase the number of medical men who would not mind to practise in rural areas more medical schools are undoubtedly necessary in this province.

DUTIES OF LADY HEALTH VISITORS.

(a) To exercise supervision over the Dais and Midwives of the Union as the case may be.

(b) To pay home visits and to enlighten the females of the household on matters of sanitation and child welfare measures including ante-natal, natal and post-natal.

(c) To attend abnormal and difficult cases of labour, whenever sent for by the Dais and Midwives.

(d) To be responsible to the higher sanitary authority as well as to the local Child Welfare Board.

DUTIES OF HEALTH OFFICERS.

(a) To hold regular Training Classes for the Dais of the Union.

(b) To be in charge of the local Health Visiting Centre, if any, and to give free advice to all patients—women and children attending the Centre.

(c) To attend all cases of abnormal and difficult labour, whenever sent for, on a reduced fee (as determined by the Child Welfare Board) and in poor houses without any fees.

(d) To record all cases of Births and Deaths in the Union reported to him and to submit a return of the same to the higher sanitary authority.

(e) To pay one visit free of charge to every *parturient* female in the lying-in room; and if more than one visit is required for any pathological condition, either of the mother or of the child, to charge a reduced fee.

(f) To arrange and deliver periodical popular lectures in Hygiene and general Sanitary and Child Welfare measures with the help of Magic Lantern demonstrations, if possible. These lectures should be arranged in consultation with the local Child Welfare Board.

(g) To look after the General Sanitary Condition of the Union and to advise the local authorities to adopt suitable measures for the improvement of the same.

(h) To be under the supervision of Corporation Health officers (in cases of Municipal areas) and to be responsible to those officers as well as to the local Child Welfare Board.

If it is thought that the work is too much for one officer in any particular area, a system of division of labour may be adopted.

4. EDUCATION OF HOME WIVES.

(a) By arranging home visits by Lady Health Visitors.

(b) By arranging a series of popular lectures with *magic lantern demonstrations* if possible. This can be carried out in rural areas by the Health Officer and in municipal areas, where the services of skilled Lady Health Visitors can be secured, by the latter.

(c) By publishing and circulating freely (amongst the literate females) a vernacular journal of leaflets specially devoted to matters relating to domestic and personal Hygiene and Infant-rearing. The local Child Welfare Board may help in the distribution of these publications.

(d) By periodically holding Maternity and Child Welfare Exhibitions at important centres.

5. EDUCATION OF BOYS AND GIRLS.

More attention should be paid in teaching Hygiene in the elementary Schools for boys and girls.

More primary schools for girls should be established in the province.

III. ESTABLISHMENT OF HEALTH VISITING CENTRES.

Wherever possible a Health Visiting Centre should be opened in each Union with a charitable dispensary attached to it where mothers and infants shall receive medical advice and medicine free. The Health Officer of the Union should be in charge of the centre.

IV. ESTABLISHMENT OF CHILD WELFARE BOARDS.

A Child Welfare Board should be established in each Union. In Municipal areas and in rural areas where Union Committees have been established under the Local Self Govt. Act, the Municipal Boards and the Union Committees are to exercise the functions of the Child Welfare Board. In rural areas with no Union Committee the *Chowhidari Panchayats* should exercise the functions.

FUNCTIONS OF THE CHILD WELFARE BOARD.

(a) To secure funds from the local people to meet as far as possible expenses to be incurred in carrying out this scheme for child welfare. This fund should be supplemented by grants from outside.

(b) To enlist co-operation of the general public for the success of the scheme.

(c) To co-operate with the Health Officer in carrying out measures for Child Welfare.

(d) To select and appoint Health Officers, Lady Health Visitors, Midwives and Dais for their respective Unions.

(e) To exercise a general supervision over the above-mentioned staff.

V. Measures should be adopted to improve the general sanitation of the country.

VI. Steps should be taken to supply better food and clothing for mothers and infants.

VII. The Economic condition of the country must be improved.

SIMULIA (MURSHIDABAD) CHILD WELFARE SCHEME.

Under the auspices of the Simulia "Anath Bhandar" a training class for the local Dais has been opened since October 1917. Some twenty-five Dais from nine neighbouring villages attend the class which meets every month excepting the rainy season. Previous notice of the date and hour of a meeting of the class is sent to the President Panchayat, who in turn sends information to the Dais through the village chowkidars. Each Dai attending the class is supplied with a bag containing a cake of carbolic soap, a packet of borated cotton, a pair of scissors and a reel of thread for tying the *umbilical chord*; and she is obliged to produce her bag for inspection by the Medical Officer in charge of the class at each meeting, so that he can see whether she is using the articles and keeping them clean. The Dais are given simple instructions, specially in regard to the necessity of cleanliness and the proper treatment of the umbilical chord. The results of this training and supervision have been very successful in reducing infant mortality and mortality amongst lying-in mothers. To induce the regular attendance, each Dai is given aiffin allowance for attending each lecture.

KRISHNANAGAR (NADIA) CHILD WELFARE SCHEME.

To carry on Child Welfare work, a Society has been formed in the town of Krishnanagar in 1920.

For convenience of work the entire area of the Krishnanagar Municipality has been divided into five wards. Each Ward has been placed under a Sub-committee consisting of the Municipal Commissioner of the Ward, a qualified Medical-man and a few Volunteer residents of the Ward. Their chief function is to explain the utility of Child Welfare work amongst the residents of the Ward. The main Society has appointed a qualified Midwife on a monthly salary of Rs. 30. No fees are charged for her services in attending confinements in poor families. In well-to-do houses a fee of Rs. 5-0-0 is charged for the attendance of the midwife during confinement and subsequent seven days. Another duty of the midwife is to give instructions on Child Welfare in the local "Mahila Samity".

The Society also arranges periodical lectures for training the local Dais who are supplied with a pair of scissors, a packet of borated cotton, one cake of carbolic soap and a reel of thread free of cost. The

Society has published for free distribution two pamphlets named "Lying-in-Room" and "Malaria in pregnant Women".

**THE ANNUAL APPROXIMATE COST OF EACH UNIT
COMPRISING OF THE HEALTH OFFICER AND 25 DAIS:—**

RECURRING EXPENDITURE.—

	Rs.	a.	p.
Allowance of the Health Officer at Rs. 2/- per lecture for 50 lectures	100	0	0
Tiffin allowance for 25 Dais at annas 2 for attendance for 50 lectures	150	4	0
Cost of replacements of 25 outfit bags at Rs. 4/- per bag	100	0	0
Total Rs. ...	350	4	0

NON-RECURRING EXPENDITURE.—

	Rs.	a.	p.
Cost of outfit bags for 25 Dais at Rs. 8 per bag ...	200	0	0
Cost of books and diagrams per set	15	0	0
Total Rs. ...	215	0	0

RESCUE WORK AT PANDHARPUR

(Mr. G. B. Trivedi, B.A., LL.B., Bandra).

The Bombay Prarthana Samaj, of which the late Mr. Justice Ranade and Dr. Sir N. G. Chandavarkar were prominent leaders, was the first Indian institution on this side of India to undertake social service work. It has been managing an orphanage and a foundling home at Pandharpur since 1880. Being a reformed religious body founded for the theistic worship of God, it has held from its very establishment that the service of humanity is the service of God. Consequently, the Samaj took upon itself the task of saving illegitimately born babies which were left to die on roadside, riverside, or in the streets of Pandharpur, which is an important centre of Hindu pilgrimage. Hindu widows belonging to the upper classes are prohibited by custom from remarrying; and this enforced widowhood of tender girls not unnaturally leads occasionally to secret illegitimate motherhood. To hide this shame, it often happens that widows commit suicide. Many, however, resort to distant places of pilgrimage before the news of approaching motherhood gets known to friends and neighbours. Pandharpur is one of such places of pilgrimage, which pilgrims from the Deccan, Gujerat, Madras, Upper India and even Bengal visit to have a Darshan of Vithoba, the God of Saints like Tukaram, Dnyanadev, Namdev and others. And as a popular place of pilgrimage Hindu widows resort there for secret delivery. Methods of abortion were practised and only when these were unsuccessful and widows gave birth to babies, the little ones used to be deserted or even done to death. This infanticide was considered a necessary evil by orthodox Hindus and no attempt was made to save the babies. It was the late Mr. Lalshankar Umashankar Trivedi of Ahmedabad, a prominent Prarthana Samajist, to whom the idea first suggested itself of starting a foundling home where these neglected babies would be kept, nursed and brought up. This little home has now grown up into a big institution where 70 babies are daily nursed by a group of 30 lady workers and 20 wet-nurses under the supervision of a matron working honorarily as a labour of love.

Soon after the opening of the foundling home, it was found that babies would not survive if mothers were not able to bring them into the world under normal conditions. Hence a maternity

ward was opened where expectant widows were admitted some months before delivery so that they would have no mental worry of being found out and exposed. This led also to a decrease in the attempts at abortion. Thus the chances for the survival of babies were increased. After some recent improvements in the home, the rate of infant mortality has come down from 95 per cent. some years ago to 41 per cent this year. So much for the care of illegitimately born neglected babies. From the rescue of infants we pass on to the rescue of their mothers.

The maternity ward gave us opportunities of influencing these widows morally. As they have to stay in the Home from three to nine months, we provide facilities for education for such of them as are illiterate and of daily religious readings, Bhajans, prayers and conversations. The matron, with her kind and sympathetic nature, becomes the confidential adviser of every widow who comes to the Home. To her are confided the secrets of the young inexperienced widows tempted by their male acquaintances who abandon them as soon as they are in a motherly way. Others there are who openly live lives of shame as kept mistresses of paramours who would not enter into marriage with them. There are even unmarried girls who fall victims to the guiles of villains. Many are the ways in which widows are exploited and harassed by designing persons. The matron hears these stories of human depravity and gives motherly advice. She advises the inmates not to revert to such walks of life and to such as have nobody to care for them in the world she offers prolonged stay in the Home as workers. Many like the advice and follow it and as a result we have as many as thirty workers on an average who are fed, clothed, educated, and trained and who get a small pittance for the work they do for the Home. Of these workers many are resettled in life as opportunities offer.

This silent missionary work of reclaiming these unfortunate women has gone on for the last six years and already more than a dozen widows are resettled in life. Some do not want to remarry. To such the Home offers a shelter and a useful field for social work to which they gladly devote their lives as a work of humanity. When the public knows what temptations await the return of these fortunate widows after leaving the Home, how many fall in these temptations and return to us for delivery, how they are neglected by their own relations, how their trust is misplaced and how they are ruined both physically and morally, we believe our silent work of rescuing these unfortunate sisters will be appreciated. Orthodox Hinduism looks upon our work with suspicion, thinking that we encourage sinners. The Hindu religion has not developed this idea of saving the sinners as much as Christianity has

done ; hence this prejudice against our social work. For this reason no orthodox Hindus will come to our aid in this rescue work. Even institutions like the Seva Sadan, the Widows' Home, the Vanita Vishram and others working for the uplift of women would not admit these unfortunate sisters even when they promise to lead better lives. They are afraid to offend orthodoxy. Hence this work has perforce fallen on the Prarthana Samaj which is the Reformed Religious Church of India. It is to be hoped that social workers will show their approval of this useful missionary work and will help us in combating orthodox Hindu prejudice, and that educated Hindus will come to appreciate our work and to help us financially.

(B-III-v)

THE TRAINING OF MIDWIVES AND NURSES

(Rao Bahadur Dr. P. V. Shikhare, L.M. & S., Poona).

There is no doubt as to the urgent need that exists in the country for a supply of properly trained midwives, or better still, of women who after having taken the full training of a nurse have also had the benefit of training in midwifery. A large proportion of the infant mortality and also the mortality of lying-in women can be attributed to this great want in the country. The Poona Seva Sadan Society, which started its work for the amelioration of the condition of women in the year 1909, recognised this need and, with the co-operation and timely assistance of the authorities of the Sassoon Hospital in Poona, inaugurated a scheme for the training of nurses and midwives and sent to the Hospital in the early part of the year 1911 its first batch of four women who had received a sufficient amount of preliminary education. The first batch was intended to receive only a year's training in general sick nursing and midwifery and to receive a certificate from the Hospital authorities. But at the end of the year their work was so very favourably reported upon by the Sister-in-charge that the Civil Surgeon, Col. T. B. Smith, I.M.S., asked the Seva Sadan Committee if the nurses could not be prevailed upon to take up the full training of a qualified nurse and midwife which lasted three years and a half and to appear for the several examinations held by the Bombay Presidency Nursing Association, which Association has only just then been recently organised and constituted into an examining and registering institution for nurses and midwives in the Presidency. With some persuasion, the women in question did consent to take the full course of training and since then a regular

supply of probationers has been kept up by the institution and, judging from the results, what was then an experiment only has so completely succeeded that it has now been recognized as a well-established branch of the Institution. Till now about 25 fully qualified nurses and midwives and 20 qualified midwives only have passed out of the Institution. Some of these work at institutions like the Bhatia Maternity Home in Bombay, the branches of the Poona Seva Sadan established at Sholapur and Ahmednagar, and at centres like Rajkot and Bangalore, while a few are working at the institution in Poona itself. In addition, there are 28 women undergoing their training in its various stages.

The chief difficulties in the way of undertaking such an experiment have been found to be (i) getting the right kind of women to take up the work, (ii) funds, and (iii) prestige of a well-established institution for women. We have been very lucky as regards getting the right kind of women, from the point of view of general education and of social status. At the time when we started work there was a considerable amount of prejudice existing in the minds of the public at large against this class of women, and nurses and midwives were looked upon as belonging to an inferior type of women. The matter, therefore, had to be dealt with very cautiously and a great deal of care had to be exercised in selecting women for this training and as a result, we met with hardly any mishaps. Not only did the women selected have a successful career, but even after their passing out wherever they settled down for work, they established a certain amount of prestige of their own, with the result that our nurses and midwives are now looked upon with the respect and consideration which are due to them. In the matter of raising funds, our General Secretary is a man of faith and he believes that any good and unselfish work for our brothers and sisters ought to appeal to the people, and if they really see its usefulness, funds must come forth. And this is not only a matter of belief with him, for he has proved his faith by results. That is how the work has gone during the last twelve years. Lastly, it may be observed that the Poona Seva Sadan Society is now a recognised public institution and has established a certain amount of claim on the attention of the public, and so whenever the question of starting a new line of work or of opening a branch in an outside place is taken in hand, people see the value of it and lend their moral and material support.

ELEMENTARY EDUCATION OF THE BLIND IN SCHOOLS FOR THE SIGHTED

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(Mr. P. J. Desai, B.A., Principal, the School for the Blind and
the Deaf, Ahmedabad).

It is a pleasure and privilege to stand before a Conference of Social Workers to-day to advocate the cause of the blind. The difficulties of the blind are obvious. It is on this account that they attract the attention and secure the active sympathy of even the most hard-hearted persons. They receive ready help, physical and pecuniary, from their surroundings.

The Blind—At the outset the term “blind” requires to be clearly explained. It ordinarily means “the sightless”, that is, those who are devoid of sight. So far as education, general and industrial, is concerned, this explanation of the term “blind” is defective in a large measure. It must include even those persons who cannot read a book at a distance of 14 inches or who cannot see an object 10 yards away. (“Light to the Blind”, July 1920, Page 55).

Their Number—According to the Census Report for 1911, the blind in India number 600,000. “This figure relates to the totally blind at the time of enumeration. It does not include people who are going blind or people with some degree of vision, nor those whose defective sight is such that, though not altogether blind, they would in England be regarded as fit subjects for a blind school.” “Blindness in India” by C. G. Henderson, I.C.S.)

Again we have to take account of the ignorance of the people, who not knowing the value of census enumerations for some reason or other are disinclined to disclose the defects of their children to others, particularly to Census Officers. The indifference of enumerators who hardly realize the importance of the duty imposed upon them, contributes a great deal to the deficiency in this respect. If all these circumstances are put together, the actual number of the blind is much in excess of the census figures. The incidence of blindness in the District of Bijapur, according to the Census of 1921, is 17 per ten thousand of the population. (“Second Report of Blind Relief Association, Bijapur”, Page 7).

Their abode—Though a large number of the blind, mostly advanced in age, are attracted to large towns and cities where indiscriminate charity induces them to beggary, they are generally hidden

in the dark streets of towns where the sun's rays seldom penetrate and in the cottages of poverty-stricken villagers. If any relief is to be given to them, they should be traced in their homes. The active co-operation of teachers and doctors can go a great way in tracing them.

Their condition—Untrained blind children are uncouth, ill-mannered and deformed. They do not know how to talk and walk. They are little better off than brutes. They are generally treated more or less as chattel or goods to be dragged from one place to another. Their condition is simply pitiable.

Obstacles in the way of education—General ignorance and apathy of the parents come in the way of the education of the blind of school-going age. The popular belief is that the blind cannot move about freely and are an object of compassion. The current vernacular proverb "the blind can only sing or grind." is based on this belief. Most people, including educated persons, are ignorant of and indifferent to what the blind can do. The masses have little belief in what they read about the work of blind persons in other countries. The statement that the blind when trained are less burdensome to society and can live a happy life is regarded by people as a myth. The *apathy of Government* in this direction is not less reprehensible. No reference is made to the educational achievements of the indigenous blind even in the Reading Series. The poverty of the bulk of the people is another stumbling block in the way of the blind receiving education. The reluctance of parents in parting with their sightless and helpless children combined with the want of knowledge of the means of ameliorating their condition by imparting to them suitable education is an additional obstacle in the way of the blind being educated. The parents or guardians have no knowledge of the existence or the location of special schools for defectives and the conveniences afforded to the inmates there. They do not rely upon the information they receive through newspapers. Like their defective children they are suspicious and doubt whether their children would be cared for at the schools in the same way as at home. Since Christian Missionaries pioneer all educational movements, the parents of blind children sometimes suspect the workers and teachers as being connected with some mission or other.

To overcome the obstacles and to dispel the ignorance of the parents or guardians in respect of the existence of schools and the conveniences afforded there and the safety of their defective children, the following measures need to be adopted :—

(1) *Census* :—Government should be requested to furnish details in respect of the names and localities of the blind from the census

records. On the authority of this information the blind must be traced out. If necessary, fresh lists of the blind with particulars about their names, age, locality, etc., must be prepared by social workers with the help of school-masters and village officers, under the supervision of educational and other district officers, the enumerators being paid a certain honorarium.

(2) *Demonstration*:—The teachers of the schools for the blind should be allowed all facilities at State expense in the initial stage and to demonstrate freely the work done by the blind at fairs, urban and rural schools and colleges, particularly training colleges for men and women. This would remove doubts in the minds of ignorant people and serve to disseminate information in respect of the educational facilities available for the training of the blind.

(3) *Advertisements*:—Permanent short advertisements should be published free in Government educational and other organs about schools for the blind and the facilities for training afforded there.

(4) *Educational and other district officers* should be requested to help social workers in spreading information respecting schools for the blind through school-masters, Talaties, and other village officers.

(5) *Instruction in Indian Braille* should be introduced in the curriculum of *Training Colleges* as an optional subject and the teacher who passes the final examination with this additional qualification must be given some preference in respect of grade and promotions over other successful candidates.

(6) *The establishment of a central school for the blind* in the Presidency town is not sufficient to meet the requirements of the country where nearly 80 per cent of the people reside in villages, seldom in touch with city life and its surroundings. Blindness is, as a rule, concomittant with poverty. There is a net-work of primary schools distributed over this vast continent, and in rural areas, there is, on an average, one school in an area of five miles. If the parents of blind children cannot be persuaded to send them to distant places with uncongenial surroundings, arrangements must be made to take them under proper guidance to the nearest village school. The head master of the school must be instructed to look after the convenience of the boys and see that instruction is imparted to them *orally*. This would create in the boys a taste for knowledge and allay fears and produce confidence in the minds of the parents. In fact, this would be the first step towards sending the boys to special schools.

Special schools for the blind are at present a rarity. There are *two* such schools in this Presidency, both of which are located in Bombay. The number of such schools should be multiplied, and there must be at least one such school for each *district*, financed and managed by municipalities and local bodies.

(7) The *Railway authorities* should be moved to allow special concessions to the blind and their guides when they are being taken to and fro for educational purposes. Such concessions are allowed by railway companies to this class of defectives in South Africa, France, Norway, Holland and Portugal. In the United States of America, the blind travel *free* for the most part. ("Light to the Blind", July 1922).

(8) *Municipalities* or local bodies from whose area the blind are taken for educational purposes should make suitable provision for giving *travelling allowance* to the blind children and their guides. They should *contribute* towards the maintenance of the special schools which are taken advantage of by the blind of their respective areas.

(9) Government should be requested to enact and enforce all over the country the law of *compulsory primary education* so far as the blind are concerned. Village Panchayats, where they exist, the Patels (village headmen) and leaders of different communities or sections of society and priests or religious preceptors may with advantage be approached to put a stop to *indiscriminate charity and beggary* pursued by the blind as a profession.
