

REPORT
OF THE
Third Humanitarian Conference,
Bombay.

Held on
2nd and 3rd September, 1918.

PUBLISHED BY
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Secretary, The Bombay Humanitarian League,
309, Shroff Bazar, Bombay, 2.

Printed by
SYED ABDULLA BRELVI
at the
Bombay Chronicle Press, Meadows Street, Fort, Bombay.

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Third Humanitarian Conference.



C. Jinarajadasa, Esq., M. H.
President.



B. G. Horniman, Esq.
Chairman, Reception Committee.

Third Humanitarian Conference.

RESOLUTIONS.

1. LOYALTY.

That this Conference desires to put on record its unflinching loyalty and devotion to the person and throne of His Most Gracious Majesty, King George V, and prays to the Almighty that the righteous cause of Liberty, for which the British Empire and the Allies have made such sacrifices in the present gigantic struggle, may soon achieve success, and that peace and prosperity may prevail again in the world.

FROM THE CHAIR.

2. CRUELTY TO ANIMALS.

That this Conference expresses its great regret and sorrow at the innumerable sorts of cruelty practised on dumb, defenceless animals and birds in Railway Trains, Steamers, Slaughter Houses, traffic, etc., and for food, fashions, sports, medical experiments and in the name of Religion, and appeals to all compassionate persons to propagate the Humanitarian Cause in various parts of the country.

Proposed by :—Mr. Labhshankar Laxmidas.

Seconded by :—Mr. Jamnadas M. Mehta, M.A., LL.B., Bar-at-Law.

Supported by :—Mr. Shambhuprasad S. Mehta, B.A.

3. AMENDMENTS IN THE P. C. A. ACT.

That this Conference respectfully appeals to the Government of India to amend the existing laws on the subject of prevention of cruelty to animals to such an extent that they may prohibit (1) cruel sports and fashions, (2) docking of horses and dogs for fashion and other cruel practices to animals and birds.

Proposed by :—Mr. Assaf Ali, Bar-at-Law.

Seconded by :—Hon'ble Mr. Fazul Haque, Bar-at-Law.

Supported by :—Mr. Vishwanath P. Vaidya, Bar-at-Law.

4. DRY MILCH CATTLE.

That this Conference is of opinion that looking to the difficulties in maintaining milch cattle after they cease to give milk, it is essentially necessary that institutions be opened and Pinjrapoles and Cattle farms be requested to keep dry milch cattle on nominal charges.

Proposed by :—Mr. B. Chakravarti, M.A., F.R.A.S., Bar-at-Law.

Seconded by :—Mr. Bholanath Sharma.

Supported by :—Mr. Gadadhar Prasad Misra.

5. VEGETARIANISM.

That having regard to the cruelty involved in the slaughter of animals, birds and fish for human consumption, the undesirability of taking life under any circumstances and for any reason except that of self-defence, and in view of the fact that it has been scientifically established that a diet entirely

free from flesh food will maintain the health and strength of the human body and prolong life, this Conference expresses the opinion that a vegetarian or fruitarian diet is that naturally indicated for mankind and determines to do all in its power to lesson the evil of flesh eating with its consequent cruelties throughout the world.

Proposed by :—Mr. Jhangir J. Vimadalal, M.A., LL.B., Solicitor.

Seconded by :—Dr. R. B. Naik.

Supported by :—Pandit Fatechand K. Lalan.

6. HEALTH AND HUMANE EDUCATION IN SCHOOLS.

That this Conference strongly recommends to the Educational Authorities that Health and Humane Education should be imparted to school boys and girls as their minds are plastic and more easily influenced than the adult minds.

Proposed by :—Hon'ble Mr. Shridhar Balkrishna Upasani.

Seconded by :—Mr. Sunderrao D. Navalkar, M.R.A.S.

Supported by :—Mr. Shavksha H. Jhabvala, B.A.

7. PASTURE GROUNDS.

That this Conference is of opinion that the scarcity of pasture grounds is the chief cause (a) of the high rate of mortality among cattle and (b) of the scarcity of the milk supply and milk products ; hence it respectfully request the Government of India, Native Princes and Chiefs and Zamindars kindly to take immediate steps by necessary legislation and otherwise to provide adequate pasture-grounds for every town and village.

FROM THE CHAIR.

8. ANIMAL SACRIFICES IN THE NAME OF RELIGION.

That this Conference respectfully expresses its deep sense of indebtedness and obligation :—

(1) to Their Holinesses Shri Shankaracharyas, Goswami Maharajas and such other religious preceptors for their orders to their followers to disavow animal sacrifices in the holi name of religion as they are opposed to the true spirit of the *shastras* ;

(2) to those Princes and Chiefs who have authoritatively prohibited animal sacrifices on religious occaions,

and appeals to those leaders, who believe such sacrifices to be against the spirit of religion authoritatively to pass order on their disciples and followers to abstain from such practices.

Proposed by :—Mr. Harjiwan K. Mehta.

Seconded by :—Sjt. Chauvade Maharaj.

Supported by :—Lala Radha Mohan Gokulji.

9. CONTAGIOUS DISEASES IN CATTLE.

(a) That this Conference looking to the serious havoc which contagious diseases produce in animals in India, appeals to all educated people and owners of animals to utilise and popularise all humane modes of protective and preventive treatment against such diseases.

(b) That this Conference also considers that the system of returning to owners the cattle suffering from certain contagious diseases as Rinderpest, Foot and Mouth disease, etc., is very reprehensible in more than one way, and urges that stringent laws be passed empowering the compulsory detention at approved hospitals of such cases, till cured.

FROM THE CHAIR.

10. SLAUGHTER OF MILCH AND AGRICULTURAL CATTLE.

That this Conference respectfully appeals to the Government of India to prohibit by Law the slaughter of milch and agricultural cattle as well as of their young stock as it deprives the Motherland of one of its valuable assets and thus impairs the progress of agriculture on which depends the maintenance of two thirds of its population and causes scarcity of the milk supply and milk products.

Proposed by :—Mr. Manu Subedar, Bar-at-Law.

Seconded by :—Mr. Gadadhar Prasad Misra.

Supported by :—Mr. Mavji Govindji Seth.

11. PROHIBITION OF EXPORT OF MILCH AND AGRICULTURAL CATTLE.

That this Conference record its apprehension at the export of milch and agricultural cattle from British India and Native States as tending to deplete the country of some of its choice pure-bred cattle and recommends that the Government of India, Native Princes and Chiefs may be respectfully appealed to, to stop the export of Indian cattle and to take such timely measures as may be deemed fit to improve the idogenous breeds of cattle on similar lines to those adopted for the Horse Breeding Operations in India.

FROM THE CHAIR.

12. HARDSHIPS OF UNDERPAID SERVANTS, WIDOWS AND "HOMELESS" PERSONS.

(a) That this Conference appeals to the Authorities and the Public to take such necessary steps as will lessen (a) the miseries of underpaid employees (b) the murders of children for ornaments, and will root out the present detrimental customs of early marriages and dowries existing in some communities of India.

(b) That this Conference, in order to alleviate the unbearable hardships or poor widows—especially of Hindu community,—recommends the compassionate public to start Widow's Homes in all large towns to enable them to live in comfort. It further recommends that Asylums for "Homeless" persons in all large towns be also started.

Proposed by :—Mr. N. B. Vibhakar, B.A., LL.B., Bar-at-Law.

Seconded by :—Mr. Labhshankar Laxmidas.

Supported by :—Prof. Maneck H. Dadachandji.

13. NECESSARY REFORMS IN PINJRAPOLES.

(a) That this Conference while appreciating the humanitarian principles with which the Pinjrapoles are started draws the attention of their authorities to the fact that owing to the want (1) of veterinary treatment of diseased animals on up-to-date system, (2) of laxity of supervision on the part of the management which results in indifference of the staff, (3) of sufficient, well-ventilated stables and proper sanitation, etc., the animals kept there suffer innumerable hardships and that hence it is imperative that these sufferings should be alleviated as far as possible.

(b) That this Conference recommends the authorities of the Pinjrapoles whose funds may be sufficient, to abolish the highly detrimental custom of charging admission fees for such animals as may have been liberated from the butchers or may be dry, disabled or diseased, whose owners may be too poor to maintain them.

Proposed by :—Mr. Lallubhai D. Jhaveri.

Seconded by :—Mr. Chhaganlal P. Nanavaty.

Supported by :—Mr. Durlabhdas S. Dhuna.

14. STRAY DOGS.

That this Conference strongly protests against the present system of killing stray dogs, either healthy or diseased generally by two methods, viz. (1) Lethal Chamber, and (2) Poisoning ; and it is, therefore, of opinion that this practice should be discontinued and such dogs as may be caught by the Police and Municipal authorities for destruction should be handed over to the Pinjrapole authorities or the *Mahajan* for giving the healthy dogs shelter and maintenance, and to the diseased the veterinary treatment ; thus achieving the object of getting rid of stray dogs from towns and respecting the religious susceptibilities of different communities.

Proposed by :—Mr. R. Venkatram.

Seconded by :—Pandit Fatechand K. Lalan.

15. RAILWAY ZULUM.

That this Conference brings to the notice of the proper authorities the inconvenience and hardships which the third class passengers from whom the largest portion of railway revenue is derived have to suffer owing to—

- (a) Habitual overcrowding in railway trains,
- (b) Lack of several necessary facilities for travelling and of sanitary conveniences.
- (c) Want of humanity shown in the regulation of the pilgrim traffic.
- (d) Disregard of Railway Servants of their duties towards the public.

(e) Rough, insolent and impolite behaviour of some of the railway servants towards Indians in general and third class passengers in particular; and that this conference requests that early action may be taken to remedy these grievances.

Proposed by :—Mr. Shumbhuprasad S. Mehta, B.A.

Seconded by :—Mr. Jivraj G. Nensey.

Supported by :—Mr. Nilranjan Shukla.

16. DAIRY AND CATTLE FARM.

That this Conference views with alarm the increasing mortality among children owing primarily to scarcity of pure unadulterated milk through want of facilities for dairy and cattle farms. To remedy this evil, the Conference records its considered opinion that Dairy and Cattle Farms should be started without delay on approved principles. The Conference considers that such farms will be instrumental in lessening the infant death rate by providing pure milk, and also help towards the preservation and improvement of Indian Cattle.

FROM THE CHAIR.



Third Humanitarian Conference.

(First Day's Sitting).



In the front are seated Mrs. Besant, Mr. Jinarajadasa, (President,) Mrs. Jinarajadasa, Mr. Horniman, (Chairman of the Reception Committee,) Mr. Asaf Ali, Dr. Miss Sampson, Mr. Labhshanker Laxmidas, Mr. Maneklal Shah, Mr. M. K. Azad, Mr. Laliubhai Jhaveri, Mr. C. P. Nanavaty, Mr. Haji Abu Mitha. Dr. and Mrs. N. V. Dhavle and Mr. Jiraj Neasu.

THIRD HUMANITARIAN CONFERENCE.

BOMBAY.

First Day, Monday, 2nd September, 1918.

The Third Humanitarian Conference was held in the Empire Theatre on Monday, 2nd September, 1918, under the formal Presidentship of Mrs. Annie Besant but under the virtual Presidentship of Mr. C. Jinarajadasa, M.A. (Cant.)

The Theatre was crowded. On the platform were accommodated some distinguished ladies and gentlemen.

Among those present were :—Mrs. Annie Besant, Mr. & Mrs. C. Jinarajadasa, Mr. B. G. Horniman, Mr. C. P. Ramaswamy Aiyar, Hon'ble Moulvi Fazul Haque, Hon'ble Mr. S. B. Upasani, Mr. Assaf Ali, Bar-at-Law, Mrs. Sarojini Naidu, Mr. B. Chakravati, M.A., F.R.A.S., Bar-at-Law, Mr. Lallubhai D. Jhaveri, Mr. Labhshankar Laxmidas Junagadhwala, Mr. J. J. Vimadalal, M.A., LL.B., Solicitor, Mr. Mohoddin Khan Azad, Bar-at-Law, Mr. V. P. Vaidya, B.A., Bar-at-Law, J. P., Mr. Jamnadas M. Mehta, M.A., LL.B., Bar-at-Law, Mr. Nrusinhdas B. Vibhakar, Mr. Bhupatrai V. Mehta, Mr. R. Venkatram, Mr. Chhaganlal P. Nanavaty, Mr. Maganlal M. Shah, Mr. Jivraj G. Nensey, Mr. Kallianrai G. Ghoda, B.A., Mr. & Mrs. Mavji Govindji Sheth, Mr. Mohanlal M. Jhaveri, Mr. Haji Abu Mitha, Dr. & Mrs. N. V. Dhavle, Dr. (Miss) Mary M. Sampson, Mr. Harjiwan K. Mehta, Professor Maneklal Vadilal Shah, Mr. Talwalkar, L.C.E., Seth Lakshmichandji Ghia, Mr. Gulabchand D. Jhaveri, Mr. Harichand D. Jhaveri and others. Mr. Jamnadas Dwarkadas and Mr. Syud Hoosain could not attend the Conference on account of their ill-health.

MR. HORNIMAN'S SPEECH.

Mr. B. G. Horniman, Chairman of the Reception Committee of the Conference, rose amid loud cheers and said as follows :—

Brother Delegates, Ladies and Gentlemen, It is my privilege and very pleasing duty to welcome you here, to the Humanitarian Conference of Bombay, and, in doing so, I feel that I must, as Chairman of the Reception Committee, offer you the apology of the Reception Committee for the double postponement that has taken place, which, I am afraid, must have caused considerable inconvenience to many of the Delegates and Visitors. But I think you all know the reason for the Reception Committee being obliged to postpone this Conference from one day to another. In the first place, Mrs. Besant (Cheers.) has most kindly consented, in the midst of her numerous activities, to preside over the Conference, and, I am sure, all of you will endorse the action of the Reception Committee in having made every sort of arrangement—inconvenient, perhaps, to some of you that

would ensure her presence at the opening of our deliberations. As you know, Mrs. Besant and others were engaged in the important deliberations of the Indian National Congress, which went on for a considerably longer period than we expected, and I, being the Chairman of the Reception Committee, took the liberty of sanctioning this postponement of the Conference from Saturday last until to-day, and, I am sure, I shall be expressing your feelings when I say that now we are extremely grateful to Mrs. Besant (Cheers.) for having come here to-day in spite of the tiring experiences which I personally know she has been passing through during the past week. (Cheers). Well, ladies and gentlemen, this Conference, as you know, has assembled under the title of the

HUMANITARIAN CONFERENCE.

(Hear, hear.) This is the third Conference which has been so held. You will, perhaps, bear with me while, for a few minutes, I state the history of this Conference—exactly how it came into being. You all know that there has been in existence in Bombay for some years past an organisation known as the

BOMBAY HUMANITARIAN FUND.

(Hear, hear.), which was founded by Mr. Labhshankar Laxmidas (Cheers.) and managed by Mr. Lallubhai Javeri (Cheers.) who is assisted by my friend Mr. Chhaganlal P. Nanavati. (Loud cheers). That organisation has been, for a few years past, doing very useful work not only in merely stopping cruelty to animals (Hear, hear.) but in propagating humane ideas in treating animals and in the attitude of mankind towards them. (Cheers). Some three years ago, when there was held the Indian National Congress in this city, a meeting was held, under the auspices of the Bombay Humanitarian Fund, in this very Theatre, and a suggestion was made there that it was a right and proper thing to hold a Congress for the benefit of the lower animals, those poor defenceless creatures who depend entirely on mankind for such comforts or rather for the amelioration of such cruelty and discomfort as they experience in this world, while we are holding all sorts of Congresses for other purposes for the benefit of ourselves. And so, from that, the idea of holding this Conference has arisen (Hear, hear), and when we recently found that the Special Sessions of the Indian National Congress were going to be held in this City in August of this year, we thought that it would be a very nice idea if we could hold our Conference this year in Bombay at the same time. (Cheers.) Ladies and gentlemen, our Conference, however, will go somewhat beyond—in fact, very considerably beyond the scope I have described regarding the treatment of the lower creation. Its work will extend, as the work of the Bombay Humanitarian Fund has extended, to many other branches with regard to the humane treatment that should be given to the human race as well as to the animals. You will be asked, therefore, to consider various questions which come under the heading of

HUMANITARIANISM

of that character. (Cheers). But the resolutions that will be placed before you, in the first instance, will be those with regard to the treatment of animals, and they will deal very comprehensively with every branch of the ques-

tion, and they will refer especially to the duty and responsibilities of the human race towards those harmless creatures who are placed in the world at their disposal and for their use. A duty lies upon us to consider their feelings—to consider their feelings in every possible way—as much as we would consider ours. (Hear, hear.) There are various directions in which, as we know, the utilisation of the animal world is for the benefit of mankind and for the pleasure of the human race. The questions with which we have to deal are the cruelties that are inflicted upon animals in the name of religion, cruelties that are inflicted upon animals in the name of sport and in the name of fashion, and cruelties that are inflicted upon animals in the cause of science and in, providing food for the human races. I am sure that some of these branches may be of a somewhat controversial character, and it may be that all of us, present at this Conference, may not hold exactly the same views with regard to all of them. I myself, although this is rather a personal matter, have been taken to task by various people—I may say—outside this Conference, but none the less they have criticised me and they have criticised the Reception Committee of the Conference, because we have invited here people who are, perhaps, not absolutely in agreement with ourselves, who do not agree with us on all these questions. There is one question in particular which I may mention and that is the question of

VEGETARIANISM.

Ladies and gentlemen, I do not want to go too closely into that matter and take up your time, but my answer to that criticism is this that the Church-door of the true Catholic is always open to the unbeliever in every respect (Hear, hear), and we hope and trust that by the

OPEN DOOR OF THIS CONFERENCE

will come in those who may not believe, as we do, in every respect, but who are actuated by humane motives. (Cheers.) They can come here by the open door of this Conference, and we trust that they will ultimately come to agree with the view of the majority, although they do not now hold it. Ladies and gentlemen, I do not want to anticipate the speech of the President or the resolutions of the Conference that will go to deal with various questions in detail, but I want to draw your attention to the fact that our Conference and the organisation, on which it has grown, are not merely a Conference and an organisation for the prevention of cruelty to animals, but for the propagation of humane views in every respect. (Cheers.) We are not an organisation

OF A PENAL CHARACTER.

(Cheers.) I myself have very little belief in sending people to jail or inflicting brutal punishments on them. (Hear, hear.) That is a great evil with which we have to contend, and I want to draw your attention to the striking work done by the Humanitarian Fund. (Cheers.) I would also ask you to read the various reports of our Conferences and the reports of the Humanitarian Fund, and I would also ask you to note the amount of achievements of the Conference and the Fund, which are greater than I have ever known with regard to any other Society or any other Conference of this character.

I ask you to notice the great achievements which have been effected by the Conference and the Fund by the method of the propagation of humane ideas and education. Along those lines I believe myself that the greatest hope lies to achieve the purpose we have in view. (Cheers.) Then, there is another matter to which I may be allowed briefly to refer, and I do so not because I consider this is a proper place for a political discussion, nor because I want to introduce political discussion, but because what I am going to say, I do think, has some bearing on the cause for which we are labouring. At present, all over the country they are considering the advance towards Self-Government into this country, which is proposed to be made by Government, and, in this connection, what I want to point out is this that so long as the people of the country cannot give their assent to the measures which are necessary—very necessary—for the propagation of Humanitarianism among the people, so long as they cannot give that consent, and so long as the Government does not act by and with the consent of the people, it is very difficult to deal with a large number of questions covering the problems that we have to discuss here. (Cheers.) I myself look forward as a result of the Reforms—whatever they may be that we are going to get and they will, at least, admit the representatives of the people to a larger voice in the Government (Hear, hear.)—I myself look forward as one result that many of the pressing questions of the kind, which we are dealing with and which are a great reproach to the civilization of this country, may be satisfactorily solved. (Cheers.) When the people of a country are able to exercise their discretion in these matters, many of these questions will be thought out and settled in a satisfactory manner. Well, ladies and gentlemen, I do not think it is necessary on my part, as Chairman of the Reception Committee of the Third Humanitarian Conference, to take up your time any longer. I will only add one word more. I very cordially welcome you all to our Conference. (Cheers.) I hope you will now proceed with the election of the President of the day. (Loud cheers.) I ask our friend, Mr. Ramaswamy Iyer (Loud cheers) to propose the election of the President of this Conference. (Cheers.)

MR. C. P. RAMASWAMY IYER'S SPEECH.

Mr. C. P. Ramaswamy Iyer (Madras) moved the election of Mrs. Besant to the Chair. He said :—

Ladies and gentlemen, I have great pleasure in associating myself with the proposition which is very simple and, at the same time, essential to the proceedings of this Conference, *viz.*, the proposal that Mrs. Besant (Loud cheers.) be elected President of this Conference. In moving this proposition I desire also to associate myself with the objects of your

HUMANITARIAN CONFERENCE.

In connection with a Conference of this character I should congratulate you on the choice you have made of your President. (Cheers.) In her long and strenuous public career, extending over half a century, not the least notable of her achievements has been her work among the poor of this country and of England. (Cheers.) I notice from the general objects of your Confer-

ence that, in addition to the immediate work of the resolutions, which you have tabled for the day, you embrace among your objects and the scope of your work the

EDUCATION OF PUBLIC CONSCIENCE

SO THAT CRUELTY AND ANY FORM OF THOUGHTLESSNESS SHOULD BE ERADICATED IN THE TREATMENT OF ANIMALS AND MEN. YOU DESIRE TO ELEVATE the condition of the submerged classes. Mrs. Besant has laboured long in that way. I do not know if it is necessary for me to refer to the many matters which you have tabled for consideration and are entirely worthy of the most humanitarian considerations. (Cheers.) I, therefore, propose that Mrs. Besant should be your President. (Hear, hear.)

The Hon. Mr. Upasani (Dhulia) seconded the proposition with the following speech :—

Mr. Chairman, ladies and gentlemen, I have great pleasure in seconding the resolution that is put before you by our friend, Mr. C. P. Ramaswamy Iyer (Cheers.), and I have no doubt that you will accept it with acclamation. We are grateful to her for kindly consenting to preside over our proceedings. We know what useful work she has done in the Congress and its Subjects Committee. It is very kind of her to consent to preside here. (Cheers.)

Mr. Bhupatrai Vithaldas Mehta (Bhavnagar) supported the resolution.

Mrs. BESANT.

The resolution was carried with acclamation.

Mrs. Besant occupied the Presidential Chair amid loud cheers and delivered the following address :—

Mr. Horniman and friends, I feel much obliged for your kindness in waiting for me and holding the Conference a littel later. Owing to the Congress work I was very busy and I thought I could not come here on the 31st August or the 1st of September. I felt there might be a great delay, and, therefore, ventured to appeal to my friend, Mr. Jinarajadasa to preside at this Conference. I am occupying the Chair and he is also acting as your President. He will really do the valuable part of the duties of the President. However, as I am in the Chair, I would like to say a few words to you with regard to

THE GREAT MOVEMENT

in respect of that work which you are trying to do for our younger brothers and sisters in the animal kingdom. (Cheers.) There are two points that seem to me of importance. The first of them is that if you look at Nature, you will find that on the whole it is very happy and joyous. We know that there are some animals that prey upon one another, and that has been regarded from the standpoint of Nature as cruel, but, as a matter of fact, the lower animals, not possessing the mind that looks before and after, lead rather a very happy life, and, when suddenly killed, have a very brief experience of pain. The songs of birds, the gambols of young and old animals, the happiness of those that are the real life of our woods and forests—these are

really full of joy, and, as a beautiful writer once said, Nature does not utter a cry but a song, and that, I think, is literally true. When we came in contact with lower animals we, the human race, introduced a new element of fear and pain; we have taken them for our own use, and if our use were educative, our mutual contact would be a blessing instead of a curse, as it so often happens in the case of the lower animals. I will illustrate what I mean by speaking of the horse. To the horse you can do anything if you treat it well and kindly.....I am speaking this because I know it from personal experience. Ever since I was a very little girl I was a rider and a lover of horses, and I have found from experience that you can guide your horse far better with a touch—a gentle touch at the rein than by the help of the whip or the spur. If you try to strike it or pinch it for its timidity, because it shied, if you strike it because it shies, then you make it a confirmed shier, because in its young mind it joins together the object that has frightened it and the blow with which you struck it. Then if it does not shy, it contracts other vices. Whereas, if it shies and you, with your younger hand pat him (Hear, hear), if you cling to it, if you gently touch it, you would find that it, very very soon, would behave fearlessly towards its rider, and then you would have no fear of the bad result ensuing, and I think, I might, perhaps, say just a word of what once happened to myself (Hear, hear and laughter.) I had a very very spirited mare and she was very young. She was said to be unmanageable; she was said to be very fond of leaping, and shying. While riding her, I always touched her very gently. (Hear, hear.) In a very short time I found that a single word from my lips would check any inclination of hers. One day it so happened that I rode her across a railway-crossing; then one of the gates was open—the one through I went in—and the gate on the far side was closed. Then a train was coming up (Hear, hear and laughter), and very naturally the terrified mare stopped in the middle of the railway right in the pathway of the train. (Laughter and hear, hear.) If it had not been that I had presence of mind, (Hear, hear.), we might have been crushed down. A blow would have terrified her, but a word of encouragement and a gentle pat on her head made her spring forward to save her life and mine. (Hear, hear.) I mention this because it may be of the greatest use to you. (Hear, hear.) You will make the greatest use of the horse if you only treat him as a younger brother and not as a slave. (Hear, hear.) If you do that, you educate him, you help him to his evolution and you make him intelligent. And that is your important duty to the lower animals. The animal would be better for a kind word and a gentle touch than if you were to kick it and make suffer. The second point I want to put before you is this. When you are talking about rights and duties, you are using relative terms. The rights belong to the helpless, and the duties to those in whose hands the powers are. (Hear, hear.) The lower animal, the little child, the harmless man or woman, the poor and the miserable—those are the objects whose rights are to be emphasised, and the duties lie with us who are educated, who have developed faculties (Hear, hear.), that we should always think of little children and hence also of the lower animals. The right is of the children and the duty is of the parents. (Hear, hear.) This theory should not be held upside down. The stronger have no right to tyrannise over the helpless; though

it is the duty of the latter to submit. Only other word, if you like and if you are not impatient. There is a great difficulty in a country like India, where the clashing of two civilizations is very very different. One is very very different from the other. Among Hindus, Jains and Budhists, the duty of harmlessness, pity, kindness, tenderness, to the weak—this has been emphasised continually, but if you come to touch the civilization of the West, you have to remember how much habits and customs exercise their influence on the people's judgment and emotions. If you find in the West that some people are meat-eaters, you ought not to think that because of that they are indifferent to the sufferings of the animals. They eat meat, as a matter of course, but you will find with what tender care they treat animals. In dealing with the question 'Should a seriously injured animal be put to death or be preserved?' The Hindu will say 'What right have you got to kill the animal? Nurse it, help it as you would a human being. You do not kill a child that is ill, because it is a human being. You have no right to kill an animal that is injured any more than you have right to kill the child that is ill or injured.' On the other hand, you would constantly find the Western person say 'It is cruel to allow an animal to go on living when it is ill; put it out of pain.' I mention that because I know how very often many of you think that the Western people are cruel because, although a horse is dear to him, when that horse is diseased or has a broken leg in an accident, he puts a bullet through his head; he does it not because he is indifferent to the pain of the animal but because he loves it. For aught you know, the life of the animal may be as sacred to him as the human life. (Cheers.) In India you have places like hospitals and asylums where worn out animals may live the rest of their lives in comfort. That is a standpoint which is the right one and is very much stronger than the western view. But I would ask you not to allow yourselves to impute cruelty where none is meant. You will find that men are cruel because their customs are not the same as yours. This is the result of the clashing of the civilizations, one opposed to the other. There might be good men, humane men, men with the best of kindly views to help and love the animal creation, still, with regard to their treatment of injured animals, people of one view may think that the conduct of the people of another view is revolting. I only say this because it is difficult to judge of the conduct of different people from a particular standpoint. While I am myself a vegetarian and decidedly so, while I am anti-meat-eating, anti-fish-eating, anti-everything, that inflicts harm by us on animals except in cases where the harm is done to serve it the more, I feel that the knowledge of the two civilizations makes me understand these little differences better. I should call upon the

REAL PRESIDENT

(Hear, hear), Mr. Jinarajadasa (Cheers) to deliver his address. (Loud cheers.) With these words I beg to introduce the President to you of to-day. (Loud cheers.)

PRESIDENTIAL ADDRESS.

Mr. C. Jinarajadasa rose amid deafening cheers and delivered the Presidential address as follows:—

BROTHERS & SISTERS,

It is my happy privilege to be chosen at the eleventh hour to preside over this Conference, in the place of my revered Teacher, Mrs. Annie Besant.

None can so well represent humanitarian ideals as she can, for she is the greatest server of humanity whom it is my privilege to know. She has thrown on to my shoulders the mantle of the presidentship of this Conference, and I shall try to fulfil her expectations and yours. I am glad to have the opportunity of addressing you, for during many years I have tried to serve my fellowmen, and as I speak to you my ideals of service will speak to me and strength me as you listen and give me your sympathy and understanding.

THE HUMANITARIAN MOVEMENT.

The 19th and 20th centuries will stand out in civilization as the moral and spiritual *Kurukshetra* where was fought out by humanity as a whole that fight which each soul must wage within himself for Truth and Righteousness. The deep intuitive consciousness of humanity has resolved that certain evils must no longer be condoned or tolerated, and so in all countries of the world there has begun a movement towards the realisation of our deep and abiding *humanity*. This "humanitarian" movement as it is called upholds certain ideals of compassion, purity and justice; in each country the expression of the ideal is in societies to redress wrongs and to remove evils. Among the millions in the world, truly only a few thousands are as yet awake to this new phase of *humanity*; the many still follow old and evil traditions, and turn a deaf ear to the message of the future which the few proclaim. But the few are the "children of light," and the consecrated priests of the new humanity, and though their battle is against fearful odds, yet victory in the end is theirs.

ANIMAL SACRIFICES.

Our fight in India is against old evils and new. And of these, one of the greatest of evils we have to put down is the slaughter of animals as offerings to God. The sacrifice of animals in worship is one of the characteristics of primitive religion everywhere, when men know of God only *Fear* and not as *Love*. For thousands of years animal sacrifices have been offered in India, though every great religious reformer has denounced them. The Lord Gautama Buddha, and the Lord Mahavira firmly set their faces against this evil. Yet it persists to-day. Why? In the first place, we are 300 millions in India, and while a large part of our civilization is Aryan, there are other parts which are non-Aryan, which we adopted when our ancestors came from beyond the Himalayas and conquered India. The vast majority of our people are only partly Aryan, and what has been the custom of thousands of years cannot be changed except gradually. Then, the second obstacle arises from the fact that certain of these non-Aryan types of worship were long ago incorporated into Hinduism as the Aryans and non-Aryans mingled into one community, and so the pure religion of the Devas became contaminated; and once when for political and social reasons this custom of animal sacrifice was incorporated into Hinduism, attempts naturally were made to excuse it and explain it, and even to praise it. The vast mass of Hindus tolerate animal sacrifice because they know that there is no complete and authoritative teaching in the Shastras against it. Great praise is therefore due to those few of the present leaders of Hindu Orthodoxy like the heads of Mathams who have denounced the custom and instructed their followers to abstain

from it. It is much to be desired that the injunctions, though few in number, in various of the sacred books against animal sacrifice, should be made better known; they might well be taught in the schools as a part of the children's religious instruction.

How shall we humanitarians succeed when such great humanitarians as the Lord Buddha and the Lord Mahavira failed? Because there are forces to-day in our favour which did not exist in India twenty-five centuries ago. First we shall slowly grow in number and shall be preaching our gospels of harmlessness in every town and in every village throughout India. Then, education is slowly spreading, and men and women will thereby come into touch with the new ideas of reform and humanity. Not the least of the forces in our favour is the growing sense of a National destiny. In the building of nations, it is the sequence of history that the social problem of a people is solved after, and not before the national problem is solved; the realisation of nationhood brings to birth new forces which powerfully aid all social reforms. It is of the happiest augury that in Bombay while the people's representatives are meeting in a Special Congress to plan the foundations of the Nation's habitation, there should meet at the same time a Humanitarian Conference to dream and work for the spirit which shall pervade that habitation. The body is nothing without the soul, and the soul can do little to help without the body; together they become an instrument in the hand of God.

FLESH-EATING AND VEGETARIANISM.

Closely allied to the killing of animals in worship is their slaughter for food. Once again we have a deep-rooted custom of ages, one which unfortunately panders to the coarser senses of men and so gains their support in its favour. But here too time and tide are in our favour. In Western lands before the War, vegetarianism was steadily winning adherents; since the War vegetarianism has almost been forced upon the combatant nations. When times are normal again, no doubt the millions who have been forced into vegetarianism because of the lack of meat or fish will revert to a flesh diet again; but among them there will be thousands who, because they were healthier as vegetarians, and because a vegetarian diet avoids cruelty, is more befitting a human, and is more cleanly, will never go back to a flesh diet again.

There is not a single argument against vegetarianism which will for a moment stand the light of facts. Is it necessary for strength and vigour? Look then at the vegetarians who hold "records" in running, bicycling, in all kinds of athletics in western countries. Look at our own coolies hauling heavy loads, living on rice and salt and chillies. Is it necessary to eat meat in cold climates to keep warm and to resist the cold? But there are thousands of vegetarians in the cold countries of the West full of vigour. I myself have lived in England a dozen years as a vegetarian; in the city of Chicago, with its piercing cold, I have lived many winters none the worse for my vegetarian diet; I have stood a temperature in Canada of fifty-four degrees of frost (twenty-two degrees below zero) and a blizzard, and was no worse affected than any flesh-eating Canadian.

On the other hand, the advantages of vegetarianism are so many in number, for the individual and the nation, that all who care to think and give up

their prejudices in favour of facts cannot but be vegetarians. I am glad to think that twenty-two years ago, when I was a student at Cambridge, at one of the College debating societies I spoke on vegetarianism, emphasizing specially one argument, that if England were vegetarian, more food could be grown in England itself and she would not be at the mercy of any foreign navy which might prevent ships bringing foodstuffs from outside. German submarines succeeded partly in doing that, with one good result at least for England, that thousands of acres once reserved for pasture for cattle meant for the slaughter-house are now fields of waving corn.

SPORT.

Our treatment of animals is perhaps the index of our civilization, and so as civilization advances we become more humane towards them. But from this standpoint, barbarism is still rampant when we see the various brutalities inflicted upon animals. To call cruelty "sport" does not minimise the cruelty, and there is still so much "sport" in the world. On the whole, the world does revolt from the bull-fights of Spain; but not yet sufficiently from fox-hunting, deer-hunting, pig-sticking, and the shooting of birds. Of course the best of humanity has always refrained from these cruelties; but the mass of us, even if we refrain, are apathetic, and it is for us all to rouse our consciences and feel and think and speak and act till we build a public conscience which will no longer tolerate any form of torture or cruelty under the name of sport.

TORTURE OF ANIMALS AND VIVISECTION.

But there are so many other cruelties for which we are responsible. Go to any market and you will see for yourselves. Fowls packed to suffocation in baskets and birds in tiny cages will quickly show you how brutal men can be consciously or unconsciously. Equally full of suffering for cattle, specially milch-cattle, are the conditions of the pens in large cities like Bombay and Calcutta. We have no cattle-ships bringing cattle to India or we should have here too a repetition of all the horrors which the cattle-trade brings in its train. A more refined form of cruelty is that done in the name of science in vivisection. Even if some facts have been learnt for medicine through the torture of animals, it is a question if through vivisection humanity has not been morally handicapped by the blunting of its finer feelings. It is said in our traditions that "the tears of the poor undermine the thrones of kings"; the suffering of the animals tortured in the name of humanity calls for an atonement, and perhaps the great diffusion of suffering through many a new disease may be the reaping of the Karma sown as Medicine has gone ruthlessly in its march forward.

We will not go to the causes, and prefer the easier ways of patching up and tinkering, with the result that the evil is ever with us. We prefer inoculation against this and that disease, because it is a cheap way, rather than spend the money necessary on drains and pure water systems and demolition of slums; but while we go on inoculating and invent new brands of sera the disease goes on. Had we but real sense we should go to the root of it, which is to make our dwellings and cities such that disease simply cannot breed; we should need no sera then, nor the innumerable experiments on animals which their discovery and production entail.

FASHION'S CRUELITIES.

I need scarcely mention all those cruelties which fashion specially brings in her train. The use of birds' wings and feathers, for which the birds are slain; of tortoise shell, to obtain which the animal is roasted alive over a fire; of ivory, to obtain which the elephant must be killed outright or by starvation, may be accepted by us as fashion, but continued use does not excuse a continued cruelty. It is public opinion alone which will abolish these tortures, and we must work to build up public opinion.

EXTERMINATION OF DOGS AND THE TREATMENT OF CATTLE.

Here in India we have two special problems, that of the dogs and that of the cattle. As to the dogs, they are everywhere, and it must be admitted that we have far too many of them. But is killing them off the humane remedy? The remedy lies in preventing excessive breeding, and regulations could be devised to prevent this, and they would be successful especially if the co-operation of humanitarians were asked and the municipal law-givers and the people worked closer together. As to the cattle, the problem is for us a vital one. Upon the purity of the milk depend the lives of millions of children; and so the problem of the cattle should be recognised as one of the most pressing. An excellent work has been begun by the Cow Conference, and if such conferences could be made more numerous we should perhaps presently be able to gain the co-operation of the cow-herds and dairy-keepers themselves in the changes we ask for the improvement of the cattle. New breeds of cattle, scientific crossing or strains, new forms of fodder, new dairy tools and arrangements, pasturing and other ways of disinfecting milk, all these things should become "live" topics in our newspapers. America specially, as also Scandinavia, can teach us much as to the scientific tending of cattle and the production of pure milk; popular Indian bodies should send small commissions abroad to look into these matters and to report and instruct the farmers and others interested in the advances which should be made in India.

My attention has been drawn to a statement made by Mr. G. F. Keatinge, the Director of Agriculture, Bombay Presidency, that the large number of cattle, which are old or diseased or unfit for service should be killed for meat. He holds that economically the country would benefit by building up an export meat industry. Perhaps economically we might benefit, though I doubt if the foreign consumers would benefit from eating the flesh of the discarded cattle of India. But we in India have a conception of economics which is not that of rupees and annas. We believe that gratitude to those who have served us, even if it costs us something, is a part of the Divine Economy of life which purifies our hearts and minds. We do not want in India the Western conception of economics which considers pity a waste of good force. We know that no money is really wasted which makes life easier to live any living creature, human or animal, and we believe that our prosperity comes from God and not from man.

OVERLOADING.

One further cruelty to animals I will draw your attention to, and it is one which we see every day. It is the over-loading of vehicles. The Socie-

ties for the Prevention of Cruelty to Animals are on the lookout for the more brutal forms of cruelty to animals; but there is one form which has not gained the censure it deserves. I refer to the way that passengers pack a vehicle—a jutka, or a carriage, or a bullock cart—and the poor animal has an excessive load. We often see five or six packed in a carriage and we scarce realise the cruelty involved to the horse. In cases of this kind, the blame is not with the ignorant driver, but with the educated men and women who exploit his greed and his unscrupulousness.

CRUELTIES AGAINST MEN.

If these are some of the crying evils against animals which humanity is responsible for, and against which we humanitarians are agitating, what of the terrible evils committed by man against man? There our noblest efforts are called out, for each human being is a child of God, and it is right that civilization should give him adequate opportunities for self-realisation. Many are these evils, and I select of them as the first those conscious or unconscious cruelties committed against women and children. Against the women, we men have erected so many handicaps in the lapse of time that women at last are claiming to be free of them and to work out their destiny. Here in India, it will be a blessed day for mankind when no girl under puberty is forced into marriage, and no girl not grown to full and healthy womanhood has motherhood thrust upon her. The life of God is equally in the woman as in the man, and so long as one-half of India is in the shadow, and lacks the opportunities for self-realisation and self-expression which men have, so long is India like a bird trying to fly with one wing alone. Yet the outlook is not all dark, for noble men and women are springing forward to teach, to nurse, to help our suppressed sisters; the Seva Sadans, the Women's Associations, the Women's University, and such noble institutions are like torches held up on a pitch dark road.

ENFORCED PROSTITUTION.

Not yet sufficiently have our consciences spoken against that supreme crime against womanhood, the prostitution thrust upon little girls who are sold into a career of shame. Primarily the shame of it all rests on the men, and but for their lusts there would be nothing of this degradation of womanhood. It is another mark of the quite elementary character of our civilization that we have tolerated for ages this dual morality in sex matters for men and for women. Happily a new dawn is appearing, specially in the West where women have come to their own, in the demand being made by the highest type of womanhood that there shall be *no* dual code any longer, and that a young man who expects a virgin woman for wife shall himself be virgin when he comes for her hand. Till the evil of prostitution is slowly stamped out, let us at least see to it at once that no girl and no woman is thrust into it by fraud or by undue influence. We should all build up public opinion so that severe penalties are enacted by law against this type of crime against humanity.

THE WIDOWS.

The unhappy lot of widows surely too must come within our survey of the present lot of Indian womanhood. What splendid talents are kept hidden

in the widows one can only imagine ; but I feel sure, if they could only be given opportunities, there are among them born teachers, doctors and nurses. Much as custom ostracises remarried widows, I little doubt that the custom is a cruel one, specially so as public opinion is neither just nor lenient towards a widow who here and there may have broken her vows of widowhood. Let her be free, as man is free, to marry again if she wishes, and then we shall have true morality again, and not some of the hypocrisies which go under that name now. But pathetic now is the lot of the widow who has gone "astray." She may have "strayed" so far as an earthly code is concerned, but she is fulfilling nature's purpose of motherhood after all, and, as Christ said, "He that is without sin amongst you, let him cast the first stone."

THE CHILDREN.

The welfare of children is one of the great humanitarian endeavours of the future. In America and in England, "Child Welfare" is one of the interests of municipal bodies ; in a town like the city of Bradford in England, a great department of the city's administration deals with all that relates to children. Stage by stage every child is protected, before he is born by the feeding of the mother *free* if she is unable to get proper nourishment, then at birth by the municipal doctors and in municipal maternity homes, and after birth by municipal pasteurised milk and municipal children's clinics. This high achievement of Child Welfare in the West is largely due to the activities of women who have entered into public life and taken their proper share of all the arduous philanthropic work which men need. Child welfare is one of the crying needs of India to-day.

HOUSING CONDITIONS.

Closely related to this problem is that of the housing of the poor. We humanitarians must be wide awake to many evils, and we must not be deceived by superficial aspects of civilization. It is our duty to see that men not only eat properly, but are housed properly, taught properly, and given too the proper conditions for their daily work. Social Service Leagues have done much in this field ; all honour to their noble work. We must see that slums are impossible, that there is plenty of water and light and proper sanitary facilities for the workers. I must here draw your attention to the action of the Bombay City Improvement Trust the other day, which voted to spend no money for a fence round a parapet to safeguard the lives of dwellers in one of its tenements. Of course the spending of the money would have cut into the dividends ; only one child had fallen over the parapet, and if another child or man or woman might also be killed, well it was his lookout. That such a decision of the Trust should have gone uncommented upon, or unopposed against, shows how lacking most of us still are in humanitarian spirit.

THIRD CLASS PASSENGERS.

A great humanitarian activity needing urgent pressing is to alleviate the lot of the third class passengers in trains and steamers. Their lot in trains you have most of you seen, and Mahatma Gandhi has forcibly described it ; their lot on steamers I have seen with my own eyes. Only the other day coming up to Bombay I passed on the line an iron goods waggon which

bore this inscription : " Load 16 tons, 436 Mds., 29 pilgrims, 8 horses, or 10 ponies." So what is fitting for horses and ponies is quite sufficient for men. Think of the cynical inhumanity of the inscription. Friends, if we tolerate some of the small tyrannies and oppressions which we know take place, and from which our poor and ignorant brethren especially suffer, we must not blame the railway companies and their staff; we must blame only ourselves. So long as those of us who are educated and have means and leisure do not take up the cause of the masses, these things will go on. I am glad to know that there is one association in Bombay Presidency already working in this field.

PETTY TYRANTS.

Allied to this is the subject of those petty tyrannies which are the lot of our masses at the hands of petty officials. The ignorance and helplessness of the simple-minded peasant or town dweller is imposed upon. At various public offices they are pushed back out of their turn both by the officials and the public, and many discourtesies are shown them. And this is done not by foreigner to Indian, but by Indian to Indian. We, who are aspiring to play the role of a nation, must swiftly learn the spiritual value of each individual in the nation, and treat each citizen with the courtesy befitting us as a nation and him as a unit of that nation.

WAR.

Lastly I come to that supremely inhuman factor of our civilization, and that is war. It too will vanish, but only after the other evils I have mentioned have gone. For war is less a cause of suffering than the effect of suffering; the injustice, the callousness, the worldliness of men bring in their train a Karmic retribution, and wars and plagues, repressions and rebellions are the reaping of things sown. We have not yet realised that there are *not* two worlds, an earth and a heaven to come, not a man's earth and a God's heaven but only *one* world, God's world here and hereafter. Our ancient teachers have told us that it is He who is the sun and the moon, and every man and maid and child, and every plant and rock and every element. It is God whom we keep in degradation in our hovels, for is not the man within the hovel God? Has he not the right to say, "Soham—I am He"? It is His life that is the ignorant peasant, the oppressed traveller; and it is God who calls on us to educate Him, to give Him civil liberty and freedom.

THE RELIGION OF HUMANITY.

It is because the urge to humanitarian service is God's call and none other's that we find within ourselves strength to battle against difficulty, that each day we find new strength for the new toils He places before us. Supremely content is the humanitarian while at his work, for while he works for humanity he knows he is working for God. For the two *are* one, that is the teaching which our sages have taught us in the Upanishads. As purer our conceptions become of man, the higher and nobler become our realisations of God. Humanitarianism is one form of religion, and, in the condition of the world to-day, the form most needed. It is said that "one touch of pity makes the whole world akin": that is supremely true.

Now pity is the touch of God
 In human hearts,
 And from that way He ever trod
 He ne'er departs.

It is this "touch of God" which He is ready to give us all the time, to make us His Captains of Salvation, His consecrated priests of service. Outside the boundaries of caste and sect, creed or colour, sex or race is this high consecration. To be a man or woman and to work *for men* is the swiftest road to the Most High.

After the address was delivered, Mrs. Besant moved the following resolution from the Chair :—

RESOLUTION I.

(LOYALTY.)

"That this Conference desires to put on record its unflinching loyalty and devotion to the person and Throne of His Most Gracious Majesty, King George V, and prays to the Almighty that the righteous cause of Liberty, for which the British Empire and the Allies have made such sacrifices in the present gigantic struggle, may soon achieve success, and that peace and prosperity may prevail again in the world."

Mrs. Besant said :—Ladies and gentlemen, it has been one of the tragedies of this war that the son of the Peace-Maker,

KING GEORGE V,

(Loud applause) has been forced into the terrible war that is now raging. It will be to him, I am sure, some solace and some comfort if, from our midst there goes out to him the message of our loyalty (Hear, hear), of our homage (Cheers) and of our prayer (Loud cheers) that the war may soon end. (Cheers.) I ask you to pass this resolution by standing up. (Cheers.)

The resolution was carried with acclamation, all standing.

RESOLUTION III.

AMENDMENTS IN THE P. C. A. ACT.

(Resolution II was moved later on.)

Mrs. Besant :—Ladies and gentlemen, the second resolution was arranged to be moved by our friend, Mr. Syud Hossain (Cheers), who, I am sorry to say, is at home with fever at 104°. Ladies and gentlemen, we will leave the second resolution aside and take up the third resolution, which is going to be moved by our friend, Mr. Asaf Ali (Loud cheers), for his convenience, as he is going out of Bombay in the evening. I will call Mr. Asaf Ali to move the third resolution. (Cheers.)

MR. ASAF ALI.

Mr. Asaf Ali, Bar-at-Law, (Delhi) rose amid loud cheers and said as follows in moving the third resolution (according to the agenda) :—

Madam, President, ladies and gentlemen, I think it is a strong manifestation of your

HUMANITARIAN TENDENCIES

that you have received me in this manner. (Hear, hear.) The resolution that has been entrusted to my care is one which runs thus:—

“That this Conference respectfully appeals to the Government of India to amend the existing laws on the subject of prevention of Cruelty to animals to such an extent that they may prohibit—

- (1) Cruel sports and fashions.
- (2) Docking of horses and dogs for fashion.
- (3) Other cruel practices to animals and birds.”

(Hear, hear.) I am disposed to refer to the slight incident that took place yesterday in the Congress ‘pandal.’ Madam, I hope you will permit me a slight digression in order to refer to an incident that took place yesterday in the Congress ‘pandal’ and which is associated with the name of the Hon. Pandit Madan Mohan Malaviya. (Cheers.) He proposed an amendment to the main resolution, in which amendment was enunciated a sort of a political principle which was to the effect that so long as certain rights, which are claimed by men, are now *under consideration only* the question of giving those rights to women may be postponed. That principle appeared to my mind to be rather attractive, and, had not your General Secretary come to my rescue last night, I still might not have changed my mind in certain respects. I think there may be some among you here who would prefer to apply that doctrine or principle to the resolution which I have now in my hand. I think you have the right to say that if the larger rights, which belong absolutely to your own race are

STILL TO BE CONSIDERED,

then it is just as well that the rights of the unregenerate animals should be postponed. (Hear, hear and laughter.) Well, I say ‘None of that’ (Laughter and hear, hear.) for the simple reason that your rights *may be under consideration*, but the rights of the animals should be taken up

EVEN BY A BUSY GOVERNMENT.

(Hear, hear.) Therefore, it would not be, entirely out of place to move this resolution in order to call the attention of Government to the great variety of inhumanity and

ATROCIOUS CALLOUSNESS

that is displayed in certain sections of human beings, who display a wanton disregard to what is considered to be the preliminary attribute of mankind, and that is *pity*. (Loud cheers.) It is in order to draw the attention of Government to that variety of atrocious callousness that this particular resolution, I take it, has been apparently drafted. The very first thing to which I would like to draw your attention in regard to this particular resolution is the certain fashions—variety fashions—which cover a vast field of this kind of inhumanity. For instance, you find in certain sections of the better sort of canine species, that all considerations of pity are set aside when their

owners lop off their tails and their ears—their natural defences. (Shame.) The animals are then paraded about the streets to show everybody that the owners have been kind enough to the mute, dumb, defenceless animals. In this cruel manner not only are dogs treated but all other animals born defenceless. There is another fashion which was being very greatly condemned once upon a time and that is of killing birds, as it were, for the sake of their splendid plumage. You must have seen hundreds and thousands of ladies, otherwise very kind indeed and affectionate, wearing the

MOST BEAUTIFUL AND THE MOST COSTLY

furs and also feathers sometimes plucked off from tiny little birds and some, times torn off from rare birds, held very valuable for their plumage. You find ladies wearing these plumages in their hats; they sometimes carry a whole nest of birds, very probably got somewhere from Brazil or elsewhere. It suggests the greatest devastation of the birds of the world by man; it also suggests an act of

APPALLING CRUELTY BY THE FAIR SEX.

Had these cruelties been confined to the spoliation of birds of certain sections only, birds of these special varieties only, perhaps, there would be no occasion for moving this resolution. If we are going to appeal to the man's sense of humanity—his sense as a human being—we are also going to ask Government to legislate to stop this kind of cruelty, as there are many things which you cannot achieve—you cannot stop—except by legislation. It is for the sake of having that sort of check that you have this resolution before you. (Cheers.) Instead of dilating on this point any further, I shall simply confine myself to one little quotation from a great Urdu poet who has expressed this idea ather nicely. He speaks about both birds and animals, and his words are instructive to those that have found time to come here. (Hear, hear.)

It means that those who pluck birds' feathers with meticulous care would not have the idea of pleasure from freedom. They pluck the birds' feathers just for decorating a few ladies' hats; it is a relic of barbarism. Ladies and gentlemen,

With these words I beg to move this resolution. (Cheers.)

THE HON. MR. FAZUL HAQUE'S SPEECH.

The Hon. Mr. Fazul Haque Bar-at-Law, (Calcutta) seconded the resolution with the following speech:—

Madam, ladies and gentlemen, I deem it a proud privilege to be afforded this opportunity of associating myself with the proceedings of this Conference and being permitted to say a few words on this resolution. I am a stranger to this city and, until the present moment, was also a stranger to this

HUMANITARIAN SOCIETY,

but having come in contact with some of its enthusiastic workers, and having acquainted myself with its aims and aspirations, I declare proudly and frank-

ly that I am a convert to the cause of humanitarianism. (Cheers.) The aims of this Society are so noble, its activities are so broad-based and its aspirations seem to be so tolerant that I do not think that there can be any human being who can withhold his sympathy from it. (Hear, hear.) I was connected with a mission that existed for the purpose of considering the ways and means to deal with different types of cruelties that are generally practised on the dumb creatures in the name of sports. You know there is an organisation in Calcutta which is called the Society for the Prevention of Cruelty to Animals. Then, you also, perhaps, know that some time ago the Government of Bengal appointed a small committee to consider what recommendations could be made for improving the work of that Society, and also for suggesting legislation in order to render the activities of the Society

MORE WIDE-SPREAD AND CATHOLIC.

I had the privilege of being a member of that Committee, and, in the course of our investigations, we had to take evidence from various quarters, especially in regard to the kinds of cruelty practised, particularly on dogs and horses, in the name of sport; it happened to be so appalling that it would be sickening for you to hear the details if I went into them on the present occasion. (Hear, hear.) You may take my word for it that the details of the evidence were really of such a heartrending character that I do not think I shall be justified in referring to them here, though I ask you to raise your voice in support of this resolution. To Government, before they do anything else, before even they give us the political institutions, which you so much demand before even they give us

HOME RULE OR SELF-GOVERNMENT,

or whatever you like to call it (Hear, hear), it is necessary to put an end to these cruelties that are practised on the lower animals by man. (Hear, hear.) It is a great pity that in this 20th century there is a necessity for an organisation like this Humanitarian League and Conference in order to wake up the conscience of the humanity at large. I say it is a pity, but the fact have to be faced, and those facts are that in this wide world we have to organise and to put forth our best efforts to induce humanity to attend to what is its plain duty. (Hear, hear.) I think that this organisation can undertake no better, no higher and no nobler work than to ask Government to legislate in this matter on the lines indicated in this resolution. (Cheers.) With these words, ladies and gentlemen, I beg to support this resolution and commend it to your acceptance. (Cheers.)

MR. V. P. VAIDYA'S SPEECH.

Mr. Vishawanath Prabhuram Vidya Bar-at-Law, (Bombay) further supported the resolution with the following speech:—

Madam President, ladies and gentlemen, the resolution urges upon the Government here—it appeals to the Government—to amend certain laws in order to prevent cruelty to animals. (Hear, hear.) Gentlemen, you are

aware that in our statute-book there are a good many enactments which are intended to stop cruelty to animals, but let us look at these laws or enactments, as I have called them. There is one law which I found this morning; it was passed in 1892. It is very much resorted to by the Presidency Magistrates of the Bombay and other Presidencies. It requires that it should be considered penal if you see an act of cruelty in a public place, e. g., the overloading of a cart. If a cartman is brought before a Magistrate and if it is proved that he was passing through a street with a cart that was overloaded, then he becomes guilty of an act for which he will be punished. It is on the basis of cruelty to his bullocks. (Cheers.) Now, one point I marked in all these enactments, preventing cruelty to animals, is this, that their idea is not so much to prevent cruelty for cruelty's sake to animals, as that the cruelty should not take place, because it makes the lookers-on giddy. (Hear, hear and laughter.) So, these are all

SELFISH ENACTMENTS.

(Laughter and hear, hear.) These enactments also punish a man who is guilty not of killing an animal, but of killing it with a torture! (Laughter). That is to say, while killing an animal no man should torture it, lest he should be punished. Gentlemen, if you wish to get a man punished for killing an animal, you must prove that there was torture used while he was killing the animal. That is to say, when a man kills an animal, he must not torture it. Again, if a man does not want to kill an animal, he may yet torture it with impunity, provided he does the torturing in a place, which is

NOT A PUBLIC PLACE.

This is the sort of enactment we have on this subject! The enactment is based on what may be called a selfish purpose. (Laughter.) Now, think of what we are doing to improve our political status. We have been crying for Reforms and we have been making laws but only for men. On the contrary, we have been making laws to the detriment of the women suffragettes! In England there is a far cry that Parliament is making laws to the detriment of women's rights. (Laughter.) And here, what are we doing? Here we have been making laws to the

DETRIMENT OF POOR ANIMALS.

(Laughter.) We, who sit to legislate to the detriment of these poor animals, are justly looked upon as selfish animals. (Laughter.) Now, what we want to do is this. If you are going to make a thing penal, make it for its own sake. (Hear, hear.) Make a thing penal for the sake of the thing itself. (Hear, hear.) You have to make it penal that you may not become cruel towards the dumb animals. (Cheers.) You have to express the unselfish view when making the legislation. Express that view in the Legislature, and see that the enactments on the subject proceed on the basis that cruelty of all kinds and in all shapes is eradicated. (Hear, hear.) You must have legislation for that purpose and for that purpose only. (Hear, hear.) The resolution we are now passing in this Conference is with a view to show to Government that the enactments they have passed up to now on this

subject have been only with the object of seeing that people, who look at the acts of cruelty do not feel so well as they would otherwise do. Imagine, Ladies and Gentlemen, if a person likes to steer clear of the clutches of law, he can take a poor bird into a room and there pluck its feathers; under the operation the poor animal may cry as much as it likes, but there is no act of cruelty there which is not done in a public place! (Laughter.) The man's act would not be considered a criminal act!! (Laughter.) His act would not amount to causing disgust to anyone. Hence, we ask for the passing of a penal law as far as cruelty to animals is concerned. We want the cruelty to animals to be dead. And, therefore, we ask Government to take measures by which cruelty to the dumb creatures may vanish. (Cheers.)

The resolution was carried unanimously.

RESOLUTION II.

CRUELTY TO ANIMALS

MR. LABHSHANKAR'S SPEECH.

Mr. Labhshankar Laxmidas (Junagadh) moved the second resolution in the following terms in English:—

Madam, President, ladies and gentlemen, many years ago, when there were horse-drawn tramways in Bombay, a gentleman, writing to the Municipal Corporation, had suggested the substitution of electrically drawn tramways for the horse-drawn ones. In reference to that suggestion a member there said that the suggestion came from

A MAN IN THE STREET.

He even went the length of adding his further *obiter dictum* that the letter containing the suggestion should be consigned to the

WASTE-PAPER BASKET.

(Laughter.) (and cries of 'Shame.') Nevertheless, as Science has brought home to people the benefits of electric power, you now see here in actual vogue a system of tramways which was anticipated by the 'man in the street' (Hear, hear.) You have now all the tramways electrically drawn in this City. Now, I will refer to another evidence of the humble but noble work done by the same 'man in the street.' (Hear, hear and laughter.) As far back as the year 1903, this 'man in the street' went to see Mrs. Besant, (Cheers), and begged her to make efforts for the protection of God's dumb creatures. Mrs. Besant was kind enough to look at the request with a favourable eye and she said

"MY MASTERS' BLESSINGS BE UPON YOUR WORK."

(Loud applause.) Ladies and gentlemen, the 'man in the street' from that day began to work under the inspiration of the "Masters' blessings" (Hear, hear), and since then he has been working in the cause with success—the

cause of ameliorating the condition of God's dumb creatures. It is the cause to support which you are invited to meet here to-day. (Hear, hear.) You are here to support the movement which was initiated seven years ago. Ladies and gentlemen, the following should be our motto :—

या देवी सर्वभूतेषु द्यारूपेण सन्धिता |
नमस्तस्यै नमस्तस्यै नमस्तस्यै नमो नमः ॥

With means :—

“ That Goddess who stands as mercy in all beings.
Bow to that and again bow, bow again and again”.

Ladies and gentlemen, in this country, literally, millions of poor, luckless, animals and birds *daily* send up heartrending cries to the

THRONE OF THE DIVINE JUDGE

of the Universe, protesting against man's inhumanity. (Cheers.) Many of God's dumb creatures suffer from hunger, thirst, and overcrowding in trains ; others are skinned alive for the leather trade, hundreds of calves are starved to death in order to save so much milk of their mothers for the use of man, dumb victims are killed in various brutal ways in the

SACRED NAME OF RELIGION

(Cries of 'Shame'), nay, even human sacrifices are sometimes offered to the

GODDESS KALI !

You may try to realise the horrors of those

HELLS UPON EARTH

(Hear, hear.)—the slaughter-houses, and the terrible agonies suffered by dumb creatures for the sake of man's various brutal fashions, such as keeping birds in cages and wearing feathered caps. In the name of Science and Human Health most terrible cruelties are inflicted not only upon animals, but also upon helpless human beings. About a century ago, the

ENGLISH HUMANITARIANS

started in London the very first Society in the whole world for the protection of animals, and since then they have started many other excellent societies to fight against various kinds of cruelty. The Royal Society for the Protection of Birds, London, the Vegetarian Society, Manchester, Order of the Golden Age, London, the Humanitarian League, London, the British Union for the Abolition of Vivisection, London, the National Anti-Vivisection League, London, are some of the *many* Societies formed by noble-hearted Englishmen and Englishwomen to

ANGELISE HUMAN NATURE.

(Hear, hear.) Every religion teaches that cruelty harms not only the victims, but the cruel persons also. I have read about the fearful after-death condition of a notorious vivisector, and I am grateful to see that the Theoso-

phical Society has very widely succeeded in inducing men and women to become merciful towards animals by publishing accounts of the after-death conditions of human beings according to their good or evil deeds on this earth. In 1910, Sheth Lalubhai Dipchand (Cheers) started the Bombay Humanitarian Fund (Hear, hear) to plead for the rights of animals in India, keeping before him the model of the Humane Societies in England. (Cheers.) He and his earnest and enthusiastic co-workers and assistants (Cheers), such as Mr. Chhaganlal P. Nanavaty (Cheers) and Mr. Maganlal M. Shah (Cheers), have greatly succeeded in popularising the

ANIMAL PROTECTION MOVEMENT

throughout India as well as Ceylon. (Cheers.) Thousands of flesh-eaters have become vegetarians, and thousands of men have given up animal sacrifices. (Cheers.) Much yet remains to be done for the animal-protection-cause. (Hear, hear.) Recently, Mr. Chhaganlal P. Nanavaty exposed fearful cruelties perpetrated in the stables of milch-cattle in Bombay, and God knows how many millions of cattle and calves must be similarly suffering in the whole of India. Complaints are often published in newspapers about the piteous condition of third-class passengers in our railway trains. How much worse must then be the condition of animals in trains on their way to the slaughter-houses? (Hear, hear and cries of 'Shame'). The English and American humanitarians have exposed much of the cruelty suffered by the animals in trains in their respective countries, and I pray that *our* Animal Protection Societies may also try to minimise the sufferings of animals in *our* trains. In conclusion, while begging you to kindly pass this resolution, submitted to you, I consider it my duty to express my gratitude to the English humanitarians, who have been doing so much noble work for the protection of animals, not only in England, but in the whole of the world. (Cheers.) The humanitarian movement, started in England, has spread in many other countries on the surface of this earth, so much so that nowadays every year a whole week is observed by the American nation as the

"KINDNESS TO ANIMALS WEEK."

(Hear, hear.) Many civilised Governments have followed the example of the English Government in passing laws for the protections of animals, and thus England is justly entitled to the gratitude of the world's humanitarians. The English humanitarians and English doctors have exposed the fiendish brutalities perpetrated in Pasteur Institutes and in Medical laboratories and also in the name of vaccination, and this has led to the formation of special Societies in Europe and America to plead against

MEDICAL HORRORS,

which, if the Divine Justice is a reality, must send their perpetrators to

THE DEEPEST HELL.

(Hear, hear.) I pray that the Indian humanitarians may kindly study the most noble work of the English humanitarians in the animal-protection-cause, and work similarly. (Loud cheers.) With these words, I move the following resolution which, I hope, you will pass unanimously:—

“That this Conference expresses its great regret and sorrow at the innumerable sorts of cruelty practised on dumb, defenceless animals and birds in railway trains, steamers, slaughter-houses, traffic, etc., and for food, fashions, sports, medical experiments and in the name of Religion, and appeals to all compassionate persons to propagate the Humanitarian Cause in various parts of the country.”

MR. JAMNADAS M. MEHTA'S SPEECH.

Mr. Jamnadas M. Mehta, M. A., LL. B., Bar-at-Law, (Bombay) in Seconding this resolution said :—

Madam President, ladies and gentlemen, the resolution which has been so ably proposed by Mr. Labhshankar Laxmidas (Cheers) is a resolution on which I hardly think there can be two opinions. (Hear, hear).

Ladies and gentlemen, the various sorts of cruelty referred to in this resolution are undoubtedly known to almost everyone of us. It is a common knowledge that the cruelty is in most cases due to ignorance, indifference or callousness born of habit more than to anything else, and it is the work of this Conference as well as the association out of which it has grown to see that this ignorance, indifference and callousness are removed as much as possible. (Cheers.) I will give you one example of the ignorance with which even our own people inflict cruelty on animals. During the last Kaira Passive Resistance movement, Mahatma Gandhiji (Loud applause) happened to travel in a 'Khatara,' the bullocks of which were driven by the driver with the help of a stick. The Mahatmaji did not know that the stick had an iron hook at one end with which the poor animals were goaded to move on. He did not know that to the very last that the bullocks were beaten with a stick and were pierced with the iron hook. When he reached the destination, he came to know of the inhuman treatment offered to the poor animals by the driver of the 'Khatara,' and he at once got down from the 'Khatara' and at the first speech he made after that he said he was humiliated that he, while on his way to that place to support the passive resistance movement there, happened to travel by a 'Khatara,' whose driver inflicted cruelty on the bullocks to which act he felt he was instrumental. (Hear, hear.) He also said that he would make use of his legs on the return journey. (Loud applause.) Ladies and gentlemen, true to his word, the Mahatmaji did walk for eleven miles (Hear, hear) when he went back from that place. But what do you think was the effect produced on the minds of the people of the village whom he had addressed those words? On that very day they solemnly resolved that in future they also would not allow the use of the iron hook to be made when driving their carts. (Loud cheers.) I say, ladies and gentlemen, this is an instance of how cruelty, practised through the callousness born of habit, was stopped by the spontaneous resolve of the people when the evil effect of that cruelty was brought home to their minds by a person like Mahatma Gandhiji. (Hear, hear.) In this resolution we say of cruelty inflicted on animals for the sake of food or fashion of human beings. It is really surprising that our fellow-beings one day play with a little lamb and the next morning have its flesh for food in their dish. As regards the

cruelty inflicted in the name of fashion, you may have seen ladies wearing fronts of furs which are extracted from mutilated birds. Ladies and gentlemen, there is one thing to which let me draw your attention. I am referring to cruelty that is practised against birds and animals in the name of Science and in the name of Religion. The year before last, the Humanitarian Fund had appointed me an examiner to

EXAMINE CERTAIN ESSAYS

(Hear, hear) and its Secretaries very kindly supplied me with certain books dealing with the subject. I tell you, ladies and gentlemen, that the description given in those books about cruelties was really so intolerably horrible that I simply gave up reading the books any further out of sheer disgust and horror. The description made my flesh creep and my blood curdle. (Hear, hear.) I tell you this honestly. (Hear, hear.) Even if one-tenth of the cruelties that are described in those books as being inflicted on poor birds and animals for the benefit of the scientists, were made known to ordinary humanity, its rage against the scientists would be unbounded, and every unit of it would be inclined to say 'I must burn these wicked people.' (Hear, hear.) If you read those books on inhumanity, you will be able to explain likewise. Ladies and gentlemen, happily or unhappily, the thing is not what it ought to be. (Hear, hear.) Therefore, it has become necessary to move a resolution of the kind now placed before you for your acceptance. (Cheers.) Ladies and gentlemen, the cruelties inflicted on the poor birds and animals are so varied in their nature, so terrible and so horrible, that it is necessary that

OUR UNITED VOICE

must be raised on this occasion. With these words, I beg to second the resolution. (Loud cheers.)

MR. S. S. MEHTA'S SPEECH.

Mr. Shambhuprasad S. Mehta, B.A., (Bombay) supported the resolution with the following speech in English:—

Madam President, ladies and gentlemen, I have very great pleasure in supporting the proposition so ably moved by our worthy exponent and propagandist of "ideas against cruelties inflicted on dumb and helpless animals." I am referring to our friend, Mr. Labhshankar Laxmidas. (Cheers.) It cannot be said that the lower animals have no feeling of pain when cruelty is inflicted on them. It cannot be said that they are wanting in that feeling. They do feel the pain, but they cannot unhappily give utterance to that pain. (Cheers.) See what our Blagwan Shankaracharya has said. (Hear, hear.) See what Jainism and Buddhism also say on this point. (Cheers.) They say:

"Extend the scope and measure of your piety towards the lower animals." (Loud cheers.) But what do we find at present? We find the spirit fights against the spirit. (Laughter.) This seems to be the first rung of the ladder of civilisation! I think the old noble maxims deserve to be revised. (Hear, hear.) They will save India and make the social uplift of the Indian nation run before its political uplift. (Cheers.) With these words I beg to commend this resolution for your acceptance. (Loud cheres.)

The resolution was carried unanimously.

The Conference was, at this stage, adjourned for 15 minutes.

(After adjournment for lunch.)

Mrs. Besant did not return to the Conference, and Mr. Jinarajadasa alone conducted the business of the President. He called upon Mr. B. Chakravarti, M.A., F.R.A.S., Bar-at-Law (Calcutta), to move the fourth resolution.

RESOLUTION IV.

DRY MILCH CATTLE.

MR. B. CHAKRAVARTI.

Mr. B. Chakravarti (Calcutta) moved the fourth resolution with a speech in the following terms:—

Mr. Chairman, ladies and gentlemen, I have been placed in charge of the fourth resolution on the agenda, which runs as follows:—

“That this Conference is of opinion that, looking to the difficulties in maintaining milch-cattle, after they cease to give milk, it is essentially necessary that institutions be opened, and Pinjrapoles and Cattle Farms be requested to keep dry milch-cattle on nominal charges.”

Ladies and gentlemen, what strikes me as a matter of great surprise is that in the land, which is

THE BIRTHPLACE OF LORD BUDHA,

you should find it necessary to move a resolution like this. It is no less surprising that in this land, the land of the highest religion, you should find it necessary to have Humanitarian Societies. Another matter of no little surprise is that you should have the necessity to move this resolution in the land, which is

THE LAND OF VEGETARIANS.

(Hear, hear.) You know that nowadays the principle of vegetarianism has been acknowledged by Scientists to be a very sound principle. (Cheers.) It has now been established by scientific experiments that vegetarianism is better than meat-eating, and that against that theory no argument can be reasonably advanced by anybody. (Cheers.) For the purpose of sustenance and for the purpose of nutrition you require a certain quantity of albumen and that substance can be had as much from the vegetable food as from the animal food. As to the salutary nature of the vegetable food, you have several instances among us of people living up to a good old age who live on the vegetable diet. (Cheers.) That being so, it is really surprising that in this land we have to-day to hold a Conference to find fault with ourselves on account of the cruelty we inflict on poor dumb animals. This resolution is of very great importance having regard to the acute trouble created for our peasants by the Municipalities in connection with the upkeep of milch-cattle. If I am not much mistaken, that trouble in your part of the country

is also equally acute. But so far as my part of the country is concerned, it is due to the Municipalities that this trouble arises. That we have found there. (Hear, hear and laughter.) In our villages the difficulty with the peasants is gradually increasing in respect of the milch-cattle. Whether the peasants are Mahomedans or of other castes, they treat their cattle as their friends (Hear, hear), or, as it were, they are members of their families. (Loud applause.) The new calves are treated as new-born babies. (Hear, hear.) I say the trouble which has faced the peasants in regard to the maintenance of cattle has resulted in a lucrative industry in hides. Naturally the desire to make large profits by the sale of hides is gradually increasing; but with equal swiftness is the trouble of the peasants dealing with milch-cattle is increasing. The trouble has become more troublesome because of the fact that the lucrative hide-trade has induced certain lower classes of people to surreptitiously kill animals for the sake of their hides. (Shame.) They kill them at night. Fine cattle are brought to Calcutta—in Chitpur—from distant places like Multan. The practice with the

GOWLIS OF CALCUTTA

is this. They take care of their milch-cattle as long as they are in milk, but the greed for money so much weighs with them that they sell the same cattle the moment they become 'dry.' (Shame.) They sell them to butchers at a profit; this process goes on, I am told, not only in my part of the country, but elsewhere too. In some countries this practice is looked upon as a crime in the eye of the law of the land. (Cheers.) All the same, it is very difficult to stop the practice easily. I do not wish to offend the susceptibilities of any people if I mention my experiences which they may not like to hear. I was myself attached to an agricultural institution in England for a number of years. It was situated in Dorsetshire. You may take it from me that in that part of the world—and there are many others like that—milk is not obtained from the milch-cattle, because it becomes unfit for human consumption; there, milk is obtained from a different class of animals—from animals of a different species which are only

REARED FOR MILK.

This is my English experience. Speaking of my Indian experience, I may tell you what I recently found out. In connection with the Society, we were inaugurating last year with the assistance of the Hon. Justice Sir John Woodroffe, on account of the

ALL INDIA COW CONFERENCE,

we began to investigate matters, and in the course of such investigation we had occasion recently to visit a slaughter-house. It was under the control of a Municipality, but what we found there is this. We found there cows which were still capable of rearing calves and giving milk, but they were reduced to such a poor condition that in a short time they must have become absolutely useless for the two purposes. And hence the *Gowlis* had sold them to the butchers; but they were in such a condition that in any other part of the world they would not be used for eating purposes. What we

concluded then was that the *Gowlis* were making larger profits not by selling prime cows but by selling growing calves; that unfortunately affects the supply of a sufficient number of cattle both for labour and for milk. You find that Indian villagers depend entirely upon their cattle for milk, for transport and for maintenance. In India in the days when railways were unknown, when the motor-traffic was unknown, and when the means of communication were very limited, our peasants were in possession of a large number of cattle. Now that is all gone. In order to remedy the evil to some extent, we are starting a Society to start a Farm with the object of having about 10,000 acres of land—pasture land—for the purpose of keeping in it prime cows during the time they are dry. (Cheers.) The cost of keeping such cattle there will be very little, and the cattle will, again, have the chance of becoming milch-cattle. (Cheers.) To what extent the project will succeed I cannot say, but we are going to try the experiment on the Farm. (Cheers.) Not only are we trying that experiment ourselves, but we are going to induce other people to move in the same direction in order to meet the crying need of the country. (Cheers.) You must bear in mind that more than your political propaganda, more than your political aspirations, more than your commercial activities, the interest taken in this particular question—for the well-being of dumb animals—an intelligent appreciation of this effort—will save a number of cattle both for the purposes of labour and of milk. And this interest you must take, unless you wish the little children of this country to go without good milk which they badly want. I can assure you that in some parts of India—in large towns—little children can only be fed on milk, and

THEY NEVER GET MILK!

(Shame.) More especially because it has gone up prohibitively in price. Now you get milk at three and a half seers per rupee, whereas time was, and not very long ago—probably, 25 years ago, when you could get milk at 12 seers per rupee. The tendency is for the price to still go up. In a short time you will find there will be a

MILK FAMINE

all over India unless you make provision against it. (Hear, hear.) Be prepared to keep cattle, be prepared to take care of cattle, and be prepared to arrange for the growth of the number of cattle. (Cheers.) That has to be done for the welfare of your community. (Cheers.) Then, our attempt is to ask for legislation for the purpose of getting the slaughter of calves diminished, because we feel that—and we feel it very strongly by the slaughter of one calf we reduce the number of cattle for the next generation. We had a Conference 2 or 3 days before we started for Bombay, where we discussed statistics and decided to take steps for approaching Government to give us a measure of law for the purpose of preventing the slaughter of calves by making it a penal offence (Hear, hear) to sell calves to the butchers. (Cheers.) I hope in your part of the country you will be able to take similar steps. (Cheers.) I beg of you to place yourselves in communication with our institution, (Hear, hear.), so that

WE CAN MUTUALLY HELP EACH OTHER.

(Cheers.) Some kind of legislation, I think, is necessary to protect prime cows and calves. With regard to the question of

PINJRAPOLES,

some of them are situated miles away from towns. All over the country there are these Pinjrapoles—a very large number of them. (Cheers.) We are going to collect statistics for the purpose of coming to the conclusion as to their number, as to the number of cattle they have in their charge and so forth. I have not got statistics of your part of the country, because I have not travelled as far as your Province, but, I hope, you will find out the statistics for yourselves and for us too. (Cheers.) You have to increase the number of institutions where you will have to introduce better methods of work and maintain prime cows, when they get dry, and sell them when they become milch-cattle again. Ladies and gentlemen, I take very great interest in this subject; in point of fact, I take more interest in it than in politics. (Cheers.) You will hear my name associated with the attempt to take proper care of not only prime cows but of calves and bullocks, because they are also our companions. (Cheers.) We are dependent on bullocks, with whose labour we get the rice that we eat. (Cheers.) You cannot get that if, in fact, there are no bullocks in your paddy fields. (Hear, hear.) If you are grateful to the bullocks for giving you the rice you eat, you must also be grateful to the peasants (Loud cheers) who work with the bullocks in the paddy fields. (Cheers.) Everyone of us is grateful to the peasants and their bullocks for the rice we eat. If the cattle are of great value to us, they are of greater value still to the peasants, whose source of livelihood they are. (Loud cheers.)

MR. BHOLANATH'S SPEECH.

Mr. Bholanath Sharma (Calcutta) supported the resolution with a speech in Hindi to the following effect:—

Mr. President, friends and gentlemen, ten or eleven days ago I happened to meet the Secretary of the Committee of the All-India Cow Conference, and he, Sir John Woodroffe, the President of the Conference, and myself went to see the Calcutta Slaughter-House, where animals are killed. We saw poor animals kept standing till 4 o'clock in the evening, awaiting being slaughtered. (Shame) We saw there cows brought from Multan..... They were about 60 or 70 in number. There were also about 300 or 400 calves standing there. The cows were good milch-cows; they had milk in their udders. (Shame.) Our attention was fixed on one Multan cow in particular, and Sir John was induced to ask why it had gone so lean. The answer given betrayed the fact that, when killed, the cow would give a hide worth Rs. 7 (Shame.), and dry bones which would fetch Rs. 25. (Loud cries of 'Shame.') And that cow was purchased by the butcher for only Rs. 5. (Shame.) So, ladies and gentlemen, you can see what an amount of profit the butchers make on their investments in the purchase of cattle meant to be slaughteed. (Shame.) But what are the butcher's investments, after all, in these purchases? A small price for the animal itself and annas four

per head as tax to the Municipality. (Shame.) See what an amount of profit is made by the butcher in this line of business. (Shame.) We lingered inside the Slaughter-House for an hour or so, and then turned back and prayed for the

MERCY OF HEAVEN

in the name of the poor animals which were being slaughtered in that yard. Ours is not an insignificant Committee. (Cheers.) Sir John Woodroffe is its President, and Sir R. D. Mehta, C. I. E., is its Vice-President. (Cheers.) Gentlemen, when we were engaged in these investigations, we received your invitation to attend this Conference, and Sir John said to us that we must come here to attend it. (Cheers.) And so we are here in your midst. (Cheers.) Gentlemen, briefly speaking, about 300 cows are daily slaughtered in the Calcutta Slaughter-House alone. (Shame.) Some of them are 'dry' and the rest able to give milk. (Shame.) How many of them are slaughtered in the whole of India I cannot say, but three crores of them are certainly killed in the whole world. (Loud cries of 'Shame.') What has been the result of this enormous slaughter, so far as India is concerned, gentlemen,

GHEE HAS BECOME DEAR.

Not only has it become dear so far as its price is concerned, but it cannot be had in a pure and unadulterated condition. (Shame.) What ghee you find is mixed with fat. (Loud cries of 'Shame.') We, therefore, urge that the Municipalities should take up this question in right earnest and apply to Government for the necessary legislation. We apprehend that in five years' time ghee would be worth Rs. 100 a maund. According to the Census Report, you find mortality in little children is high on account of want of good supply of cows' milk. (Shame.) About 4 or 5 months ago our worthy President, Sir John Woodroffe, prepared and submitted to the Government of India a memorandum on this subject. (Hear, hear.) What we find, is that cows are imported into Calcutta from elsewhere, and that as soon as they reach the Howrah Station, they are marched off straight to the Slaughter-House. (Shame.) Cows are purchased by butchers for the sake of their hides. (Shame.) In 1863—65, 65 crore rupees worth of hides were exported from India to other countries! (Shame.) At the Howrah Station one can see hides in bundles of 100-150 hides each. They are despatched elsewhere. (Shame.) I said that by reason of the slaughter of cows, ghee would become very rare and costly in another five years' time. Now, let us turn our attention to the slaughter of bullocks. That slaughter has reduced the number of cattle required necessarily for ploughing our fields. (Hear, hear.) In India it is the bullocks that are used for ploughing purposes. In England the equine agency is resorted to to plough the fields. (Laughter, and hear, hear.) Moreover, there cattle are not slaughtered for food, etc., on such a large scale as prevails in India. (Cheers.)

MR. GADADHAR PRASAD MISRA'S SPEECH.

Mr. Gadadhar Prasad Misra (Calcutta) further supported the resolution with a speech in Hindi to the following brief extent :—

Mr. President, ladies and gentlemen, on this resolution Mr. Chakravarti has said so much and so ably that, I feel, there is nothing left for me to add. (Hear, hear.) I will only say this that I hope you will enthusiastically pass this resolution. (Loud cheers.)

The President said Ladies and gentlemen, this resolution has been duly proposed, seconded and supported. (Cheers.) In it all we ask is that the poor animals should be housed in Pinjrapoles where they can have comforts and solaces in their miserable lives. (Cheers.) We are as anxious to have the dumb animals properly housed as we are desirous of finding 'Homes' for the homeless persons. (Hear, hear.) I now put the resolution to vote. (Cheers.)

The resolution was carried with enthusiasm.

RESOLUTION V.

VEGETARIANISM.

MR. J. J. VIMADALAL'S SPEECH.

Mr. Jehangir J. Vimadalal, M.A., LL B., Solicitor (Bombay) moved the fifth resolution, commencing to speak in English, but was so much overpowered with the persistent request of the audience to speak in Gujarati, that he had to yield and proceed with his observations in that language. He said as follows :—

Mr. President, Brothers, and Sisters, the resolution which is entrusted to me runs thus in English :—

“That having regard to the cruelties involved in the slaughter of animals, birds, and fish, for human consumption, to the undesirability of taking life under any circumstances and for any reason except that of self-defence, and in view of the fact that it has been scientifically established that a diet entirely free from flesh-food will maintain the health and strength of the human body and prolong life, this Conference expresses the opinion that a vegetarian or fruitarian diet is what is naturally indicated for mankind, and determines to do all in its power to lessen the evil of flesh-eating with its consequent cruelties throughout the world.”

Gentlemen, I shall now translate the resolution into Gujarati. (Hear, hear.) (Translates the resolution into Gujarati.) Ladies and gentlemen, those of you who have occasions to pass through the Bandra Station must have seen the animals pent up in the yard of the Slaughter-House of Bandra. While passing by trains through that station you must have observed a number of innocent and harmless animals standing in that compound—they are dumb creatures, representing bullocks, cows, sheep; they stand there in their thousand every day. What are your thoughts when you have a look at those dumb creatures? What do you think, you, who are the enlightened people of the day, you who have reached the highest pinnacle of civilisation? (Cheers.) Do you not think that it is wanton brutality on the part of those of your fellow-human beings who kill so many innocent animals—by the

hundreds and thousands and crores—merely for the sake of their food? Our fellow-human beings unnecessarily take so much blood and bring on a stigma on the pure name of humanity. (Shame.) So long as this state of affairs continues, so long as this stigma is not removed from our fair name those who are guilty of this wanton sacrifice of animal life have the least right to deserve our pity. (Cheers.) Just imagine what the verdict of posterity will be that will read the history of the civilised and enlightened people of this generation and find that that generation of civilised and enlightened people had one flaw in its character and that of wickedness towards the lower creation. (Shame.) When the history of the present generation comes to be written, showing that it is a generation of people—both men and women who are enlightened people, who are at the height of civilisation, who have made rapid strides in scientific discoveries, who have mastered the air and conquered the water, who, in brief, are advanced in every conceivable respect (Cheers) its pages will be soiled by the narration of the fact that those very people have been callous enough to kill dumb animals around them for the purposes of their food and for the sake of their fashions, (Hear, hear and shame.) You will agree with me that what our fellow-beings are doing in this matter is very improper. (Cheers.) It betrays them to be the blindfold victims of barbarous customs. (Cheers and cries of 'Shame.') Brothers and Sisters, I need not tell you that

LIFE IS DEAR TO ANYONE,

whether he is a man or an animal. (Cheers.) There is no necessity to prove that animals feel as much pain as men when they are brutally treated. (Cheers.) Animals like to live their lives as we like to live our lives. (Cheers.) Animals, birds, anything, have the same consciousness of pain as the human being has. Pain in all living beings is equally deep and keen. (Cheers.) This has been proved beyond the possibility of a doubt by our Dharma Shastras. (Hear, hear.) Look at the *dictum* of the Hindu Dharma Shastra. (Hear-hear.) It says:—

अहिंसा परमो धर्मः ॥

Which means:—

“Non-destruction is the Highest Religion.”

The Great Poet Firdoshi prohibiting a person from killing an ant told him that as it was a small creature, he ought not injure it, because after all, it had also a life to live.” (Loud applause.)

Ladies and gentlemen, there is also an equally instructive story related in the Mahomedan books, which says that ‘the body and life of everyone, in the sight of God, is one and the same.’ (Hear, hear.) In the sight of that

GREAT AND KIND GOD,

who has created this world, no one is high, no one is low, (Hear, hear), in His sight, the life is the same, be it of the Emperor, of the peasant or of the merest vermin. (Loud applause.) In the Mahomedan books there is a story of God. There you are told that God once called unto His son Gabriel by say-

ing to him thus:—"Gabriel, come hither; you have got two things to do. The one is this. You know that the great Emperor has gone to fight in the battle and to gain victory. He is so much immersed in the combat that he has forgotten all about the 'Nimaj.' (Hear, hear.) Go and remind him of doing the 'Nimaj.'" There is another point. There was once a storm and in the midst of it an insect lost its way and could not return home. God asked His son to lead the insect safely to the right track which would bring it to her house. (Cheers.) Ladies and gentlemen, in this story there is depicted the goodness of God, first, to the Emperor who had lost sight of the 'Nimaj,' which he owed to his Creator. (Cheers). In the second place, He tried to rescue the insect that had lost its way towards its home. He so arranged matters that it could safely go home. (Cheers.) The moral of this story is this that in the sight of God an emperor and an insect are the objects of the same kindly feeling. (Cheers.) He tried to redeem both the entities—one while wandering from his path of righteousness, and the other, while roaming away from its 'sweet home.' (Laughter and hear, hear.) Briefly, God would not allow anyone to go adrift from his right pathway in this world. (Cheers.) In the sight of God, the high and the low are alike, and the strong and the weak are alike. (Cheers.) Before God the strong is not entitled to take ill-advantage of his strength and crush the weak, (Cheers.), the dumb, the defenceless. (Loud cheers.) Why should you take the blood of the weak entity? Because you want to pander to the taste of that little thing called the TONGUE? (Laughter and hear, hear.) The tongue may have its own tastes, but we have to remember one thing and that is that all living bodies have the same love for their lives and all feel pain in an equal degree. (Cheers.) The amount of pain we feel when pricked by a pin is that which the animal feels when it is pricked by the pin. (Cheers.) Therefore, it behoves us to help the dumb creatures and not to injure them. Much less should we kill the dumb creatures for being brought into our dinner plates. We are, in a way,

HIGHER ANIMALS.

(Hear, hear.) Therefore, we should not treat the lower animals with any harshness. (Cheers.) Let us consider the relative position of the lower animals towards us with the relative position we ourselves occupy in respect to the government of the country or their officials. From our government and their officials we ask for JUSTICE and SYMPATHY. (Cheers.) Why, then, should not the lower animals demand that JUSTICE and that SYMPATHY at our hands? (Hear, hear.) Man and animal are both governed by the

SAME LAW OF GOD.

(Hear, hear.) But the law of man is different. That law does not prevent an animal from being killed though it does prevent it from being flogged! (Laughter and hear, hear.) (Loud cries of 'Shame.') That shows that the conscience of the people has not been as developed as it should have been; they allow themselves to be victimised to their sentimentalism. Therefore, what is necessary to be done is the creation of strong public opinion in the country against any sort of cruelty to animals, cruelty in any shape and

in any form. Treat animals as if they are created by God for the *service* of man and not to be butchered by him to suit his evil taste or wicked sentimentalism. (Cheers.) Man has no right to take it that animals are created by God for his (man's) articles of food. God has created for man other articles of food '*per se*.' Those should be utilised by man for the purpose and no others. (Cheers.) Having said so much, let me analyse the question as to the relative merits of (1) flesh-diet, and (2) vegetable diet (Hear, hear) as the articles of food. The advocates of flesh-eating avow that "Unless you eat flesh, you can never be as strong as you should be. Those who do not eat meat are very weak; they are *minus* the necessary stamina in their physique. (Laughter.) On the other hand, the anti-fleshing eating propagandists aver that the argument in favour of flesh-eating is ridiculous to a degree. They deny the necessity of flesh-eating for the development of one's muscles and the strengthening of one's physique. (Hear, hear.) Vegetable food is free from all impurities to which the flesh-food is heir. (Cheers.) See what Lord Goutam Budha says. (Cheers.) His *dictum* is that 'We cannot take the body which we cannot give.' (Loud applause.) He further says:—"The body is given by God (Cheers.), and it should be taken by God. (Loud cheers.) That body belongs to God. "We cannot take it; 'ergo,' we cannot kill any animal. (Loud cheers.) We have no right to take anybody's life. Moreover, we know we can live well without taking anybody's life. We can be as strong as ever without taking the life of the animal and eating its flesh. (Cheers.) According to the Scientists, whatever we want by way of nutrition can be had copiously in the

VEGETABLE KINGDOM.

(Hear, hear.) Hence, flesh-eating, which is cropped up on the basis of nutrition, goes out of court. (Hear, hear and laughter.) The claims of vegetarianism as a nutritive agent are maintained not only by the Scientists, but even by our every day experience of the fact that vegetarians live a very long life. (Hear, hear.) Look at Mrs. Besant. (Loud applause.) For years she has been living on vegetarian diet (Cheers.), and yet she is much older and stronger than many of us in this hall. (Hear, hear.) There are many such example before us. I am myself a vegetarian (Hear, hear.), though I was born a flesh-eater. (Laughter :) I am a vegetarian for nearly 20 years past (Cheers.), and I am enjoying very good health (Hear, hear.), and can do a lot of brain work (Hear, hear.), without feeling fatigued, my body is not suffering in any way. (Cheers.) This is what I can say about my own humble self. (Hear, hear.) In England, there was the question discussed whether the flesh-eater or the vegetarian enjoyed better health, and it was discovered that in the races, the vegetarians, in many cases, left the flesh-eaters behind. (Loud laughter and hear, hear.) The vegetarians went forward. (Hear, hear.) And what is more remarkable about them was that when their health was medically tested after the races were over, it was found that they had been less fatigued than the flesh-eaters. (Hear, hear and laughter.) There was more of fatigue on the part of the latter. (Hear, hear.) I read recently a book published in England in which it was stated that, in one school, boys were divided into two parties, one being allowed to live

as flesh-eaters, the other living as vegetarians. In the end it was found that the latter enjoyed sounder health than the former, and the bodies of its members weighed heavier than the bodies of those of the former. (Hear, hear.) Now, to another point. It is said that if we do not eat animals, their number would be so enormously increased that there would be no room for their accommodation! (Hear, hear and laughter.) Others there are who argue that animals are created by God especially for their flesh and blood being used by human beings. I say in reply, this is an argument of those who are more powerful than the animals themselves, and, so, can play with their lives as they like. (Hear, hear.) But what will they say in reply to the argument of a cannibal that 'God has created mankind for the cannibal's food?' (Hear, hear and laughter.) These are ridiculous arguments that I have mentioned and, therefore, are not worth being seriously noticed. (Cheers.) The fact of the matter is that man is used to eat animal food by habit and tradition. He can, therefore, be induced to rise superior to both and become a vegetarian and live long and in good health. (Hear, hear).

DR. NAIK'S SPEECH.

Dr. R. B. Naik (Poona) seconded the resolution with the following speech in English :—

Mr. President, ladies and gentlemen, the mover of this resolution has so ably dealt with it in his eloquent speech that I need speak very little by way of seconding the resolution. I will, therefore, with your permission, content myself with reading a few passages.

"Strenuous efforts must be made to dissuade the flesh-eaters from eating flesh by showing them the disastrous results of that kind of food on our body. In England, the

"ORDER OF THE GOLDEN AGE"

(Hear, hear,) does this work, and on similar lines the Jiva Daya-Dnyan Prasarak Mandali of Bombay (Hear, hear.), and other similar institutions are doing splendid work here, in India. The famous German Doctor Kunhe has shown conclusively that man is naturally an

HERBIVOROUS BEING.

The arrangement of his teeth and of the other organs of his body show that he cannot be a carnivorous animal. (Hear, hear.).....It is said that flesh-eating mothers cannot satisfy the hunger of their babies (Laughter.), and they are, therefore, forced to keep wet nurses for their sake. Oat-porridge is believed to be a lactagogue, and the flesh-eating mothers or wet nurses are ultimately compelled to take it. Vegetarian food is more nourishing than flesh; otherwise, it would not create more milk than the latter in the mothers' breasts. Besides, animal food causes more diseases to man, because nearly 50 % of cattle, that are slaughtered by the butchers, are usually sick of some disease, and the germs of their diseases find their way into the human body and develop there.....Dr. Haig has related his own ex-

perience in his famous work "Uric acid as a factor in the causation of disease" He says therein that he had a very severe and continuous head-ache for a long time. Medicine and change in diet failed to effect any relief, and, at last, vegetarianism effected the radical cure." (Cheers.) The experiences of many doctors and scientists thus convince us of the

EVILS OF ANIMAL FOOD.

(Hear, hear.), and the usefulness and nutrient value of the vegetable food." (Cheers.)

Ladies and gentlemen, I ask you to mark the working capability of Mahatma Gandhiji (Loud applause); you know what his working powers are. (Cheers.) It is due to his taking vegetable food. (Hear, hear.) If he ate animal food he would not be so strong. (Cheers.) I do not think any flesh-eater can compete with Mahatma Gandhiji in point of hard work and, if he tries to do it, will not suffer in health in the least degree. (Cheers.) Again, take the condition of your cows and compare it with the beautiful condition in which the cows of other countries are. Try to improve the condition of your cows. Thereby you will work in the interest of your country (Hear, hear.), and the whole country will be benefitted thereby. (Cheers.)

MR. FATEHCHAND K. LALAN'S SPEECH.

Mr. F. K. Lalan (Bombay) supported the resolution with a speech in Gujarati to the following effect:—

Mr. President, ladies and gentlemen, when I meant to speak on this resolution I had collected certain ideas, but they are all dissipated in the presence of the eloquent and elaborately argued speech of our friend, Mr. Vimadalal. (Loud cheers.) Without meaning any offence to him, I may say that he usurped nearly all my ideas on this question. (Hear, hear.) But he put them before you in his own masterly language, emphasis, and logic. (Cheers.) We are talking about cruelty to animals, and the Chairman of the Reception Committee mentioned what efforts are being made to obviate those cruelties by the Humanitarian Fund and this Conference- (Cheers) and the Humanitarian League. (Cheers.) The object of the League, we are told, is to do propagandist work, teaching people what it is to sympathise with poor and dumb and defenceless animals. (Cheers.) The idea of sympathy for the dumb animals is as old as the hills; and it is the property not of these peoples or of those peoples; it is entertained and acted upon by all the nations on the surface of the globe. (Cheers.) There may be a question about the depth of feeling for animals, but there can be no question regarding the existence of the feeling as it is. The fact that lies behind the said feeling is

FREEDOM OF ACTION.

(Hear, hear.) We are all engaged in the war which is the war for the freedom of humanity. (Cheers.) All the leading statesmen of England, the President of the American Republic, and others, have been rending the air with their proclamations that this war is for the freedom of humanity. (Cheers.) Those

proclamations are being echoed and re-echoed throughout the length and breadth of the whole world. If we want Home Rule or Self-Government from our Sovereign, ought we not to concede that right to the Lower Creation '*mutatis mutandis*'? (Hear, hear and laughter.) Suppose the animals could hold their Congress, what more pressing resolution would they pass than that of the demand for Home Rule for them? Would they not say

“WE MUST HAVE THE RIGHT OF LIBERTY ?”

(Loud applause.) Look at the Law of God; look at the Law of Karma. God's law involves the principle of action and reaction. So long as we cannot give life to animals, we have no right to take that life from them. (Hear, hear.) Again, unless we are prepared to give animals the right of living the life of independence, what right have we to claim that self-same right for ourselves? Mr. Vimadlal exploded the theory that flesh-eaters are more healthy and stronger than vegetarians. He said that he has been a vegetarian for the last 20 years and that his health has not impaired in any way. I have seen a man who lived to the age of 114 years, and he had been a strict vegetarian. (Cheers.) We read of instances of longevity of life, which is a common thing in England and in France among the non-flesh eaters. (Cheers.) In those countries women of 90 years of age seem as smartly beautiful as if they are only in the prime of their youth. (Cheers.) There are several instances showing that the vegetarian diet is responsible for people living to the age of 100 or 125 years. In the course of my lecture delivered in the Chicago Conference—in America, I maintained this point of superiority of the vegetable diet over the flesh-diet. (Cheers.) There, I asked the audience who was the more powerful of the three—the lion or the elephant or the horse? (Laughter and hear, hear.) One lady said the lion was the strongest of all, because he lived on flesh, while the elephant and the horse were vegetarians. It is a fact that flesh-eating has made certain animals, like the lion and the tiger, ferocious, wild and savage in their nature; they have got the aptitudes of the monster. (Hear, hear and laughter.) On the other hand, look at the demeanour of the animals that live on vegetables and herbs. Their temperament is as calm as that of a saint in the Human Kingdom. It is our duty to convert all the flesh-eaters into vegetarians. (Cheers.) Then only Pinjrapoles would grow in number. We should have here Vegetarian Hospitals as they are in England, America Manchester, and elsewhere. (Cheers.) All the Humanitarian Societies should unite frequently in the Humanitarian Congress; the 'united voice' cannot fail to produce the desired result. (Cheers.)

The resolution was carried unanimously.

RESOLUTION VI.

HEALTH AND HUMANE EDUCATION IN SCHOOLS.

THE HON. MR. UPASANI'S SPEECH.

The Hon. Mr. S. B. Upasani (Dhulia) moved the sixth resolution with a speech in English to this effect:—

Mr. President, ladies and gentlemen, you will find from the agenda that this resolution was to be moved by my friend, Mr. N. C. Kelkar, but in his absence I am asked to move it. (Cheers.) The resolution runs as follows :—

“That this Conference strongly recommends to the Educational Authorities that health and humane education should be imparted to school-boys and girls (Cheers.), as their minds are plastic and more easily influenced than the adult minds (Cheers.)”

Ladies and gentlemen, some of the previous speakers have spoken of the necessity for propagandist work in this matter, and, in that behalf, we feel that in order to carry on this movement with force and enthusiasm it is necessary that we must take action and steps—such as would be easily taken in schools. Religious Scriptures would be of great use in influencing the minds of young boys and girls when they are to be trained in schools and taught to treat innocent animals with sympathy. (Hear, hear.) Of course, this gospel is preached in Hindu religion, so that it need not be especially preached in connection with this subject among the followers of that religion. (Cheers.) The Gospel needs to be preached among those communities that are not as well advanced as others are. Therefore, we have to work in every direction very steadily and very cautiously. The propagandist work on this subject can be well done in schools, because, there, students are of an age when their minds are plastic and more susceptible to take in generous ideas. (Cheers.) We should understand that the lower animals are our brethren (Cheers.), and this broad idea should be instilled into the minds of our children. (Cheers.) Let us teach our children that we are not carnivorous beings, and that, therefore, we ought not to live on the flesh of our so-called brethren. (Loud cheers.)

MR. S. D. NAVALKAR'S SPEECH.

Mr. S. D. Navalkar (Bombay) seconded the resolution with the following speech in English :—

Mr. President, ladies and gentlemen, I have great pleasure in seconding the resolution, which was moved by the Hon. Mr. Upasani. In doing so, I think, there is no necessity for me to make a long speech to commend the resolution to your attention and approbation, because it is quite obvious that if truth and virtue is to be inculcated into the mind of people, it can be best done when the people are young enough to be mere boys and girls. (Cheers.) At that age of their lives they can be better impressed with the value of wholesome truths. At that age their minds are as impressionable as the new camera plates. (Hear, hear and laughter.) You know if the camera plates remain unused for a long time, they lose their property of taking in photographic impressions clearly; in the same way, the boys' and girls' minds become impervious to virtuous influences if they are allowed to remain untrained for a long time. (Hear, hear.) The pictures on a plate that remains unused for a long time look blurred; so also, the impressions tried to be created on young minds, when it is too late to do so, come out with an indistinct appearance. (Cheers.)

MR. S. H. JHABVALA'S SPEECH.

Mr. Shavaksha H. Jhabvala (Bombay) supported the resolution with a speech in Gujarati to the following effect :—

Mr. President, ladies and gentlemen, this resolution, as it stands on the agenda, has to be supported by two Parsi gentlemen, of whom I am one. (Hear, hear.) The whole of our business is characterised with one key-note, and that is PITY. PITY is defined in every religion and in every nation's Moral Science. In the Hindu and Mahomedan Scriptures ample literature exists on the subjects of Pity, Sympathy or Humanity, call it by whichever name you please. (Cheers.) In the Parsi Scriptures also the Paigambar or Zoroaster (Cheers) has written many volumes on the importance of these attributes, and has emphatically insisted on his followers to

OBSERVE THE RELIGION OF MERCY.

(Hear, hear.) When we, the Iranian Parsis, first came to this country, in consequence of the persecution on the part of the Arabs, and applied for protection to the Hindu King, then in power here, he very kindly stretched out his friendly hand to welcome us, and the first lesson of PITY that he inculcated into our minds was conveyed in the following injunction :—

"YOU SHOULD NOT KILL COWS."

(Hear, hear.) Brothers and Sisters, I can assure you that we have faithfully stood by our pledge that "we shall not kill cows." (Hear, hear.) Up to date we have scrupulously kept up the vow—the promise. (Cheers.) It may be that some of us feel inclined to break the promise in their general desire to 'advance' in the march of progress, but their

COMMUNAL CONSCIENCE

pulls them back. (Hear, hear.) This pulling back business can best be done by Humanitarian Societies, who, by the by, will find a large scope of work awaiting their activities. (Cheers.) Herein lies the emblem of benefit to the community accruing from the work of institutions like the Humanitarian Societies. (Cheers.) In this resolution we ask the Educational Authorities to start giving "Health and Humane Education." (Cheers.) Brothers and Sisters, I am very glad to say here that it is my conviction, born of my experience as a schoolmaster, that if you want to propagate the idea of HUMANITARIANISM, you cannot find a better field for operation than the school. (Cheers.) There you have enough opportunities and facilities to go on with your propagandist work of this kind (Hear, hear.), for, according to the late Sir Henry Fawcett, the

SCHOOLMASTER IS MORE POWERFUL

than the politician. (Hear, hear.) I quite agree with that great Economist (Cheers.) I say that from personal experience. (Cheers) My idea is this, that if teachers begin to instill into the minds of their pupils—both boys and girls—the principles of Humanitarianism, the result will be immensely beneficial. (Cheers.) No amount of legislation can impress on the minds of people the value of Humanity so well as the lectures of the schoolmasters in schools. (Cheers.) The influence of the teacher on the pupil is peculiarly valuable and lasting. (Cheers.) Every schoolmaster must overcome these three desiderata, viz.,

- (1) He must be a schoolmaster,
- (2) He must be vegetarian, (Loud applause.) and
- (3) He must be humanitarian. (Loud cheers.)

But, even though the teacher is full of these qualifications, his pupil must not depend upon him exclusively (Cheers.) He must depend on his parents also. (Hear, hear.) Between their schoolmasters and parents, pupils have to learn good habits, cleanliness, healthy exercises, and so forth. (Cheers.) Co-operation between schoolmasters and parents of boys is necessary in order to wean the boys from unhumanitarian tendencies. (Cheers.) Text-books should contain lessons on humanitarianism. In our infancy we like to read poetry; therefore, poems should be introduced into the text-books, preaching humanitarianism. Even prose text-books may be so written as to excellently describe the

POETRY OF HUMANITARIANISM.

(Cheers.) The text-books should be both in English and Vernaculars. Even for the students of the Matriculation Class, there should be text-books containing lessons on Humanitarianism. I would not recommend extra text-books on Humanitarianism, because already students are loaded with any number of school and college books. At present, although several teachers are inclined to preach the gospel of Humanitarianism to their students in the class, they feel they are handicapped in the absence of direct instructions to do so from their superiors. Hence the Educational Authorities should be appealed to turn their attention to this very useful subject; then the teachers will find the 'line clear' to teach the principle of humanitarianism without restraint and without hesitation. Sometimes books selected by the University casually contain lessons on humanitarianism, e.g. last year the University of Bombay had selected Cowper's Task for the Matriculation Examination. It has a beautiful exposition on humanitarianism. Such books should be selected for the benefit of the student world. If the humanitarian work is done on all these lines, it will be done effectively. (Cheers.) With these words, ladies and gentlemen, I strongly support this resolution. (Loud cheers.)

The resolution was carried unanimously.

RESOLUTION VII.

PASTURE GROUNDS.

The President:—Ladies and gentlemen, the last (7th) resolution of to-day's sessions I want to put from the Chair. It is as follows:—

“That this Conference is of opinion that the scarcity of pasture grounds is the chief cause (a) of the high rate of mortality among cattle, and (b) of the scarcity of the milk-supply and milk-products; hence, it respectfully requests the Government of India, Native Princes, Chiefs and Zamindars, kindly to take immediate steps, by necessary legislation and otherwise, to provide adequate pasture grounds for every town and village.”

The resolution, being moved from the Chair, was carried unanimously.

The Conference was then adjourned for Tuesday, 3rd September, 1918.

Second Day's Proceedings.

Tuesday, 3rd September, 1918.

The second day's proceedings of the Third Humanitarian Conference began under the Presidentship of Mr. C. Jinarajadasa.

The President said : Brother-Delegates, and Friends, we resume our Conference work to-day. Although we are small in number for the moment, still our work is of a very, very, great consequence. (Cheers.) I am sure we shall add greatly to the

SUCCESS OF THE HUMANITARIAN MOVEMENT

by the attention with which we shall listen to the speakers and with which we pass the resolutions put down on the programme. (Cheers.) Our proceedings will commence with a prayer. (Cheers.)

At this stage some members of the Gandharva Maha Vidyalaya sang a prayer-song.

Mr. Chhaganlal P. Nanavaty, one of the General Secretaries of the Conference, read some letters and telegrams, expressing the hope that the Conference would be able to successfully finish its work. (Vide appendix. D.)

RESOLUTION VIII.

ANIMAL SACRIFICES IN THE NAME OF RELIGION.

MR. HARJIWAN K. MEHTA'S SPEECH.

Mr. Harjivan K. Mehta moved the following resolution in Gujarati :—
“That this Conference respectfully expresses its deep sense of indebtedness and obligation :

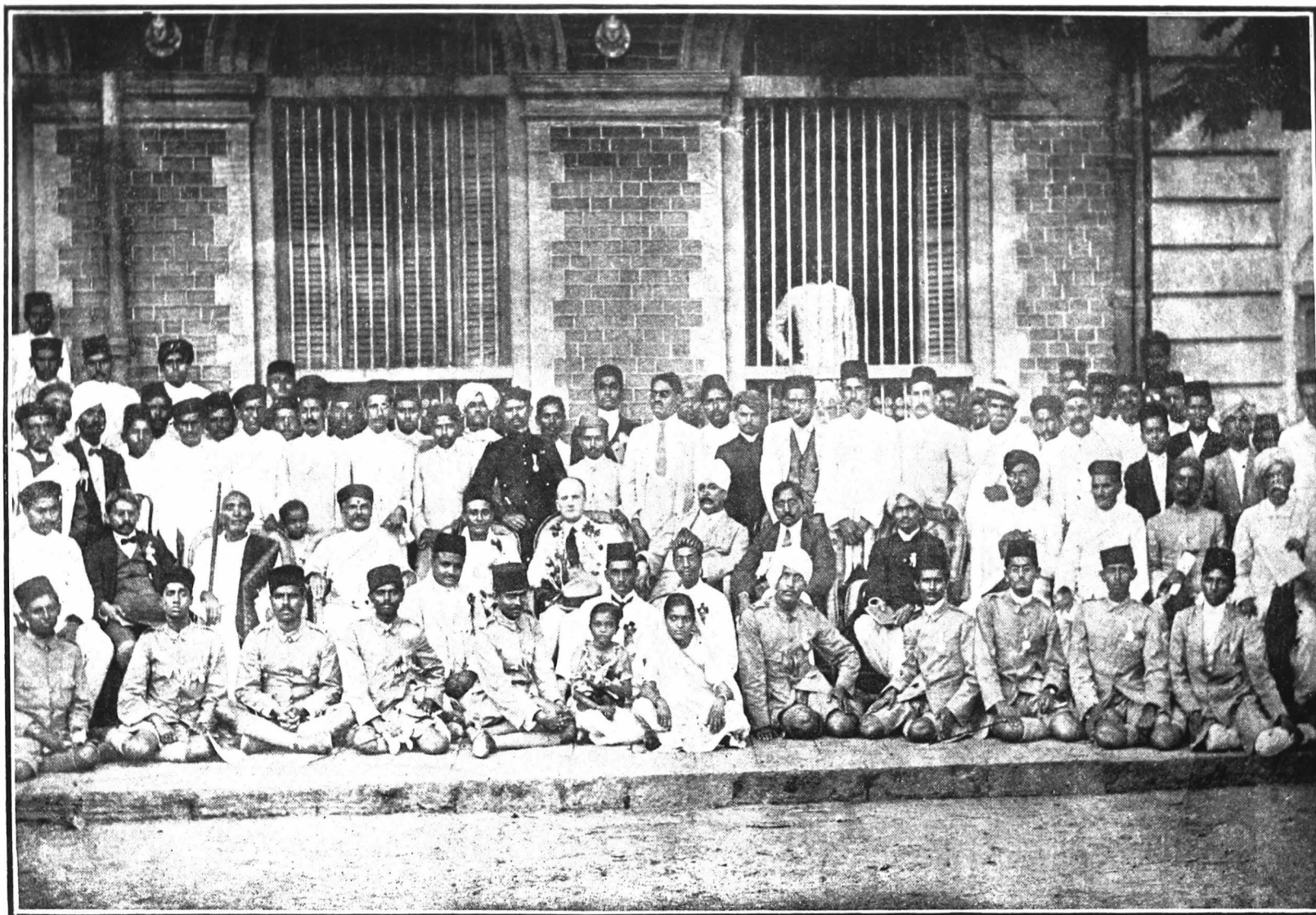
- (1) To their Holiness Shri Sankaracharyas, Goswami Marajas and other Religious Preceptors, for their orders to their followers to disavow animal sacrifices in the holy name of religion, as they are opposed to the true spirit of the *Shastras*.
- (2) To those Princes and Chiefs who have authoritatively prohibited animal sacrifices on religious occasions, and appeals to those leaders, who believe such sacrifices to be against the spirit of religion, to authoritatively pass orders on their disciples and followers to abstain from such practices. (Cheers.)

Mr. H. K. Mehta: Revered President, Ladies and Gentlemen, In this resolution, firstly we thank the Acharyas, Princes and Chiefs who have disavowed or prohibited animal sacrifices, for doing their duty. For, while defining the post of an Acharya Manu says :—

‘ One who collects the truths of the *Shastras*, teaches them to others and practises what he preaches, is called an Acharya’ (Hear, hear). So it is the

Third Humanitarian Conference

(Second Day's Sitting.)



Among those seated in the Chairs are :—Mr. C. Jinarajadasa (President), Mr. B. G. Horniman (Chairman, the Reception Committee), Mr. Rambhuj

bounden-duty of true Acharyas to speak against such foolish sacrifices. Princes and Chiefs too have to protect men, women, children, animals and birds who reside in their kingdom. If they fail to do so, they cease to be respected as Princes—as Protectors. (Hear, hear).

Secondly, we appeal to Heads and Leaders of different sects and creeds—Heads and Leaders who are in sympathy with our objects—to pass orders to their followers to abstain from such practices. I believe that by merely passing orders ignorant people will not be able to follow the real truth of it. They should be definitely taught that there is not and there cannot be a God or Goddess who will be pleased by such sacrifices, because real God or Goddess is He or She who represents the Life-side of Nature so she never rejoices in taking the life of any sentient being. (Cheers.)

CHANDIPATHA.

See how the Goddess is so clearly defined in the well-known Chandipatha—the book which is the Bible of those who are followers of Kali, the Mother. Therein it is said:—

“The Goddess is called the Mother of the universe and is the incarnation of all motherly virtues.” No human mother will ever be pleased to see her child tormented. Then how can a divine mother will ever be happy to see her thousands of children killed in her name? (Cheers.)

THE REAL SACRIFICE.

The real meaning of animal sacrifices, seems to me quite different and profoundly spiritual. One has to sacrifice every year one animal—one of the animals in himself—one of the weaknesses of brute in Man, to his Goddess—his Daiviprakriti, his Inner Self. One year on the Dasara-day let him sacrifice Pride, next year Prejudice, third year Untruth, fourth year Jealousy fifth year Anger, Sixth year Passion, seventh year Cruelty, so on and so forth till he removes all animal nature from himself. Lastly let him kill, on the alter of the Divine, his own Ahankara—the great He-Buffalo in Man and be a selfless servant of Man and God. This is real sacrifice. This raises the devotee to the higher plane of consciousness and takes him into the Communion of the Most High (Loud cheers.)

But in these days, ladies, and gentlemen, we have to think of another Goddess, the Blessed Hind-Mata and to make some sacrifices in Her name. (Hear, hear.)

Dear Brothers and Sisters of India, let us sacrifice un-Indian fashion and the use of unnecessary foreign things in the name of and for the sake of our dear Motherland and encourage our local arts and industries and I am sure our Revered Goddess will bless us all. (Loud cheers). With these few remarks I commend this resolution for your acceptance.

(After Mr. Mehta took his seat, the President said that as yet there were 18 speakers to come forward to address the conference, and therefore it would be necessary for him to fix the time-limit of five minutes to be allotted to each of them.)

CHAWADE BUWA'S SPEECH.

Chawade Maharaja seconded the resolution with a speech in Marath to this effect :—

All the Jagatgurus have been unanimous in condemning the practice of animal sacrifices and, hence the ancient maxim :—

“NON-DESTRUCTION IS THE HIGHEST RELIGION.”

This means, in short, that there should be no cow sacrifice, no animal-sacrifice, no bird-sacrifice, no flesh-eating, no liquor-drinking, [nothing of the kind. (Cheers.) The Smritis are the guides of the Hindus, and they enunciate principles like this. The Smritis propound principles which appeal to anyone who has the heart to feel and the mind to think. One would not be far wrong if he says that the man who does not accept the tenets expounded in the Smritis is not entitled to be called a Hindu. (Cheers). If two men follow the two opposite ways of living, one, say, lives the life of a vegetarian, and the other lives the life of a flesh-eater, the reason is, apart from traditional attributes, essentially this, that one has inherited the Divine Temperament, *i.e.*, the temperament of sobriety and patience, while the other has brought with him the savage temperament which naturally leads him to lead the life of a wicked man. These temperaments reflect on the past lives of the two men. Those who were cows, for instance, in their past lives, are now soft-hearted, whereas, those who were lions or tigers in their past lives are, in this world, human beings with the most wicked intentions. The motto of

“ Non-Destruction is the Highest Religion ”

will appeal to the people of the former temperament and not to others. Our worthy President is of the former type (Hear, hear.) His heart is full of the milk of human kindness. He is a ‘Yogi,’ whose example of life we should follow. (Cheers.) So are Mrs. Jinarajadasa (Cheers) and Mrs. Besant (Loud applause) the ‘Yoginis’ of the day. (Cheers.) It is the great Kabir who has pithily described the spiritual denationalisation. He says that ‘ the sermon is being preached from the point where it should end towards the point where it should have begun from.’ In the same way in front of the temple, where virtuous actions ought to be performed the most atrocious deed is done, namely sheep are slaughtered. Religion springs from God, and, as such, it cannot sanction ‘Himsa’ sacrifice of animal life. (Cheers.) Man does not become Hindu merely because he is born of Hindu parents. He must preach and practice non-sacrificial life ; his heart must not thirst for animal blood. (Cheers.) He must condemn sacrificing animals, following the precepts of the great sages of old and the great preachers of old in India. I shall mention the name of Shri Madhwacharya in this behalf. (Cheers.) He was among those that condemned in no measured terms animal sacrifices, and more especially the ‘Yagnas,’ in which those sacrifices had had to be made. All religions are at one so far as PITY and things like that are concerned. Take the case of cow-killing. It is not only condemned by the

Hindu religion but also by the Islam religion. (Hear, hear.) That religion distinctly tells its followers :—

**“IF YOU PERFORM COW-KILLING, YOUR BLOOD WILL NOT
REACH THE ALLAH.”**

(Loud applause.) Nor is the sacrifice of animals sanctioned by the Christian religion. (Cheers.) It is, on the contrary, condemned by that religion. (Cheers.) Other religions are equally strong in condemning the animal-sacrificing policy. (Cheers.) Here is a picture of Lord Jesus with cow. He is standing before her like a tiny child appreciating her milk. (Loud cheers.)

THE SPEECH OF LALA GOKULJI.

Lala Radha Mohan Gokulji supported the resolution with a speech in Hindi to the following effect :—

Mr. President, ladies and gentlemen, I have to say a few words in support of this resolution. I assure you that there is no truth in the assertion made in certain quarters that the Vedas advocate animal sacrifice. (Cheers.) It is shameful to fasten on the Vedas such an advocacy, having regard to the supremely beautiful work they have done in explaining to you what is ‘Parmatma’ (Cheers.), how is ‘Parmatma’ (Cheers.), and how to know ‘Parmatma.’ (Loud cheers.) Swami Dayanand has done yeoman’s service to Hindus by explaining the Vedic injunctions, one of which is ‘not to kill cows.’ (Loud cheers.) It is explained by the Vedas that articles prepared by Providence are not for no purpose. Similarly, the cow is not produced in the world without any meaning ; hence, it should not be killed and thereby one of God’s creatures, manufactured for some good purpose, removed from its sphere of usefulness. (Cheers.) Cow, buffalo, goat, all these have some meaning attached to their existence in this world. (Cheers.) To kill them and to eat their flesh is a heinous offence in the sight of God. (Cheers.) In killing these useful creatures of God, those who do kill them are guilty of ‘killing the goose that lays the golden eggs.’ (Loud applause.) Kill the cow and the bullock is gone. The bullock is gone and with it has gone the yield of the fields. (Cheers.) See how all these things are interdependent ; and they must all exist in this world to make man’s life worth living in that world. (Loud applause.) Gujarat, Rajputana, are denuded of the animals required for agricultural purposes. (Shame.) We, the individuals that have some power, use it with an evil eye towards the destruction of the defenceless. (Shame.) Be he a man or a beast. Alas, that people should believe that God is gratified on seeing an animal killed in His honour. (Shame.) These sacrifices denote offences, for the commission of which we are amenable to dire punishment in this and the next life. (Loud cheers.) In the Deccan Hyderabad there is a holiday on which live sheep are made to feel untold sufferings on account of their stomachs being opened and entrails taken out, which are cooked and served as an offering to God. The horror of the fact might be mitigated if the throat of the sheep were cut and the animal thus killed outright ; then it would not much matter as to how its stomach is dealt with and how the entrails are disposed of ; but, just imagine, how much must the animal writhe

under the cruel treatment vouched to it while yet it is in life. (Loud cries of Shame.) I shall not pursue this line of argument any further. All I want to submit before you is this that the conduct of men in matters of this kind, and especially when Religion is invoked to vindicate the atrociousness of the conduct, betrays that in their case the

*Hindu Religion Preaches pity,
But it does not teach Common Sense.*

(Hear, hear.)

MR. S. V. GURJAR'S SPEECH.

Mr. S. V. Gurjar (Dhulia) further supported the resolution with the following speech in Marathi:—

Mr. President, Brothers and Sisters, the resolution deals with a subject on which I wish I could command sufficiently strong language to express my views. It is scandalous to attribute to God the desire to be propitiated with animal sacrifices. (Cheers.) The God, the fountainhead of all that is good and virtuous, cannot recommend to humanity the consummation of sacrificial deeds, which according to the common sense of any ordinary person, must lead the perpetrators to PERDITION. (Hear, hear and cries of Shame.) The perpetrators of the deed will not have to wait for Perdition only, but for ETERNAL Damnation. (Cheers.) It is not only heinous to kill animals but positively disdainful to think of killing them specially for the sake of pleasing God in fulfilment of one's vows. (Cheers.) Glory to the Maharaja of the Native State who forbade the killing of buffalows, that were produced to be sacrificed before God, by a strict injunction. (Hear, hear.) May the Great God induce other Rulers to follow suit. (Loud cheers.)

Mr. B. Reddy (Hydrabad Dn.) further supported the resolution. The resolution was carried unanimously.

RESOLUTION IX.

CONTAGIOUS DISEASES AMONG CATTLE.

The following resolution was put from the Chair and passed un-animously:—

- (a) "That this Conference, looking to the serious havoc, which contagious diseases produce in animals in India, appeals to all educated people and owners of animals to utilize and popularise all humane modes of protective and preventive treatment against such diseases."
- (b) "That this Conference also considers that the system of returning to owners the cattle, suffering from certain contagious diseases, as Rinderpest, Foot and Mouth Disease, etc., is very reprehensible in more than one way, and urges that stringent laws be passed empowering the compulsory detention at approved hospitals of such cases, till cured."

RESOLUTION X.

PROHIBITION OF SLAUGHTER OF MILCH AND
AGRICULTURAL CATTLE.

MR. SUBEDAR'S SPEECH.

Mr. Manu Subedar (Bombay) moved the tenth resolution. He began speaking English as follows:—

Mr. Chairman, ladies and gentlemen, (Cries of 'Gujarati.') the resolution which is entrusted to me is as follows:—(Cries of Gujarati. The speaker yielded to the popular cry and continued his remarks in Gujarati, beginning with giving in Gujarati the translation of the resolution.) The resolution runs thus in English:—

“That this Conference respectfully appeals to the Government of India to prohibit by law the slaughter of milch and agricultural cattle (Cheers.), as well as of their young stock, as it deprives the Motherland of one of its valuable assets, and thus impairs the progress of agriculture on which depends the maintenance of two-thirds of its population and causes scarcity of the milk-supply and milk-products.”

Ladies and gentlemen, on this subject there can be no two opinions; there can be no wrangling among ourselves. (Cheers.) I shall try to place before you the value of this resolution from the

“ECONOMIC POINT OF VIEW.”

(Hear, hear.) I do not mean I do so because I think the religious point of view, bearing on this subject, is less important than the economic point of view; far from that, but other speakers having addressed you from the religious and other non-economic points of view, I feel I should address myself to this subject from the economic standpoint. (Cheers.) You all know our country's economic interests are, at present, suffering from various causes. Among those causes the subject-matter of this resolution does not loom less conspicuously. We are told here, and we also know it from personal knowledge, that Pinjrapoles are instituted for the protection of diseased or cast-off animals. Thousands of rupees are spent on the up-keep of the Pinjrapoles. Thousands of rupees are also spent every month in order to rescue cows from the clutches of butchers. I am only giving these as probable figures, possibly, more must be spent on that object, having regard to the fact that Bombay is proud of wealthy and charitably-disposed people (Cheers.) In view of the circumstance that the butchers are the masters of the situation, they hold out until they can realise heavy prices before they will part with their cows. Each butcher must be realising many times more price than he has paid for a head of cattle. That means that our people pay so much money to satisfy the greed of the butchers. Cow for cow, one would buy a cow in the market much cheaper than one could from the hands of the butcher. So that over-paid price represents so much money uselessly wasted. The pith of my argument is this that when you pay a higher price for a given cow to the butcher, the result is that he has

got more money than he should have, and he uses that surplus money in buying more cows. These, again, he sells to you at a premium, and thus realises more money than the seller of the cows in the market would. In other words, we pay the butcher more money and enable him to buy more cows and sell more cows! These are sold to us, so that with our own money first paid to the butcher, we become liable to pay him still more money. (Hear, hear.) You see, by reason of this Pinjrapole-system and the rescue system we are cut both ways. We pay money for the support of the Pinjrapoles which give asylum to our cast off animals, animals that have done a great service in the prime of their lives. Then we are fleeced by the butchers, as I have explained; they buy good, young, robust animals, and charge us accordingly very high prices; with that money they buy a further lot of good animals; then they sell to us at a premium, and so on; we are fleeced and fleeced over and over again. I do not in the least wish to suggest that we should cease supporting the Pinjrapoles, or cease rescuing animals from the hands of the butchers. All that I want to point out is this that the result of our charitable disposition is thus not to mitigate the mischief but to enhance it. What should be done to mend matters is the question before us, and we, in this resolution, suggest a sovereign remedy. (Cheers.) We appeal to Government to come to our help in this matter (Cheers.) by giving us a suitable legislation by means of which the evil in question can be easily checked. You know that it is one of the principles of the administration of the British Government in this country not to interfere with people's religious susceptibilities. We do not blame Government for that policy of

RELIGIOUS NEUTRALITY.

But we do not stop there. We ask Government to go a step further and help us in our economic prosperity. They should give us a law by means of which there will be a prohibition to the killing of a certain class of animals. It is the duty of Government to watch and promote our economic advancement, and that duty they will fail in fulfilling if they do not stop the killing of milch-cattle, agricultural cattle, and their young stock. (Cheers.) That is the duty and a clear duty of the Government. (Cheers.) Now, what is the duty of the people? They should not, as many do not, allow old animals to be slaughtered. Why should old cows and bullocks be slaughtered? Is it because they have become useless to us? Is it because they have become too weak to serve us any longer? We must save the lives of old cows and bullocks with the same feeling with which we do not allow our old relatives to be cast off. (Cheers.) Speaking of humanity, there is a tendency in some quarters not to deplore the death of an old man, because he is supposed to have done his life's work in this world, say for 20 or 25 years. But if a young man dies, his death casts a gloom over the society, in that it is supposed to have caused a great loss to the country. The argument is this, that as soon as a boy is born unto his parents, expenses for his up-bringing commence, and they go on until he becomes fit to earn on his own account and repay his parents, money spent on him. The young man is, therefore, supposed to be an asset of the country, whereas an old man is not, so he may go and join the majority 'unwept and unsung.' (Laughter.) And like the old man, the old animal is let go out of sight because of its incapability to serve mankind

any longer. Useless as they now are, the old animals should not be allowed to go under the butcher's knife; in the name of religion and in the name of charity, that should not be done, but what should be done is what we suggest in this resolution, namely, a request to Government to make a law to suit our purpose. We make that appeal in the name of our economic interests, which it is the Government to watch and foster. (Cheers.) There is no harm in saying so a hundred times over, if necessary and in season and out of season and anywhere and everywhere. (Cheers.) We should unabashed tell Government, 'If you do not give this law, which is for our benefit, we shall make you live without a wink of sleep in this country.—(Laughter.)—We do not want the Foreign Sovereign to sit in Simla and make laws; we want the leaders of the country to make our laws. (Cheers.) for the interest of the country. (Cheers.) The law that we require in respect of the subject under consideration is not one that will bear opposition at anybody's hands. It is a law to change the old order of things in the country into new. We ask Government to make a law without delay by means of which useful cows and bullocks will not go outside India or in the butchers' shambles, as they are badly wanted for agricultural interests of this country. (Cheers.) With these words, gentlemen, I beg to move this resolution. (Cheers.)

MR. GADADHAR PRASAD'S SPEECH.

Mr. Gadadhar Prasad Misra (Calcutta) further supported the resolution with the following speech :—

Mr. President, Brother and Sister Delegates, I have got very little time allowed to me to speak before you. (Laughter.) I cannot, therefore, do better than read to you a few couplets that recently appeared in a Hindi paper. After reading the couplets, he said that from these couplets you will be able to understand what my feelings are about the killing of cows. (Cheers.) I ask you to consider how our future agricultural condition would fare. (Hear, hear.) The prices of both milk and ghee have gone up very high; therefore, we must have a law prohibiting the killing of sound cows and milching cows. With these words, I beg to support this resolution. (Cheers.)

MR. MAWJI GOVINDJI SETH'S SPEECH.

Mr. Mawji Govindji Sheth (Bombay) further supported the resolution with the following speech in Gujarati :—

Mr. President, Brothers and Sisters, this is the tenth resolution that is now before you, and I have the honour to support it. That in the year of Grace—1918,—it should be necessary for us to move a resolution like this in the Empire Theatre is one of the Wonders of Nature. (Hear, hear and laughter). Who would not feel taken aback at the circumstances which are taking place under our very nose and which make it incumbent on us to pass a resolution of this character? (Hear, hear.) It has fallen to our lot to tell our Rulers that the country is being ruined agriculturally by reason of the slaughter of millions of animals, which would be useful in agricultural operations. Fie! that we, the sons of India should be found face to face with the *contredemps* of narrating this unfortunate story of our life-history

to the Sovereign of the country, I tell you it is my conviction that Government will, only if they realise their responsibility, without a minute's delay, agree to our request. I had been to the Central Provinces, where I had occasion to visit the 'Goshalas.' There I noticed a great want of railway wagons—quite a dearth of them for transport purposes. I inquired how the thing was managed in pre-railway days, and was informed that then bullock-caravans were available for transport purposes, but now all the bullocks had disappeared, leaving the transport service so much the poorer and also the agricultural operations absolutely curtailed. The Forest Laws have made the 'Gaucharans' a sealed book, and that has sealed the fate of the animals; they have no pasture lands. The Forest Laws are so rigorously observed that you cannot sell a piece of wood belonging to the tree grown on your own soil without the permission of the authorities?' (Laughter.) While proceeding to Nagpur, I had the good fortune to have as my co-traveller the District Magistrate, who asked me 'Why is it that nowadays many people are not forthcoming as recruits, while formerly, any number of them was available?' He asked me 'Can you suggest any remedy as to how to mend matters?' (Hear, hear and laughter.) I said 'Oh yes, there is a remedy and a sovereign one too. (Hear, hear and laughter.) You can get any number of recruits, only do this; give us Home Rule. (Loud laughter.) He said 'Oh, but that is a political question (Hear, hear and laughter.); it is an Imperial Question.' (Laughter.) He added 'can you not suggest any other remedy?' (Laughter.) I said 'Yes, there is another remedy. Stop killing our cows.' (Loud applause and loud laughter.) I said further, 'If you stop killing animals that you do in such untold numbers, I am sure you will get to-day 20 lakhs of recruits (Loud applause and laughter.) to face the Germans,' (Loud cheers.) You see, ladies and gentlemen, this is not merely a question of pity, it is a question of economics. (Hear, hear.) It is an economical question affecting the

INTERESTS OF INDIA.

It is a question bearing on the future happiness of India. It is a question that has some reflection on the administrative policy of this country. (Cheers.) The system of administration has got to be changed to suit the demand made in this resolution. (Hear hear.)

The resolution was carried unanimously.

RESOLUTION XI.

PROHIBITION OF EXPORT OF MILCH AND AGRICULTURAL CATTLE.

(FROM THE CHAIR.)

The following resolution was moved from the Chair and carried unanimously :—

"That this Conference records its apprehension at the export of milch and agricultural cattle from British India and Native States, as tending to deplete the country of some of its choice pure-bred cattle, and re-

commends that the Government of India and the Native Princes and Chiefs, may be respectfully appealed to to stop the export of Indian cattle and to take such timely measures as may be deemed fit to improve the indigenous breeds of cattle on similar lines to those adopted for the Horse Breeding operations in India."

RESOLUTION XII.

HARDSHIPS OF UNDERPAID SERVANTS, WIDOWS AND "HOMELESS" PERSONS.

MR. N. B. VIBHAKAR'S SPEECH.

Mr. N. B. Vibhakar (Bombay) moved the 12th resolution with a speech in English as follows:—

Mr. President, ladies and gentlemen, the resolution which has been entrusted to me runs thus:—

"(a) That this Conference appeals to the Authorities and the Public to take such necessary steps as will lessen (1) the miseries of underpaid employees, and (2) the murders of children for ornaments, and will root out the present detrimental customs of early marriages and dowries, existing in some communities in India.

"(b) That this Conference, in order to alleviate the unbearable hardships of poor widows—especially of the Hindu community,—recommends the Compassionate Public to start Widows' Homes in all large towns, to enable them to live in comfort. It further recommends that Asylums for Homeless persons in all large Towns be also started."

(Cries of 'Gujarati'.) Gentlemen, the resolution means in Gujarati this. (Translated it into Gujarati.) This resolution shows (Cries of 'Gujarati,') Ladies and gentlemen, I assure you that the gentleman who will follow me is going to speak in Gujarati. (Hear, hear.) (Proceeds in English thus) This resolution shows that the scope of the Humanitarian League has been very much extended from this year. I am glad that in that extended scope are included matters like the miseries of underpaid employees, poor widows, and homeless persons. I am glad that the extended scope of work of the Humanitarian League has assumed this aspect. This question is an economic question; it is a social question, and it is a political question, it is not only an economic question. (Hear, hear.) This question, in a word, is of vital importance as affecting the very fabric of the social and economic organisation of the labouring population of this country. (Cheers.) In England the question, as regards the social and economic prosperity of the labouring population, has shaken the very walls of Westminster Hall. It has created a breach in the British Empire. In this country the number of underpaid employees is untold; in other words, we must admit that we have not done our duty to those who work under us. We must try to improve matters before they become worse than they at present are, that

is before they affect the social and economic organisation very acutely. Both the Government and private employers should take in hand this question of their underpaid employees as quickly as possible. (Cheers.) The

POVERTY IN THIS COUNTRY

is proverbial. And it is only added to by the manner in which these employees are treated. The salaries paid to some of the employees are so small that they seem to be merely starvation wages. The entire labouring population lives almost on the starvation wages. To ameliorate their condition, it is very necessary that we must appeal to the public as well as to the Government. The condition of the masses of this country should be seriously considered and their poverty should be removed at the earliest opportunity possible. (Cheers.) Like the lot of the underpaid employees, which we seek to improve, we must also see that the lot of the poor widows is improved. In this Humanitarian Conference we are not concerned with the social aspect of the question, *i.e.*, whether widows should be allowed to marry or not; for the present, we may take it for granted that large number of widows in this country are not willing to remarry; but that they are very poor, very helpless and poverty-stricken is a fact, and to that fact we must pay attention. I say it is our duty to see that we have Homes for our widows to afford them whatever comfort and solace they can in their miserable lives. We also ask in this resolution that the hard lot of the helpless persons may be alleviated. That is the duty of the Municipalities and the Local Authorities. This question requires a solution at their hands. It may even be said in this connection that the Municipalities have not done their duty towards the helpless, except the duty of criticising the conduct of the beggars, and mendicants, who have to throng the streets from day to day and trouble the people. Instead of criticising their action and instead of attacking them, the Municipal Corporation of Bombay, for instance, should try to find Homes for these helpless persons and asylums where they can find some comfort and solace, at least. (Cheers.) Not only should they be accommodated in asylums, but they may be given opportunities, which may be created for them, so that they can have the means of earning an honest livelihood. (Cheers.) We have also included in this resolution some other items, such as murders of children for the sake of their ornaments. Instead of having a multiplication of resolutions on each separate item, it is better that there should be, as is the case in this resolution, all those items put together in a single resolution. However, I must confess that each item is important enough to require separate treatment. (Cheers.) All these items form questions that are so well known to us that there cannot be any difference of opinion about their importance. With these words, I beg to commend this resolution for your acceptance. (Cheers.)

MR. LABHSHANKAR LAXMIDAS'S SPEECH.

Mr. Labhshankar Laxmidas seconded the resolution, with the following speech in Gujarati:—

Mr. Chairman, brothers and sisters, Bombay was to be denuded of all the beggars and other diseased persons, who were to be seized and sent back to

their native homes. I found Bombay was seething with her large population, out of whom beggars and diseased persons were only to be shifted and sent back to their native countries. Why should the beggar community be thus trundled out of Bombay? Is it because it has been peculiar to Bombay alone? It cannot be so, for there are beggars in this country and in that. For every one beggar in Bombay, there are six beggars in some other places. It is not the people's fault that they become beggars; therefore, if they become beggars, they should not be struck and despised and turned back homewards, wherever those homes may happen to be. They are sent back to their native places, but the question to consider is 'Why did they, at all, come here from those native places?' (Hear, hear.) Evidently they came here because in their native places they could not get enough to eat, and, therefore, they thought here they would get money, or at least a few crumbs of bread at the hands of kind-hearted women. (Hear, hear.) That being so, what will happen to them if they are forced to go back to their native homes? Why, they will be starved into death. In England there is an arrangement for supplying food, clothes and shelter to the beggars. (Cheers.) Occupations are also given to them. And in *Urbs Prima In Indis* beggars are to be seized like rats and sent to their inclement holes! (Laughter.) Nothing could reflect more shame on the Municipal and other authorities of Bombay than the treatment they think of metting out to these helpless people. The fun is that the people, who are not responsible for their beggarly condition are punished! Similarly, in the case of a widow being betrayed by a scoundrel, is punished for giving birth to a child or for killing the child which is the fruit of her shameful conduct, but the scoundrel goes scot free. Such is the state of the law. (Shame.) It is that wretch who has made a scapegoat of the innocent girl for the sake of his lust, and it is he that ought to be the first to be hanged, drawn and quartered. Then only the miserable reports that we read in newspapers of little babes being strangulated by their erring mothers to cover their prestige will disappear. (Cheers.)

Again, I have come forward to say a few words to explain the grievances of my profession, *viz.*, the profession of teachers. I have personal experience of how much Mehtajis, Ordinary Teachers, and Head Masters are generally paid in our educational institutions. Suppose, a man is paid Rs. 10, a month—and that is not an unusual thing—I would ask you to imagine what portion of that income he would be able to spare for his food expenses, apart from the expenses to be incurred in connection with his other necessaries of life. If a man cannot get sufficient to eat, how can he have enough of energy to teach the boys in his class? How can he keep good health and sound brain and mind? In 1916, in the Bombay schools an investigation was made into the health of the teachers, and it was ascertained that 64% of them had died of consumption, because they did not get enough to eat, that is, they died of starvation. A representation was then made to the Schools Committee of the Corporation on the subject, but the only reply was that 'Your letter is under consideration.' Two or three months afterwards, I sent a reminder, and yet the reply was 'Your letter is under consideration.' If this is the state of affairs in the Bombay Municipality, what would you expect from any one of the Mofussil Municipalities? There

must be something very rotten in the system of giving education in your schools—I mean education must have been forced on unnourished brains. Be that as it may, we cannot too strongly condemn the unbusinesslike ways of the School Committee of the Bombay Municipality, because of its callousness in not making enquiries suggested in the representation to which I have already referred. Leaving alone the condition of teachers, let us consider the condition of animals. You know that owners of emaciated cattle are punished by the Police Commissioner for keeping those animals in a starved condition. He goes the length of dragging the owners to the Police Courts and gets them punished. If the owners of underfed animals are thus punished by law, should there not be a law to punish the employers who under-pay their employees? (Hear, hear.) How many teachers die of starvation, ladies and gentlemen, you and I can hardly accurately conceive. They have nothing to eat because they are not properly paid. So far I have dealt with the teachers in the city of Bombay. If you go into the mofussil—into the villages—you will see a worse spectacle. You will come across teachers in comparison with whose salaries the miserable wages of the Bombay teachers will look like princely emoluments. (Laughter.) I have received letters from mofussil teachers expressing their pitiful condition. It is a matter of great regret that this is the state of things in a civilized country like ours. Would to God that the destinies of Indian Teachers are soon changed for the better. (Cheers.)

With these words, I second the resolution.

Prof. MANECK H. DADACHANDJI'S SPEECH.

Prof. M. H. Dadachandji further supported the Resolution with a speech in Gujarati to the following effect :—

Mr. President, brothers and sisters, this Resolution has been moved by Mr. Vibhaker and seconded by Mr. Labhshankar Laxmidas. I am now before you to support it. This Resolution refers to the increasing number of under-paid teachers. Brothers and sisters, our teachers are under-paid, as you will see, from the fact that they are paid much less than even Rs. 15 a month. I say the salary of our teachers should be so fixed as to enable them to live comfortably and eat a substantial food. I will refer to another point, namely, of early marriages. They should be stopped on account of their bad results. The next point is that the practice of selling little girls to old men in marriages should be stopped. If this practice is going on among the illiterate people, it may be excused, but it is a downright scandal that it should be observed in my community, the Parsi community. In some communities girls are purposely allowed to grow, unmarried to the age of 13, 14, 15, 16 or 20 in order that they may be sent to Bombay to be married to old men here at a higher price. There are communities in which parents do this as a sort of a profession. This is a shameful matter and ought to be put a stop to at once in the name of Morality. I am sure the whole of this assembly will agree with me in condemning this system of selling daughters or sons in marriage. We should be delighted if there is a law providing for six years' imprisonment to be given to the guilty parties. These guilty

people should, before they are punished by the Courts of Law, be flogged and pelted and driven out of their neighbourhood. In the Parsi community, the helpless widows find shelter in asylums. That convenience is wanting in the case of Hindoo widows, who are treated as if they have committed a serious crime in losing their husbands. (Cheers.)

The President, putting the resolution to the vote, said it might interest them to know that the Theosophical Society had recently raised the salary of the "malis" and other servants from Rs. 7½ to Rs. 10. This would mean a huge deficit, but it was better that it should be made up by the Society than that their servants should suffer. Mrs. Besant had received a large number of letters from students about the earnings of their parents. Statistics were being collected and when ready would be published, and they would show to the people of England what the material condition of the people of India was.

The Resolution was carried.

RESOLUTION XIII.

NECESSARY REFORMS IN PINJRAPOLES.

MR. LALLUBHAI D. JHAVERI'S SPEECH.

Mr. Lallubhai D. Jhaveri (Bombay) moved the 13th Resolution with a Gujarati speech to the following effect :—

Mr. President, ladies and gentlemen, the Resolution that I am asked to move runs as follows in English :—

(a) "That this Conference, while appreciating the Humanitarian principles with which the Pinjrapoles are started, draws the attention of their authorities to the fact that owing to the want

- (1) of Veterinary Treatment of diseased animals on up-to-date system,
- (2) of laxity of supervision on the part of the management, which results in indifference of the staff, and
- (3) of sufficient and well-ventilated stables, and proper sanitation, etc.,

the animals kept there, suffer innumerable hardships, and that, hence, it is imperative that these sufferings should be alleviated as far as possible."

(b) "That this Conference recommends the authorities of the Pinjrapoles, whose funds may be sufficient, to abolish the highly detrimental custom of charging admission fees for such animals as may have been liberated from the butchers or may be dry, disabled, or diseased, whose owners may be too poor to maintain them."

Ladies and gentlemen, although it is the rich people that start Pinjrapoles, Hindoos, Jains, Parsis, all communities are bound to support such institu-

tions. There is complaint that in these institutions the arrangements are not as perfect as they should be for the comfort and cure of disabled and diseased animals. The greatest drawback in the system of the work on which Pinjrapoles are run is that there are no proper arrangements for conveying to those institutions diseased animals from the town, such as ambulance vans. There is another complaint against the managements of the Pinjrapoles and it is this that they charge fees for the admission of *all animals indiscriminately* whether their owners are in a position to pay the fees or not. This should not be so, as it prevents poor people from sending their animals to the Pinjrapoles, and consequently, the animals die without that care and comfort which they would have experienced in the Pinjrapoles. Those who start Pinjrapoles and have them under their management are by the grace of God worth lacs of rupees, and are actually spending a lot of money over the Pinjrapoles, and to them this Conference appeals that they should see that the system of charging fees on the admission of animals to the Pinjrapoles should not be made a compulsory system, that is to say, exceptions should be made in suitable cases. They will thus earn the gratitude of the owners of disabled and diseased cattle, and also earn the blessings of the cattle themselves. This is also one of the ways of making the Pinjrapole system very popular. Ladies and gentlemen, with these words I beg to move the Resolution. (Cheers.)

MR. C. P. NANAVATY'S SPEECH.

Mr. Chhaganlal P. Nanavaty (Bombay) seconded the resolution with a speech in Gujarati to the following effect:—

Mr. President, brothers and sisters,—Our well-known humanitarian Mr. Lallubhai D. Javeri (Hear, hear) has just now placed this resolution before you; this resolution is regarding the management and upkeep of Pinjrapoles. I am of humble opinion that there is a large room for improvement in various directions in the way the Pinjrapoles are kept and worked. The word "Pinjrapole" denotes a harbouring place for the disabled and helpless animals. Pinjrapoles are meant to be asylums where animals, which cannot live in comfort elsewhere, may have the opportunity of so living to the end of their days. Evidently, such institutions cannot but be started and maintained by those who are rich. It is not within the province of poor people to entertain the idea of starting Pinjrapoles, much less of keeping them up. That being so, I beg to appeal, in this Conference, that the rich people of this place and of other places may be graciously pleased to stretch their helping hands to the bettering of conditions that exist in many of the Pinjrapoles. The first fault that I would find in the Management of these Pinjrapoles is this that they do not pick and choose, while charging admission fees, between those who bring their disabled and diseased animals to be lodged in Pinjrapoles to spend their last days in comfort. Every man who brings a head of cattle is asked to pay certain admission fee. I beg to urge that this works irksomely on the poor owners of cattle. You know they are obliged to part with their animals because they are no more able to maintain them, and with a heavy heart they yield

to the force of circumstances and bring those animals to Pinjrapoles, animals that were their friends for a long time and faithful servants too. (Cheers.) If helpless owners bring their more helpless animals to the Pinjrapoles and if they are asked to pay admission fees which they can ill-afford to pay, what alternative is there for them than to take the animals back and let them rot in their own cow-sheds. I say this is scandalously wicked on the part of the Managements of Pinjrapoles—to enforce payment of admission fees under such circumstances. By charging admission fees,—which, as I said in some cases results in the animals being taken back by their penniless owners and let to die in misery, the object of starting Pinjrapoles is frustrated. That object is nothing more or less than to give relief to animals that cannot have it in other places. There is relief and relief, so far as animals are concerned; one kind of relief is given to them by lodging them in Pinjrapoles. Another kind of relief is given by rescuing them from the grasp of butchers (Loud applause.) Many a wealthy gentleman in Bombay saves the life of cattle from the knife of the butcher by paying a handsome amount for it; and how is that animal disposed of. It is immediately sent to the Pinjrapole. (Cheers.) Now, you will be struck with surprise if you hear that the fee charged for the admission of such cattle into the Pinjrapole is Rs. 10 per head of cattle! The ordinary fee for admission is only Rs. 2 per head of cattle. So that, you will see that the gentleman who generously saves the life of a cow, for instance, has to pay a fabulous price to the butcher, and he is further mulcted into the payment of a specially enhanced fee of Rs. 10 for admitting that cow into the Pinjrapole. Even if he were asked to pay the usual fee of Rs. 2, that would be an unnecessary charge on him, and to make him pay five times more is putting a premium on inhumane notions. What else can be said when his sense of generosity is punished in this way? (Hear, hear.) Animals cannot be cheaply liberated from the hands of butchers, and they cannot be freely admitted into Pinjrapoles! How are they to live alive, under these circumstances? I submit that, apart from the question of what price the deliverer of an animal has to pay to the butcher, the question of admitting that animal into the Pinjrapole free of charge should be satisfactorily solved by the wealthy people of the place where the Pinjrapole may be situated. (Cheers.) I mean to say that admission fee for cattle into the Pinjrapole should not be a compulsory institution. Now I will say a few words as to the management of the Pinjrapoles. I have seen Pinjrapoles in Kathiawar, and I am sorry to say that they are not properly kept. Their staffs are not capable of tending animals in a satisfactory manner. I have received letters from some of the rich men in this City complaining about this enhanced fee of Rs. 10 per head of cattle charged in the local Pinjrapole for admission. We forwarded those letters to the authorities of the Pinjrapole, who say 'We have not demanded Rs. 10 per head of cattle in admitting animals into the Pinjrapole.' I know the writers of these letters have not made untrue statements, because I say that from personal experience. I say in conclusion that it is the duty of the founders of Pinjrapoles not to charge any fees to poor owners of animals that are brought to be admitted into the institutions. It is their duty also to help those who help poor animals out of the reach of the butchers by admitting such animals gratis inside the Pinjrapoles. (Cheers.)

MR. DURLABHDAS DHRUVA'S SPEECH.

Mr. Durlabhdas Shyamji Dhruva (Bombay) supported the resolution with a speech in Gujarati to the following effect :—

Mr. President, ladies and gentlemen, we have heard enough of the necessity of improving the way in which the Pinjrapoles are managed. The previous speakers have spoken in general terms and also especially with reference to the Bombay Pinjrapole. I will tell you of my humble experience regarding the Pinjrapoles in Kathiawar. (Hear, hear.) There you will find that the Pinjrapoles are so kept as if the founders thereof had no idea for what purpose they were founded. Ignorant, inexperienced persons are left in the management of the institutions; and, hence, the result is that animals suffer whereas they should be happy. It is the duty of rich people to look into this matter, because they are expected to look into these things. (Cheers.) With these words, I beg to heartily support this resolution. (Loud cheers.)

The resolution was carried unanimously.

RESOLUTION XIV.

STRAY DOGS.

MR. R. VENKATRAM'S SPEECH.

Mr. R. Venkatram (Bombay) moved the following resolution with a speech in English in the following terms :—

Mr. President, ladies and gentlemen, the resolution I have been asked to place before you runs as follows :—

“That this Conference strongly protests against the present system of killing stray dogs, either healthy or diseased, generally by two methods: *viz.*, (1) Lethal Chamber, and (2) Poisoning; and it is, therefore, of opinion that this practice should be discontinued and such dogs as may be caught by the Police and Municipal Authorities for destruction, should be handed over to the Pinjrapole Authorities or the *Mahajans*, for giving the healthy dogs shelter and maintenance, and to the diseased veterinary treatment, thus achieving the object of getting rid of stray dogs from towns, and respecting the religious susceptibilities of different communities.”

Ladies and gentlemen, the resolution, as you will see, is divided into two parts; in the first part we enter our protest against the present system of getting rid of stray dogs by the Police and Municipal Authorities, a system which has never been regarded as anything but brutal. In the second part we ask the Authorities that the stray dogs, instead of being taken away for destruction, should be handed over to the *Mahajans* for being protected in Pinjrapoles. (Hear, hear.) The Pinjrapole Authorities, be it said to their credit, are ready to take such stray dogs in their charge. They are anxious to take care of such stray dogs. (Hear, hear.) Therefore, the Police and Municipal Authorities should be kind enough to send to the *Mahajans* all

the stray dogs they will come across in the streets, so that the same may be provided for in Pinjrapoles. With these words I beg to commend this resolution for your acceptance. (Cheers.)

PUNDIT FATECHAND K. LALAN'S SPEECH.

Pundit Fatechand K. Lalan (Bombay) seconded the resolution with a speech in Gujarati to the following effect:—

Mr. President, brothers and sisters, I think I ought to explain to you the meaning of this important resolution in my own mother-tongue. (Hear, hear.) (Explains the English resolution). We are trying to mitigate the sufferings enforced on stray dogs by the Police and Municipal Authorities of various places. Why should these poor animals be selected for such a brutal treatment is the question. Is it the fault of these animals that they have become 'stray?' (Hear, hear and laughter.) Can we ask them 'Well, dogs, why did you become "stray?"' 'Can you tax them thus: 'Well, why do you wander in the streets at random?' (Hear, hear and laughter.) I do not think you can do it in the case of this canine generation any more than you can do in respect of human beings. (Cheers.) A dog becomes a street-dog, and becomes amenable to be destroyed; a nice way of giving it a short shrift! It is really unworthy of the human race that its members should think of destroying dogs that become 'stray' through no fault of theirs. India is a civilized country, and something better is expected of it than the destruction of dogs because they are 'stray.' It is the practical realisation of the English proverb 'Give a dog a bad name and hang it.' (Hear, hear and laughter.) Nothing could be more cruel, and more wantonly mischievous than the destruction of these innocent creatures. Cruel, heartless, inhuman, are the least abominable attributes that can be used in this connection to those people who indulge in the pastime of destroying dogs on the plea that they are 'stray dogs.' Catch hold of such dogs and pack them off to the villages where there are arrangements for their accommodation, including their feeds. (Cheers.) Dogs are a useful animal, and these 'stray dogs' may be trained into becoming non-'stray' dogs by teaching them to catch thieves, carry messages and so forth. (Hear, hear.) Instead of turning them to such useful purposes, people consign them to the Lethal Chambers or poison them otherwise! (Shame.) 'Shame,' you say? Why it is downright brutality, monstrosity. (Hear, hear.) Hand over 'stray dogs' to the *Mahajans* to be removed and kept in Pinjrapoles. (Cheers.) Dogs are not created by the Almighty only to be destroyed to please the whims of sentimental human beings. They are created for some good purpose. No living being is created for nothing. Take the case of the serpent. It is useful in inhaling bad gases and thus leaving human beings free from the danger of those gases. That is to say, the serpent helps the Economy of Nature. (Hear, hear.)

The resolution was carried unanimously.

RESOLUTION XV.

RAILWAY AND STEAMER ZULUM.

MR. S. S. MEHTA'S SPEECH.

Mr. S. S. Mehta (Bombay) moved the 15th resolution with a speech in English to the following effects :—

Mr. President, brothers and sisters, ('Gujarati,' 'Gujarati.') You will excuse me, please. The next speaker, Mr. Nensey will speak in Gujarati (Hear, hear.) The resolution that I have been put in charge of runs thus :—

"That this Conference brings to the notice of the proper Authorities the inconvenience and hardships, which the third-class passengers, from whom the largest portion of railway and steamer revenue is derived, have to suffer, owing to

- (1) Habitual overcrowding in railway trains and steamers,
- (2) Lack of several necessary facilities for travelling, and of sanitary conveniences,
- (3) Want of humanity shown in the regulation of the pilgrim traffic,
- (4) Disregard by Railway and Steamer Servants of their duties towards the public,
- (5) Rough, insolent and impolite behaviour of some of the Railway and Steamer Servants towards Indians in general, and third-class passengers in particular,

and that this Conference requests that early action may be taken to remedy these grievances."

Ladies and gentlemen, before I proceed to speak to this resolution, I would like to suggest in a humble way, that the heading of this resolution should be changed into 'Railway and Steamer Zulum.' (Hear, hear.) I hope you will accept this suggestion, (Cries of 'Yes, yes.')

because we are to consider in this Conference the hardships to which passengers are subjected—I mean passengers generally, be they travelling by rail or by ship. (Cheers.) The treatment afforded to the passengers in the railway trains and in steamers is equally hard; that fact cannot be denied. (Shame.) On one occasion a friend of mine came from America. He wanted to see our Pinjrapole, I took him to it, first, and then to the Railway station to see how wagons are used for the conveyance of passengers; I showed him the boards attached to the wagons saying 'For so many horses.' I showed him how men were huddled together in such wagons. We were on the scene just in time, for the train was about to start, and my friend had a full view of the hardships to which poor third-class passengers are subjected by the Railway Companies. This was about four years ago, when the last Congress was held in Bombay. Owing to the Congress, there were crowds of passengers travelling, and my friend had a clear idea of how the third-class passengers fare owing to the shortage of supply of passenger carriages. If statistics could be obtained, you would see how our brothers, sisters, children and old people, are huddled together and how they suffer in consequence. If the Railway Companies are guilty

in neglecting the comforts of their passengers, who pay them the most, the managers and proprietors of Pinjrapoles are none the less guilty of neglecting to take proper steps to make the lives of the animals in their charge as happy as they could be made. You will find in Pinjrapoles that proper arrangements for the comforts of the animals are conspicuous by their absence. In India there are about 500 Pinjrapoles, and if you accept my opinion that they do not possess proper conveniences for their animal-occupants, you can judge of the amount of hardship imposed on the animal world in this country. Why this should be the state of things in the Pinjrapoles one cannot understand, for there are any number of philanthropic men in the country; especially I should mention the Jains (Loud cheers.), who will not hesitate to pay anything to see that living beings are happy. Jains apart, there are any number of Hindus who are equally charitable. All of them would be too willing to help the Pinjrapoles with handsome donations. I am glad you have started the Humanitarian League for the help of dumb animals. I am also glad to see my friend Mr. Jewraj Nensey has founded the institution to look after the passengers' grievances. I think it would require many such Associations; so much work there is to be done in the interest of our poor passengers. At any rate, one such institution is now in existence through the goodness of Mr. Nensey, and that is a fair beginning. (Cheers.) Thanks to Mr. Nensey, who is sparing neither money, time nor physical labour to make his institution successful. (Cheers.) There is one point about the Railway Board. We really do not know who is virtually at the head of this Board, I mean who is the party to whom the Board is subordinate. (Laughter.) It is difficult to approach the Superior party with a grievance against the Railway Board. You know of the Railway Assault Case. The Railway Act is vague in some respects, and, therefore, the Hon. Mr. Jinnah (Cheers.) brought up a resolution to get that Act amended, but he was asked to withdraw the resolution on the plea that these were war times, and on the promise that the Government would surely look into the Act after the war was over. Of course, for the present, the question of the amendment of the Act is shelved, but the point to be noticed is 'How long are *you* going to patiently put up with the hardships born of the defects in the Railway Act?' (Hear, hear.) From that point of view, Mr. Nensey's Association deserves to be strongly supported, and, brothers and sisters, I ask you to give that support as vigorously as possible. (Cheers.) No delay should be brooked in getting the passengers' grievances removed, be they belonging to the railways or steamers. (Hear, hear.) We should read the literature on this subject. (Cheers.) I hope, ladies and gentlemen, you will pass this resolution with acclamation. Before I resume my seat, I will ask you, ladies and gentlemen, who are here, to join Mr. Nensey's Association, and try to make it strong, influential and useful for the purpose for which it has come into being. (Cheers.)

MR. JIVRAJ NENSEY'S SPEECH.

Mr. Jivraj Nensey seconded the resolution with a speech in Gujarati to the following effect:—

Mr. President, brothers and sisters, this resolution has been placed before you by my friend, Mr. S. S. Mehta. He has already spoken at length on

the hardships suffered by people travelling in third-classes in railways and in steamers. I think it is the general experience of our people as to those hardships. Some may have seen them with their eyes, some may have heard of them from other people's lips, and some may have suffered them personally. I do not think there can be one single soul in this assembly who has had no experience of those hardships either on account of his personally suffering from them or on account of his seeing them suffered by others, or on account of having heard how they are suffered by others. Most of us know the imperfect and neglectful arrangements made for third-class passengers in trains and in steamers, at the railway stations and on the wharves. All these things have now and again been the subjects of loud and bitter complaints in newspapers, but it is a matter of great regret that neither the Government nor the railway authorities nor the steamship companies have yet done anything to remove the cause or causes of these complaints made on various occasions and under various circumstances. There is no reason why this should be so, if the interest of the third-class passengers is really to be watched by all these different authorities. When we see this state of affairs, we are forced to come to the conclusion that this is so because the railways and the steamers are owned by foreign people, who have come here to drain money away to their countries from the pockets of poor Indians. Hence, the other conclusion to which one is drawn is that there is only one remedy against this state of things, and it is this that the Indians should start their own railways and ply their own steamers. (Hear, hear.) That is the sovereign remedy with which to make a clean sweep of all our grievances in this direction. I have personal experience of the hardships the third-class passengers suffer on board the steamer. I have been to Cutch and Kathiawar by boats and have seen that two hundred people were made to sit in a place intended to accommodate only fifty! It is just the same as you would find in the case of chawls where many more families are made to stay than should be allowed, having regard to the relations between the amount of space and the number of people to live in it, as fixed by sanitary science. You know that under the Municipal rules it is insisted that there should be a certain number of privies attached to a building in which a certain number of people live. That wholesome rule is honoured in the breach, on board the steamers, in the railway carriages, at the railway stations and on the Bunders. If the municipality can by law drag before the magistrates the owners of houses, where the requisite number of privies are not provided, should there not be a law for dragging before the magistrates the owners of steamers and railway carriages for their breaches in this direction? But, unhappily, not only is there no such law, but no one thinks of having such a law, because, those who ought to think of having such laws do not feel the pinch, as they travel by second and first classes. Only recently an incident happened in connection with the local railway companies. When the Special Session of the Indian National Congress was held here, the railway companies had announced that they would not be able to promise to supply reserved berths for people coming to and going from the Congress for want of rolling stock. And yet, mind you, we see the self-service railway companies are quite able to supply the Race Specials! (Loud cries of 'Shame.')

The Railways which cannot supply special trains and reserved berths can supply Race Specials!! It is really a matter of great shame, but the greater shame is to us, the people of India, who, having no control over these railway companies, make no attempt to have railway companies of their own. (Hear, hear.) When a question is raised in the local Legislative Council on railway grievances, the Government say 'The Railway question is an Imperial question. Go to the Viceregal Legislative Council.' To our leaders I would commend the policy of Mahatma Gandhiji (Loud applause), which is to travel by third class, so that they will personally feel the hardships and be stung into the necessary activities in order to move heaven and earth so that sufficient pressure may be brought to bear on the Government, the railway companies and the steamer-owners, to make them see their way to setting matters right. (Hear, hear.) With these words, brothers and sisters, I beg to second this resolution. (Cheers.)

MR. NILRANJAN SHUKLA'S SPEECH.

Mr. Nilranjan Shukla (Calcutta) supported the resolution with a speech in Hindi to the following effect :—

Mr. President, brothers and sisters, I am really very glad that this question is taken up for consideration at this Conference. Poor third-class passengers are so ill-fated that up to this time their case had never been strongly taken up by any one. Their hardships sometimes culminate in acts of immoralities. They are the chief source of the profit which the railway companies make, and yet they are the greatest victims of the companies' 'neglect.' You will see that the bulk of railway passengers travel by third class; so they pay the most of the money earned by the railway companies on a given train, still they are the greatest sufferers in various ways! To begin with, they are crammed in trains like sheep. This state of affairs may be remedied if most of our leaders were to follow the noble example of Mahatma Gandhiji (Loud cheers) of travelling by third class. Then alone they will appreciate the uncomfortable and disgraceful treatment of which the third class passengers now complain. By travelling in first and second classes, our leaders are not expected to appreciate the hardships of third class passengers to the fullest extent. Our great leader, Mr. Tilak (Loud cheers) has correctly stated that unless we get Self-Government we shall not be able to get rid of the various causes of our unhappiness. I will say this that, whether we get Self-Government or not very soon, we can do this, *viz.*, have our own railways and steamers, so that our people would be free from the hardships to which they are now subjected. We should not sit quiet after making appeals to the Government and the owners of railways and steamers. We should do something more and have our own railway and steamer companies in order to put an end to the system of filling up the trains and steamers with human loads like sardines. Passengers, on pilgrimages are carried in trucks, which are meant for '8 Horses or 10 ponies,' and are shoved in without any consideration whether they can sit or stand there and have enough of pure air. Packed in this way, not unfrequently they ease themselves and commit other nuisance in the truck. Just imagine the condition of these people, I know of a case in which a pregnant woman was hustled into a crowded truck.

There she gave birth to a child. Now think for yourselves, brothers and sisters, what must have been her condition of mind at that moment when she was in the midst of a mass of strangers, most of whom were males. This state of things must be removed, and it is the duty of the wealthy to remove it. Our sages say that Pity is the ground work of religion (Hear, hear.) I would say that if you show pity, you will be happy. (Cheers.)

The resolution was carried unanimously.

RESOLUTION XVI.

DAIRY AND CATTLE FARMS.

FROM THE CHAIR.

The following resolution was moved from the chair.

“That this Conference views with alarm the increasing mortality among children owing primarily to scarcity of pure unadulterated milk through want of facilities for dairy and cattle farms. To remedy this evil, the Conference records its considered opinion that Dairy and Cattle Farms should be started without delay on approved principles. The Conference considers that such farms will be instrumental in lessening the infant death rate by providing pure milk, and also help towards the preservation and improvement of Indian Cattle.”

The resolution was carried unanimously.

THANKS TO THE PRESIDENT, DELEGATES, WORKERS AND VOLUNTEERS.

MR. B. G. HORNIMAN'S SPEECH.

Mr. B. G. Horniman, Chairman of the Reception Committee of the Conference, rose amid loud cheers and said as follows :—

Ladies and gentlemen, I hope you will allow me, now that we have come to the end of our programme, to express, on behalf of the Reception Committee, first of all, our great gratitude to the Delegates and Visitors here, and to Mr. Jinarajadasa, especially, for having presided so ably and successfully over our deliberations. (Cheers.) I think, ladies and gentlemen, we owe a special debt of gratitude to our President (Cheers.) here, to-day, because of the readiness with which he stepped into the breach and agreed to undertake the duty of Presidentship of this Conference (Hear, hear.), at the request which we made to him when we thought that Mrs. Besant would not be able to be here, at all. Then, Ladies and gentlemen, on behalf of the Reception Committee I want to express our sincere thanks to all the Delegates, who have come here from all parts of the country and who have done so much to make our Conference, what I think we may justly call, a very great success. (Hear, hear.) Also, on behalf of the Reception Committee and, I think, I may say, on behalf of all the Delegates and all the Visitors, I ought to express our thanks to those young gentlemen, who have acted as Volunteers to this Conference. (Cheers.) I know that a very considerable number of them had already been acting as Volunteers at the Special Session of the Indian National

Congress, and these gentlemen must have had a very trying time there. I do not think that we can sufficiently give expression to our gratitude to those young gentlemen, who, shortly after having had a very trying time in the National Congress, came here to assist us at our Humanitarian Conference. (Hear, hear.) Ladies and gentlemen, I should like to say a few words with regard to the part played by those, who have been the real organisers of this Conference. (Cheers.) Mr. Lallubhai D. Jhaveri (Loud cheers.), I need hardly mention to you, because you all know how largely he is responsible for this movement in Bombay, which has now become an Indian National movement, and how much he has done to bring about the success of your Conference. (Hear, hear.) Then, Ladies and gentlemen, I must mention Mr. Chhaganlal P. Nanavati (Loud cheers.), who is the Assistant Manager of the Humanitarian League, that has hitherto been able to do much good work. (Cheers.) I can speak from personal knowledge of his great work and his many activities. (Cheers.) He has been working day and night for weeks past in order to ensure the success of this Conference and success of our deliberations. (Hear, hear.) Then, I think it my duty to express our thanks to the various speakers who have spoken during the Conference. (Cheers.) And here we must also express our appreciation of the good judgment of Mr. Nanavati (Hear, hear.), who, I think, has been largely responsible, amid his other multifarious duties for the selection of our speakers. (Cheers.) I cannot mention Mr. Chhaganlal P. Nanavati's part in making this Conference a success, without also mentioning Mr. Maganlal M. Shah (Cheers.), who has been a very worthy co-secretary of Mr. Nanavati and has thrown himself into all the activities necessary to the holding of this Conference with an enthusiasm and an energy that are only equalled by those of Mr. Nanavati himself. (Hear, hear.) Now, Ladies and gentlemen, with your permission, I just want to say a word or two more, adding something in the nature of a digression. I want to bring to the notice of all those present at the Conference the fact that the Humanitarian Fund, out of which this Conference has grown, has been, for eight years that it has been in existence, carried on practically by the unaided efforts of three or four gentlemen, (Hear, hear.) like Mr. Labhshankar Laxmishankar (Cheers.), Mr. Lallubhai D. Jhaveri (Cheers.), Mr. Chhaganlal P. Nanavati (Cheers.), and one or two others. (Loud cheers.) Well, we have recently thought that it would be better if the Fund having grown to such dimensions—I may mention that its subscription list last year amounted to Rs. 20,000,—were formed into a properly organised Institution. Mr. Lalubhai thought, and his friends agreed with him, that it would be right and proper now that the Fund has grown to such importance, to form it into a properly organised Association (Hear, hear.), and we have, therefore, formed an Association, which is to be called "The Humanitarian League," (Cheers.) It will not merely be an Association confined to Bombay, for we have got members from the whole of India. (Cheers.) There are various kinds of members in this League. We have rules and regulations for the Constitution of the League which have been printed. I would like to draw your attention to the fact that any one who wishes to become a Patron of the League can do so by subscribing Rs. 1,000. Anyone who likes to pay Rs. 500 can become what is called a Donor, and I need hardly say that donations below Rs. 500 will be equally welcomed. We hope that we shall get a very

large number of members. I may take this opportunity to announce that the following gentlemen have already consented to be Patrons of the League:—

Sheth Lallubhai Nathubhai Chahewala (Cheers.)

Sheth Lallubhai D. Jhaveri (Cheers.)

A donation of Rs. 100 has just been received from Mr. Raghunathji Kalidas (Cheers.) and a promise for another donation of Rs. 501 from Mr. Fulchand Trikamji. We would welcome subscriptions and donations of any amount in order that our Humanitarian League may carry on the great work on which it has been engaged. Well, Sir, I also want to say one word on behalf of the Reception Committee, and that is to thank every one most cordially who has taken part in the Conference. (Cheers.) Our Conference has been of a very comprehensive character, of a more comprehensive character than the two previous ones both with regard to the subjects discussed and to the persons who have taken part in it. This is the first occasion on which Mohamedan gentlemen have attended our Conference (Loud cheers.) and taken part in our deliberations. Yesterday we had several Mohamedan speakers here among whom were the Hon. Mr. Fazul Haque and Mr. Asaf Alli. (Loud cheers.) We hope to see more of them in our Conferences in future. (Cheers.) I am informed yesterday that there was some criticism, because we had invited people to the Conference who were not agreed in our views with us in all respects, but I can only say once more that we desired every one to come here who is inspired by the same motive as ourselves, namely, the improvement of the condition of suffering humanity and also the improvement of the condition of the suffering animals. (Hear, hear.) We do not ask for anything more than that. I for one would never consent to see that only vegetarians should be admitted to this Conference though we hope that all will become vegetarians. I hope that in future we shall have many Mohamedan Delegates as well as speakers at our Conferences, who will make those Conferences more comprehensive than the previous ones. (Hear, hear.) Sir, I beg to thank you, on behalf of the Reception Committee of the Third Humanitarian Conference for presiding over our deliberations (Cheers.) and I beg to thank you, Ladies and Gentlemen, for having responded to our invitation. (Loud cheers.)

PRESIDENT'S CLOSING SPEECH.

Brothers and Sisters, It is now my duty to bring the work of this Conference to a close. I look more to years to come to make such a Conference more numerous in their attendance and more powerful in the work which they will do. (Cheers.) To me as I have been sitting here, namely as President, there has been throughout one feeling that what you are doing is an intensely religious duty. Through the resolutions, that were drawn up, proposed and seconded, our work has been spiritual and purificating for all India and for all humanity. In our resolutions and in our speeches we have given utterance to—we have tried to speak practically on—religion, for there is no religion which has not an intense humanitarian basis. Every religion calls upon us to look towards Heaven which points us out our duty to our Brethren and to Humanity. Therefore, you will find that all religion meet upon a common humanitarian platform. (Hear, hear.) Shri Krishna tells you.

'We must do our duty . . .' (Hear, hear.) we must perform our duty wherever we may be living, in whatever part of the world we may be living. You have the ancient teaching of

"NON-DESTRUCTION IS THE HIGHEST RELIGION."

Budhism teaches you the same thing. There is the familiar teaching of Budha to his followers, *viz.*, 'Attend to the sick; serve one who is sick.' The teaching of the prophet Mohmed are also to the same effect: 'Protect the poor, the defenceless.' (Cheers.) In Christianity also you have similar teachings. We have to love God and we have to love Humanity. Zoroaster also has given the same teachings. In other words, we have to love one another like brothers, whether we are Mussalmans, Parsis, Christians, Hindus, anything. On this Humanitarian platform there are no differences and no divisions on the score of religion. (Cheers.) There was one strict humanitarian note which our Chairman of the Reception Committee has struck, *viz.*, that we do not on this platform draw a line among different idealists; this is a common platform on which men of humanitarian ideals find a place. (Hear, hear.) In this Conference we want all people (Hear, hear.), even if they cannot subscribe to all our resolutions. (Cheers.) All the great idealists should sit together in this Conference. On this platform we are all united. Women should come forward to help this movement, (Cheers.), which is against all kinds of cruelties. All of us have our duty to do in this direction. Some of us may subscribe to these resolutions; others may come here and see what can be done together. We are bound as brothers, as idealists, to work together for the benefit of humanity and for the welfare of our weaker brothers—the animals. (Loud cheers.) That is the work that you and I will have to perform in our life-time. It is not possible for us to complete that work. Brothers, it is not our duty to complete it, because there are other generations to come whose duty it is to complete it. It is our duty to see that we go on steadily doing our duty (Hear, hear.) the duty which has come to us. I remember the very very striking teaching which occur in the ancient Jewish Scriptures concerning man's duty in life, "Do short work or great work, it is not incumbent upon you to complete the work, but do not cease to work." You are not to secede from work; that is one of the greatest spiritual messages. (Cheers.) This is the one great lesson of our life. Our duty is towards humanity. We should turn our attention to the sufferings of the world. We have to learn to remove the sufferings, so that we may live a greater, purer, higher life, even a nobler life. Each one of us has little share in the work to be done for the benefit of humanity. (Cheers.)

VOTE OF THANKS.

MR. VIBHAKAR'S SPEECH.

Mr. N. B. Vibhakar (Bombay) moved a cordial vote of thanks to the President with the following speech in English :—

Ladies and gentlemen, I am asked by the Chairman of the Reception Committee and by the Secretaries of the Reception Committee to propose a cordial vote of thanks to the Chair. (Cheers.) I confess that Mr. Horniman has trespassed upon my province (Hear, hear and laughter.), but although I have not got the right to bring an action at law against him (Laughter.) I may say just a word or two in support of my resolution. (Cheers.) As Mr

Horniman said, the platform of Humanitarianism is not essentially confined to political enthusiasts or idealists. From this platform, men of every profession can speak. It was really a great good fortune of ours that we were able to secure Mr. Jinarajadasa as our President. (Cheers.) I do not know who is responsible for this selection—whether Mr. Horniman or anyone else, but we must see that this valuable capture, that is made (Cheers.), will not slip from our hands in future. (Cheers.) Mr. Jinarajadasa, as you all know, is a profound scholar, philosopher and mystic. (Cheers.) And nobody could have been better fitted for this work of the President of the Third Humanitarian Conference. (Hear, hear.) You must have seen that in spite of the fact that there was not that passion and enthusiasm here which we find in political meetings, he has conducted the proceedings of the Conference in a manner which, I believe, has certainly made this Conference a great success. (Cheers.) May I also venture to make one not irrelevant remark before the close of this Conference. May I ask him to carry this work to the Madras Presidency (Cheers), in co-operation with that great friend of Indian women (Loud applause.), I mean Mrs. Jinarajadasa? (Loud applause.) I doubt not that when you, sir, and Mrs. Jinarajadasa jointly work for the humanitarian work in the Madras Presidency, that work is bound to be of a lasting character. (Cheers.) We have every right to ask this from you, sir, who has done so much in the spiritual world (Hear, hear.), and we have also every right to ask Mrs. Jinarajadasa (Loud cheers.), who has done so much for the Indian women (Cheers.) I know from my own experience how much she has done for the emancipation of Indian women from their backwardness. (Cheers.) It would not be too much to ask you, sir, and Mrs. Jinarajadasa to take this work to the Madras Presidency, promote and foster it there and carry it on there. With these words, ladies and gentlemen, I beg to commend this resolution for your acceptance. (Cheers.)

Mr. Jamnadas M. Mehta (Bombay) seconded the resolution.

Mr. Rambhaji Dutt Chaudhary (Amritsar) supported the resolution.

The resolution was carried unanimously.

The President was then garlanded by Mr. Horniman amid loud applause.

PRESIDENT'S ACKNOWLEDGMENTS.

Ladies and Gentlemen, I thank you once more for the kind remarks that you have made about me and my wife.—I wish she were here to hear those kind remarks—for our having done only our duty. (Cheers.) We have seen what work has been done here, and we shall try to see that similar work is started in the Madras Presidency. (Cheers.) I think you can congratulate yourselves on having done your work of this noble kind. You can congratulate yourselves upon having gone through the work of the Conference in a methodical manner; that fact and the fact that you have passed so many important resolutions, point to this Conference being a very successful Conference. (Cheers.) Ladies and Gentlemen, I have to announce that Mr. Gulabchand Devchand of Bulsar, has donated Rs. 251 to the fund of the Humanitarian League (Hear hear.) There is no more work to be done. I again thank you for coming here, and declare the proceedings of this Conference closed. (Loud cheers.)

The Conference was then declared closed amid loud cheers.

APPENDIX A.

ELECTION RETURN OF DELEGATES

WHO ATTENDED THE

Third Humanitarian Conference

HELD AT

Bombay, on the 2nd and 3rd September, 1918.

| No | Name of the Delegate. | Address. | Elected by |
|----|---|--|---|
| 1 | Haribhai J. Amin, Land holder | Broach | Jiva Daya Mandal. |
| 2 | Vishvanath P. Vaidya, B.A., M.R.A.S., J.P., Bar-at-Law. | 121, Meadows St., Fort, Bombay. | Veda Dharma Sabha. |
| 3 | Ramdhan | Akola | Prani Rakshak Sanstha. |
| 4 | Moreshvar Govind Purohit | Jain Svetamber Mandir, Akola. | Do. do. |
| 5 | Hirji Bhimsee | Tanja Peth, Akola | Do. do. |
| 6 | Ramchand Tarachand Moorjani, M.B.B.S. | Grant Medical College Hostel, No. 77, By., B'by | Sarswati Mandal, Shikarpur. |
| 7 | Badrinarayan Shroff, Land-owner | C/o H. R. Wadhvani, 131, G.M.C. Quarter, Byculla, Bombay. | Do. do. |
| 8 | Hemandas Rupchand Wadhvani | 131, G.M.C. Qr. By., B'bay. | Do. do. |
| 9 | Vithal Ramji Shinde, B.A. | 670, Taboot St., Poona Camp. | The Depressed Classes Mission, Poona. |
| 10 | Vellamchetty Shadagopal Rao, G.M. V.C. | Anant Shivaji Desai Wadi, Sandhurst Rd., Girgaon. | Bombay Pinjrapole. |
| 11 | Nandlal Thakarsey Mehta, G. B. V. C., Veterinary Surgeon | Krishna Chawl Kande- wadi, B'bay No. 4. | Do. do. |
| 12 | Chunilal Ujanishey | 72, Apollo St., Fort, B'by. | Indian Passengers and Traffic Relief Association. |
| 13 | Jivraj G. Nensey | Bohra Bazar Street, Fort, Bombay. | Do. do. |
| 14 | Laxmidas Raoji Tairsey | 70, Apollo Street, Fort Bombay. | Do. do. |
| 15 | S. C. Gupta, Bar-at-Law | 252, Taj Mahal Hotel, Bombay. | The Meerut Drink Destroyer Society. |
| 16 | Ram Kupal Singh, B.A. | Do. do. | Do. do. |
| 17 | Muran Sarar, B.A. | Do. do. | Do. do. |
| 18 | Lala Budh Prakash | Do. do. | Do. do. |
| 19 | Mulchand Karsandas Kapadia, Editor, Digambar Jain. | Khapatia Chakla, Surat. | Society for the Promotion of Temperence, Mercy & Morality. |
| 20 | Kalyanji Vithalbhaji Mehta, Editor, Patel Bandhu. | Patidar Boarding, Nan- pura, Surat, | Do. do. |
| 21 | Chhotubhai Dajibhai Desai, Editor, Satsang. | Ambaji Road, Surat | Do. do. |
| 22 | Hirendra Nath Datta, M.A., B.L., Solicitor, High Court. | 139, Cornwallis Street, Calcutta. | The Devalaya Association. |
| 23 | P. Vijia Ratna Pillai | Hon. Secretary, The Madras Vegetarian So- ciety, Vepery, Madras. | The Madras Vegetarian Society. |
| 24 | Lalji Hirji Shah, Journalist | Ramnavmi Bldg., Katha Bazar, Bombay 3. | Cutchi Jain Association. |
| 25 | Ganpat Kadalji | Svetamber Jain Mandir, Akola. | Prani Rakshak Sanstha, Akola. |
| 26 | Chunilal Karsondas | Akola, Berar | Do. do. |
| 27 | Kulkarni Trimbak Venkatesh | Teacher, City School Dhulia. | Prani Rakshak Sanstha, Dhulia. |
| 28 | Jivraj Revji Mota, B.A. | Ramnavmi Building, Bombay 3. | Cutchi Jain Association. |
| 29 | Govindji Kanji Dharamsey | Barakhwala Mala, Bhat Bazar, Bombay 3. | Do. do. |

| No. | Name of the Delegate. | Address. | Elected by |
|-----|---|---|--|
| 30 | Chatrabhuj L. Nagada | Messrs. Nagada Bros. & Co., Chavda Ramji Mala, Chinch Bunder, Mandvi, Bombay 3. | Cutchi Jain Association. |
| 31 | Khimji Ghelabhai Khona | Barkhawala Mala, Bhat Bazar, Bombay 3. | Do. do. |
| 32 | Padamsi Raymal Nagada | Nagada Bros. & Co., Chovda Ramji Mala, Chinch Bunder, Mandvi, Bombay 3. | Do. do. |
| 33 | Tricumji Damji Shah | Tricumji Damji & Co., Katha Bazar, B'by. 3. | The Jain Friendly Union. |
| 34 | Hansraj Dharamsey Devani | Kharek Bazar, Mandvi Bombay 3. | Do. do. |
| 35 | Ratansi Virji Lapasia, B.A., LL.B. | 323-327, Dongri Street, Mandvi, Bombay. | Do. do. |
| 36 | Damji Khimji Nagada | 100, Broach St., B'by 3. | Do. do. |
| 37 | Dhurandhar Bhalchandra Raoji | 59, Dhobi Talao, B'by 2. | The Municipal Reform Asso. |
| 38 | Govindrao Anandrao Navalkar | 312, Princess St., B'by. 2. | Do. do. |
| 39 | Narayan Martand Joshi, L.M. & S. | 3, Lamington Rd., B'by | Do. do. |
| 40 | K. Karayan Swamy Pillai | Pattikonda, Kurnool(Dt.) | The Madras Vegetarian Society. |
| 41 | Dolatray D. Desai | Satsang Office, Surat | Society for the Promotion of Temperence, Mercy & Morality. |
| 42 | Bhola Nath Sharma | 10, Old Post Office St., Calcutta. | All India Cow Conference Asso. |
| 43 | Hemendranath Guha Ray | Do. do. | Do. do. |
| 44 | Shankar Sakharam Dole | Gopal Vidyalaya, Thana. | Gopal Vidyalaya of Thana |
| 45 | Swami Anandanand | Sardar Graha, Gorakshana Office, Bombay 2. | Gorakshana Karyalaya. |
| 46 | Madhavlal Amthasha | C/o Jaswantlal Vedulari, Pydhoni B'by. 3. | The Jain Association of India. |
| 47 | Ratilal Vardhaman Shah | 1 Pydhoni, B'by. 3. | Do. do. |
| 48 | Shivlal Vardhaman Shah | 1 Do. do. | Do. do. |
| 49 | Madhavlal Hiralal Shah | 1 Do. do. | Do. do. |
| 50 | Tukaram Lataram | Nandura | Bhuta Daya Mandal. |
| 51 | Dinkar Vishnu Joshi | Do. | Do. do. |
| 52 | Ganpat Vishnu Fozdar | Do. | Do. do. |
| 53 | Dagdoo Sonaji Ingle | Land-holder, Nandura. | Do. do. |
| 54 | Hari Bahirav Mandavale, B.A., LL.B. | Magan bag, L. Peral, B'by. | Prani Rakshak Sanstha, Dhulia. |
| 55 | M. V. Bhagya Reday Varma | Gautama Vilas, Hyd., De. | Shri Jiva Raksha Gnan Prasarak Fund. |
| 56 | Anantdas Ramdas | Sirdar Graha | Hind Agriculture advancing Society. |
| 57 | Babu Girdharlal Kanji, Secretary to H.A.S. | Pragji Surji & Co., Khand Bazar, Bombay No. 3. | Do. do. |
| 58 | Bhimji Doongarsey Merchant | Dana Bunder | Do. do. |
| 59 | Mangaldas Premji Lohana, President to H.A.S. | Narayan Bagi Building, Dana Bunder, Bombay 3. | Do. do. |
| 60 | Jamnadas Devkaran, Vice President to H.A.S. | Vadgady, Bombay | Do. do. |
| 61 | Gokulchand Ray Add. Govt. Pleader. | Sadar Bazar, Lucknow. | The Lucknow Temperence Federation. |
| 62 | Narayan Janardhan Sendulkar | Mugbhat Lane, Pimplewadi, Bombay. | |
| 63 | Jairam Bapuji Mulpekar | Thakurdwar Rd. B'by... | |
| 64 | Rajendranath Silea, Head Master, Samudaykati, M. E. School. | Samudaykati, (Barisal). | The Boys Anti-Smoking League. |
| 65 | Vinayak Narayan Dighe | Khetwadi, Venkatesh Bhuvan, Bombay. | |
| 66 | Radha Mohan Gokulji | 160, Herrison Rd. Calcutta. | All India Cow Conference Association. |
| 67 | Thakore Prasad Misra | Calcutta | Do. do. |
| 68 | Niranji Lal Shukla | All India Cow Conference Asso., Calcutta. | Do. do. |
| 69 | G. Lakshman Reddy | Vakil, Gooty | |
| 70 | P. L. Ramswamy | Pagalpath, Amalpur, Salem. | |
| 71 | P. Parthaswamy Pillai | Gooty, Anantpur (Dt.) | |
| 72 | C. Chandrasekhara Reddy | Chumalava g u p a t t y, Gadiki Post, Madras. | The Madras Vegetarian Society. |
| 73 | M. Hanipiah | Gantakal, Madras Presy. | Do. do. |

APPENDIX B.

Names of the Members of the Reception Committee.

- Mr. B. G. HORNIMAN, Chairman, Reception Committee.
HON'BLE SIR DINSHAW EDULJI WACHA, Kt.
HON'BLE MR. CHUNILAL V. MEHTA, M.A., LL.B.
SIR VITHALDAS DAMODERDAS THAKERSEY, Kt.
MR. JAMNADAS DWARKADAS DHARAMSEY, B.A.
MR. LALLUBHAI D. JHAVERI.
MR. JEHangIR J. VIMADALAL, Solicitor.
MR. M. K. AZAD, BAR-AT-LAW.
MR. LABHSHANKAR LAXMIDAS.
MR. SYUD HOSSEIN.
MR. BHUPATRAI VITHALDAS MEHTA.
MR. PURUSHOTTAMRAI S. ZALA.
MR. CHHAGANLAL P. NANAVATY.
MR. MAGANLAL MULCHAND SHAH.
RAO BAHADUR HIRACHAND NEMCHAND JHAVERI, J.P.
DR. MORESHWAR GOPAL DESHMUKH, B.A., B.Sc., M.D., J.P.
MR. JAMNADAS M. MEHTA, BAR-AT-LAW.
MR. NARSHINDAS BHAGVANDAS VIBHAKAR, B.A., LL.B., BAR-AT-LAW
MR. HIRALAL DAYABHAI NANAVATY, Solicitor.
DR. NANDLAL THAKERSEY MEHTA, G.B.V.C.
MR. VISHVANATH P. VAIDYA, B.A., J.P., BAR-AT-LAW.
KHAN BAHADUR DR. JEHangIR KHARSHEDJI DAJI, L.M. & S.
MR. MOHANLAL DALICHAND DESAI, B.A., LL.B.
MR. MAKANJI JUTHABHAI MEHTA, B.A., LL.B., BAR-AT-LAW.
MR. MOTICHAND GIRDHARLAL KAPADIA, Solicitor.
MR. MANU SUBEDAR, BAR-AT-LAW.
MR. JHAVERILAL MANEKLAL GHADIALI, F.C.I., F.D., I.S.A.
MR. SARABHAI MAGANBHAI MODI, B.A.
MR. N. N. LALA, M.A.
MR. PRUTHULAL HARILAL VASAVADA, B.A., LL.M., Advocate.
DR. PUNSHI HIRJI MAHESHRI, L. M. & S.
MR. JEHangIR BURJORJI PATEL, BAR-AT-LAW.
PROF. KESHAVLAL L. OZA, M.A.
MR. SHAVAKSHA HORMUSJI JHABVALLA, B.A.

PROF. V. E. VAKHARIA, G.B.V.C.
 DR. DINKAR DHONDOO SATHYE, F.R.F.P.S
 DR. DINKAR SAKHARAM SARDESAI, L.R.C.P.S
 MR. BHAVANIDAS N. MOTIWALA, B.A., LL.B., J.P.
 MR. RANCHHODJI MOHANBHAI DESAI, B.A.
 MR. KALYANRAI GULABRAI GHODA, B.A.
 MR. SHAMBHUPRASAD SHIVPRASAD MEHTA, B.A.
 MR. MANSUKHLAL ATMARAM MASTER, B.A., LL.B.
 MRS. TARA M. MASTER.
 MR. MUKUND R. JAYKAR, M.A., LL.B., BAR-AT-LAW.
 MR. CHANDRASHANKAR N. PANDYA, B.A., LL.B.
 MR. SEVARAM N. PHERVANI, M.A.
 DR. RATILAL NAUTTAMLAL VASAVADA, G.B.V.C.
 MR. WALTER A. CHAMBERS, F.R.I.B.A.
 DR. SHAVAK B. MADON.
 MR. D. G. PADHYE, M.A.
 MR. KANJI DWARKADAS, M.A.
 MR. BHOGILAL VEERCHAND DEEPCHAND, J.P.
 MR. GULABCHAND DEVCHAND JHAVERI.
 MR. MAVJI GOVINDJI SETH.
 MR. VARJIVANDAS L. MAHIMWALA, Vakil, High Court.
 MR. RATANCHAND CHUNILAL JHARIWALA, B.A.
 MR. RATANSI D. MORARJI.
 MR. DURLABHDAS S. DHRUVA.
 PROF. MANEKLAL VADILAL SHAH.
 MR. NARSILAL MANEKLAL JHAVERI.
 DR. N. V. DHAVLE, L. M. & S.
 MRS. N. V. DHAVLE.
 MR. KAIKSHARU MANEKJI MINOCHER HOMJI,
 MR. LAXMIDAS RAOJI TERSI, B.A.
 MR. LALBHAI KAYANBHAI.
 MR. B. P. MADAN.
 MR. LAKHMICHANDJI GHIYA.
 MR. VELJI LAKHANSI, B.A., LL.B.
 MR. BHAGVANDAS BIJBHUKHANDAS SHROFF.
 MR. RAMANIVARAM GOVERDHANRAM TRIPATHI.
 MR. MANEKLAL NANJI.
 DR. NANCHAND K. MODI, L. M. & S.
 MR. TRIBHOVANDAS JAMNADAS SHROFF.
 MR. MOHANLAL HEMCHAND JHAVERI.
 MR. VISONJI THAKARSEY HALAI.
 DR. (Miss.) MARY M. SAMPSON, L. M. & S.
 MR. VITHALDAS V. JERAJANI.
 MR. RAJ KUMARSINGH.

MR. MOHANLAL CHUNILAL.
 MR. REKHABDAS MANALAL.
 MR. BHOGILAL LEHERCHAND.
 DR. FAZLUR RASCHAND.
 MR. NARANDAS PURUSHOTTAM.
 MR. NARANJI DAYAL.
 MR. CHATURBHUIJ K. SHROFF.
 MR. DEOKARAN PREMJI.
 MR. NAGINBHAI MANCHHUBHAI.
 MR. C. I. PAREKH.
 MR. J. A. VAKIL.
 MR. LALUBHAI NATHUBHAI.
 MR. MOTILAL LALUBHAI CHAWALA.
 MR. DEVJI RAYSI JHAVERI.
 MR. VIRJI RAJPAL MAHESHRI.
 MR. KANJI KARANSI MASTER.
 MR. MANILAL MOHANLAL.
 DR. TRIBHOVANDAS L. SHAH, L. M. & S.
 MR. CHHOTALAL MOTILAL.
 MR. JAMNADAS MULCHAND PARIKH.
 MR. CHANDONMAL NAGORI.
 MR. RATANLAL CHUNILAL JEWELLER.
 MR. K. H. EDWARDS.
 MR. MAGANBHAI PARTAPCHAND.
 MR. GULABCHAND DEVCHAND SHAH.
 MR. VADILAL MOTILAL SHAH.
 MR. SORAB PALLANJI KAPADIA.
 MR. DALSUKHBHAI VADILAL.
 MR. CHHOTALAL PREMJI.
 MR. LALLUBHAI KARAMCHAND.
 MR. MAGANLAL DALPATRAM KHAKHAR.
 MR. SUNDERRAO DINANATH NAVALKAR.
 MR. HARJIVAN KALIDAS MEHTA.
 MR. E. W. FRITCHLEY.
 MR. HIRJIBHAI GELABHAI GANSI.
 MR. DHARAMSI NANJI.
 MR. COOVERJI KESHAVJI.
 MR. KHETSI KHIASI, J.P.
 MR. SHAMJI HEMRAJ.
 MR. HIRJI KHETSI.
 MR. LILADHAR JIVRAJ.
 MR. GORDHANDAS FULSHANKAR VORA.
 MR. KHARSHEDJI J. B. WADIA.
 MR. MORARJI NAROTTAM GORDHANDAS.

Mr. TARACHAND NAVALCHAND.
 PANDIT F. K. LALAN.
 Mr. ERECHSHAW R. HIRJI BEHEDIN.
 Mr. JIVRAJ G. NENSEY.
 Mr. MOTILAL AMARSI SHAH.
 Mr. SHANTILAL G. DHOLAKIA.
 Mr. CHUNILAL NARANDAS KANUNI.
 Mr. MOHANLAL MAGANBHAI JHAVERI.
 Mr. VEJNATH JADAVJI TRIVEDI.
 Mr. SARABHAI VADILAL JHAVERI.
 Mr. TAPISHANKAR HIMATRAM OZA.
 Mr. SHANKAR DAMODAR.
 Mr. ANANTDAS RAMDAS.
 Mr. ANANTRAI BHUPATRAI VAISHNAV.
 Mr. MAGANLAL RAICHAND.
 Mr. BALKRISHNA MARTAND CHAUDE.
 Mr. CHUNILAL HEMCHAND JHARIWALA.
 Mr. BHIKHABHAI RAMCHAND SHAH.
 Mr. TALAKCHAND NAVALCHAND JHAVERI.
 Mr. NAGINDAS VEERCHAND JEWELLER.
 Mr. GULABCHAND DEEPCHAND.
 Mr. HARICHAND DEEPCHAND.
 Mr. R. VENKAT RAM.
 Mr. RAMCHANDRA KRISHNA PARBHU.
 Mr. MANILAL CHHAGANLAL MODI.
 Mr. ANANTRAM VAIKUNTRAM.
 Mr. P. JOSEPH.
 Mr. W. P. KABADI.
 Mr. FAKIRCHAND KESARICHAND BHANABHAI.
 Mr. G. S. RAGHAVAN.
 Mr. VIRJI LALJI.
 Mr. OCHHAVLAL HARGOVINDAS BHAGAT.
 Mr. KALYANJI KHUSHAL.
 Mr. BHURABHAI CHHAGANLAL.
 Mr. PARMANAND KARSONDAS.
 Mr. VALJI DEVSHANKAR.
 Mr. HARIDAS AMARSI.
 Mr. HARIDAS KESHAVJI.
 Mr. HIRALAL BAKORDAS.
 Mr. FULCHAND KASTURCHAND.
 Mr. DHARAMCHAND PURUSHOTTAM SHAH.
 Mr. KESARICHAND HIRACHAND JHAVERI.
 Mr. RAVJIBHAI JAGJIVAN.
 Mr. NARANJI PURUSHOTTAM SANGHANI.

MR. JETHALAL RAMJI DALAL.
MR. SHANKARLAL GIRDHARLAL.
MR. AMRITLAL BALDEODAS PARIKH.
MR. HIRALAL GULABDAS.
MR. CHATARBHUI VEERCHAND SHAH.
MR. DURLABBHAI BHAGVANJI SHAH.
MR. MANILAL UTTAMCHAND.
MR. KALYANBHAI SARABHAI JHAVERI.
MR. JIVRAJ NARSHI MAHESHRI.
MR. VADILAL HEMCHAND NAWAB.
MR. BHOODERJI BHAGVANJI.
MR. NATHUBHAI NARSHI DUNDH.
MR. NARANDAS HARGOVANDAS KOTHARI.
MR. HATHIBHAI KALYANJI.
MR. CHHAGANLAL NANCHAND SHAH. B. Com.
MR. VASANTRAI P. NANAVATY.
MR. ARDESHER MERWANJI PESTONJI KARAI.
MR. MAGANLAL FAKIRBHAI JHAVERI.
MR. SAKARCHAND MANECKCHAND GHADIALI.
MR. NAVNITLAL CHOONILAL JARIVALA.
MR. LALJI DEVJI.

APPENDIX C.

Income & Expenditure.

INCOME.

Names of the Donors who have contributed to the "Third Humanitarian Conference Fund".

NAMES OF THE DONORS.

| | Rs. | as. | p. |
|--|--------------|----------|----------|
| Seth Parmananddas Karsondas through Seth Govindji bhai Rughanathji | 251 | 0 | 0 |
| „ Haridas Umersi | 151 | 0 | 0 |
| „ Bhurabbai Chhaganlal | 151 | 0 | 0 |
| „ Devkaran Premji | 101 | 0 | 0 |
| „ Kalyanji Khushalbai | 101 | 0 | 0 |
| „ Haridas Keshavji | 101 | 0 | 0 |
| „ Velji Devshankar | 101 | 0 | 0 |
| „ Hiralal Bakordas | 101 | 0 | 0 |
| „ Badrinarayan Gangadhardas | 101 | 0 | 0 |
| „ Rupchand Rangildas | 51 | 0 | 0 |
| „ Bhogilal Leherchand | 50 | 0 | 0 |
| „ Surchand Naginchand Mehta | 25 | 0 | 0 |
| „ Chandanmal Nagori | 25 | 0 | 0 |
| „ Chunilal Veerchand | 21 | 0 | 0 |
| „ Kundanji Kapurchand | 21 | 0 | 0 |
| „ Rikhabdas Maganlal | 11 | 0 | 0 |
| Individual through Shah Mokamchand Chhotalal | 5 | 0 | 0 |
| Total Rs. .. | 1,368 | 0 | 0 |

Expenditure.

| | Rs. | as. | ps. |
|--|--------------|-----------|----------|
| Rent of the sofas, chairs, and other furniture for two days, Tram, Train, and conveyances expenses, Stationery and Postage Expenses; payment to the Official Short-hand reporter, Rent of the Empire Theatre of two days, etc. | 863 | 11 | 6 |
| Printing Expenses of the Presidential Address, Resolutions, Invitations, Handbills, Correspondence, &c. | 482 | 0 | 0 |
| Badges for (1) the President (2) Chairman, Reception Committee; (3) Members of the Reception and other Committees, and (4) Volunteers | 241 | 8 | 0 |
| Advertisement Expenses of the postponement of the Conference for two days .. | 180 | 8 | 0 |
| Total .. | 1,767 | 11 | 6 |

Balance Sheet of the Third Humanitarian Conference Fund.

| Receipts. | Rs. | a. | p. | Expenditure. | Rs. | a. | p. |
|---|--------------|-----------|----------|------------------------------|--------------|-----------|----------|
| Contributions | 1,368 | 0 | 0 | Expenditure as shown above.. | 1,767 | 11 | 6 |
| Amount paid by the Bombay Humanitarian League | 399 | 11 | 6 | | | | |
| Total.. | 1,767 | 11 | 6 | Total.. | 1,767 | 11 | 6 |

APPENDIX D.

Letters and Telegrams, sympathising with the objects of the Conference, were received from several Ladies and Gentlemen. A few of them are published below.

LETTERS.

4, CAMAC STREET,
CALCUTTA, August 26th, 1918.

DEAR SIR,

I write to thank you for the kind invitation to be present at the Third Humanitarian Conference. I regret I cannot accept it as Court work on the 30th instant does not allow me to go. As member and President of the All-India Cow Conference I very earnestly desire that the question of the maintenance and protection of Milch and Agricultural Cattle should be considered and supported by your Conference. The most fundamental question of the day is how to feed India and in a largely vegetarian country like this milk is the most important element of object.

I am glad to note that a resolution will be moved as to the increasing slaughter of cattle. I made some suggestions as to this in my address at the Cow Conference, copies of which I am forwarding to you through our Assistant Secretary, and shall be glad to know what yours are with a view to moving Government in this matter. Please let me have when published a copy of your proceedings. Two delegates, who will separately write, will attend on our behalf.

Thanking you and wishing the Conference all success,

I remain,

Yours truly,

(Sd.) JOHN G. WOODROFF.

NAGARWADA, NADIAD, 29th August, 1918

GENTLEMEN,

Ill health prevents me from attending the third sessions of the Humanitarian Conference, to which I wish every success from the bottom of my heart.

Hoping to be excused for the unavoidable absence,

Yours faithfully,

(Sd.) C. N. PANDYA, B.A., LL.B.

AHMEDABAD, SHAHIBAG, 30th August, 1918.

To

THE GENERAL SECRETARY OF THE
Third Humanitarian Conference,
BOMBAY.

SIR,

Allow me to express my sorrow and regret for not attending the Conference for some unavoidable reason, &c.

I fully sympathise with the movement and good-doings of the Conference and the League. Wishing every success to the Conference, &c.

Yours obediently,

(Sd.) MOHANLAL HEMCHAND.

LAKSMIBAG, August 30th, 1918.

DEAR SIR,

I am immensely obliged to you and the members of the Reception Committee of the Third Humanitarian Conference for your very kind invitation to attend the Conference, but as I have to leave Bombay to-day, I very much regret, I shall not be able to be present. Having my best wishes for the success of the Conference,

Yours truly,

(Sd.) ASWINI KUMAR DUTTA.

To

THE HON. MANAGER,

Bombay Humanitarian Fund,

BOMBAY.

DEAR SIR,

I beg to offer my most sincere thanks to you for your very kind offer of membership of the Reception Committee of the Third Humanitarian Conference.

I wish I should deserve the privilege of such a sacred service in so noble a cause. But it is not so destined to be as I will be otherwise engaged at the time and I have to deny myself the gratification of joining my efforts with yours. I wish all success to your well directed attempt to ameliorate the conditions and to mitigate the cruelties to our dumb-brethren of the animal world.

Yours truly,

(Sd.) M. P. SARABHAI.

31, ELGIN ROAD,

CALCUTTA, 28th September, 1918.

To

THE PRESIDENT,

Humanitarian Association Conference,

MADAM,

The Conference has my most sincere and heartfelt sympathy for its success in a cause for the protection and preservation of the kind bovine race of India, for which I have silently devoted 38 years of my life in India and other foreign countries of Europe and America. I hope you will urge the Government for pastures, at any rate protection of the old ones by fresh legislation, easy transport law for bonafide stock raisers of the country and education of the Indian farmer in Cow-Keeping, &c. Wishing you, Madam, every success,

I remain,

Yours ever obediently,

(Sd.) PROF. P. C. SARKAR,

Vakil, High Court,

M.R.A.S., M.M.D.A., M.B.D.F.A., M.A.I.C.C., &c., &c.

BHAUDDIN COLLEGE,
JUNAGAD, 25th August, 1918.

To
THE GENERAL SECRETARIES,
Bombay Humanitarian League,
BOMBAY.

GENTLEMEN,

I acknowledge with many thanks your kind invitation to be present at the Conference that will be held on 31st August and 1st September. I greatly regret my inability to be present. You are perfectly right however in stating that I take a great interest in many of the subject likely to be discussed at the Conference. I am sure it will be very successful gathering and that the publicity, which it will give to your objects, will have a beneficial effect upon the country.

I am, Gentlemen,
Yours sincerely,
(Sd.) JAMES SCOTT.

3, GANESH KHIND ROAD,
POONA, August, 23rd 1918.

To
THE GENERAL SECRETARY,
Humanitarian Conference,
BOMBAY.

DEAR SIR,

I have to thank you very much for your very kind invitation to the Third Humanitarian Conference in Bombay, and would much like to have come, if it had been possible. But I regret I cannot be present especially in connection with the resolution regarding Dairy Farm and Milch Cattle. I wish however every success to the Conference.

Believe me,
Yours faithfully,
(Sd.) HAROLD D. MANN.

JUNAGAD, 26th August, 1918.

DEAR SIRS,

I feel much obliged for the kind invitation you were good enough to send me to attend the session on the 31st instant of the Third Humanitarian Conference at Bombay under the august Presidentship of Mrs. Annie Besant. I am, however, unable in these times of scarcity, &c. to leave this place. You will therefore, I request, kindly excuse me for not attending the sessions. Hoping to be excused,

I remain,
Yours sincerely,
(Sd.) M. R. TRIVADI.

BANSDA, 28th August, 1918.

FROM

THE HAZUR SECRETARY,

BANSDA STATE.

To

THE CHAIRMAN AND MEMBERS of the Reception Committee of the 3rd
Humanitarian Conference, BOMBAY.

SIR,

His Highness Maharajashaib desires me to convey his thanks to you for the invitation to the sessions of your Conference to be held on the 31st instant. He regrets he is unable to attend the same owing to other pressing business.

I have the honour to be,

Sir,

Your most obedient servant,

(Sd.) K. E. GHOKHALE,

Hazur Secretary,

BANSDA STATE.

BAHA-UD-DIN, Palace,

JUNAGAD, 26th August, 1918.

MY DEAR MR. NANAVATY,

I am extremely thankful to you for your most kind invitation card and letter, dated 20th instant to attend the Third Humanitarian Conference under your League's Auspices. Really I am very grateful to you, for your such remembrance. But you might be knowing that, we have established a Friendly society since 3 years.

Its yearly sessions is to be held here on the forthcoming 31st idem. A budget, formation of a new managing board for 1918-19, Examination of annual accounts, etc.; all such most important subjects are on agenda. My presence in the capacity of its president is most urgently needed there, so I am really sorry for my absence in the above beneficial Conference, which has done a great deal to redress the sufferings of human beings and dumb animals by the non-interesting assistance of enthusiastic workers like you. For a long time past I am zealous to see personally your philanthropic work at Bombay, but man proposes and God disposes, the unavoidable household and worldly affairs interfere in my programmes. Now I have determined to visit Bombay, etc., just after this feeble monsoon and thus to embrace the opportunity of meeting my old friends among whom you are included.

I have read with pleasure the 18 Resolutions which are likely to be passed in your approaching Assembly. The 6th, 7th, 17th and 18th resolutions I would like to second heartily. I don't pen further in your busy current fortnight. But wish a great success and co-operation to your unselfish propaganda from the bottom of my heart. Salams to Mr. Horniman,

Yours sincerely,

(Sd.) VAZIRZADA OSMANKHAN.

TELEGRAMS.

PRESIDENT,

Third Humanitarian Conference,

309, Shroff Bazar,

BOMBAY.

The All-India Cow Conference Association wish Humanitarian Conference every success in its efforts to better and protect milch and agricultural cattle in India.

President, All-India Cow Conference

Association, CALCUTTA.

PRESIDENT,

Humanitarian Conference,

309, Shroff Bazar,

BOMBAY.

Our Heartiest Sympathy. Wish every success. Unavoidably absent.

Bengal Humanitarian Association,

HOWRAH, BENGAL.

Letter and Telegrams were also received from the following ladies and gentlemen, showing their sympathy with and wishing success to the Conference :—

LETTERS.

- (1). Meghaji Thobhan, Esq., Bombay.
- (2). Narayan Vishnu Gokhle, Esq., Bombay.
- (3). Jivatram S. Malkani, Esq., Secretary, Prem Mandali, Hyderabad, Sind.
- (4). Manoharlal, Esq., Honorary Secretary, Shri Sanatana Dharma Mandal, Punjab.
- (5). Satiandranath Ray Chaudri, Esq., Secretary, Devalaya, Calcutta.
- (6). Vaidya Jatashankar Liladhar, Esq., Ahmedabad.
- (7). Jankidas, Esq., Secretary, Devsamaj, Lahore.

- (8). Dinshaw Sapurji Masani, Esq., Honorary Secretary, The Parsi Vegetarian and Temperence Society, Bombay.
- (9). Vazirzada Osmankhan, Esq., Junagad.
- (10). Amritlal J. Buch, Esq., Secretary, Girassia Association, Kathiawar, Gujarat and Cutch.
- (11). Muni Balvijayaji, Jam Kandorna.
- (12). Madhavlal Harilal Shah, Esq., Honorary Secretary, Jain Student Association, Bombay.
- (13). Lalji Megji, Esq., Secretary, Jiva Raksha Gnan Pracharak Fund, Hyderabad, Deccan.
- (14). Krishna Rao Patadol, Esq., Depressed Classes Mission Society, Bombay.

TELEGRAMS.

- (1). Secretary, Prani Rakshak Sanstha, Dhulia.
- (2). Govindji Kasturchand Nahar, Esq., Bijapur.
- (3). Kunverji Anandji, Esq., Bhavnagar.
- (4). Mohanlal Hemchand, Esq., Ahmedabad.