

Σ m 25 M 9

20
THE

15043



INDIAN * SOCIAL * REFORMER.

PUBLISHED EVERY SUNDAY MORNING.

Office:—HUMMUM STREET, FORT.

Editor:—K. NATARAJAN

Vol. XIX. BOMBAY—SUNDAY, SEPTEMBER 6, 1908. No. 1.

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

NOTES.

Our remarks, based on some telegrams, from Simla correspondents to the daily papers, bearing on the subject of administrative reforms, were not intended to convey that anything had arisen to detract from the remarkable oneness of mind which has throughout existed between His Excellency the Viceroy and the Secretary of State and on which Lord Morley has dwelt repeatedly with evident pleasure in his speeches in and out of Parliament. Such an impression would be entirely erroneous as well as unjust. Ever since his Excellency assumed charge of the Viceroyalty, Lord Minto has taken every occasion to express publicly his belief in the necessity and importance of meeting the reasonable aspirations of the people, and as recently as last June his Excellency, in a sentence which Lord Morley applauded in the House of Lords as "a fine utterance," declared that he was determined to persevere with the reforms undeterred by the appearance of anarchist clouds on the horizon. Nothing has happened to make him waver in his resolve since then and we believe that his Excellency is most anxious now as ever to devise a scheme of reforms which will go far to meet all reasonable aspirations. The Decentralization Commission will, of course, cover different ground, and there is every reason to believe that Lord Minto's feeling is one of cordial sympathy on the subject of the expansion of local self-government. It is no doubt regrettable that there has been so much delay in introducing the reforms, but we suppose that it has been inevitable and quite as little to the satisfaction of his Excellency as to that of the public.

The speech in which the Under Secretary of State for India, Mr. Buchanan, recently expounded the views of His Majesty's Government on the policy of British Colonies with regard to British Indians, has been applauded as a master-piece of statesmanship, but to us it seems to have been marred by a good deal of sophistry. The late Lord Palmerston would have been horrified to hear Mr. Buchanan's view of what *civis Romanus sum* meant in its application to British citizenship. Mr. Buchanan laid down that a British Colony had a right to say whom it would admit and whom it would not admit; but it was bound to treat with the utmost generosity any person or persons whom it admitted into its territories. He held that it was the work of religion, of Christianity, to persuade the colonials that all men were brothers, and that till religion had done its work statesmanship could not interfere. As the Colonies are all professedly Christian, Mr. Buchanan's theory is rather a reflection on their Christianity. But we are not asking that the Colonies should admit British Indians on humanitarian grounds. It is as subjects of the same Sovereign not as the creatures of one God that Indians claim a right to the freedom of the whole Empire. Mr. Buchanan's argument moreover is one-sided. He respects the prejudices of the Colonies. He ought, we think, to

respect our feelings, too, in the matter. His Highness the Aga Khan made the reasonable suggestion that the Colonials who excluded Asiatics should be themselves excluded from India. We hope Lord Morley has seen the suggestion; if not, it should be brought prominently to his notice. The other day there was a telegram in the papers that attempts were being made to foster trade in coal between the Johannesburg and India. India can very well say that she can manage without South African coal or, in fact, any produce from that part of the world. The people of India, Mahomedan and Hindu, feel keenly on this subject. Their feelings should be respected at least as much as those of our Boer fellow-subjects. The Indian for centuries believed that it was a sin to cross the seas. It was a superstition but it preserved him in his self-respect. Our British rulers ridiculed the belief and taught us to give it up. Now that we act up to their precepts, they ask us to acquiesce in arrangements which practically limit us to our shores, but not of our own voluntary choice, but by the aggressive attitude of our fellow-subjects. Where is consistency between precept and practice here? Why draw us out of our superstition only to expose us to contemptuous exclusion from British Colonies? We had at least the satisfaction of believing that it was not by anybody's order but of our own free choice that we confined ourselves in our country. That satisfaction is no longer ours. After being educated out of it, we are now left exposed to the invidious action of supercilious Colonials. In this connection, we should not omit to express our appreciation of the action of the Colonial Office in providing for an Indian representative in the Legislative Council of British East Africa. This is a handsome recognition of the important service that Indians have done in developing the country, and His Majesty's Government deserve our thanks for it.

One feels a certain natural delicacy about commenting adversely on movements to commemorate the dead but when advantage is taken of this feeling by persons who do not seem to have a purpose in life except getting up public meetings to congratulate this man on being made a J. P. or that journal on managing to live for twenty-five years, or to commemorate some one about whom nobody remembers anything except that he happened to die at a more or less recent date, it is time that some one raised a public protest against this abuse of what should be a serious function. It seems hard on the poor Governor, too, to drag him out on these occasions and compel him to waste his time, which belongs to the public, in composing an eulogy or an epitaph which, being printed in the next day's newspaper, will be read by few and remembered by none. We do not think that Sir George Clarke will alienate the goodwill of any thinking person, if his Excellency firmly declines to minister to this morbid craving which, we are sorry to say, is growing with alarming rapidity in Bombay.

Indian Mahomedans, we are glad to see, have been passing resolutions at public meetings held in several towns congratulating His Imperial Majesty the Sultan of Turkey on the adoption of constitutional principles in the government of his dominions. This is well. But how does this accord with the attitude taken up by some of them in regard to the adoption, even on a small scale, of the same principles in India? Suppose the Christian subjects of the Sultan had argued that, as they were a minority, their interests would be jeopardised by the grant of parliamentary rights to the people. It cannot be denied that they could have taken up that attitude with greater reason than our Mahomedan countrymen, because whereas in India the tyranny of the majority is a political metaphor, in Turkey it has been a very real thing. The peaceful Revolution in Turkey is a godsend to us in this country, and we are almost thankful that the contemplated reforms had not been introduced till after the consummation of that epoch-making event. We have it now from the highest authority in the religious world of Islam that constitutional Government is not only not incompatible with but is absolutely enjoined by the teachings of the Prophet. One of the speakers at a congratulatory meeting held in Bombay, Mr. Kur, suggested that the British Government should be asked to grant constitutional Government to Egypt. But he was significantly silent about India, though the people of India are not less intelligent and are even less disposed to outbursts of fanaticism than the people of Egypt. If Mahomedans and Christians and Jews have no distinct interests in Turkey, how is it that Hindus and Mahomedans are represented as having such interests in India? Is it that the Government of Turkey has been a greater unifying influence than British rule in India or that Indian Moslems do not apprehend the principle of nationality as well as their co-religionists in Turkey?

The speech which Mr. Shapurji Broacha made at an Edinburgh Society of Indian students, betrays the same faults of taste as the speech which he made about two years ago in Bombay. Personalities cannot, of course, be avoided in politics, but we do not think there is any need to make politics chiefly a matter of personalities. The reference to an incident forty years old in which one of the ablest of Indian Civilians, now in the Council of the Secretary of State, played a long-forgotten part, was as little generous as the attack in his earlier speech on Mr. Gokhale for asking Government a question in regard to an alleged assault on a sweeper woman. No doubt several persons who did not at all enjoy the attack on Mr. Gokhale have greatly enjoyed the raking-up of this half-a-century old story about Sir William Lee-Warner, oblivious of the fact that the one was as entirely a personal attack as the other. Mr. Broacha would be satisfied if, in the place of the present set of English officers, clean living, scrupulously conscientious, but somewhat exclusive in their manners, there was substituted an older generation of Anglo-Indians who sang Hindustani songs and maintained zenanas. Mr. Broacha is a man of the world and does not believe in puritanical ideals. We believe him to be mistaken in thinking that the old type of Anglo-Indian would have managed the administration better than his successors of the present day. In a generation when personal standards were low, when libertinism even conferred a certain kind of distinction on its votary, the Anglo-Indian libertine might have commanded some influence among his fellow-libertines of this land. But, now, he would stand a good chance of being shunned by educated Indians as a class and his reputation will be canvassed in the bazaars with a freedom which would be incompatible with the exercise of any healthy influence on the community. It is surely a paradox of Mr. Broacha's fancy that a

higher standard of personal character should be accompanied by a lower standard of administrative efficiency. The thing is impossible, to our mind. Those who attribute the present unrest to the exclusiveness of the individual Englishman do not rightly understand the situation. The unrest in India is largely due to the same causes as the unrest in Egypt and Turkey and China and, in fact, more or less in all parts of Asia. If Sir Steyning Edgerley had embraced Mr. Broacha at sight and exclaimed he was the very man whom he had been dying to meet all these years, the situation would still have been very much the same, though Mr. Broacha's speech would, perhaps, have gained a more cheerful hue.

The sensation of the week has been the murder in jail of the approver, in the case in which a number of persons are charged with having been unlawfully in possession of explosives in Calcutta, by two of the accused. The story of how the two latter managed to get fire arms, of how the approver was decoyed and shot down, reveals a state of incredible laxity in the administration of Alipur jail. The conduct of the murderers shows that their object in killing Gossain was not to prevent revelations—he had already revealed all that he knew or could think of—but to avenge his betrayal of those with whom he had acted. Dutt and Bose must have been sure that they could not escape detection if they shot the approver dead in jail, and they were no doubt prepared for the worst. It is sickening to read of the miserable creature running for dear life pursued by the relentless bullets of his assassins one of whom actually put his revolver to the body of the prostrate man and fired into the helpless carcase. Yet these murderers were men of education and of good family!

A Press Note has been issued containing correspondence regarding the objection taken by the Jain community to certain passages and expressions in two lessons of the fifth Gujarati book of the Revised Series of Vernacular Readers, and the decision of Government thereon. The Director of Public Instruction seems to have sent a reply to the objectors stating that no sufficient reason appeared to have been shown for altering the lessons complained of. Government, on the other hand, held that most of the objections raised by the Jains were well-founded, and directed that the objectionable passages should be modified according to the suggestions of the memorialists. The amendments have now been carried out. The action of Government is sure to gratify the Jains who are one of the most peaceful and law-abiding of Indian communities, cherishing with rare reverence the tenets of their ancient and humane creed. One of the statements objected to was that the sage Mahavira was the founder of Jainism. The traditional view among Jains is that he was twenty-fourth in the apostolical succession of their Tirthankaras. Indeed, in India no man ever called himself the founder of a faith: every teacher professed to be no more than an exponent of a more ancient doctrine. Even Buddha spoke of Buddhas who had come and gone before him. If Buddha can nevertheless be called the founder of Buddhism, Mahavira, as the last and greatest of the apostles of Jainism, may also be styled the founder of that faith and, we believe, the Director of Public Instruction must have taken some such view of the matter. The incident, we think, illustrates the in expediency of introducing statements bearing on religious history in school Readers.

With this number we are issuing the Index to Volume XVIII of the *Reformer*. Subscribers whose files may not be complete are requested to apply for the missing numbers without delay. A few bound volumes are also available at the usual price.

CONTENTS.

-o:o-

Editorial Notes.

Lala Lajpat Rai on Social Efficiency.

Religious and other Endowments.

Judges and Social Reform.
Three Readings of a Palm.
The Caste System.
Training College for Women.
A Moslem Lady Undergraduate.

THE INDIAN SOCIAL REFORMER.

BOMBAY, SEPTEMBER 6, 1908.

LALA LAJPAT RAI ON SOCIAL EFFICIENCY.

The September number of the *Modern Review* contains a suggestive article by Lala Lajpat Rai on social efficiency as the key to national prosperity. The article is interesting both as defining Mr. Lajpat Rai's place as a worker in the cause of national advancement and also as a contribution full of solid good sense to the literature on that subject. There is a picture postcard sold in the streets in which Lala Lajpat Rai figures as a "nationalist" with Mr. Bal Gangadhar Tilak and Mr. Bepin Chandra Pal. Whatever may be the common platform which combines the three as "nationalists" in the popular view, it is pretty clear that the differences among them, differences of temperament and differences of outlook, are at least as wide and real. It is inconceivable, for instance, that Mr. Tilak could have written such an article as the one in the *Modern Review*, or Mr. Pal either. Mr. Tilak is a tactician rather than a thinker. Though he may agree with many of the views set forth in Mr. Lala Lajpat Rai's article, he will, probably, say that it is not expedient to discuss them in public, and, what is more, he will take care to show by word and deed that he does not attach much importance to them as a factor of national progress. The reform movements which Mr. Lajpat Rai cites with appreciation have had no greater antagonist to contend with in this part of the country than the gentleman who shares with him, in the popular eye, the distinction of being regarded as a "nationalist" leader. As regards Mr. Pal, although he is an avowed social reformer, we do not think that he has the same grasp as Lala Lajpat Rai of the importance of social efficiency as an essential preliminary to national progress. Mr. Pal's place among the "nationalists" is that of thaumaturgist. He, like some other Bengali leaders, is a believer in the power of words. A programme of patient, steady work such as Mr. Lajpat Rai lays down must be irksome to him. In any impartial estimate of the three men, undertaken without bias of any sort, Mr. Tilak will come out last in point of ideals as well as of practical work.

We agree in the main with most of the arguments urged in Mr. Lajpat Rai's article as also with the specific lines of work he suggests as being the most urgent in their claims on the attention of the educated classes. A large portion of the article will be reproduced in the next issue, which would give a better idea of his views than we can give here. We should like, however, to point out one defect, or what seems to us to be a defect, in Lala Lajpat Rai's view of national progress. His very hold on the realities of

the situation, we are afraid, somewhat dims his vision to the goal that has to be kept in view. This defect is less apparent in the article under notice than in some others that we have seen from his pen recently. But even in this article it finds some expression. The movement of social reform, he thinks, would have been stronger among Hindus if the authority of the ancient religious literature had been originally invoked on its side as was done at a later stage by Pundit Ishwar Chandra Vidyasagar and Swami Dayanand Saraswati, and is now being done by the reform party among the Sanatanists. This is a view sometimes put forward by persons far less entitled to consideration than Mr. Lajpat Rai. Let us examine it in the light of facts. Mr. Lajpat Rai himself admits that though Vidyasagar used what is called the Shastric method of social reform, it was really the dissenting Brahma Samaj of Bengal that gave it birth and nursed it in its lap. Outside the Samaj the social reform to which Vidyasagar devoted his life made little way notwithstanding that he based his advocacy of it on the ancient books. So also Swami Dayananda Saraswati and his followers were anathematised by the mass of Hindus, though they were greater literalists in the interpretation of the sacred books of Hinduism than the orthodox people. Similarly, in Madras, the Brahma, Viresalingam Pantulu, has been the most successful pioneer of the movement against enforced widowhood and Dewan Bahadur Raghoonath Rao who never opened his mouth without a quotation from the Shastras, never succeeded in inducing a single person, man or woman, to translate his precept to practice. Only in Maharashtra have there been instances of the remarriage of widows among persons who have persisted in regarding themselves as within the pale of orthodoxy. Everywhere else a man or woman who has departed in her life from the beaten track of orthodoxy has felt the need of a corresponding readjustment of his or her beliefs. It is clear from the above that, in the greater part of India, the method of interpretation, as a means of social reform, has proved much less successful in practice than the direct method of appealing to the reason, the humanity and the conscience of the individual. Even in Maharashtra, we think that the rupture in beliefs is none the less real though it may remain unexpressed for a longer time than in other parts of the country.

But apart from the success or lack of success of the method of interpretation as a means of social reform, there is a vital objection to its adoption in modern India. Our people must be taught to look more to reason, to conscience, and to the dictates of humanity, for motives for action, than to authority. The process of interpretation has also the tendency to encourage quibbling. And no nation ever became socially efficient by quibbling. While social reforms are ends in themselves, the educational value derivable from the process of effecting them is not to be neglected. Much rather make slow progress through sound reasoning than quick progress by intellectual subservience. The doing of a right thing for a wrong reason is, in the long run, quite as injurious to social efficiency as doing the wrong thing itself. And, again,

the nation cannot think on Shastric lines on social reform without impairing its capacity to think on broad, unsectarian lines on political and industrial matters. Mr. Lajpat Rai himself affords proof of this position. There are times when we realise with pain that this worthy worker does not seem to realise that Mahomedanism and Christianity are forces, not less important than the Arya Samaj movement, that have to be recognised and incorporated in the texture of Indian nationalism. Mr. Lajpat Rai's constant tilts at the work of Christian Missionaries in India, chiefly among classes who are left uncared-for by the orthodox classes, are characterised by a narrowness which is surprising in so earnest a worker. We are glad to see that Mr. Lajpat Rai warns us to be on our guard against caste conferences for social reform. He says with great truth that these caste conferences "have a mischievous tendency in so far as they tend to perpetuate the caste system as it exists, and may at any time be used for causing disunion." But does not the same criticism apply to movements, other than religious movements, which base their appeal for social reform on the sanction, real or supposed, of the sacred literature of one of the religions of the country? While we must all, whatever our field of work, be imbued with the religious spirit, the spirit of truth and humility, nothing but disaster can result from the association of religion with politics or social reform. The importance of the scientific frame of mind, great to the individual, is even greater to a people seeking to build up a nationality out of heterogeneous materials. A method which represents social evils not as the outcome of social causes amenable to social treatment but as the result of misunderstood mandates, is on the face of it unscientific and anti-social in as much as it deprives individual judgment of its birth-right and leaves society the right only of making mechanical changes. It places originality at a discount and puts a premium on memory and dialectical skill.

One of the great needs of city life in these days is a system of private hospitals where patients of the middle classes can get at a reasonable cost the advantages of good treatment and nursing at times of illness such as are gratuitously given to the poor in the public hospitals and the wealthy can command at great expense at their own homes. Dr. Masina's Hospital, the annual report of which has been received, supplies to a limited extent this want and we are particularly glad to see that admission to it is not restricted to the Parsis who, of course, form the large majority of the patients treated in the Hospital. The financial position of the institution has been steadily improving, though it is still far from self-supporting. The Hospital is a standing testimony to Dr. Masina's zeal in his profession as well as to his capacity for organization. We hope it will have its own building at no distant date, as it must be very inconvenient to have a Hospital in a building meant for residential purposes.

It was a very graceful act of his Excellency the Governor to send his congratulations to Mr. Dadabhai Naoroji on his 84th birthday and Mr. Dadabhai's reply shows that the veteran leader retains to the full his remarkable mental virility.

The subscription for the *Indian Social Reformer* for foreign countries will be Rs. six (eight shillings), instead of Rs. seven and a half (ten shillings), per annum from this date. The foreign subscriber will thus be placed on the same footing as the Indian subscriber, allowing for the extra postage on copies posted to foreign countries.

RELIGIOUS AND OTHER ENDOWMENTS.

The Literary Guide and Rationalist Review of London discusses the judgment of Mr. Justice Davar in the *Parses Mookhtad* case from the standpoint of modern rationalism in an article in a recent issue which we reproduce *in extenso* :--

A case decided at Bombay in December, 1907 (Re *Muktad Trusts*), raises afresh the question of what should be the Rationalist attitude towards "charitable" endowments in general, and those directed to religious propaganda in particular. The case in question decided, contrary to certain previous decisions in India, that a bequest for the purpose of performing certain Parsi ceremonies, called "Muktad" ceremonies, was a good charitable bequest, and therefore not void on the ground of perpetuity. The rule of English law is that a bequest must become absolutely vested within a period of twenty-one years from the expiration of a life or lives being and specified, otherwise it is void as infringing the rule against perpetuities. This rule however, is subject to an exception in favour of "charitable" bequests. Practically speaking, a charitable bequest is one which, in the mind of the testator, will benefit the community or some section thereof. This does not include a bequest for a purpose whose tendency is to undermine "all religion and all morality" however beneficial the testator may think this purpose; but it is difficult to say how far this doctrine would be applied nowadays to a gift for Rationalist purposes. Under this law some incredibly silly endowments have been held charitable for example, a bequest for publishing the works of Joanna Southcote, and a bequest to found a prize for the best essay in each year on the support, or want of support, given by Holy Scripture to the doctrine of primogeniture to say nothing of the vast sums which have been bequeathed in trust for propagating all forms of supernaturalism.

Hitherto the policy of Rationalists on this question has been confined to an agitation, which has never reached anything but the most meagre proportions, for putting their own bequests on an equality with those of religionists; and they have trusted to the success of their own propaganda to check the continuance of religious endowment. Obviously, they could not claim to have things both ways-though there is precedent for that in the laws which, while allowing Protestant endowments, prohibited Roman Catholic ones as "superstitious uses" and, as the tendency of the last hundred years has been towards the removal of disabilities in religious matters rather than towards restriction, it was natural for Freethinkers to protest against the monstrous disadvantage at which they were put in the matter of bequest. But it is doubtful if the policy pursued has been the right one. With the preception of the fact that knowledge grows, and that opinion consequently must be continually changing, the endowment is perpetuity of any form of belief does not commend itself as a wise course, especially to those who see how powerful an engine such a practice has been, and is, for preserving error alive. In no way does the dead hand of the past weigh more heavily on our shoulder than in the fact that the liberality of our ancestors has not only created vast economic interests in the maintenance of beliefs which could not now stand for a day on their own merits, but has put them in such a position of weight and prestige that they continually attract further endowment. Our descendants will not thank us if we lay similar burdens on their shoulders, however valid our opinions may seem to us. Nor does it seem fair to tax posterity for ever for maintaining our pet beliefs. By applying the rule against perpetuities to charitable bequests we could ensure that the endowments for the propagation of any creed or opinion were limited in time, and that substantially each genera-

tion would have to fight its own battle, unhelped and unhindered, except by the bounty of its immediate predecessors. The peculiar case of land need not be affected by this reform, since the present law prevents it being held by a charity for any purpose except actual use, and there seems no necessity at present for any further limitation of this right. Obviously, the proposal involves the overhauling the present charitable endowments, otherwise they would have an unfair advantage; but to discuss this would take us too far, and I commend the above as a suggestion to Rationalist members of Parliament, and others when it may concern.

JUDGES AND SOCIAL REFORM.

One of the anomalies of present day Hindu society, specially in Bengal, is that a Hindu may dine in hotels, take all sorts of what is known as forbidden food, keep a Mahomedan Khanshama or a Goanese cook but still remains a Hindu. While if he sails from India and goes to England or America he is outcasted although he may be a strict vegetarian. This is a very important problem in the social reform propaganda of the Hindu, and efforts have been made off and on to solve it, but with practically no tangible result. But since young Indians are going to foreign countries in larger numbers year after year the problem seems to be working out its own solution. By the next mail boat is going to England the second son of Mr. Justice P. C. Banerji of Allahabad, an intelligent and clever young man of whom much is expected. This news will gladden the hearts of social reformers all over the country, and when the young man comes back, after winning laurels in English Universities, we may hope that the "sea voyage" problem will go some way towards solution. Of men in the position of Mr. Justice Banerji much is expected even in the sphere of social reform, and we feel confident that the courage which he has shown would be an object lesson to his countrymen. It is very pleasing to recall how many Indian Judges have come forward to push the cause of social reform. Among non-Bengalis we have the late Mr. Ranade, whose zeal for the cause is well known, Mr. Justice Chandavarkar, who is the life and soul of the all-India social conference, and Mr. Justice Sankaran Nair, who himself went to England. Among Bengalis nobody need be told of the courage which Mr. Justice Mookerji showed recently in getting his widowed daughter married, an event which caused quite a flutter in orthodox Hindu dovecotes. Some of the sons of the late Sir Romesh Chander Mitter and the eldest son of Mr. Justice Prateel Chandra Chatterji are Barristers. A grandson of Sir Chandra Madhab Ghose is a Barrister. And we are informed that the second son of Mr. Justice Chatterji will be going to England very shortly to prosecute his studies in England. Some of the dogmas and beliefs of the Hindu religion and Hindu society are not quite clear and explainable to the Hindus themselves, and surely if sea-voyage is a sin it is better far to sin in the company of men like Ishwar Chandra Vidyasagar and Rammohan Roy and Vivekananda than to be virtuous in the company of narrow minded bigots. We do not need the idiotastrology to foretell that the sea voyage difficulty will disappear in a few years:

—The Indian People.

FOR SALE.

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

APPLY TO—The Manager.

THREE READINGS OF A PALM.* THE FIRST READING: A FORTUNATE FAILURE.

[BY O. S. S. O.]
(All rights reserved.)

CHAPTER. XVI. (concluded.)

Benares is to Hindarya what Oxford is to England, the seat of learning from whence emanate the great Shashtrics and law givers. His associates were therefore men of consequence and learning. Among these, Mr. Warde was much sought after owing to his kindly and genial disposition. His many independent ways were much admired and not a few of the younger generation strove to imitate him. Besides, his high birth and wealth were a passport into all society, but for these he cared little. He valued a man on his own intrinsic merits and would not despise him because of his poverty or birth. His cherished friends were those who cared little for conventionalities of the orthodox types and upheld equality of mankind. Always kind to the poor, he never shrank from touching a man of another caste. All these qualities were noted which made him the general favourite, not only among the Pundits and students, but among all classes of Society.

During his bachelor days he was found in the midst of all caste festivities; and was never too proud to join in them. He would have preferred, like his father-in-law, to throw open his doors to all. But this, he knew, could not be accomplished in a day—prudence and tact were necessary. He was therefore content to do his little—sow the seed—and wait. Wait, not in forgetfulness but watchfulness, ever on the alert to further the cause, not of his caste, but of the majority and hence humanity.

His one great conviction was that every man in the world had a mission. All are born with some definite work marked out for them. Indolence and identifying of one's self with some caste or class only was never intended by God and should never be tolerated. Classes or castes are the curse of a nation; the very fact that they cannot exist without falsehood and wrong doing—which the world in its unblinking sophistry styles *policy* and *expediency*—are proofs positive that they are outside the design of the Creator. And as such cannot last.

Such a man born in the lap of luxury and enjoying the highest position that accidents of birth and wealth could give and yet holding such broad principles could not but be admired and respected. No breath of sinister designs could tarnish his lofty humane ideas. And so his popularity grew—grew to a dangerous extent according to the narrow orthodox Brahmanism. But they consoled themselves that there were mere bachelor idiosyncrasies and would change with his new life. They still had—a sweet morsel to fall back upon, his wife; through whom they hoped to regain what they had—as they imagined temporarily lost. Consequently they were frequently invited out by the orthodox party when all conceivable insinuations were employed to win over the young bride. But they had not reckoned on the powers of truly great and unselfish minds—such as Mr. and Mrs. Warde possessed—which soar above their narrow mindedness perfectly oblivious of their pharisaic appreciation of one another. Both husband and wife pitied them and did everything to win them over to the side of humanity from the selfish mutual admiration circle in which they had so ignobly descended. The task was great but being so ably seconded in the silent work by his wife, he felt doubly strong. And determined, if nothing else, to sow

* This serial was commenced in our issue of the 5th April 1906.

the seed during the present pilgrimage in order to reap the fruits in the next re-birth.

"Azie," he remarked the following afternoon after his return from lecture, 'you have seen a good deal of my associates here—now what do you think of them? Do you think you could make friends of them also?'

"Make friends—' she replied with surprise—'most certainly. Your friends will always be my friends. I would wish for nothing more than friends of your choosing.'

"You are a true Hindaryan," was all that he said in reply to her confession of perfect faith.

Hearing footsteps, she turned: "A letter, a letter—' and ran to the door to receive it—it is from pa—'" she exclaimed tearing open the envelope and as the letter within was in English she handed it to him, not knowing that language. It was from her brother. He had not been well and intimated that preparations were being made for him to come to them at once. It also stated in reply to Mr. Warde's enquiries that master Veneshunkar, Harchand's adopted son, was drowned years ago when quite a child. And the report that Mr. Harchand was quite cut up is perfectly true.

In course of time, Master Bulwar arrived and in order to introduce him to his friends he said to his wife: "Do you think you could manage a dinner without the assistance of your mother?"

"Of course, I could," she replied enthusiastically. "You forget mother used to allow us to be in charge for a month at a time. And she would never interfere unless we did some thing very outrageous."

"I recollect it very well and your important airs too, during your tenure of office."

"You ought not to forget—' she retorted gaily—'the day when dear Misa combed your hair for you, for interfering in her salad arrangements."

"No, I have not forgotten it—' and he added with a laugh 'nor the twenty rupees you begged once from your father, unknown to me, to make up the excess you spent."

"Twenty seven, not twenty. But I told me at the end of the month that I had exceeded the allowance. And—' she added saucily—'I did not get a scolding, but a kiss."

"I should have been in your mother's place—' he chimed in with a mischievous smile—'you would then have really got a kiss."

"Oh, as for you. I would make you give me two, and the money as well."

"Very well, I'll give you the contract for this dinner. You may name any reasonable amount and if you exceed it—must meet the deficiency out of your pocket allowance."

"And anything I save I'll keep," he smiled and nodded:

"Done—tell me the number you are going to invite," she said joyously, fully determined to exceed the amount and test her powers.

"I can't tell you the number yet, but fully hundred and fifty to two hundred."

"Never mind, we will say two hundred."

"All right two hundred. How much do you want?"

She thought for a moment smiling all over with mischief.

"Give me seven hundred now and three rupees per head extra over two hundred."

"Contract accepted—make your arrangements and I will tell Punditji to issue invitations."

"How soon will you be ready?"

"Let me see—' she said putting the right fore finger

up to her lips—'this is *giyarus*; Yes, you may fix it for *poorun masi* (full moon). It will suit me very well.'

Invitations were accordingly sent out and on the appointed day a hundred and ninety one guests sat down to dinner. Hindoo ladies did not, in those days, sit side by side with their male friends at meals, except in the case of relations and familiar friends. Among the Hindoos *pur-zah* is not observed. It is a pure Mahomedan innovation which the Hindoos copied for various reasons. It is, however, still recognized among some ruling families—but the more enlightened among them are returning to the customs of their forefathers. And Hindoo ladies are not only beginning to entertain their male friends but also to take part and assist their male relations in public assemblies.

To return to the arrangements of the banquet: Two *chowkas* (sanctified places—well cleaned and purified) were marked out in their modest court yard, close to one another. These *chowkas* were oblong in each of which were placed along the oblong line hundred small *tabhts* (tables), each about two and half feet square and about nine inches high. And had open passages at the two ends to allow servers to pass.

The guests now, after the usual ablutions, sat down together on soft cushions having their *tabhts* in front and facing the centre of the *chowkas*—thus each diner had his or her table before him. Ladies were in one and gentlemen in the other *chowka*.

The two animated groups full of life and capacity to enjoy, in their homely *angus* (court yard)—lighted with hundreds of *butties* (oil lamps), Chinese lanterns, beautiful bright lamps on high crystal pedestals, placed at equal distances, etc. in each *chowka*—look picturesque in the extreme. While the brilliancy of the illuminations coupled with the soft light of the full moon has added lustre to the countenances of the assembled guests varied hue, from plain white to lovely shades of brown. And a subdued hum of voices mingled with occasional silvery laugh from the ladies *chowka* is wafted in the fragrant air—perfumed with rich oriental attos so lavishly used by the ladies.

All are in their places and before each guest on his *tabht* are placed, a neatly made leaf plate with four smaller ones in the shape of cups, containing as many kinds of pickles; two small silver *thalis* (plate or salvers) and a silver *Umbhora* (jug); a brass *lota* full of pure water on which are floating fresh rose petals; an earthen pot full of hot sweet milk; and a couple of roses, one full blown and the other an opening bud. The host now stepped forward and apologized for the imperfect arrangements, earnestly begged they would kindly overlook any shortcomings, and honor him by amply partaking the sorry viands prepared for their acceptance.

A hoary headed Pandit replied that it was not possible for them to anticipate shortcomings where their genial host and hostess were concerned. Mr. Warde, however, did not wait for the compliment but commenced helping immediately after his apology.

The host and hostess who were among the servers were assisted by a number of pretty little Brahman girls. They were neatly dressed and added in no small degree to the brilliant scene.

The dinner was quite a success and all congratulated Mrs. Warde on her first attempt on such a large scale. Her brother in whose honor the banquet was given, was among the guests now proposed to those immediately around him to accompany him to the open space outside their *angus* to witness the art of the local pyrotechnists. While the others formed themselves into small groups or roved about at will between the shamiana, house and the open ground.

A general conversation was now going on when a fatherly old Pandit crossed over to Mrs. Warde who was laughing and

talking to an elderly lady : " How are your parents—have you heard from them lately ? "

" Yes, by God's mercy and your prayers, they are all well," she replied looking the picture of happiness.

" How do you like Benares ? "

" Oh, immensely ! " And then becoming serious, for it was not quite the truth—she penitently added. " But of course I would prefer to be nearer father and mother. "

The old gentleman gave a solemn smile. While several young ladies flocked round to see what he had said to turn their merry hostess so suddenly into a sedate matron.

A peal of laughter, at this juncture, arrested their attention, from the furthest corner of the Shamiana.

The grey headed old Pundit turned towards the merry group and jocosely remarked : " It is selfish to keep it all to yourselves. "

" Oh, it is nothing— " assured a shrewd looking young Hindaryan, feeling ashamed at having drawn the attention of his elders. " I was merely telling them of Hindoostani, or rather Hindaryan, as she is spoken by our uncoloured brethren. "

At this some of the younger ladies began to titter afresh. Mrs. Warde went and joined them, and kneeling on one knee beside a young lady chocked with laughter, coaxingly asked : " What is it, tell me ? "

There was no answering on the young ladies part—if anything made matters worse and tears rolled down their cheeks. The old gentleman felt quite out of it and the beautiful hostess laughed through hers sympathy unable to restrain herself.

" I have heard of good many stories— " rejoined the old Pundit pleasantly, smiling in spite of himself— " but I should certainly like to hear this. "

" Well, " began the youngman after a pause and considerable reluctance, " it was with reference to a young English official who was placed in a position far above him. The authorities knew this, but they are also aware of our polite disposition not to hurt the feelings of fellow creatures, and that the subordinate establishment would pull him through. The Sharistadar and his colleagues sounded him apace and beyond allowing him to fall into minor errors for their own amusement they piloted him through. He was, however, a very nice cheery young fellow, entirely free from coarseness and much liked. But in course of time the power and affluence—a feature foreign to the lives of great many—which he enjoyed changed him and he readily entered the sneering ranks and the ways of his countrymen out here. The result was that one day he lost himself absolutely while addressing a fine old Rajput gentleman, of whom he sharply demanded : " What do you want with me ? "

" I want nothing with you, Sir ! But— " and before he had time to finish, this impetuous young official burst upon him with vehemence :

" Speak respectfully and in your own *native* tongue. Don't murder English— I understand you quite well. "

The indignant tone and the contempt conveyed in the use of the word, *native*, stung the honest Talukadar to the quick, but like a true Hindaryan he smothered his rising feelings and pitying the petulance of the youngman who out of Hindarya would probably be a nonentity, he mildly replied in Hindustani " Very well, your honor ! "

The fact being that this Hindaryan gentleman knew more of English Grammar than this young native of England knew of his own mother tongue.

However, the conversation and the muddering of grammar and pronunciation which followed in Hindustani and which this young mimic rendered to perfection are impossible to reproduce here, and so the reader must rest content with the closing sentences :

Official—" *Tum kate ko mara—* "

Petitioner—" *Nahin Hazoor. Hum ne usko khai men dhakka de ke bhaga diya.* "

Official—" Oh, I see— " putting on a supercilious air— " *tum nee kate men decca diya aur baglâr diya —* "

Their endeavours to understand one another lasted sometime. At last the sturdy old country squire could bear it no longer and he mildly yet firmly suggested in the official's own native tongue, that :

" If your honor will permit, and I think it will save time, I will explain the matter in English. " And in the end it was settled to the satisfaction of all.

At the conclusion, the sagacious old Pundit smiled—it was not in his nature to laugh loud—but the ludicrousness of it and the taking way in which it was rendered quite overbalanced his usual serious mood.

THE CASTE SYSTEM. (Concluded from the last issue.)

Turning to the other side we find, that what are considered to be higher classes are no gainers. So long as they are treated with consideration and respect even when they are void of the qualities that command our esteem, they will have no incentive to work. They will go lower down every day in the depths of degradation and will ultimately become parasites sucking the very life-blood of the nation.

We have tried to show above, the dissensions and petty jealousies that exist inside each separate class. But these sink into insignificance when we see the gulf that separates one class from another, we are divided into a large number of castes and sub-castes and goodness alone knows when and where this division will end. This is the greatest weakness of the Hindu society—a weakness which it has dearly paid for time to time. Most of the talents which could be employed in useful constructive work when the members of other religions pitted against our ranks, but even their own castes are set one against the other. The consequence is that we find ourselves unable to stand shoulder to shoulder in self-defence when a common danger threatens us. Even in such insignificant matters as Government service, where no greater interests are at stake, we find that men do not satisfy themselves with trying to court the favour of the powers that be in an honest and straight-forward manner. Very often they resort to the mean practice of villifying other castes and of inventing calumnies against them. Verily India presents the spectacle of a house divided against itself.

We have so far attempted to look at the question from the national point of view, and have tried to show some of the injuries the system has directly done to the national cause. To the individuals too, it has been productive of serious difficulties. The unnecessary restrictions which it puts on acting and drinking make movements from one place to another troublesome. And the unsuitable matrimonial matches resulting from it often make domestic happiness an impossibility. Besides these, there is a host of other evils which will readily present themselves to the reader. We do not desire to enter into description of them at present.

Let us now attempt to see in what way we can obviate the difficulties thus created. We are of opinion that in most cases the solution lies with ourselves. Let those who are convinced of the worthlessness of the system openly proclaim it. Let us not mince matters by saying one thing while we believe quite the contrary thing in our heart of hearts. For if after due consideration we find that our ideas are reasonable and would

be beneficial to the community, we are in duty bound to place them before it and to try to act up to them. We should not be daunted even if some danger stares us in the face. For we must remember that Hindu society has long ceased to be a living organism. Any opposition that might in the beginning seem to assume serious proportions will in the end turn out to be a tempest in a teapot. Those who have watched the course of events during the last fifty years will bear testimony to our contention. Quite a large number of cases can be mentioned in which a bold attitude had the effect of ultimately silencing any ill-considered opposition. But while advocating a fearless action, let us recognise our limitations. The work of social reform can only be effectual if it extends to a pretty large section of the community and the action of one or two individuals not backed by a sufficient number of men will not produce the desired effect. It is not always beneficial to quit the nest that might seem to have grown too small to hold us. We should try to adapt ourselves to the environments consistently with our convictions. Such conduct cannot be said to be the result of a placid latitudinarianism. For if we believed that the work of social reform can be consummated by a single act of self-immolation, we would be the first to urge its adoption. It is only because we are convinced that the work from the very nature of things should proceed slowly, that we urge this course. "One must remember," says Mr. Morley in his excellent book on *Compromise*, "the stuff of which life is made. One must consider what an overwhelming preponderance of the most tenacious energies and most concentrated interests of a society must be absorbed between material cases and the solitudes of affection. It is obviously unreasonable to lose patience and to quarrel with one's time, because it is tardy in throwing off its institutions and beliefs, and slow to achieve the transformation which is the problem in front of it. Men and women have to live. The task for most of them is arduous enough to make them well pleased even with such imperfect shelters as they find in the wont of daily existence. To insist on a change being at once made to submit to the reign of new ideas which have just begun to commend themselves to the most advanced speculative interest of the time,—this, even if there were a possible process would do much to make life impracticable and to hurry on social dissolution." Sudden and radical changes in a social organisation which has existed for a number of years that bridge so long a span of time are neither possible nor desirable.

Finally let us remind our readers that in our opinion the different caste conferences have greater potentialities in the direction of the fusion of different sub-castes. Their influence extends over a much wider circle than that of the Social Conference. It is, therefore, a happy sign of the times that some of these conferences, notably the Kayastha and the Kshatriya Conferences, have taken upon themselves the task of inviting the different sub-sections. If only steady and persistent efforts are made, we see no reason why they should not achieve their object within a very short time. In this connection the Arya Samaj has a great obligation to discharge. It began by preaching the obligation of the system of hereditary castes. One is, therefore, pained to see a large number of its members (at any rate in these provinces) still following the old track. We think the leaders of the Samaj have a clear duty before them. It should be their honest endeavour to discountenance this unnatural distinction between man and man. Signs are pretty visible of awakening, but bearing in mind the tremendous work that must be put in to bring about the required change the present efforts seem to be rather inadequate.

If the various institutions that are working in the country for this purpose combine to root out the obnoxious system, the day would not be far when a "Cincinnatus might leave his plough and wield the destinies of his nation, or a Robert Burns might give expression to a nation's sentiments in thoughts that breathe and words that burn."

TRAINING COLLEGE FOR WOMEN.

We are glad to learn that the Executive Committee appointed by Government in connection with the scheme for establishment of a training college for women in Calcutta has approved of the scheme to open a training class on a small scale, as a tentative measure, pending the establishment of a training college for which a scheme has already been drawn up and submitted to Government. Mrs. Mitra, who has lately returned from England, will be the Lady Principal and will get Rs. 200 a month. There will also be a Headmistress on a monthly salary of Rs. 40 to 50. It is expected that the number of pupils will be limited and each pupil will get an allowance of Rs. 10 a month.—*The Indian Messenger*, Calcutta.

A MOSLEM LADY UNDERGRADUATE.

Miss Sophia Kazi, the daughter of our friend, Mr. Kazi Abdul Gaffur, who has passed the last Entrance Examination of the Calcutta University in the Second Division, is perhaps the first Moslem lady undergraduate of this province. Mr. Kazi is a man of limited means and has been educating his daughter up to this time with not a little difficulty. This difficulty will henceforth be much increased, now that Miss Kazi is going up for higher studies. We understand that the young lady has applied to the Bengal Government for a scholarship, having waited so long to see if she could secure one in the usual course, which she has failed to do. We hope Sir Andrew Fraser's Government will make a special case of her and grant her a scholarship, thereby not only encouraging her, but also inducing other Moslem young ladies to follow in her steps.

—*The Indian Messenger*, Calcutta.

THE INDIAN SOCIAL REFORMER.

Rates of subscription inclusive of postage.

	In advance.	In arrears.
Per annum.....	Rs. 5 0 0	Rs. 6 0 0
	Single copies 4 annas each.	

The arrear rates will be enforced in the case of subscriptions which have not been paid within three months from the date on which last payment of subscription expires in case of annual subscriptions. All other outstanding dues will also be calculated at the arrear rates.

Orders for the paper should be invariably accompanied by a remittance or permission to send the first issue per V. P. Post to recover subscription.

Should payment be made by cheque on any mofussil Bank, please add 8 annas this being the discount charged in Bombay.

INDIAN-ENGLISH.

An examination of the errors of idiom made by Indians in writing English (With over 1200 actual examples from Indian Writings)

by G. C. WHITWORTH.

"A valuable contribution to the study of the manifold eccentricities of the English tongue."

—*Contemporary Review*.

"His scholarly but unpretentious work will prove most serviceable, not only for those for whom it is primarily designed, but also to other foreigners, and not a few of his own countrymen."—*Westminster Review*.

"Not only a hand book of errors, but also a correct and an acute and useful book of reference. * * * The compendium is excellent, and Englishmen, as well as Indians, would do well to consult it. The copious index facilitates reference."—*Asiatic Quarterly Review*.

Price (of Indian Booksellers) Rs. 2½ net.



PHIROZE M. DASTOOR.

(Late Partner, D. M. Dastoor & Co.)

After sixteen years' continued practice and experience in sight-testing Retinoscopically, is now working under the name and style of

PHIROZE M. DASTOOR & Co.,
Occulists and Opticians,

7, Hornby Row, Opp., Genl., Post Office.

The only firm in Bombay offering their patrons free services of a duly qualified Ophthalmic Surgeon from the Royal Westminster Ophthalmic Hospital (London), and the Ophthalmic Hospital, (Vienna), holding genuine degree of M.R.C.S. (England), L.R.C.P. (London.)

ENTIRELY NEW STOCK OF

Spectacles Eye-glasses Motorgoggles etc., of latest style and pattern.

Genuine 1st Quality Brazilian Pebbles.

PRICES EXTREMELY MODERATE.

Exceptional testimonials from the Hon'ble Sir Lawrence Jenkins, the Hon'ble Mr. Justice Batty, Mrs. Batty, The Hon'ble Mr. Justice Chandavarkar Lieut-Col. G.H. Bull M. D. I. M. S. Lieut-Col. Peatrs, M. B., I. M. S., and other high personages.

The Tilak Case. (Full and authentic account.)

A full and authentic account of the Tilak Case is in the press and will be issued to the public at the end of August. It will contain (1) a sketch of Mr. Tilak's life and career; (2) general introduction; (3) verbatim report of the proceedings in the High Court trial; (4) Exhibits and extracts from newspapers and books used in the case; (5) Press opinion on the case; (6) the Privy Council Appeal; and (7) various interesting supplements of a miscellaneous nature. Pages about 400 Royal octv. Price rupee 1 only including postage.

Mahratta Office,
Poona, 1st August 1908.

N. C. KELKAR,
Editor Mahratta,

National Typewriting Company.

Day & Evening Classes

For Ladies & Gentlemen.

Book-keeping **Rs. 100.**

Short-hand (upto 80 words per minute) **Rs. 15.**

Typewriting **Rs. 15.**

Over **30 Machines** of different makes for pupils use.

Electric light & fittings.

Ladies class under supervision of an experienced Lady teacher.

For full particulars send for illustrated prospectus.

B. B. Laskary, Proprietor,
21, Church Gate Street, Fort, **Bombay.**

SURAMA HAS MANY IMITATIONS BUT NO EQUAL.

SURAMA

Stands unequalled in the line of floral hair-oils. In fluidity, flavour, and perfection SURAMA leads the line. It enriches the colour, growth, and strength of the hair. It removes the hair diseases and cleanses the scalp. It has a persistent flavour that lasts a long time after bath or toilet. Once used it is used always.

Insist on having SURAMA and refuse all substitutes.

Price per Bottle As. 12. Post-free Re. 1-3. phials Rs. 2 Post-free Rs. 2-14.

S. P. SEN & CO'S INDIAN PERFUMES.

KHUS KHUS—An oriental perfume of strength and aroma. Unrivalled in strength and cheapness.

BOCOOL—The sweetest popular scent. Better than the best obtainable in the market.

The Scent are bottled in three different Styles and priced at Re. 1, As. 12 and As. 8 respectively.

LAVENDER WATER—Quite unlike those spurious brands in the market. It is specially prepared to suit refined taste and fashion. Has a peculiarly sweet and lasting perfume, equivalent to the Best Lavender of Parisian make.

As. 12 per Bottle. Doz. Rs. 8.

MILK OR ROSES—Eathrals the mind by its delicious scent; its application imparts a lustre, softness and delicacy to the skin, destroys pimple, scabies, blotches, freckles, and other derangements of the skin.

Price per phial As. 8. Transit charges As. 5.

TRIPLE EXTRACT OF FLOWER PRODUCTS OR NATURAL CONCRETE FLOWER ESSENCES.

White Rose, Lotus, Ess Bouquet, Kamini, Champaka, Gandharaj, Jasmine, Bela, Mallika, bottled in finest cut glass bottles, each bottle in an elegant silk-covered box. Price per bottle Rs. 1-8, & Re. 1.

S. P. SEN & Co.

Manufacturing Chemists.

19/2, LOWER CHITPUR ROAD, CALCUTTA.

NOTICE.

The Madras Hindu Social Reform Association has been maintaining a matrimonial Bureau, and correspondence from ladies and gentlemen desirous of contracting widow-marriage, post-puberty marriage or marriage without ranya Sulkam or Varadakshna should be addressed to the Secretary—George Town.

THE BOMBAY PHOTOGRAPHIC CO.

UNDER THE IMMEDIATE SUPERVISION OF

S. Hormusji, Photographer.

NEW SHOW ROOM, ELEPHANT BUILDING, KALBADEVI ROAD.

AMATEUR'S WORK & OFFICE AT SPECIALLY REDUCED RATES.

BRAHMA POSTAL MISSION.

Pamphlets with regard to Liberal Religion in India and abroad may be had free of all charges, one or two at a time by any genuine inquirer: On showing by a letter that these are carefully read, other two may be ordered free: Two whole set consisting of sixty pamphlets may be had at once by sending a V. P. order worth one rupee; or 1s. 6 d. if payable outside India—All communications should be made to and any donation will be thankfully received by

V. R. SHINDE, Postal Mission Prathana Samaj, Gir gaum—Bombay.



AMRUTANJAN.

An Indian Balm, A Magic Balm, Quickly Relieves and Cures.

HEADACHES, NEURALGIA, SPRAINS, SORE THROAT, CHEST COLDS, RHEUMATISM, LUMBAGO, WEAK JOINTS, BRUISES, CUTS
And also other ACHES and PAINS.—Price annas eight only

Ringworm Ointment. A POSITIVE CURE FOR RINGWORM AND DHOBI'S ITCH, &c.
Price annas six only.

Tooth Powder, CHEAP AND USEFUL.—Price annas two only.

AMRUTANJAN DEPOT. 16 OAK LANE, BOMBAY

Telegraphic address: "Amrutanjan," Bombay.

GOVERNMENT OF INDIA

After exhaustive tests and Trials with all the well-known makes of Typewriters

ORDER 100

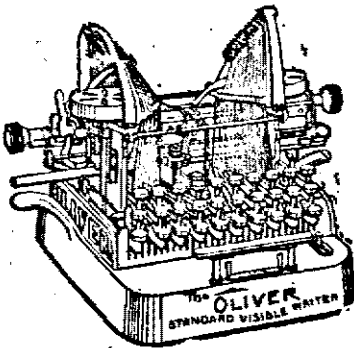
OLIVER TYPEWRITERS

for use in the GOVERNMENT TELEGRAPH DEPARTMENT of INDIA.

Can you do better than order an OLIVER ?

SOLE AGENTS:- W. H. THORNS & Co.,

13-15, HORNBY ROW, BOMBAY, CALCUTTA & MADRAS.



INTENDING ASSUREES ARE INVITED TO COMPARE THE RATES AND CONDITIONS OF

The Empire of India Life Assurance Company, Limited.

WITH THOSE OF ANY OTHER COMPANY.

HEAD OFFICE 11: ELPHINSTONE CIRCLE, BOMBAY.

SEE REPORT AND OPINIONS OF THE PRESS AS TO THE REMARKABLE PROGRESS MADE BY THE COMPANY.

ENDOWMENT NON-FORFEITABLE POLICY FOR RS. 3,000.

PAYABLE AT AGE 60 OR AT DEATH, IF PREVIOUS, WITH PROFIT,

If, at any time, the assured under this plan should desire to cease paying any more premiums, he can obtain a paid-up Policy for such a proportion of the original sum assured as the number of premiums paid bears to the number agreed upon. Thus a gentleman who had assured at age 30 for a Policy of Rs. 3,000 payable at age 60 or at Death, if previous, after 5 years payments, would be entitled to a Free paid-up Policy for Rs. 500 free of future payments.

MONTHLY PREMIUM.

AT AGE 20, Rs. 6-9-0.

AT AGE 25, RS. 7-8-0.

AT AGE 30, RS. 8-14-0.

AT AGE 35, Rs. 10-18-0.

AT AGE 40, Rs. 13-12-0.

AT AGE 45, Rs. 18-10-0

SOME OF THE DISTINCTIVE FEATURES.

* Funds invested in Government Securities and in accordance with the Indian Trusts Act
Policy holders can appoint their own Directors.

90 per cent. of Profits to Participating Policy holders.

Lapsed policies revived without Medical Certificate.

Liberal Surrender Values 40 per cent. of the Tabular premium paid.

Immediate payment of Claims.

Medical fees and stamps on Policies are payable by the Company.

The sum assured is PAYABLE IN FULL should death occur even immediately after payment of the first premium.
GUARANTEE INSURANCE.—This Company issues Guaranteed Policies in situation of trust and responsibility. It is specially authorized to guarantee the employes of the Post Office.

Proposal Forms and full Particulars may be obtained from any local Agent in India or from
E. F. ALLUM, General Manager.

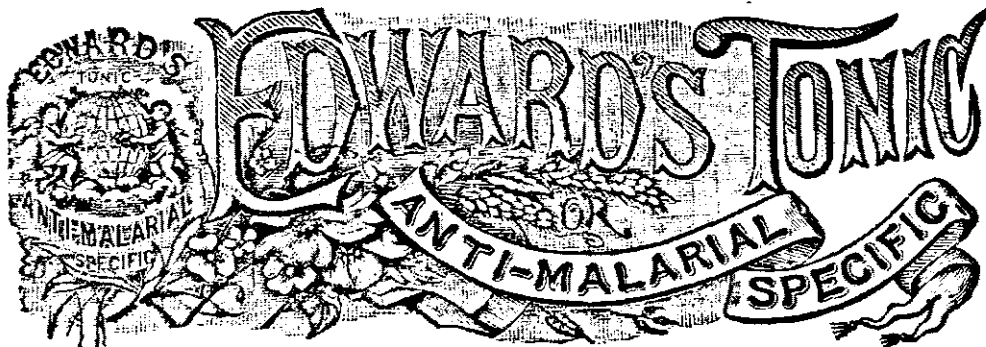
FOR MALARIA, INFLUENZA & MILD FORMS OF PLAGUE.

Use **Batlwalla's Ague Mixture or Pills.** Re. 1
Batlwalla's Cholera is the only remedy for Cholera Re. 1.
Batlwalla's Hareton has been recently improved in great deal and restores Grey Hair to its Natural Colour. Re. 2-3.
Batlwalla's Tooth Powder is scientifically made of Native and English Drugs, such as Mayaphal and Carbolic Acid. B. P. As. 1.
Batlwalla's Rhigworia Ointment As. 1.
 Sold every where and also by
DR. H. L. BATLIWALLA,
 World Laboratory, Dadar, Bombay.

ROYAL TONIC PILLS.

A powerful Nutritious and Strength Restorer, Price Re. 1-4 per bottle of 80 Pills.

PREPARED BY—**GOVINDJEE DAMODER & Co.,**
 Wholesale and Retail Druggists and Commission Agents.
 2-02. No. 57 New Hanuman Lane, BOMBAY



The only Remedy
 FOR
MALARIA
 and all kinds of
 FEVERS WITH ENLARGEMENT
 OF
SPLEEN & LIVER.
 OF
 SWELLINGS of ABDOMEN &c

PRICES:-
 Large bot. 1 2
 Small ,, 0 4

Price of large quantity is somewhat less
BUTTO KRISTO PAUL & Co., CALCUTTA.
 Wanted Agents

KESHANJAN IS A LUCKY PRESENT.



To the Bride—The bride who is about to enter into a new happy life will be too much pleased, with a present from you of a phial of our highly-scented **Keshranjan Oil.** It will bring her good luck, eternal prosperity and happy conjugal life.
To Your Friend—who will be highly delighted with your prudent selection, if you present him a phial of our deliciously-scented **Keshranjan.** This will make the tie of friendship firmer and he will remember you always when using it.
To Your Consort—Oh! it will surely, positively bring a thrill of joy in her inner heart. Her black tresses of hair will look shining and flourishing and the charming scent will lift her up in ecstasy.
To Dear Ones—The little darlings of your home, will be highly elated with it if their curling hair is dressed with our **Keshranjan Oil.** Its very odour please them. Their faces will look more bright, brilliant, happy and healthful.

Price per Phial Re. 1.
 Packing and Postage As. 5.

ARE YOU INSURED!

Against the dangers of dreadful Diabetes. If not, use our Diabetes Specific. It corrects the irregular functions of the kidneys, checks the excessive flow of urine, thus the formation of sugar and abnormal thirst are soon lessened. The appetite becomes normal, the urination less both in frequency and quantity, the loss of flesh is checked and the disease is ultimately cured. Give it a trial and you will rejoice at the result.

Price for a fortnight measure Rs. 5. Post-free Rs. 5-9.

NO MORE SUFFERINGS FROM PILES.

Our Arsohara Batika—Never fails to cure a case however painful and chronic, if it is used with our directions. We have prescribed it in many serious and given-up cases, and with permanent success.

Our Arsohara Batika—Relieves the discomfort, torture and distressing condition of a sufferer after a few day's trial. In cases where the sufferer is too much irritated day and night, as to be unable to sit, or lie with comfort and passes hours of agony and distress it never fails to relieve him.

Our Arsohara Batika—May be used with unprecedented success both in internal and external Piles—bleeding or blind. When the distention and protrusion of the terminal veins cause an unbearable pain at the gut, use it and the pain and bloody discharges will soon disappear.

Price per Box (containing) 40 Pills) Rs. 1 4
 Packing and Postage As. 0 3

The efficacy of our medicines is universally allowed. The **Medicated Oils, Ghees, Boluses Musk, Makaradhwa, and other Ayurvedic Remedies,** prepared or kept by us, are admitted as the best and the cheapest.

Illustrated catalogues, containing full accounts of diseases and medicines, are transmitted free on application.

Prescriptions with or without Medicines are sent to every part of India, Burma, Ceylon, Straits Settlements, Cape and the British Isles, on receipt of concise conditions of disease.

Kaviraj Nagendra Nath Sen,

GOVERNMENT MEDICAL DIPLOMA-HOLDER, MEMBER OF THE CHEMICAL SOCIETY, PARIS; SOCIETY OF CHEMICAL INDUSTRY, LONDON; SURGICAL-AID-SOCIETY, LONDON; &c., &c.
 Nos. 18-1 & 19, Lower Chitpur Road, CALCUTTA.

WANTED AGENTS

WANTED AGENTS



NO. 72 MEADOW STREET, FORT BOMBAY.

Die-Sinking—Crests, Monograms and Mottos, engraved and bossed in various Colours.

Copper-Plates—visiting and Invitation Cards, etc., engraved and printed in best styles.

Blocks—Wood or Metal, engraved and supplied for illustrating purposes.

Presentation Inscriptions—On Gold, Silver, Ivory, etc.; engraved and artistically displayed.

Seals, Peons' Badges, Brass Sign Boards, Stencil plate etc., are made for private, official and commercial use. Rubber stamps are made in any of the required languages at very cheap rates.

Electroplating and gilding works executed under skilled workmen.

OUT STATION ORDERS PROMPTLY EXECUTED.
COMPARE OUR RATES WITH THOSE OF OTHERS.

MEYORES

IS INDISPENSABLE TO ALL WHO VALUE HEALTH.
FOR IT RESTORES WASTED STRENGTH, imparts vigour and tone to the muscles and tissues, in short vitalises the whole system. Thousands cured. Price Re. 1 per phial.

INTERESTING NEWS.



Our renowned SPECIFICS for ASTHMA and HYDROCELE give instant relief rest and comfort. Cure permanent. Rev. JOSEPH DAVID, Mengnapuram S. India, writes:—"Your specific for Asthma has done me good." S. B. Rao, Esq., Poona, writes:—"I have personally used your specific for Hydrocele and found it very wonderful in its efficacy." Per bottle of each Rs. 5.

DIABETES—Of any stage and standing is sure to be cured by our specific. A. Bose, Esq., Zemindar, Dum-Dumt. Calcutta writes:—"Five year's Diabetes completely cured." Price per bottle Rs. 3.

For particulars about our SPECIFICS for PILES, FEMALE DISORDERS look to our Catalogue sent post free on application.

BEWARE OF IMITATORS !!!

NO AGENTS.

WRITE ONLY TO **J. C. MUKERJEE & Co.,**
THE VICTORIA CHEMICAL WORKS,
RANAGHAT, BENGAL.

SUBLIME PESSIMISM

OF

OMAR KHAYÂM

THE ASTRONOMER-POET OF PERSIA.

Price Ans. 8.

APPLY TO THE MANAGER TATVA-VIVECHAKA PRESS,
Khetwadi Back Road, Bombay.

A. K. JOSHI & Co.

Kalbadevi Road, BOMBAY.

We undertake every kind of Lithographic Art Printing in Colours. Publish Fine Art Pictures, &c.

Wholesale & Retail Dealers in Calcium Carbide.

Large Importers of Finest Printing Inks and Colours.

HIGH CLASS FRAME MAKERS.

YOUR ADDRESS, PLEASE,

For a Catalogue of our Numerous Valuable Presents which we offer for nought to All at their own choice!!!

VAIDYA SHASTRI MANISHANKAR GOVINDJI
Atank Nigrah Pharmacy,

Jamnagar-KATHIAWAR.

THE CHEAPEST INSTITUTION FOR TEACHING SHORTHAND, TYPEWRITING AND BOOK-KEEPING.

DADABHOY D. ADENVALLA & Co.

44, Tamarind Lane Fort.
(Branch) Next to Bible Society Kalbadevi Road.

Ladies and Gentlemen will be trained in Shorthand and Typewriting within two months by a certified Shorthand Teacher of long standing. Service guaranteed after completion.

TYPE COPYING WORK undertaken and done neatly and carefully. Shorthand and Typewriting class for LADIES only under a competent Lady Teacher. Widows admitted on half the charges. Orphans admitted on special reduced rates.

PHOTOGRAPHIC ART STUDIO.

UNDER THE PERSONAL SUPERVISION OF

S. N. BHEDWAR.

AT THE JUNCTION OF

PRINCESS AND KALBADEVI STREETS.

CHARGES REASONABLE, SATISFACTORY WORK

BOMBAY:—Printed and Published by BHIVA HARI at the TATVA-VIVECHAKA PRESS, Nos. 1-2 & 3 Khetwadi, Back Road for the Proprietor K. NATARAJAN.

THE INDIAN * SOCIAL * REFORMER.

PUBLISHED EVERY SUNDAY MORNING.

Office:—HUMMUM STREET, FORT.

Editor:—K. NATARAJAN

Vol XIX. BOMBAY—SUNDAY, SEPTEMBER 13, 1908. No. 2

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

NOTES.

The number of young men who go to England for educational purposes is steadily increasing, and no one would look upon this as anything but a welcome tendency of the times. At the same time, several parents feel great anxiety as to the surroundings in which their sons may find themselves in that distant land. It may be confidently asserted that few Indian parents view with equanimity the prospect of their sons becoming followers of Mr. Shyamji Krishnavarma. Indian parents who have sent their sons or contemplate sending them to England will learn with satisfaction that Lord Morley is likely to take early action on the report of the Departmental Committee that has been enquiring into the matter for some time past. It is intended, we are told, to provide machinery for meeting the need of Indians, both on their arrival and at later stages of their sojourn, and to place tactful and experienced officers, familiar with student habits, in charge of a bureau of information. The proposed organization will probably appoint provincial and district committees in India, to co-operate with a Committee of resident Indian elders in London. The success of these proposals will largely depend on the personality of the men selected to work them. Unless the boys for whose benefit they are intended feel that the object in view is to help them and not to exercise surveillance over their opinions and actions, the scheme will be a total failure. If we can induce men of the type of the Rev. C. F. Andrews of Delhi and Professor Wodehouse of the Deccan College, to take charge of the scheme, its success would be assured. It, in addition to an English officer of this type, an Indian educationist, with sufficient experience of English University life, be appointed to work the scheme, the result would be most satisfactory. Mr. B. J. Padshah of Bombay and Dr. P. K. Ray of Calcutta are names which occur to us at once as the most suitable nominees for the position.

The tale that is told in a letter which has been reproduced in several of our contemporaries about the treatment of indentured Indians in Mauritius, indicates the prevalence in that Island of a system of practical slavery. It is simply intolerable that the Indian subjects of His Gracious Majesty should be treated as if they were nothing more than soulless instruments of profit-making to heartless grabbers, who in different parts of the world and in varying guises are unfortunately able to-day to dictate the imperial policy of England in respect of the most colossal problem by which statesmanship has ever been confronted, but who, we are firmly persuaded, are the empire wreckers of tomorrow. Let all Englishmen with sufficient sagacity left in them to consider momentous problems with a cool head, ask themselves what must be the effect of such a tale of inhuman oppression on the public mind of India particularly at the present moment when there is so

much of sullen discontent in the land. The cynical disregard with which even the best of Indians are being treated in more than one colony of South Africa, the staggering severity of the sentences in some of the sedition trials here, and this tale of wrong-doing in Mauritius on the top of them;—with these, how can it be otherwise with the temper of the people than increasing embitterment? Government should lose no time in giving a proof of their solicitude by instituting a thorough inquiry into the treatment of Indians in Mauritius and by taking steps immediately to put a stop to the emigration of indentured labour to that home of savage task-masters. We must say plainly that Government do not seem to realise that grave consequences will inevitably follow from what is happening in South Africa and Mauritius. The situation is such as to produce more distress in the minds of friends of British rule than of those who care not for its future.

The Government of Madras have acted generously in withdrawing the prosecution instituted against Mr. G. Subrahmanya Iyer for sedition and creating hatred between different classes of the community, on Mr. Iyer giving his assurance that he would abstain from seditious writing or speaking and that he would not tend to excite class hatred or promote anarchy or disloyalty to Government established by law in British India. Mr. Iyer was required to enter into a bond for good behaviour and furnish two sureties. This procedure has rightly earned the approval of the public. We are sure that, if a similar policy is adopted in all cases of seditious writing and speaking, at any rate at the time of first offence, Government will be able to take public opinion with them to a much larger extent in checking sedition. In most cases, we are of opinion that a kindly remonstrance is all that will be needed to put publicists, who may be disposed to exaggerated language, in the right track. In most of the few cases where it may be unheeded, a formal warning will suffice. If the two measures are regularly adopted and if first offences are treated as in the case of Mr. Iyer, the public which loathes sedition will have the least difficulty in approving of stringent action in the case of hardened offenders.

Dr. Moonje of Nagpur has sent us "for favour of publication" the letter which we print elsewhere under the heading "the Indian National Congress." The letter bears the signature of Mr. G. S. Khaparde. We are told that when the National Congress at Surat "unfortunately ended as it did," Sir Pheroz-shah Mehta and others assembled in a meeting "held on principles quite new and foreign to the Indian National Congress and created a body called the Convention Committee." Mr. Tilak, however, Mr. Khaparde tells us, has been ever since working for peace and union and "now that the towering personality of Mr. Tilak has been removed, it is believed temporarily from the political life of this country," it appears to Mr. Khaparde "eminently desirable to

do all that he would have, in all probability, done to accomplish the end in view." Mr. Khaparde writes: "The present repressive policy of the Government, culminating in the misfortune that has overtaken him, evoked in all Indian circles a general and sincere sympathy and everybody has now begun to feel that the danger is common and can only be met successfully by presenting a united front. I am, therefore, of opinion that an attempt at reunion which Mr. Tilak so heartily desired, if now made, howsoever enfeebled it may be by his absence, may not unreasonably be hoped to stand a good chance of success." The basis of the understanding suggested by Mr. Khaparde can be gathered from his letter. In case the Constitutional party does not accept his offer, Mr. Khaparde declares that he and his friends will have to convene the Congress without them. "In fact," he writes, "with great sorrow and reluctance and under a feeling of inexorable necessity, the suspended 23rd Session of the Indian National Congress will have to be revived, without the co-operation of those who will not be able to see their way to accept most reasonable and unsectarian compromise as suggested above, on the old lines of the time-honoured rules and traditions and understandings and the programme, as briefly sketched above, carried out, with modifications, if any, as the majority of the delegates assembled may approve of."

We have found space for Mr. Khaparde's letter as we are of opinion that even a gentleman of his views is entitled to a hearing and as we are sure that there is not the slightest chance of the readers of this journal accepting implicitly his statements, whether as regards the facts relating to the Surat Congress or as regards the part played by individual members in bringing about its break-up. The letter, it is clear, is an attempt to exploit the sympathy which is felt for Mr. Tilak, on account of his age, state of health, and scholarship, for the purpose of covering the part played by him and his followers, including Mr. Khaparde, in wrecking the Congress at Surat, and as such it is likely to prove a greater service to Mr. Tilak. Mr. Khaparde's is a very poor opinion of the Constitutional party—we agree. The *Indu Prakash* that this term is much to be preferred to the meaningless one of "Moderates"—to imagine that after the events that happened at Surat they would consent for a moment to place themselves once more in a position where those events may be repeated with impunity. Mr. Khaparde talks of the traditions of the Congress. Does he not know that every tradition of the Congress points to a repudiation of the ideal that he and his colleagues sought ineffectually to force on the overwhelming majority of the delegates present at Surat? The Constitutionalists were made to realise at Surat what they had tried hard to overlook for some years past, that the differences between their and the party of which Mr. Tilak, Mr. Khaparde and Mr. Arabinda Ghose are the leading spirits, were such as rendered co-operation impossible. It is for the public to judge who represent the traditions of the Congress—Sir Pherozshah Mehta, Mr. Gokhale, Dr. Rash Behari Ghose and Mr. Surendra Nath Banerjee, or the three gentlemen named above? The journals which represent the constitutionalists have shown that they recognise no political differences in protesting against excessive severity of justice in dealing with those who preach extreme political doctrines. They have done so knowing that, if the circumstances had been reversed, they would never been dealt with in similar spirit by the extremist press. But it is insulting to ask them, after all that has happened, to join hands with Mr. Khaparde and his friends in working for political reform.

The Arms Act is one of those measures of legislation whose consequences are not easily controlled.

While law-abiding persons have necessarily to do without arms, law-breakers do not seem to experience much difficulty in procuring them. The law-abiding man is placed in a disadvantageous position as compared with the law-breaker, it being no easy thing to obtain licenses in these days. If people are afraid of giving information about anarchists, it may be because they have no means of defending themselves if they happen to be shot at by them. A measure like the Arms Act, if it cannot be strictly enforced, had better be repealed, so that the law-abiding citizen may have at least an even chance with the law-breaker. The Act, we all know, was never more stringently administered. If the repeal of the Act be considered an impracticable suggestion, there is at any rate no justification for exempting any particular class from its operation. All should be equal in the eye of the law, and neither European nor Indian should be allowed to carry arms except under license or in the service of the State. We think that it may perhaps be possible to improve the administration of the Act, if Europeans were forbidden to possess arms without a license.

We have been favoured with a copy of the journal which the Indian Merchants' Chamber has commenced publishing in Gujarati, since the current month. It is proposed to issue it from month to month with the object of disseminating information touching British and Indian Trade and Finance of an important character as published in divers English and Indian economic and financial periodicals. The fact is that, while the vast majority of commercial men are Indians, those who can read English are as yet only a fractional minority. It is obvious that if the valuable mine of information on financial and commercial topics is to be laid open to the majority which is unacquainted with the English language, information must be imparted through the Gujarati language which is the language of trade in this Presidency. The journal embodies all the important monthly trade returns, cotton and yarn statistics, returns of banks, public companies, etc., besides a review of some important trade or economic topic of the day in the form of a leader. We cordially welcome this extremely useful publication which is the first of its kind in all India and wish it a long career of usefulness.

We noticed recently a complaint in the *Advocate* of Lucknow about no provision being made for candidates wishing to proceed for the Matriculation Examination in some schools in Oudh which prepared candidates for the School Final. We are glad to know from the same journal that the omission has been rectified. Our contemporary writes: "The hearty thanks of the public are due to the Department of Public Instruction, and specially to the Inspector of Schools, Lucknow Division, for promptly redressing a public grievance. Convinced of the genuineness of the guardians' desire to have freedom in choosing a course for their sons in the High School section, arrangements are being made for teaching both courses, the Matriculation and School Leaving Certificate, in both the Jubilee High School Lucknow and Sitapur High School. Students will be at perfect liberty to choose whichever course they may find beneficial to themselves."

Mr. Ramanbhai Mahipatram Nilkanth, the Secretary of the Widow Remarriage Association of Ahmedabad, writes to us:—"A Widow Remarriage, was celebrated at Ahmedabad on the 6th instant under the auspices of the Widow Remarriage Association. Bai Jadav Keshavlal aged 28, resident of Khatlal in the Cambay State, was married to Shah Maganlal Devashi, aged 28 resident of Hadala in the Limbdi State. Bai Jadav had become a widow at the age of 6. She belongs to the Visa Modh Bania caste. Shah Maganlal belongs to the Dasha Shrimali Shravak Bania caste."

CONTENTS.

—o:o—

Editorial Notes.
South Indian History.
Hindu Widows' Home Association, Poona.
Pandharpur Orphanage.

Three Readings of a Palm.
The Indian National Congress.
Mr. Dadabhai Naoroji.
A Widow Marriage.
Social Efficiency.

THE INDIAN SOCIAL REFORMER.
BOMBAY, SEPTEMBER 13, 1908.

SOUTH INDIAN HISTORY.

It is a testimony to the efficiency with which the courses of study in history have been planned and are being taught in the Madras University that there are quite a number of students among the younger graduates who are carrying research in different directions into the entrancing but hitherto neglected history of Southern India. The *Malabar Quarterly Review*, the *Indian Review*, and the *Mysore Review*, publish almost in every number contributions which are remarkable for careful and critical scholarship as well as for grace of style. Some idea of the value and interest of the history of South India may be had from the fact that, unlike other parts of the country, the history of the South was a history of the evolution of society under the influence of exclusively Hindu ideas until so late as the middle of the 16th century when the disruption of the Vijayanagar Kingdom took place. It is only in the history of the South that the student can observe the workings of a purely Hindu Civilization uninfluenced by any cross currents of thought. The first immigration of the Brahmanical castes into the South took place about the 5th century B. C., probably a little before Buddha's time, and it is not unlikely that it was a great famine in Northern India that furnished the impulse to the movement Southward. Southern India was peopled even then by a highly civilized people who had probably conquered the aboriginal tribes some centuries before, and who received the immigrants cordially and accepted them as their new spiritual preceptors. These immigrants were given grants of land and the whole of Southern India was dotted with their colonies. It must have been one or two centuries after the original immigration that Buddhism was established from the Himalayas to Cape Comorin and in Ceylon by Missionaries from the North. The attachment of colonies to the institutions which they brought with them is proverbial and, thanks to the tolerant attitude of Buddhism and Jainism which seems to have gone side by side with Buddhism, the Brahmin colonies were left secure in their isolation to retain the Vedic traditions. For not less than ten centuries did the domination of Buddhism endure, and then came the counter movement which during this long period has been elaborated in these isolated Brahmanical strongholds in the South, for it was Southern India which gave Hinduism back to India.

The name of Sankara is famous as that of the philosopher who drove Buddhism from the land and re-established Hinduism throughout the continent. His monasteries at Badrinath, Dwarka, and Sringeri, attest to the complete success of his mission. Sankara

was a Brahmin of Southern India, and his name is famous throughout the world as the perfecter of the Vedanta philosophy. But Sankara himself had fore-runners in religious teachers who flourished in many parts of Southern India and whose teachings had a powerful effect on his mind. These teachers never attained to more than local fame, but their careers nevertheless provided the atmosphere which gave birth to Sankara. The lives of these saints have hitherto lain obscured in legendary stories. We are glad to see that the younger generation of Madras graduates are applying themselves to the task of evolving a history of these teachers from a critical study of the legends and stories relating to them. We have before us an unpretentious little pamphlet of 15 pages containing a short sketch of the lives of the four Saiva saints,—Manikyavachakar, Appar, Tirugnana Sambhandar, and Sundarar,—by Mr. C. Hayavadana Rao, one of the most brilliant of the contributors. All these saints lived during the sixth, seventh and eighth centuries of the Christian era. They issued out of the Brahmin settlements and went about disputing with Buddhists in the surrounding Kingdom and converting the rulers and their people to Hinduism. The first of the four spent most of his life in Chidambaram, the noble temple in which place has for ever become associated with his name. His *Tiruvachakam*, consisting of fifty one hymns, has been rendered into English verse by the late Rev. G. U. Pope, the well-known Tamil scholar. The second saint and singer, Appar, was of non-Brahmin parentage,—a fact which shows that caste did not count in spiritual matters. The scene of his labours was Cuddalore in the South Arcot district. He also went about the country singing hymns, remarkable for their earnestness and pathos. The third, Sambhanda, was a Brahmin of Kaundinya Gotra and a native of Shiyali in the Tanjore District, the important temple at which place still retains the tradition of the poetic incident mentioned by Mr. Hayavadana Rao. The story goes that, at the early age of three, Sambhanda followed his father one day to the bathing ghaut of the temple tank at Shiyali and while his father was absorbed in his ablutions, the lad began to cry for his mother. "On this, the presiding goddess of the place appeared before him and gave him a cup of her own milk to drink. He drank the holy draught and forthwith became Tirugnana Sambhanda or the one related to (the godhead) through wisdom. Meanwhile, the father finished his ablutions and coming up to his boy questioned him as to the cup. The boy broke into a hymn pointing to the goddess just vanishing into thin air." Here is a theme for the painter and the poet. The clear Southern sky, the giant *Gopura* of the temple in the distance, the questioning father fresh from his devotions, the lad on the steps, his eyes "stung by the splendour of a sudden thought," pointing to the vanishing goddess as the giver of the cup:

No face: only the sight

Of a sweepy garment, vast and white,

With a hem that I could recognize.

To Sambhanda is attributed the persecution of the Jains in Madras, a unique event in the annals of the Hindu religion.

The career of Sundara, the last of the four saints, presents certain peculiar features. Unlike the first three, he was not distinguished for piety from his youth. He is, on the contrary, represented as a irascible person whose first encounter with the deity was in the nature of an altercation. The incident ended with a revelation of the true character of his Visitor, and "on this Sundara began singing hymns, the very first one commencing with the word with which he abused the pretended Brahmin." This Sundara, though a devotee of God, was also a devotee of pleasure. Sankara in one of his works is said to refer to Sundara as "taking to a second woman without the knowledge of the first whom he already kept." This did not detract from his character as a devotee in the public eye and he is said to have wandered over the country visiting shrines and singing hymns, and to have died in the odour of sanctity in a town in the present Native State of Cochin. One of the greatest difficulties experienced by Europeans in understanding Indian religious thought is the reverence paid to some saints whose moral character could not be described as unimpeachable. The curious thing is that no attempt is made by their devotees to represent them as spotless. The Indian view is that when God chooses a particular man as His messenger to mankind, we have no right to pick holes in his morality as if he were an ordinary human being. "The wind bloweth where it listeth." We have no right to dictate to God whom He should choose as the vehicle of His message to the world. As a matter of fact, genius of any kind seldom comes up to the canons of respectability. We have no wish to dogmatise on the subject. It seems to us, however, that the subject of the exact relation between man's conduct as a social being and his capacity of spiritual perception, is not finally settled by the current assumptions. Indeed, we are at times almost inclined to doubt if the sinner is not more near to the saint than the respectable householder who has never any occasion to feel qualms of conscience. "The passionless heart cannot be pure," says the author of *Ecce Homo*. The man who knows he is a sinner, who finds himself powerless to struggle against his temptations, whose life is an alternation of falling and remorse—from such have several of the most noted of spiritual characters been made.

The Ayurvedic Hospital and College which is maintained from the surplus funds of the Kanyaka Paramesvari Temple, Madras, has, we see, earned the enthusiastic approval of men like Sir S. Subramanya Aiyar, the Hon. Mr. V. Krishnaswami Aiyar, Dewan Bahadur P. Rajarathna Mudaliar, Sir P. N. Krishna Murti, Mr. V. P. Madhava Row and others. Instruction in the College is imparted in Sanskrit and several of the question papers at the examination are set in the same language. Among the examiners are Sir Bhalchanda Krishna, Kaviraj Dwarkanath Sen, Maha Mahopadyaya Vasudevachariar, and others. The course of studies embraces the principle Sanskrit works on Ayurveda and their study is supplemented by a regular course of instruction in the elements of Hygiene, Physiology, Anatomy, Midwifery, and Materia Medica according to the theory of English medical Science. The full course of study extends to four years. The college is open to students of all classes possessing a sufficient acquaintance with the Sanskrit language. The college is conducted by Pundit D. Gopalacharlu.

HINDU WIDOWS' HOME ASSOCIATION, POONA.

MONTHLY REPORT FOR JULY 1908.

Mrs. Parvatibai Athavale is still working in Bombay. She visits ladies and gentlemen in their houses and tries to collect subscriptions.

2. One meeting of the Managing Committee and one meeting of the Ladies' Committee were held during the month.

3. Mr. A. G. Pandripande has sent half a dozen good English books.

4. Mr. R. Y. Keskar of Amroli has commenced to give a scholarship of Rs. 5 per month to a student in the Home.

5. During the month, 23 gentlemen visited the Home. Seven of these came from Poona, six from Gujrat, four from Bombay, two each from the S. M. States and Sind, and one each from Konkan and Madras. Among the visitors may be mentioned Mr. Rijhumal Isardas Thadani, Resident Magistrate of Hyderabad, Sind, and Dr. Shivnath Ramnath Vyas of Bhavnagar.

6. Mrs. Nathibai Thakarsi who paid a visit to the Home in June sent a donation of Rs. 125.

7. The total number of contributors during the month was 442 and their contributions amounted to Rs. 1858.

Hingne Budruk, } KASHIBAI DEVDHAR
5th September 1908. } VENUBAI NAMJOSHI,

Secretaries.

PANDHARPUR ORPHANAGE.

Report for the month of August 1908.

During this month, 54 ladies and 43 gentlemen visited the Institution. Among the visitors, there were Lieutenant Baldeo Prasad Pathak and Shriwant Sardar Appasabeh More from Baroda.

There are at present 18 boys and 20 girls (grown up) and 65 infants under the protection of this Home. Out of 55 infants, 53 are with the wet-nurses and 12 are in the Home and 9 widows.

Wants of the Institutions.

40 strong carpets made of cotton and 40 woollen blankets for bedding purposes, are wanted.

The system of wet-nurses is very expensive and many infants seem to be neglected. To avoid this, we have engaged an educated Brahmin midwife, from this month. At present 42 infants have been kept in the Home on cow-milk and they have been doing quite well. There is a great need of iron cots. A dozen cots would serve the purpose for the present. A small tub for giving bath to the infants, is also required. May God inspire some generous donor to help us.

Names of the Donors.		Rs.	a.	p.
Baroda.	Sardar A. Y. More	10	0	0
"	Lieutenant B. R. Pathak	10	0	0
Dharwar.	Mr. Harischandrarao, Deputy Superintendent of Police	10	0	0
Bombay.	Shet Raoji Nathu	10	0	0
Ahmedabad.	Mr. Gunabhai Mahipatram (in memory of his wife Chhotigouri)	5	0	0
Bombay.	Mr. Anant Bhikoba Goregaonkar	5	0	0
"	Shet Ranchhoddas Aryan	5	0	0
"	Dosi Damodar Madhaoji	5	0	0
Subscribers below Rs. 5 amounted to		26	12	0
Collections from the charity box		6	6	6
Collected from the widows...		107	10	9
Total...		200	13	3

Other Donations.

Bombay, Shet Liladhar Govindji gave us 95 ready made clothes.

Baroda, Lieutenant Baldeo Prasad sent us some old clothes.

The Orphanage is indebted to all the above mentioned donors.

Pandharpur,
7-9-1908.

K. R. BHOSE,
N. T. PRADHAN,
Superintendents.

THREE READINGS OF A PALM.*
THE FIRST READING: A FORTUNATE FAILURE.

[BY O. S. S. O.]
(All rights reserved.)

CHAPTER. XVII.

Master Vene whom we left in a previous chapter with the Gooroo of the mysterious cavern awoke the next morning to find himself in truly sylvan paradise. The early sun as it rose higher began to peep through the dense foliage. Its effect was pleasing and he smiled while still lying on his little pallet. Presently he jumped up, curious sensations of pleasure, buoyancy and awe—the outcome of silent loveliness around—overpowered him. He looked on all sides but saw no one—heaved a sigh and doubtfully voiced: "Where am I—!" Then rubbing his eyes looked about again: "Khwab (dream)!" And walking out in his uncertainty stumbled across the pony grazing peacefully.

"Oh, here is the pony I rode—this is no dream," and throwing some grass which he plucked, before the animal, went in again.

"What a lot of fruit—' he exclaimed aloud spying a large basket in a corner—and sweets too—" observing a huge *thali* conically piled. Just then a shuffling noise at the furthest end of the cave arrested his attention. It was dark, he could see nothing within and imagined a door was fastened. He tried to peer through the gloom and in the attempt went a step or two forward; feeling frightened, he paused, and just as he was about to rush out in the open, recognized the old gooroo emerging out of darkness closely followed by the *chela* who had brought him to this jungle dwelling.

"Oh, you are up. I expected to find you still deep in sleep," said the Gooroo placing his hand lovingly on the child's head and looking into his face.

"Only a little while ago I got up. Perhaps, I would have been asleep still if it was not for the bright sun there—" he said pointing in the direction and looking with his lustrous large eyes, where the sun was peeping through the leaves.

"Your looks tell me that you had a good night. And I think you are all right—are you not?"

"I was laughing when I got up," returned the boy joyously.

"What made you so happy?" he asked feeling pleased at the brightness of the boy.

"I don't know—" he replied leaning shyly against the old Gooroo—"only I found myself laughing. But—" he hastened hurriedly with a troubled little frown. "I became frightened when I found no one about. I did not know what had happened!"

"Frightened! You don't look as if you were frightened."

"No, I am not afraid now," he replied bending over and squeezing his hands between his knees. "But at that time when I heard you in that corner—" pointing in the direction.

"What did you think when you heard us?"

"I thought nothing—I heard some one moving first and then as if a door was being closed."

"Why didn't you come in closer?"

"I don't know, but I think I was a little afraid—" he said lifting his right hand and pointing to the tips of his fingers with the right thumb—so much for I could not see properly."

"Then you did not make us out till we came close up to you."

"Yes, it was so dark!" Master Vene replied in a tone as if he were hurt because he failed to recognize him.

The Gooroo patted the troubled little face and told him to go with the *chela* and explore their sylvan retreat. And on his return to tell him how he liked it.

After a while, Master Vene fell into the style of these hermits and became part of their lives. Being provided with a tutor he was kept well occupied from morning till night. Not an hour was left for idle brooding—and the precaution answered their object. He rapidly forgot his "country home." And the twenty four hours were so well systemized that no developments necessary for a growing boy were neglected.

He made admirable progress and the aged Devotee was so pleased that he began debating with himself seriously whether he ought not to make him over to Mr. Ozah, his brother-in-law, where the boy might grow up to be of more use to his country than in that retired life.

"It would be a pity—" he commenced talking to himself—"to bind him down to my lonely and wandering life. The lad has, without doubt, a destiny; and it will be wrong to mar it through selfish motives. I have known great lives ruined through the self-gratification of those who had the moulding of them."

"No," he continued after a pause, "his destiny has placed him in my hands."

"But then, why?"

"The answer seems clear too: Because I have the means of helping him to its accomplishment."

"But again, I have the right of bringing him up as I like, since he has been thrown in my way. But then, he is not my slave—I have not bought him—he did not come to me of his own accord. On the contrary—" he paused in my way." Another pause, as if waiting for inspiration.

"No, I am simply the means to a great end in the hands of the mighty architect. I must give him what he needs, that is, all that is possible under my care, in the natural course of events, the rest I must leave to Him who has thrown the lad in my way. He will mould him for His own purposes—I have no right to thwart his growth to meet the reasonings of my own ideas and ambitions."

"No, if I was to assign and appropriate, without consulting the child's inclinations which are placed in him by Providence Himself, I should be *usurping a power not intended for me*: The property of water is to cleanse and nourish—to what purpose it knows not—it is happy in its performance and the consciousness of having done it according to its ability, or quality."

"I must do the same as far as I can. He must go to more congenial soil—though I will miss him much."

"Ah, here you are," remarked the Gooroo as he casually came upon them some hours after his musings. "What are you doing? Looking after your plants as usual. I see your *Toolai* is thriving beautifully."

"Yes," joined in his tutor, "it looks healthy and if I am not mistaken I think it receives more than its share of attention."

"Oh, Punditji, you will be making my other plants jealous. However, I can assure my pets that I have not willingly given more care to this than any other plant—than looking from one to the other pleasantly confessed—" but I do like it very much."

He smiled approvingly—and turning to his patron the Tutor remarked: "Vene has just been telling me about

* This serial was commenced in our issue of the 5th April 1908.

the Pundit who used to teach him at his mother's house, and the lessons he used to learn there."

"Do you recollect much of those days, my boy?" asked the aged Gooroo as the lad reappeared from behind a shrub. "Let me see, it is more than ten years now since you have not seen them."

"In a dreamy sort of way—as if they belonged to a previous birth," he replied with a far away look.

"I wonder, if you were to meet, you would be able to recognize them."

"Yes, I will be able to make them out, for they will have changed very little—whereas I, of course I am much bigger."

His elders continued to converse while he ran off to tend to some other plants, when an idea came to his mind and he called out: "Oh, but you know, they may recognise this *ungothi* and *bajoo band* (lifting his hand and baring his arm to show) with which they are aware I am never to part. Even if it became very necessary, then I am to break them up and sell, as a vow was made on my behalf over the sacred waters of the Ganges, I am never to part with them as they are."

"I suppose—" commented the Gooroo—"they contain some sacred *boote* or *dhabhoot* (a charm, a sacred root, or ashes of some revered shrub) which by a special vow are only of value to the original wearer, and decidedly dangerous to others. You never mentioned this to me, did you?"

"I could not have done so since you are not aware of it. For you would hardly forget," answered Vene innocently. But the lad's soft voice vibrated painfully through him.

"Well, never mind, there is no necessity to part with them and I hope there never will be."

Presently the matter was dismissed lightly. Master Vene returned to his duties, while his elders wended their steps towards the main cave.

"Well, my little man," said the Gooroo pleasantly, turning to the lad as he came up from behind them—"we are still talking about you."

Master Vene looked from one to the other—and the knowing twinkle seemed to say, I hope you have not been complaining about my refractory behaviour of the previous day.

The Gooroo noticed the enquiring glance and beckoning him to a seat between them reassuringly said: "You are a knowing little chap. You know Punditji has been saying everything that is good about you. But you must never forget that even when one is painted all good there is always room for improvement—and a considerable margin for the third person to take matters more philosophically."

Master Vene gave a satisfied smile and feeling that his great patron and foster father was not displeased at what the tutor may have told him, lightly said: "I often tried to see if I would discover mistakes in Punditji—but I never succeeded."

"You little rogue," laughed the good natured Pundit placing his left hand on the boy's head. "So you did try your pranks."

"You will have to be doubly careful now, Punditji," remarked the Gooroo much amused.

They all laughed good humouredly and by and bye he said: "Vene, you might bring Punditji some *pas* (refreshments)."

The Gooroo and his followers had of late several quiet talks about the lonely life of the boy and had decided not to influence his mind by keeping or placing him in an unsuitable atmosphere.

For coercion, they said, however disguised, was never intended by God. Spontaneity is what He loves and approves;

and for that reason, knowing the infirmities of our nature, He in His mercy, has permitted a succession of re-births, till we should by our own free will, turn to Him. By our wickedness we prolong our miseries. By denying opportunities which God has entrusted to us—through selfish, ulterior motives—wherewith to help others, we harm not only our cause but ourselves also. And the apparent success we reap is truly illusory, for by the reaction of the course we adopt in our pride and wisdom, we invite by our own deeds the overthrow which must in time overtake us.

We disregard it because it delays—but it comes—comes inexorably! For the Mills of God grind slowly!

So, one fine afternoon after a lengthy discussion they decided to send Master Vene to Mr. Ozah where he would be free to follow the bent of his nature with affectionate guiding and unfettered.

This was a good opportunity, thought the venerable Gooroo to introduce the subject. The Tutor was present and the lad was alive to new pleasures. So when Master Vene returned with the *thali* piled up with good things, he remarked:

"I am going to see some relations of mine at a considerable distance—I wonder whether you would like to come with me for a change. Punditji will, I am sure, give you leave provided you are good and study hard."

The lad did not answer his patron but turned wistfully to his Tutor: "Yes, Punditji?"

"Certainly, if you are good."

Master Vene jumped up in delight and ran off to tell the young *chela*, his constant companion, and taking up a stone threw it at a passing butterfly. His cruel and un-Brahmanical action was not noticed by his seniors and so escaped censure. Having imparted the important news he raced back—with a few more stones, in the way, at imaginary targets:

"When do we start—and where are we going to?" he asked panting after the exertion.

"The place is a long way off and it will take weeks to reach it. But I am afraid once you get there, you will not want to return."

Master Vene failed to mark the word "relations" and so without a moment's consideration looked up at his patron and pleadingly said:

"To my 'country home'!"

The two listeners were affected at the picture of softened distress and neither spoke. The old Gooroo who thought the boy must have quite forgotten the incidents of his early years—for he was barely four—when he came to his cavern abode that he felt Vene's innocent remark to imply a silent rebuke. However, as his seniors still remained silent, he continued:

"But this is all like a dream now, and I am sure I would not care to remain anywhere without you. I should like to visit it again but to return immediately."

The old Gooroo scanned the boy minutely peering into his fine almond shaped, liquid, black eyes which shone with a lustre suiting the words he had uttered, while their significant cadence seemed still to linger within those bright young orbs—and gazing long and earnestly, he unconsciously articulated: "Luxie," but recollecting himself he hurriedly added:

"We shall see how you feel when you get there."

FOR SALE.

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

APPLY TO—The Manager.

THE INDIAN NATIONAL CONGRESS.

To

THE EDITOR,

The "*Indian Social Reformer*."

DEAR SIR,

When the 23rd Indian National Congress met in December last at Surat and unfortunately ended as it did, Sir P. M. Mehta and others assembled in a meeting held on principles quite new and foreign to the Indian National Congress and created a body called the Convention Committee. Mr. Tilak however, with some friends went round all the camps, both during the days of its abortive sitting and immediately after, to ascertain the prevailing view of the situation and to bring about a restoration to *status-quo-ante* with a view to united action. Regret at the occurrences, irrespective of the causes that led to them, appeared to be universal, coupled with a desire that a *modus operandi* should be found to bring all concerned together and arrange for an adjustment, honourable to all alike and calculated to further the cause of the congress. With this object, therefore, a meeting was held at Surat on 28th December 1907 under the presidency of Sjt. Arabind Ghosh in which Mr. Tilak explained the situation and a committee called "the Congress Continuation Committee" was appointed to revive the suspended session and, since then, efforts have been made both by this committee and by individuals for rapprochement and reunion. The provincial conferences of Pubna and Dhulia also put forward suggestions, pointing the same way but no appreciable results have yet been achieved; and now that the towering personality of Mr. Tilak has been removed, it is believed temporarily, from the political life of this country, it appears eminently desirable to do all that he would have in all probability, done to accomplish the end in view. He devoted undivided attention to it and on various occasions, discussed his views and plans with those that came into intimate contact with him. The present repressive policy of the Govt., culminating in the misfortune that has overtaken him, has evoked, in all Indian circles a general and sincere sympathy and everybody has now begun to feel that the danger is common and can only be met successfully by presenting a united front. I am, therefore, of opinion that an attempt at reunion which Mr. Tilak so heartily desired, if now made, howsoever enfeebled it may be by his absence, may not unreasonably be hoped to stand a good chance of success.

2 A common platform on which Indian gentlemen of all shades of opinion may fairly be expected to meet and work together, would, it is believed, be found in the following:—

(a) That the history, records, and traditions of the previous twentytwo Indian National Congresses, from an inheritance, which can not be escaped, and constitute the political school of thought, without breaking with which and in the spirit of which all exigencies in the immediate future are to be met in accordance with the circumstances obtaining at the particular time.

(b) That the resolutions of the 22nd Indian National Congress held in 1906 at Calcutta under the presidency of the most revered G. O. M. Mr. Dadabhai Nowroji and notably the declarations made by him in his inaugural address, from the inalienable planks of the congress platform.

(c) That the Central Standing Committee of the Congress, popularly known as the All India Congress Committee, appointed by Resolution XVI of the last Calcutta Congress of 1906, is the only legitimate and competent body "to carry out the resolutions of the Congress and to deal with urgent questions which may arise and which may require to be disposed of in the name of the Congress."

(d) That, in all matters, the voice of the majority shall prevail.

3. Taking the above as the basal principles of the Congress politics, a congress should be convened, in the same manner and under the same rules and traditions as all the previous congresses. But if any modification of the present programme of the Congress be considered desirable, it should be discussed in detail by a committee of the whole house and dealt with in accordance with the vote of the majority of the members assembled. If necessary the procedure for carrying on discussion may from the first subject brought forward or the rules of debate observed by the British House of Commons, may be taken as the guide for the purpose. The whole of the next session may, if necessary, be devoted to discussing and determining, all these important constitutional questions; so that the future sessions of the congress may have all their ground cleared for the work which they may wish to do. I would, however, in order to avoid even a remotest chance of any hitch or controversy occurring in reviving the suspended session with all cordiality and unanimity of feeling, suggest that, this year all controversial matters should be scrupulously eschewed and the Calcutta congress resolutions be only reaffirmed without even a verbal change.

4. You are believed to be a wellwisher of the congress and liberty is, therefore, taken to address you in the hope that, if you agree with the above indicated views in principle, you will kindly forward the accompanying letters Nos. 1 and 2 to D. E. Wacha Esq. Fort Bombay, who is a common Secretary of both the Convention Committee as well as the All India Congress Committee with such modifications in detail as you desire and at the same time send an intimation in the accompanying letter No. 3 to myself to the following address O/c Dr. B. S. Moonje, L. M. S. Eye Surgeon, Nagpur C. P. of your having kindly done so, as early as practicable.

5. It is believed that on receipt of these communications from you, the secretaries of the Convention Committee and of the All I. C. C. will call meetings of their bodies and consider the matter, and arrange to revive the suspended 23rd Session of Indian National Congress in a manner indicated above. In the event of their declining to do so, which is presumed unlikely, your intimations as forwarded to me in the accompanying letter No. 3, with the views suggested, will be summarized in a tabular form, and a congress convened in accordance with the views indicated above. It may be that by the time your reply is received, I may not be in India, and if that contingency comes into existence there is a Committee of friends who will do the needful, and act in a manner believed to be in consonance with the views of Mr. Tilak. In fact, with great sorrow and reluctance and under a feeling of inexorable necessity, the suspended 23rd session of Indian National Congress will have to be revived, without the cooperation of those who will not be able to see their way to accept the most reasonable and entirely unsectarian compromise as suggested above, on the old lines with its time-honored rules and traditions and understandings and the programme, as briefly sketched above, carried out, with modifications, if any, as the majority of the delegates assembled may approve of.

Bombay.

13th August 1908.

I am,
yours faithfully
G. S. KHAPARDE,

MR. DADABHAI NAOROJI.

HIS MESSAGES OF THANKS AND ADVICE.

I take this occasion to thank my countrymen and all my friends both in India and England with all my heart for their many proofs of kindness and regard which have deeply touched me throughout the year, and for their recent numerous references and messages of good wishes on my 84th birthday.

I take this opportunity to entreat that all resort to violence should be avoided. Our grievances are many and they are just. Maintain the struggle for essential reforms with unceasing endeavour and self-sacrifice, peacefully, patiently and perseveringly and appeal without fear or faltering to the conscience and righteousness of the British Nation.

VRSAVA
8th September 1908.

DADABHAI NAOROJI.

A WIDOW MARRIAGE.

To

THE EDITOR, *Indian Social Reformer*.

SIR,

I shall be highly obliged if you can publish in your much esteemed journal the following lines for the information of your readers.

A Brahmin virgin widow marriage was celebrated at my residence here on Sunday the 9th August 1908. The parties were Sowbhagyavati Venkatanarasamma aged 14, daughter of a Station Master on the Parlakimidi Light Railway and Mr. Tadepalli Narasimharan, aged 20, a Railway Signaller on Ra. 20, a younger brother of Mr. T. Subbarao, Typist, Loco Office, Kharagpore. Rao Bahadur K. Veerasalingam Pantulu was requested to grace the occasion with his presence. Owing to ill health he could not come over but sent Mr. Tandava Kristniah Sastri of Rajahmaundry to officiate as priest. Two widow married couples Mr. and Mrs. Tata Suryanarayana and Mr. and Mrs. P. Kristnamurti of Berhampur helped at the celebration. Mr. A. P. Patro B. A. B. L. of Berhampur, Messrs. I. Kanakachalam B. A. L. T. and K. Vaikuntarao of Parlakimidi and Mr. A. Sitaramrao of Kharagpore were present at the time. Several official and non-official gentry of the locality attended the marriage celebration. Though quite a sensation was created in the town, owing to the presence of some close relations of the bride, every thing went off peacefully and the marriage celebration was in every way successful.

It is a noteworthy feature of the marriage, that the elderly members of both the parties gave their consent to the marriage. At the request of the bride's father, the girl was advertised for in the pages of the now defunct "Young India" of this place; and the marriage is a result of the advertisement. The brother of the bridegroom, Mr. Subbarao, exhibited rare moral courage in the matter and openly received the married couple in his house at Kharagpore, with the willing consent of his mother and wife.

Another noteworthy feature of the marriage is that out of the nine marriages in which either party is a Ganjamite, this is the first instance in which the bride belongs solely to Ganjam, the northern most District in the Madras Presidency. Encouraged by this example almost at their very doors, three other gentlemen, who have similar widowed daughters, have expressed directly or indirectly their willingness to allow them to be remarried in case suitable young men are available. God willing, we may have three more marriages in the near future.

It may not be out of place to mention here that it is a matter for congratulation that in this benighted District we have on our side the practical sympathy, large hearted benevolence and timely counsel of Mr. A. P. Patro, B. A. B. L. of Berhampur. He has been for the last four years doing immense help in diverse ways to the cause of widow marriages in this District. As a further proof of his practical interest in the matter, it may be noted here that he now desires to call for a gathering of select widow married families in the Presidency at Berhampur either in the coming Dasara vacation or in the ensuing Christmas, with a view to advance fellow feeling and good understanding among those families.

The idea is indeed noble and it is hoped that we might have a successful gathering. It is also a pious wish that we might have some at least of the above referred marriages ready for celebration at that time and thus add interest to the intended gathering. May God grant us help in the matter.

THE EDITOR,
1-9-1908.

K. NAMASWAMY.

SOCIAL EFFICIENCY.

India is, perhaps, the only country on the face of the globe just now where under a professedly civilized system of Government (unless Russia is also to be included in this category) the percentage of illiterates is so large, and where a system of free compulsory primary education is not in vogue. Japan, which started much later, has in a few years gone far ahead and left India far behind in the matter of Education. The Indian Government has not yet seen its way to recognize the responsibility of the State to improve the social efficiency of the people constituting the State, by providing for universal, compulsory and free elementary education. Why? The reason is plain. The people and the State here are not identical. The people do not constitute the State. The State is something above and beyond the people. Hence the interests of the former as understood by its statesmen take precedence of those of the latter.

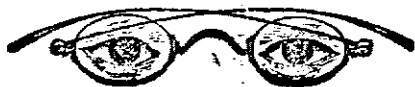
This makes the work of social reform in this country still more difficult and uphill than in other countries. Social reform, here, has to be scrupulously kept apart from politics and consequently fails to arouse that enthusiasm which is so necessary for the successful working of all public movements. It has, moreover, to a certain extent, to consult and if possible to reconcile the religious angularities of the different religious denominations (and their number is legion) that find allegiance in this land. So far religious and religious prejudices have been its chief enemies. But for them the progress might have been greater and more rapid; though, however paradoxical it might seem, its successes and its achievements, too, whatever they are, are greatly due to the intercession of religious authority. Speaking of social reform amongst the Hindus, it was a religious movement (that of the Brahma Samaj) which gave it birth and nursed it in its lap. Then it was another religious movement, viz. the Arya Samaj, which supplied the momentum for its successful march onward. It is again the gradual conversion of another religious movement (originally its opponent) to its side, viz. that of the reformed Sanatan Dharma, that is conferring new vitality upon it. In an intensely religious (some might sarcastically call it religion ridden) country like India it was perhaps impossible to do anything substantial in the way of social reform without the help of religion. General enlightenment brought about liberal education and the inevitable contact with the West with which so many material interests are bound up, was no doubt, bound to give birth to a social reform movement in India; but except for the ready and handy co-operation of religion, the progress would have been extremely slow and highly unsatisfactory in more ways than one. Amongst Muhammadans, even the great Sir Syed Ahmad had to apply himself to a liberal commentary of the Quran in order to find the necessary sanction for his Social reform movement. Amongst Hindus also the movement perhaps would have been stronger and more successful than it has been, if the authority of the ancient religious literature had been originally invoked on its side as was at a later stage done by Pundit Ishwar Chandra Vidyasagar and Swami Dayanand Saraswati and is now being done by the reform party amongst the Sanatanists. Social reform thus like all other important movements in the world, has to make a great struggle for getting a national sanction. The nation had to be lectured off and on, on the absolute necessity of social efficiency before any progress could be made. Reason, rationalism, science and religion had all to be brought into the field before a substantial breach was made in the citadel of superstition and deep-rooted prejudices. That a substantial and never to be repaired breach has after all been made is abundantly clear from the awakening consciousness of the intelligent among those who had so bravely and so gallantly held the citadel for so long against all assailants.

There is one more question which I will touch, before bringing this article to a close, as I consider it to be of very great importance for the national efficiency, viz., the condition of the depressed classes among Hindus. The Hindu community must once for all recognize that the caste-system, as it prevails now, is doomed and that its rigidity must be relaxed if the Hindus are to improve as a social unit. That the condition of these lower classes is deplorable and requires immediate attention is admitted on all hands. Large numbers of them are being lost to the Hindu community, because the latter would not give them any social status and would not otherwise improve their con-

dition. These are the classes which suffer most in times of scarcity and famine and it is absolutely necessary that effective measures be adopted to educate them, to lift them in the social scale and to give them work which will enable them to get sufficient for a decent living. At present they are a drag, but with a little care they can be converted into a source of strength and power. The community, as a whole, have not as yet realized their duty in the matter. What little is being done in Bombay and the Punjab is being done more from religious and philanthropic motives than from the point of view of social efficiency. The subject is of such great importance that I propose to deal with it in a separate paper.

A word now as to the meetings of the Social Conference. I think it is high time that the programme of the Indian Social Conference should undergo a change and that instead of rushing through the programme in the course of a few hours, the work of the conference be given greater importance than is being attached to it now, by holding it at a different time of the year than in the week the greater part of which is occupied by the Indian National Congress. What the Conference might lose in spectacular effect, will be more than gained otherwise by greater attention being bestowed on thinking out modes of practical work and on finding ways and means to give effect to them.

LALPAT RAI in the *Modern Review*.



PHIROZE M. DASTOOR.

(Late Partner, D. M. Dastoor & Co.)

After sixteen years' continued practice and experience in sight-testing Retinoscopically,

is now working under the name and style of

PHIROZE M. DASTOOR & Co.,

Occulists and Opticians,

7, Hornby Row, Opp., Genl. Post Office.

The only firm in Bombay offering their patrons free services of a duly qualified Ophthalmic Surgeon from the Royal Westminster Ophthalmic Hospital (London), and the Ophthalmic Hospital, (Vienna), holding genuine degree of M.R.C.S. (England) L.R.C.P. (London.)

ENTIRELY NEW STOCK OF

Spectacles Eye-glasses Motorgoggles etc.,

of latest style and pattern.

Genuine 1st Quality Brazilian Pebbles.

PRICES EXTREMELY MODERATE.

Exceptional testimonials from the Hon'ble Sir Lawrence Jenkins, the Hon'ble Mr. Justice Batty, Mrs. Batty, The Hon'ble Mr. Justice Chandavarkar Lieut-Col. G.H. Bull M. D. I. M. S. Lieut-Col. Peatrs, M. B., I. M. S., and other high personages.

INDIAN-ENGLISH.

An examination of the errors of idiom made by Indians in writing English (With over 1200 actual examples from Indian Writings)

by **G. C. WHITWORTH.**

"A valuable contribution to the study of the manifold eccentricities of the English tongue."

—*Contemporary Review*.

"His scholarly but unpretentious work will prove most serviceable, not only for those for whom it is primarily designed, but also to other foreigners, and not a few of his own countrymen."—*Westminster Review*.

"Not only a hand book of errors, but also a correct and an acute and useful book of reference. . . . The compendium is excellent, and Englishmen, as well as Indians, would do well to consult it. The copious index facilitates reference."—*Asiatic Quarterly Review*.

Price (of Indian Booksellers) Rs. 2] net.

National Typewriting Company.

Day & Evening Classes

For Ladies & Gentlemen.

Book-keeping **Rs. 100.**

Short-hand (upto 80 words per minute) **Rs. 15.**

Typewriting **Rs 15.**

Over **30 Machines** of different makes for pupils use.

Electric light & fittings.

Ladies class under supervision of an experienced Lady teacher.

For full particulars send for illustrated prospectus.

B. B. Laskary, Proprietor,

21, Church Gate Street, Fort, **Bombay.**

SURAMA HAS MANY IMITATIONS BUT NO EQUAL.



Stands unequalled in the line of floral hair-oils. In fluidity, flavour, and perfection SURAMA leads the line. It enriches the colour, growth, and strength of the hair. It removes the hair diseases and cleanses the scalp. It has a persistent flavour that lasts a long time after bath or toilet. Once used it is used always.

Insist on having SURAMA and refuse all substitutes.

Price per Bottle As. 12. Post-free Re. 1-3.

phials Rs. 2 Post-free Rs. 2-14.

S. P. SEN & CO'S

INDIAN PERFUMES.

KHUS KHUS—An oriental perfume of strength and aroma. Unrivalled in strength and cheapness.

BOOOL—The sweetest popular scent. Better than the best obtainable in the market.

The Scent are bottled in three different Styles and priced at Re. 1, As. 12 and As. 8 respectively.

LAVENDER WATER—Quite unlike those spurious brands in the market. It is specially prepared to suit refined taste and fashion. Has a peculiarly sweet and lasting perfume,

equivalent to the Best Lavender of Parisian make.

As. 12 per Bottle. Doz. Rs. 8.

MILK OF ROSES—Enthrals the mind by its delicious scent; its application imparts a lustre, softness and delicacy to the skin, destroys pimple, scabies, blotches, freckles, and other derangements of the skin.

Price per phial As. 8. Transit charges As. 5.

TRIPLE EXTRACT OF FLOWER PRODUCTS OR NATURAL CONCRETE FLOWER ESSENCES.

White Rose, Lotus, Ess Bouquet, Kamini, Champa, Gaudharaj, Jasmine, Bela, Mallika, bottled in Finest cut glass bottles, each bottle in an elegant silk-covered box. Price per bottle Rs. 1-8, & Re. 1.

S. P. SEN & Co.
Manufacturing Chemists.

19/2, LOWER CHITPUR ROAD, CALCUTTA.

NOTICE.

The Madras Hindu Social Reform Association has been maintaining a matrimonial Bureau, and correspondence from ladies and gentlemen desirous of contracting widow-marriage, post-puberty marriage or marriage without ranya Sulkam or Varadakshna should be addressed to the Secretary—George Town.

BRAHMA POSTAL MISSION.

Pamphlets with regard to Liberal Religion in India and abroad may be had free of all charges, one or two at a time by any genuine inquirer: On showing by a letter that these are carefully read, other two may be ordered free: Two whole set consisting of sixty pamphlets may be had at once by sending a V. P. order worth one rupee; or 1s. 6d. if payable outside India—All communications should be made to and any donation will be thankfully received by

V. R. SHINDE, Postal Mission Prathana Samaj, Girgaum—Bombay.



AMRUTANJAN.

An Indian Balm, A Magic Balm, Quickly Relieves and Cures.

HEADACHES, NEURALGIA, SPRAINS, SORE THROAT, CHEST COLDS, RHEUMATISM, LUMBAGO, WEAK JOINTS, BRUISES, CUTS

And also other ACHES and PAINS.—Price annas eight only

Ringworm Ointment, A POSITIVE CURE FOR RINGWORM AND DEBBI'S ITCH, &c.

Price annas six only.

Tooth Powder, CHEAP AND USEFUL.—Price annas two only.

AMRUTANJAN DEPOT. 16 OAK LANE, BOMBAY

Telegraphic address: "Amrutanjan," Bombay.

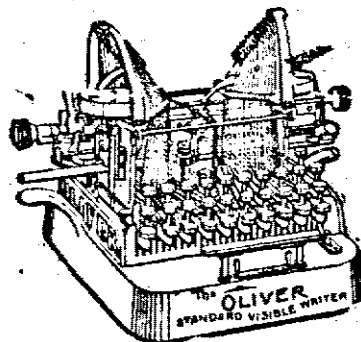
GOVERNMENT OF INDIA

After exhaustive tests and Trials with all the well-known makes of Typewriters

ORDER 100

OLIVER TYPEWRITERS

for use in the GOVERNMENT TELEGRAPH DEPARTMENT of INDIA.



Can you do better than order an OLIVER?

SOLE AGENTS:- W. H. THORNS & Co.,

13-15, HORNBY ROW, BOMBAY, CALCUTTA & MADRAS.

INTERESTING ASSURERS ARE INVITED TO COMPARE THE RATES AND CONDITIONS OF

The Empire of India Life Assurance Company, Limited.

WITH THOSE OF ANY OTHER COMPANY.

HEAD OFFICE 11, ELPHINSTONE CIRCLE, BOMBAY.
SEE REPORT AND OPINIONS OF THE PRESS AS TO THE REMARKABLE PROGRESS MADE BY THE COMPANY.

ENDOWMENT NON-FORFEITABLE POLICY FOR RS. 3,000.

PAYABLE AT AGE 60 OR AT DEATH, IF PREVIOUS, WITH PROFIT.

If, at any time, the assured under this plan should desire to cease paying any more premiums, he can obtain a paid-up Policy for such a proportion of the original sum assured as the number of premiums paid bears to the number agreed upon. Thus a gentleman who had assured at age 30 for a Policy of Rs. 3,000 payable at age 60 or at Death, if previous, after 5 years payments, would be entitled to a Free paid-up Policy for Rs. 500 free of future payments.

MONTHLY PREMIUM.

AT AGE 20, Rs. 6-9-0.

AT AGE 25, RS. 7-8-0.

AT AGE 30, RS. 8-14-0.

AT AGE 35, RS. 10-18-0.

AT AGE 40, RS. 13-12-0.

AT AGE 45, RS. 18-10-0

SOME OF THE DISTINCTIVE FEATURES.

- * Funds Invested in Government Securities and in accordance with the Indian Trusts Act
- Policy holders can appoint their own Directors.
- 90 per cent. of Profits to Participating Policy holders.
- Lapsed policies revived without Medical Certificate.
- Liberal Surrender Values 40 per cent. of the Tabular premium paid.
- Immediate payment of Claims.
- Medical fees and stamps on Policies are payable by the Company.

The sum assured is PAYABLE IN FULL should death occur soon immediately after payment of the first premium.
GUARANTEE INSURANCE.—This Company issues Guaranteed Policies in situation of trust and responsibility. It is specially authorized to guarantee the employes of the Post Office.

Proposal Forms and full Particulars may be obtained from any local Agent in India or from E. F. ALLUM, General Manager.

FOR MALARIA, INFLUENZA & MILD FORMS OF PLAGUE.

Use Batliwalla's Ague Mixture or Pills. Rs. 1.
 Batliwalla's Cholera is the only remedy for Cholera. Rs. 1.
 Batliwalla's Harestone has been recently improved (a great deal and restores Grey Hair to its Natural Colour. Rs. 2-8.
 Batliwalla's Tooth Powder is scientifically made of Native and English Drugs, such as Mayapasi and Carbolic Acid. B. P. A. 4.
 Batliwalla's Ringworm Ointment As. 4.
 Sold every where and also by
DR. H. L. BATLIWALLA,
 Work Laboratory, Dadar, Bombay.

ROYAL TONIC PILLS.

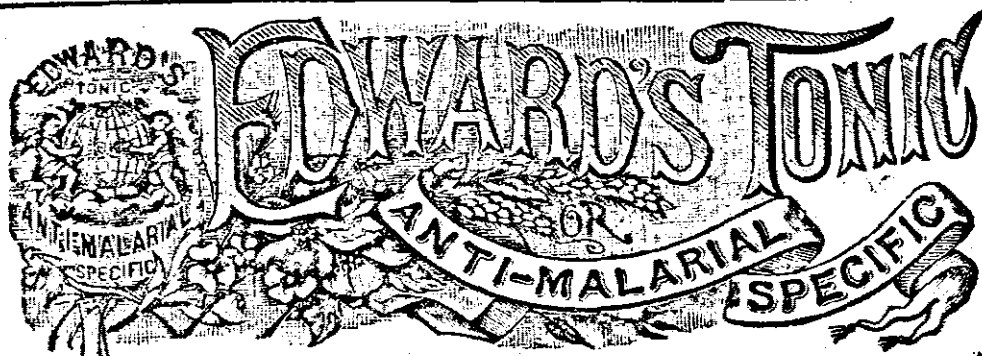
A powerful Nutritious and Strength Restorer, Price Rs. 1-4 per bottle of 80 Pills.

PREPARED BY—**GOVINDJEE DAMODER & Co.,**

Wholesale and Retail Druggists and Commission Agents.

2-02.

No. 57 New Hanuman Lane, BOMBAY



Price of large quantity is somewhat less.

BUTTO KRISTO PAUL & Co., CALCUTTA.

The only Remedy

FOR **MALARIA**

and all kinds of

FEVERS WITH ENLARGEMENT

OF **SPLEEN & LIVER.**

OF **SWELLINGS of ABDOMEN &c**

PRICES:-

Large bot. 1 2
 Small 0 14

Wanted Agents

CALCUTTA.

WE NEVER SPEAK MORE.

When we say—That our World-renowned highly scented Hair oil **Keshranjan** leads the way. The innumerable testimonials will speak for it.

When we say—That as a Cerebral Tonic it is unrivalled and most soothing in case of dizziness, vertigo, headache and burning sensation in the brain we speak always to the point.

When we say—That our **Keshranjan** is the only ingredient which helps a luxurious growth of black-hair and nourishes the hair-roots—and is a desirable acquisition on a lady's toilet table, we speak nothing but truth.

Price of one Phial Re. 1 Packing and Postage ... As. 5

WHAT WE CAN GIVE YOU?

It is the priceless gift of health. Health is every body's birth right; and it means a proper enjoyment of life. It means—riches and comfort and stands for all that is good in life.

Never mind! whether other drugs have failed to cure you. Never mind! what failures you have had—we believe that you are not incurable, and that through our system of treatment you will gain new health. You can enjoy the treatment and its brilliant results in your own home, in perfect privacy and with no waste of time. If there be painful discharges and burning sensation or any other urinary troubles, caused by that vile disease Gonorrhoea, please write to us for a Phial of our **Pramehabindu**. That will cure you in two weeks, although you are hopeless and given up.

Price per Phial with one box of Pills ... Re. 1-8
 Packing and Postage... .. As. 0-7

WHEN EVERY OTHER REMEDY AND PHYSICIANS FAIL.

You should give a trial to our much-admired specific **Panchatikta Batika** made purely from vegetable ingredients

and free from Arsenic and Quinine. A few week's trial according to our directions, will convince you, about the efficacy of this marvellous medicine. It will stop your fever, improve the appetite, give a tone to your emaciated health and regulate the function of your Liver. It has been tried in many hopeless cases with brilliant success.

Price per box ... Re. 1 Packing and postage As. 3

CHEST AND LUNG TROUBLES.

If you are a man above ordinary common sense, you can easily imagine the nature of injury that can be inflicted by throat and lung troubles. The peculiar soothing and healing effect of our **Basakarishtha** upon the mucous membranes of throat and lungs makes it exceptionally without an equal for the cure and relief of coughs, bronchitis and all other chest affections. To those who are subject to bronchitis and bronchial asthma it is simply invaluable. The cough and breathing are made easier and bronchial irritation soothed, the character of the expectoration altered and all the symptoms greatly improved.

Price per phial ... Re. 1. Packing and postage As. 5,

Prescriptions with or without Medicines are sent to every part of India, Burma, Ceylon, Straits Settlements, Cape and the British Isles, on receipt of concise conditions of disease

Kaviraj Nagendra Nath Sen,

GOVERNMENT MEDICAL DIPLOMA-HOLDER, MEMBER OF THE CHEMICAL SOCIETY, PARIS; SOCIETY OF CHEMICAL INDUSTRY, LONDON; SURGICAL-AID-SOCIETY, LONDON; &c., &c.

No. 18-1 & 19, Lower Chitpur Road, CALCUTTA.





NO. 72 MEADOW STREET, PORT BOMBAY.

Die-Sinking—Crests, Monograms and Mottos, engraved and boxed in various Colours.

Copper-Plates—Visiting and Invitation Cards, etc., engraved and printed in best styles.

Blocks—Wood or Metal, engraved and supplied for illustrating purposes.

Presentation Inscriptions—On Gold, Silver, Ivory, etc; engraved and artistically displayed.

Seals, Peons' Badges, Brass Sign Boards, Stencil plate etc., are made for private, official and commercial use. Rubber stamps are made in any of the required languages at very cheap rates.

Electroplating and gilding works executed under skilled work men.

OUT STATION ORDERS PROMPTLY EXECUTED.
COMPARE OUR RATES WITH THOSE OF OTHERS.

SUBLIME PESSIMISM

OF

OMAR KHAYÂM

THE ASTRONOMER-POET OF PERSIA.

Price Ans. 8.

APPLY TO THE MANAGER TATVA-VIVECHAKA PRESS,

Khetwadi Back Road, Bombay.

A. K. JOSHI & Co.

Kalbadevi Road, BOMBAY.

We undertake every kind of Lithographic Art Printing in Colours. Publish Fine Art Pictures, &c.

Wholesale & Retail Dealers in Calcium Carbide.

Large Importers of Finest Printing Inks and Colours.

HIGH CLASS FRAME MAKERS.

MEYORES

IS INDISPENSABLE TO ALL WHO VALUE HEALTH.

FOR IT RESTORES WASTED STRENGTH, imparts vigour and tone to the muscles and tissues, in short vitalises the whole system. Thousands cured. Price Rs. 1 per phial.

INTERESTING NEWS.



Our renowned SPECIFICS for ASTHMA and HYDROCELE give instant relief rest and comfort. Cure permanent. Rev. JOSEPH DAVID, Mengnapuram S. India, writes:—"Your specific for Asthma has done me good." S. B. Rao, Esq., Poona, writes:—"I have personally used your specific for Hydrocele and found it very wonderful in its efficacy." Per bottle of each Rs. 5.

DIABETES—Of any stage and standing is sure to be cured by our specific. A. Bose, Esq., Zemindar, Dum-Dum, Calcutta writes:—"Five year's Diabetes completely cured." Price per bottle Rs. 8.

For particulars about our SPECIFICS for PILES, FEMALE DISORDERS look to our Catalogue sent post free on application.

BEWARE OF IMITATORS !!!

NO AGENTS.

WRITE

ONLY TO **J. C. MUKERJEE & Co.,**

THE VICTORIA CHEMICAL WORKS,

RANAGHAT, BENGAL.

YOUR ADDRESS, PLEASE,

For a Catalogue of our Numerous, Valuable Presents which we offer for nought to All at their own choice!!!

VAIDYA SHASTRI MANISHANKAR GOVINDJI

Atank Nigrah Pharmacy,

Jamnagar-KATHIAWAR.

THE CHEAPEST INSTITUTION FOR TEACHING SHORTHAND, TYPEWRITING AND BOOK-KEEPING.

DADABHOY D. ADENVALLA & Co.

44, Tamarind Lane Fort.
(Branch) Next to Bible Society Kalbadevi Road.

Ladies and Gentlemen will be trained in Shorthand and Typewriting within two months by a certified Shorthand Teacher of long standing. Service guaranteed after completion.

TYPE-COPYING WORK undertaken and done neatly and carefully. Shorthand and Typewriting class for LADIES only under a competent Lady Teacher. Widows admitted on half the charges. Orphans admitted on special reduced rates.

PHOTOGRAPHIC ART STUDIO.

UNDER THE PERSONAL SUPERVISION OF

S. N. BHEDWAR.

AT THE JUNCTION OF

PRINCESS AND KALBADEVI STREETS.

CHARGES REASONABLE, SATISFACTORY WORK

BOMBAY:—Printed and Published by BHIVA HARI at the TATVA-VIVECHAKA PRESS, Nos. 1-2 & 8 Khetwadi, Back Road for the Proprietor K. NATARAJAN.

THE INDIAN * SOCIAL * REFORMER.

PUBLISHED EVERY SUNDAY MORNING.

Office:—HUMMUM STREET, FORT.

Editor:—K. NATARAJAN

VOL. XIX. BOMBAY—SUNDAY, SEPTEMBER 20, 1908. No. 3

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

NOTES.

His Majesty King Edward has done a characteristically graceful act in sending a message of hearty congratulation to the Sultan of Turkey on the first anniversary since the promulgation of the Turkish constitution. The King-Emperor said that there was reason to hope that under the able direction of an eminent Grand Vizier His Majesty's Empire would have a peaceful and prosperous future and the veneration of his people will be secured to his posterity. King Edward also telegraphed congratulating the Sultan on his birthday. These messages, we are not surprised to learn, have given great satisfaction at Constantinople. We trust that the significance of His Majesty's message will not be lost on the officials of the Indian administration. Now that China has also announced the grant of a Constitution, the present system of administering this country has become an anachronism, and the proposals of reform formulated two years ago must be greatly enlarged in order to be in accord with the spirit of the times.

The earnest and anxious desire of his Excellency the Governor to associate himself with every good and humane movement that is in progress in this part of the country, is fully shared by his daughter who is exerting herself in quite a number of ways to breakdown the barriers that separate the Indian and English sections of the community. That Miss Clarke has succeeded in doing this to an extent never before achieved, is patent to all. It was a very gracious act on her part to organise a concert for the benefit of the Mission to the Depressed Classes, maintained by the Prarthana Samaj. The function passed off most successfully. The Samaj is under great obligations to Miss Clarke for lending her kind assistance to this work, and we hope that the several ladies' societies connected with it will take an early opportunity of receiving her in their midst and of conveying to her their appreciation of her sympathy.

Every journalist, Indian or English, who cares for his reputation should keep himself at arm's length from Native States politics. It is difficult for outsiders to thread their way through the labyrinthine intrigues which is part of the every day life of many of them and even when one has lighted on the right clue, one can never be sure that it may not without apparent reason give way in the middle leaving one involved in inextricable confusion. Happening to meet a prominent official in an important Native State, the conversation turned on the recent Press legislation in one of that class, and a reference happened to be made to the denunciation of black-mailing journalists by the Dewan. The high official lifted both his hands in astonishment. "You call that blackmailing!" he cried. "My dear fellow, you do not know us. There are factions and parties in

every Native State, and among other ways of undermining its rivals each faction employs journals to this end. We set afloat privately stories to the detriment of our adversaries; we also start or hire journals for the same purpose. How can you call this blackmailing?" "But, certainly," was the reply, "such journalists are a disgrace to journalism." "But they never pretend to be a glory to it," he broke in. "So long as bigger men do not cease to intrigue, you will never be able to put down such journalism in Native States." "I smiled," he went on, "as I read of officials from the highest to the lowest trembling in terror of the obscure blackmailing journalist. Why, Sir, a man who becomes obnoxious to the officials, will find things made hot for him in a hundred ways unknown to Code or Act in a Native State. Oh, no, it is not that. The official trembles not because of the blackmailer but because of himself. Believe me, a corrupt press is the concomitant, the symptom, of a corrupt administration. A pure administration is antiseptic to corrupt journalism." He was warming to his subject. Native States officials, unlike their British confederates, are, as a class, excellent conversationists and they love to hear themselves talk. "I am prepared to maintain," he continued, "that these factious journalists, contemptible as they are, serve a useful purpose in many Native States. But for them the vagaries of officialdom would never come to light. Set a thief to catch a thief, you know." At this point his attraction was distracted by a herd of cows and buffaloes looming in the dusk and the last thing we saw as we went past was the cowering figure of the cowherd, on the extreme edge of the road, bending to the earth in abject adoration of the representative of the Sarkar.

Reading between the lines of the written order made by the High Court on the application of Mr. Tilak to be allowed to appeal to the Privy Council against his conviction and sentence of six years' transportation, it seems to be implied that there were irregularities of procedure though these had not resulted in substantial injustice. With due deference, we think it a pity that it should have been found impossible to conduct a case in which the issue lay between the State and one of its subjects, with an entire freedom from irregularities. The argument that they did not result in substantial injustice seems rather to be in the nature of what logicians call *petitio principis*. A lay reader of the order may also find it difficult to follow the reasoning that because the accused himself said that both of the articles were written as part of a controversy, they formed part of one transaction. The actual words of the accused are of some importance here. "They had the articles before them. Those articles had been written in the controversy. That controversy was between the Bureaucracy and the

people of this country and had been raging from 1860 or 1870." In another part of his defence he said that the controversy had been going on for fifty years. This is rather a long period for a single transaction, and, moreover, Mr. Tilak showed that several others had participated in the controversy besides himself. Government, we note, has remitted the fine of Rs. one thousand imposed on Mr. Tilak on the third charge against him, of exciting race-hatred. Mr. Tilak has been removed to Burma with a view, evidently, to allow of a latitude which Government may not feel itself free to accord him anywhere in this Presidency.

The Rev. D.J. Fleming of Lahore writes to us:—"I believe that the ministry of flowers may lead to material improvement, to a higher civilization; that a scarlet flower in a cracked pot may demand of the most degraded woman a cleaner window pane, the cleaner window pane reveal the dirty surroundings, till by the use of the broom and scrubbing brush a new sanitation may take place." These are the words of Miss Jennie Cassaday, the founder of the Flower Mission—an organisation which has spread widely throughout the United States. When still a young girl the accident befell her, which caused her to be a bed-ridden invalid until her death. She could bear the days of pain; but to feel that her life was useless, that she could do nothing for humanity was more than she could endure. And so she longed in prayer that God would let her life be of use to the world. By and by, as it ever does when the heart goes out in prayer, the answer came. From the way in which her own sick-room life had been cheered by flowers sent in by friends, the conception of a Flower Mission came to her. This movement for Hospital visitation and the systematic distribution of flowers, spread all over the country under her Presidentship. Jails and Reformatories also were visited. To each bouquet was attached a written or printed message telling of God's love and His sorrow for sin. Many were the testimonies that came to her of prisoners who had left their evil ways, and of patients who had been cheered during the long weary days in hospitals. In a letter which she wrote to India some years ago she said, "If we whose days are so full of opportunity to make sunshine in dark places only embrace them, we would soon find the long hot days do not drag, but that they are not long enough for the pleasure that can be made out of them." The life of this frail woman is surely a rebuke to idlers, and an inspiration to those who long to work for God and humanity."

Mr. Lalubhai Samaldas's letter in the *Times of India*, which is reproduced in this issue, furnishes a reason which the local leaders may urge and Government accept with propriety. Mr. Lalubhai says that the Constitutional party does not wish to embarrass Government by criticising them at the present juncture and that, if they are to call a meeting to condemn the anarchists, they cannot but point out the mistakes of Government at the same time, if their words are to carry weight with the masses. It is for Government to say whether it will be embarrassed by a criticism of its mistakes or endure the silence of the leaders in regard to anarchist developments. It is evident that Mr. Lalubhai's letter has had the effect of smoothing over a rather awkward situation, without loss of prestige to either side.

There is a passage in the rather gloomy letter that Mr. Lajpat Rai has addressed to the *Punjabee* from Aden, that should provoke its readers to reflection. "It was often in the last two and three months," he writes, "that I felt sorry to have drawn myself off the congenial work I was doing in the more modest sphere of the Arya Samaj. People doing quiet social and religious work in the Arya Samaj or the Brahmo Samaj or any other Sabha or Samaj, are at least

reliable men. There may be spies and traitors among them too, but most of the people in these societies are at least honest. They have characters at stake which they cannot play fast and loose with as it suits their convenience and their pockets." This is but a parenthetical expression of views in a long letter devoted to other subjects, but on that very account its significance is all the greater. Our political movements have been conducted hitherto regardless of the importance of developing character. The result has been disastrous. "This means," said a distinguished leader of the Congress just before the Surat session, "this means that there is not enough character among us to sustain such a great work as this." In the Samajes and societies which work for religious and social reform, on the other hand, a man's character counts for a good deal more than his power of eloquence or the length of his purse or his knowledge of human weaknesses. The late Mr. Justice Telang once delivered a lecture on whether religious and social reform should precede or follow political reform, and concluded that they should go hand in hand. We do not remember, however, that he took account of the suggestive point of view indicated by Lala Lajpat Rai as the result of bitter personal experience. No crisis had arisen in his time to test the character of men so crucially and he had, therefore, overlooked this essential aspect of the question which he had undertaken to elucidate.

Mr. Venkat Rao Gulvadi, the well-known author of "Indirabai" which created quite a sensation in Madras a few years ago, has just brought out an excellent Kanarese novel "Seemantini." Mr. Gulvadi is an accomplished Kanarese scholar and writes with ease and conviction on the current social problems of India. Abstract ethics is always hateful and Hindu Society, bordering on an innate hatred of all things savouring of new ideas, would reject summarily any dissertations and scholarly pronouncements on social reform. Fiction may be successfully utilised in spreading and popularising new ideas and ideals and we congratulate Mr. Gulvadi upon his having served the cause of social reform, much-neglected in the Karnataka. Mr. Gulvadi writes his stories with a purpose and object in view. Even those who wince under the lash of the humorist take an intelligent interest in the progress of the story. "Seemantini" is a happy rendering in Kanarese of 'Cymbeline' with some discussions on Hindu social reform thrown in. Mr. Gulvadi would have served the cause dearest to his heart much better if he had taken an ordinary Indian family and given us a faithful picture of the struggle between the old and the new going on in India. Mr. Gulvadi's appreciative references to social reform do not piece in quite naturally with the main plot of the story. Mr. Gulvadi's mock-defence of the vice of drink shows clearly the absolute futility of attempting anything on the lines of "Shastric Reform." But the Shastras themselves are an ill-digested mass of conflicting authorities and anything can be defended and advocated under cover of them. Even the disgusting "Daru-Kuta," "Ghata Kanchuki," and "Shakta-marga" are all based on some or other Shastric authorities. But the exploded theory merits no learned refutation in these days. We hope Mr. Gulvadi will turn out some more social reform literature and help materially the cause of social reform.

The news of the death of Prince Fatehsing Rao, the eldest son and heir of his Highness the Maharaja Gaekwar, has been received all over the country with sincere regret. His Highness is probably the most truly enlightened and universally respected of Indian Princes, and among all races and creeds there is the deepest sympathy felt for him in his great bereavement.

CONTENTS.

—o:0—

Editorial Notes.	Manasarowar: The Vedic Lake.
H. E. the Governor on Mahomedan Aspirations.	Mr. Lajpatrai on the Burmese.
A Word in Season.	The late Mrs. K. G. Gupta.
Three Readings of a Palm.	

THE INDIAN SOCIAL REFORMER.
BOMBAY, SEPTEMBER 20, 1908.

H. E. THE GOVERNOR ON MAHOMEDAN ASPIRATIONS.

The speech which his Excellency the Governor made in response to the address presented to him by a deputation of the Deccan Moslem League, while being deeply sympathetic, was marked by the plain-dealing which has characterised Sir George Clarke's intercourse with people of all classes and communities. An endless amount of personal inconvenience, the Governor cheerfully undergoes if he thinks that it would bring him in closer touch with the people. There is no occasion of rejoicing or mourning among any section of the population, which escapes the vigilant sympathy of his Excellency and among messages of greeting or condolence his kindly words are the quickest and the most heartfelt to be offered. It sometimes happens that such exceeding kindness of disposition gets associated with a certain sentimental weakness to say pleasant things. But Sir George Clarke is no soft sentimental ruler. He has shown that he would not tolerate nonsense of any kind either in officials or in non-officials. Procrastination and indecision have already felt that they would find no toleration at the hands of his Excellency. Never sparing himself, he expects every one to work at the top of his energy for the public good. No wonder that Mr. Ruffuddin Ahmed's plitudes failed to influence the reasoned convictions that his Excellency had formed after a careful study of facts bearing on the several claims put forward in the address. We desire to say at the outset that the framers of the address were guilty of disingenuity in making it appear that there was some inconsistency between the attitude taken up by the Bombay Government and the principles laid down by his Excellency the Viceroy in his reply to the memorial presented by the Simla Deputation. We pointed out not long ago that, while Lord Minto expressed himself strongly in sympathy with the desire of our Mahomedan brethren to take a larger and more influential part in the civic life of the country, he declined to commit himself to the methods by which this end was proposed to be secured. Mr. Ruffuddin, in quoting a passage of his Excellency's speech, stopped short at this important point. We continue the quotation from exactly where Mr. Ruffuddin left it. Said his Excellency:

Please do not misunderstand me. I make no attempt to indicate by what means the representation of communities can be obtained but I am as firmly convinced as I believe you to be that any electoral representation in India would be doomed to mischievous failure which aimed at granting a personal enfranchisement regardless of the beliefs and traditions of the communities composing the population of this continent.

The Government of Bombay have not ignored this principle. They have provided for adequate minority representation, by nomination as well as by arrangements whereby the presence of a due proportion of Mahomedan members can be ensured in every Municipal and Local Board.

Mr. Ruffuddin did not deny that several Mahomedans would find their way to the Councils through the ordinary electorate. It would have been flying in the face of palpable fact—the most recent and most notable being the election of the Nawab of Mahmudabad to the Viceroy's Legislative Council by the non-official members of the United Provinces Legislative Council—to have taken up that position. But he made it a matter of complaint that the members so chosen would be in sympathy with the Hindus in all matters of public importance. So far from this being a matter of complaint, it should, in the eyes of all responsible persons, be a matter for congratulation. No electorate will ever ask a Mahomedan member to sacrifice the special interests of his co-religionists. It has never done so and, if it did so, no self-respecting Mussulman member ought to tolerate it. Are we to assume that men like the Nawab Syed Mahmood of Madras and the Nawab of Mahmudabad are less devoted to the interests of their creed than Mr. Ruffuddin Ahmed, Mr. Sirdar Ali, and Mr. Ali Kuli Khan of Ahmednagar? We say that no Mahomedan member has ever been called upon to sacrifice the special interests of his co-religionists. On the contrary, at the instance of the late Mr. Justice Buddraddin Tyebji, the National Congress adopted the rule, which is part of its new constitution, that no subject which the Mahomedan members opposed as a class should be taken up by the Congress. What Mr. Ruffuddin wants is not that there should be a due proportion of capable Mahomedans, enjoying the respect of all sections of the population, on the Councils, but that men of anti-Hindu tendencies like himself should find their way to those bodies. Such a claim, we assert, would have found no countenance under the best and greatest of Mahomedan rulers; and, in putting it forward, Mr. Ruffuddin and his friends are taking unfair advantage of the wise tenderness of British rule in respect of matters represented to it in the name of or in association with religious beliefs. As a matter of fact, however, religion has nothing to do with the question. The vast majority of the Mahomedans of India feel exactly like the Hindus in most matters of social life. Says Sir Herbert Risley in his Report of the last Census: "In the sight of God and his Prophet all followers of Islam are equal. In India, however, caste is in the air; its contagion has spread even to the Mahomedans; and we find its evolution proceeding on characteristically Hindu lines." Why does not Mr. Ruffuddin and his friends set themselves to the task of repelling this really pernicious tendency born of Hindu influence in their society? The British Government is being really asked to do a thing which Mahomedan rule in its palmiest day never dreamt of doing, namely, to establish an impassable barrier between the evolution of the Hindu and Mahomedan sections of the population. The differences between the bulk of the Hindus and the bulk of the Mahomedans in this country, are

not different in kind and degree from those which exist between the Protestants and Catholics of England. They belong to the same race: anthropometrical measurements give the same results in the case of both. Notwithstanding the audacious assertion of Mr. Raffindin, the fact remains that the majority of Indian Mahomedans have for their mother-tongues the same vernaculars as the Hindus in many provinces. The Lubbais of South India speak Tamil; the Moplahs, Malayalam; there is a special dialect of Marathi used by the Mahomedans of Maharashtra; Borahs and Khojas speak Gujarati in their homes; the Mahomedans of East Bengal know no other language than Bengali. Urdu is as much a foreign language to these people as to the Hindus of these provinces. We do not think it necessary to refer in detail to the other points raised in the memorial. They have been very cogently answered by his Excellency the Governor. British rule will set itself against laws of Nature and Justice, and will be false to its traditions, if it consent to stand in the way of the common evolution of two sister communities inhabiting the same land and owing allegiance to the same Sovereign.

A WORD IN SEASON.

Mr. Lalubhai Sawaldas in the course of a communication to the *Times of India* writes:—

Your Monday's article asking for "that strong lead to Indian political thought which comes best from her own political leaders" is couched in such friendly terms that one like myself, who does not lay claim to be a political leader, is tempted to express his views on the subject. The ground is cleared of a great deal of misunderstanding by the statement that the call to the Bombay non-official leaders is not for protesting their loyalty. It would be surprising if Government required any assurance of loyalty from these gentlemen, whose past records must be a standing testimony to their loyalty, when even the "Madras Mail" recognises that "the majority of educated Indians, like the majority of their uneducated countrymen, are loyal." The question of loyalty being thus set at rest, the only point that requires consideration is as to the manner in which these leaders should co-operate with Government in checking the further spread of disaffection. It is no use blinking the fact that the ideas put forward by the Extremist leaders are finding much favour with some of the really educated and many of the semi-educated people of this Presidency. Even sober Gujarat is not unaffected. Not that there is active disloyalty to any appreciable extent, but there is a feeling, and that feeling is growing stronger of late in the minds of these persons, that all is not well with their present position and that Government is not doing anything to improve it. In the beginning there is simply the loss of faith in the desire of Government to do anything for them, under clever manipulation it is changed into an anti-government feeling.

This is due chiefly to three causes—the activity of the Extremists, the indifference of Government towards, or at least a tardy and partial recognition of, the demands even of the Moderates, and the aloofness and *laissez faire* policy of the Moderate leaders. The Extremist leaders preached their doctrines not only from their press, but took the trouble of going about amongst people and explaining to them their views. In the beginning, the Moderate leaders ignored the Extremists and their work as a negligible quantity. In this they erred in very good company, viz., that of Government. The first real shock was received at the Benares Congress. Since then the influence of the Extremists has been growing, while that of

the Moderate leaders is at the best steady, if not actually on the decline. It is rather difficult to understand why the latter did not use the democratic methods of the former and stump the country, explaining their aspirations and ideals to the public. Can it be that they felt that as they could not show any tangible results of their policy of approaching Government for redress of their grievances they would not get a hearing? Or perhaps they thought that the storm would pass over and that they would be able to do better and more lasting work in the calm succeeding the storm. If so, their expectations are not fulfilled, the calm has not come, the storm is increasing and it is time to prepare for the same and meet it.

Publicists of almost all shades of opinion in Bombay have expressed their abhorrence at the outrages in Bengal. Be they Hindus, Mahomedans or Parsis, they all agree on this point; and they will, one feels confident, be always found ready to support Government in stamping out disorder of any kind.

There is no difference of opinion as to the duty of patriotic men to use their influence to check what you term the "malignant propaganda that is now being incessantly preached"; but there is a difference as to the methods to be adopted to use such influence. The method suggested by Government, yourself and others who hold similar views, is that a public meeting should be held in Bombay at which political leaders should speak out their minds. If they say all that they feel on the subject including the responsibility of Government in the matter, their utterances may embarrass instead of supporting Government; for any remark which was in the nature of finding fault with Government will be seized by the Extremists and used to justify and strengthen their position. Moreover, the position of the speakers is also likely to be misunderstood. The incident of the interview of the Hon'ble Mr. Gokhale and Mr. Dutt on their landing in England being misunderstood and misinterpreted by Extremists and Anglo-Indian papers is too recent to be forgotten. It may be suggested that the speakers need not go beyond the subject before the meeting. Would they be true to themselves if they present only one side of the shield and did not speak out fully, freely and fearlessly? Even if they did so to support Government, they would fail to have any influence on the public, and thus the very object of holding such a meeting would frustrate. Add to the above the fact that whatever good effect the speeches made at the public meeting produced is bound to be transitory, unless followed by active continuous propaganda by the Moderate leaders, and one may be excused if he comes to the conclusion that, taking all things into consideration, the Bombay political leaders are acting wisely in not convening a public meeting. Silent, solid, non-voiferous but at the same time active support from these leaders would be more useful at the present juncture than the support given by speeches at a public meeting.

The only ground on which one may consider a public expression of loyalty by our non-official leaders desirable, is the necessity of assuring the British public that a vast majority of Indians educated as well as uneducated, to whatever race they may belong, is sincerely devoted to the British Raj and that it looks upon the acts of violence in Bengal with disgust and abhorrence. No such assurances are necessary in the case of the local and Indian Government who ought, by this time, to be satisfied about the loyalty of our non-official leaders. But exaggerated reports of the doings of a section of Extremists may have led the British public to misconstrue the silence of our leaders into a passive sympathy with that section, and in that case the leaders should speak out even at the risk of being perhaps misunderstood either by Government or the Extremists. We have looked upon the British public as a final tribunal, and to enlighten that public as to the real state of affairs in India is a duty which our leaders owe both to themselves and to their countrymen.

THREE READINGS OF A PALM.*
THE FIRST READING: A FORTUNATE FAILURE.

[BY O. S. S. O.]
(All rights reserved.)

CHAPTER. XVIII.

A few weeks after the proposal for a change, the Gooroo and Master Vene paid a flying visit to the Ozahs, principally to consult about Vene's future, in which he was to play an important part.

Master Vene was delighted with the mansion and its inmates who were kindness itself and they in their turn were charmed with his frank and gentlemanly ways. And in the absence of Master Bulwar who was at Benares, Vene supplied the place of a son to his own parents and brother to his patient, widowed sister.

Mr. Ozah acquiesced in all the arrangements proposed regarding Vene's future and suggested that he should take up his residence with them after Bulwar's wedding, preparations for which were in progress.

They had now been there about a fortnight, when one evening while out for a walk, Master Vene came across a young Brahman whose acquaintance he had lately made, in earnest converse with a distinguished looking man of middle age. And as he drew closer, the young man accosted him: "Hallo, Ven, is that you?"

"Yes—God be praised!" Master Vene answered, for the tone of his newly acquired friend was solemn.

"Let me introduce you to a friend of mine in misfortune, but for whom I have the highest regard."

"Misfortunes visit none but the brave—and as such I honor your friend." He said joining the two. After the usual interchange of civilities, he explained the cause of his friend's trouble to be the outcome of political complications.

"Political fudge—" hissed Master Vene in contempt. "I have no patience with statesmen who stoop to deliberate deceit, and the inconsistency of the gods who permit fraud and tyranny to prosper is a matter that I have not yet been able to understand."

"My boy, you are being carried away. It is as simple as the alphabet. There is no such thing as superiority, for human nature is human nature all the world over—but there is such a thing as permitted inferiority and this can be brought about by nations as well as individuals. Gods only allow subtuges to succeed when the people on whom deceit is perpetrated have for some reason forfeited their care."

"What has Vede done to suffer as he does?"

"He has done nothing to merit the treatment he is receiving—But this time the action is merely reversed. My friend Vede is not strong enough to resist the power of those in authority and the gods are using his weakness for the overthrow of the mighty who have become proud through unlooked for affluence and imagine their own arm is the cause of their ascendancy—You know what the Reshies have said on this:

*Garib ko mat satr, woh rok dega ;
Apar uska Khoda, woh sun lega ;
To jar se woh ukharsa—*

(Oppress not the poor, for his refuge is in tears. For should the cry reach the ears of his God, He will wrench thee off from the root.)

So you see he is allowing the meek to be oppressed that their cry the more readily reach Him for His own purpose."

* This serial was commenced in our issue of the 5th April 1908.

"Well," assented Master Vene, "there is no use our standing and moralizing. What do you intend doing to help your friend?"

"I don't exactly know—but for the present we must try and get a few Rupees together to tide over immediate needs."

"Well—" master Vene reflected for a minute for he believed in action—"I have no money but—" and baring his arm and removing the armlet—"You can have this. It will bring a little, though not much."

His companions remonstrated but to no avail—and taking a stone he broke and twisted the ornament so that it could not be worn again.

"You will excuse my breaking it—there is a vow on it and I can only part with it by making the armlet unwearable."

Mr. Vede watched in silent gratitude—he was too full—so averted his face for a second and then clasping Vene's hand in both of his whispered in a choking voice—"I shall never forget it—!"

Master Vene did not wait—but saluting his friends walked rapidly away—while the two stood rooted to the spot till he was out of sight.

On his return home, he told the Gooroo what he had done. His foster father looked at him admiringly and told him how much he appreciated his noble action.

A week later and the incident was forgotten. And they began thinking about returning to their mountain home. So fixing on an auspicious day, the pair set out leaving two sets of moist eyes behind. Mrs. Ozah and her daughter thought and talked long of the strange lad and how he had taken possession of their affection.

The Gooroo and Master Vene started very early—about four o'clock—so as to reach their first stage during the cool hours of the morning, and where their companions and retainers awaited their return.

The journey was accomplished very easy in places and as the whole company, consisting of twenty five souls, was mounted, formed a pretty picture as they trotted or walked together or indulged in occasional detours, when they would emerge from various directions like children at "hide and seek" and meet in some smiling valley, patch of pasture land, dried nullah or on gurgling stream.

Time was their own—they had no fixed hours for anything except morning and evening ablutions, and worship, and in consequence thoroughly enjoyed the long journey which otherwise might have proved irksome. At length all reached safely and the life at the cavern home was resumed in its old form.

"Are you going into the village any time to day?" asked the aged Gooroo, some weeks after, on a beautiful crisp morning as Master Vene came into the main cave having finished his Sanskrit lessons.

"Why—do you want me to do anything for you there?" No request for such service had ever been made before and he instinctively felt there was some urgency, needing prompt attention. So he added: "If so, I shall be proud to be the bearer of your wishes."

The lad expressed himself so naturally and with such courtly grace that the old Gooroo for the moment was staggered and linking it with the day when the boy first made his appearance mounted on the little pony, heaved a sigh—"What marvellous resemblance in speech even!"

Asiatics of the higher class, as a nation, are very courteous and polite; and this courtesy of the boy—he thought—may simply be the natural trait of the Hindus, which is in the bone. "But the expression—" he softly mused—"so exact, one could scarcely imitate." Vene was still standing and as he replied:

"You might do me a service in the village if you would. But I am not at all sure whether you will succeed. I have never yet seen a plumber about the neighbourhood. However, if you go that side, you might try and see as I should like a little soldering done."

"Yes, certainly with pleasure. I will bring him if there is a plumber to be found. Or, I can go on to the next village. I have no more lessons for to-day and my pony has had no work for two days."

The old man gave a smiling consent. For he was no less pleased with his dutifulness than his thoughtfulness for his little charger and lessons.

The young equestrian succeeded in finding the needed individual. But as the distance was great for the humble plumber to reach in the given time Master Vene hired a pony and returned with him sooner than expected. But when they came on to the last straight path he bade his companion to follow without turning as it would lead direct to the hermitage and himself galloped ahead happy in his success.

"I have found him, he is coming behind," he exclaimed in a glow as he pushed a small gate open with his foot.

"Very soon, my boy—! Did you find him in this village?"

"Yes, on the roadway, just at the entrance. I had no difficulty whatever."

"This way," called a *chela* as he spied the plumber trying to find the gate. And having tied the animal, before whom the *chela* threw a few bundles of grass, he strode across to the open space before the main cave, carrying his trade plant over his shoulder.

"Sit down, brother, have a smoke," said the Gooroo, which a disciple immediately rose to supply—while he turned and went inside followed by another.

They were away about ten minutes and then reappeared bearing a copper vessel, which they opened in but no one touched the contents.

To the boy it seemed to contain a lot of neatly arranged stencil plates—there were however, three copper tablets, two of which the old Gooroo removed and placing them tenderly on the stone pavement, gazed as if they were some sacred relics of great value.

The humble villager looked at the tablets to whom the writing appeared a confused scrawl and taking no more notice, went and sat down near his smoke till he should be needed again.

"Can you understand these lines, Goorooji?" the lad asked with evident curiosity.

"Yes—" he replied looking at him thoughtfully—"would you like to know the key?"

"Yes, very much!"

"Very well, you shall—not now—but at a more convenient time."

Vene knew that it was useless to urge—so he smothered his curiosity in a vexatious undertone: "These everlasting *some days and convenient times!* I don't like them. They are no days and very disappointing!"

The vessel, now containing a single *bejal*, was resoldered and returned to its original place; plumber paid and dismissed, who retired to his dwelling in the distance, unconscious of the importance of the tablets he had removed from their mountain depository.

Interpretation of these tablets was brief but being of labyrinthian phraseology its intricacies were not deciphered by every vulgar scribe.

"These tablets—" exclaimed the old Gooroo looking around in habitual caution, the following morning after a critical ex-

amination and cleaning—these *bejaks* indicate a spot in Rajasthana where immense sacred treasure is kept in holy deposit. There are about Eight Crores of Rupees (between 8 and 9 million sterling pounds)."

His faithful little band stood round him holding their breath to catch every syllable—but no further explanation came.

Vene stared at him in wonder, not having thoroughly realized the magnitude of the treasure. And impetuously asked.

"Where about is this place in Rajasthana?"

"The fact of this underground deposit—" continued the Gooroo without paying any apparent attention to Vene's interruption—"is known to a few, and who in turn are known to each other. It is not mine, though in a manner it is, for it is under my control. A long pause and he went on:

"The amount represents the proportionate contribution of Princes, freely given and deposited upon solemn oath, that it should only be utilized in time of either war or famine, when all other resources failed—and the oath has been faithfully kept. Now, you know all about these *Bejaks*. For they are really *bejaks* on the bowels of mother earth."

The Reader has doubtless guessed who the Gooroo is, but nevertheless for the sake of the vast treasure placed at his disposal and which lies buried in the heart of the earth, we will again and without apology introduce a name from which, perhaps, he does not shrink now as he might have done at the commencement of this extraordinary work, or, peradventure has followed the dictates of his conscience and learnt to view the circumstances more impartially and rationally. For it would be wronging human nature by expecting for a moment that any one would tolerate a moral code which could admit of dual application—or, that any one should be so ungenerous and unjust as to belaud or pass over in one, what he would disapprove in another. On the contrary, we should rather expect him to join in equal toleration of analogous qualities found in all great statesmen and politicians who have gone before—they *plain, uncoloured, or colored.*

(To be continued.)

MANASAROWAR: THE VEDIC LAKE, SVEN HEDIN'S SKETCH.

Harper's Magazine contains a most valuable paper by Dr. Hedin on his discoveries in Tibet. The most important discovery he made in traversing diagonally the whole of Tibet was a gigantic chain of mountains which he crossed by a pass over 19,000 feet high.

2,000 MILES OF MOUNTAIN.

He rightly says:—

"It sounds strange when one considers how thoroughly the world has been explored that in the year 1907 it should be vouchsafed to any one practically to discover a range of mountains two thousand miles long, and the surprise of the discovery is intensified rather than diminished by the fact that here and there the country traversed was already known. And let us remember that such a discovery cannot be made again, for there is no blank space big enough on the map of the world to contain such a range of mountains."

To this range he extends the name already given to its highest point, namely, Nin Chen Tangla.

Attempts were made by the Chinese authorities to stop his advance to the most sacred spots of Tibet; but, partly by passes and partly by trespassing on forbidden ground—

"We went down and camped by the edge of the holy lake Maussarowar, the most holy and the most famous of all the

lakes in the world, the goal of countless Hindu pilgrims' welfare and desire, a lake which has been celebrated in religious hymns ever since the time of the Vedas, and a lake which even by the followers of the Lamas is looked upon as the home of the gods!"

NEAR "WEeping FOR JOY"

The visit stirred him to unwonted enthusiasm:—

"Shut in between two of the greatest mountains in the world, Kailas in the north, and Gurla-Mandhata in the south, and between the chains from which these mountains raise their heads crowned with dazzling eternal snow, stretches out the holy lake, almost round in form, and nearly twenty-five kilometres in diameter. I was often near weeping for joy at the sight of this wonderful landscape of surpassing grandeur, and I cherished a secret hope to be able one day to describe it in words for others, to be able in my insignificance to utter a feeble and faltering word of praise of the Almighty. How came Manasarovar and Kailas to become objects of divine worship in two so different religions as Hinduism and Lamaism, if each in its own special way did not appeal to and impress the human mind by its marvellous beauty, and did not seem to be rather a part of heaven than of earth? A bath in the lake insures Hindu immunity from sin; a pilgrimage round the mountain or the lake in the same direction as the hands of a clock frees the Tibetan from the tortures of purgatory, and permits him after death to sit for all eternity at the feet of the gods and eat tamba out of golden dishes."

A LAKE THAT IS POEM AND A SONG.

He spent a month on the shores of this lake:—

I learned to know this priceless pearl among the lakes of the earth in the morning light as well as at sunset; in storm, in raging hurricane, when the waves were as high as houses; when the water, in its calm, shone like a looking-glass; by moon-light, when the mountains stood like fantastic ghosts as the red and golden light of evening had faded in the west. Oh, what a wonderful lake it was! I have no words to describe it—till my dying day I shall never forget it, and even now it is in my mind as a legend, a poem, and a song. Nothing that I can recall through all my wandering can compare with the overwhelming beauty of this night journey. It was like listening to the silent and yet mighty throbs of the heart of Nature, to feel her pulse grow numb in the clasp of night and revive in the morning glow. It seemed as though this landscape, ever craning as the hours creep slowly by, were unreal; as though it no longer belonged to this earth; but lay on the borders of the world beyond—nearer to heaven, the region of dreams and fantasies, of hopes and longings, a mysterious fairy-land, rather than to this earth of men and sinners, of worldliness and vanity. The moon passed on her way and her silver, white track quivered and shook.

The hour of midnight struck and the day came on. It dawned ever so softly over the eastern mountains, and their silhouettes stood out as clearly as though they had been out in black paper. Day came up in the east and the power of the night was over. It would need a witch's paint brush and magic colours to portray the picture which appeared before my eyes as Gurla Mandhata's top caught the first golden rays of the rising sun. In the red of morning the mountain had stood white and cold with its snows and tongues of ice, but now! In an instant the utmost tops began to glow with the red purple of molten iron.

This purple mantle, he an slowly to enfold the sides of the mountain; and the fleecy white morning clouds, floating lower down the mountain, free as the ring of Saturn, and casting shadows on the precipices, where tinged with gold also, and turned to purple in a manner that no human being could describe. So the sun rose and day spread over the lake bringing beauty and warmth after a chilly night.

MR. LAJPATRAI ON THE BURMESE.

To THE EDITOR, "Indian Social Reformer."

SIR,

The following is taken from Mr. Lajpatrai's "Story of my deportation":—"In Burma a large mixed population of half-castes including Eurasians, children of Mahomedans, Hindus and Chinese is springing up which is bound to make the political problem of that country extremely difficult and complex. Before the advent of the European in Burma, the population of this unfortunate country consisted of one race alone &c. &c."

No people in the world have greater cause to fear the consequences of such a situation than the Hindus. For, what is now happening in Burma is just what began to happen in India long ages since. It was the mingling of Aryan and non-Aryan blood that led to the caste-system of the Hindus. We need not consider whether this mixture of races is good or bad. For, whether good or bad, desirable or undesirable, it is inevitable in Burma as it was in India. Guided by our own unhappy experience, we are inclined to take too pessimistic a view of the future of the Burmans. But a closer examination of the elements of the situation will show that there is nothing to justify these gloomy prognostications.

The worst that we can expect to happen in Burma is that Englishmen with the help of the increasing population of Eurasians will hold down the native Burman. Now, there is no caste-system in Burma, and not a trace of the awful touch-me-not-ishness of the Hindus. The Burman neither loves the cow nor hates the pig, nor does he keep his women in seclusion or behind the purdah. Hence, Christian social life cannot inspire in him the horror that it inspires in ordinary Hindus and Mahomedans. The Burmans are fair skinned. And therefore the colour-feeling which is so strangely intermingled with our caste-feeling cannot come into play to separate the Eurasian from the pure Burman. Then, it is an important difference between the character and history of the Brahmins and the character and history of Englishmen. It is a curious fact to note this fact is not to cheapen the virtue of chastity—that races superior in chastity are sometimes inferior to other races in every other respect. It has been pointed out by European observers that the chastity of the Jews is something wonderful. But what are Jews in other respects compared with the Europeans? So it is with the Brahmins. When everything is said on behalf of their perfect chastity, both masculine and feminine, their sensitive regard for personal cleanliness, their freedom from alcoholic drinks, and their guiltless vegetarian diet, the fact still remains that their power for good has been quite insignificant compared with the far reaching-beneficent influence of Englishmen. Brahmins had realised the importance of education just as the Englishmen have realised it. But Englishmen have scorned the idea of keeping subject races ignorant in order to keep them submissive. On the other hand, the Brahmins relentlessly pursued a dark policy in their government of the lower castes with the result that we have among us a depressed class including no less than five crores of untouchables.

One Indian writer has compared English literature to the milk of the tigress. Those, to whom this English tigress gives the suck, cannot fail to be stirred by lofty ideals of patriotism. Under the stimulating power of Western ideas, which have a truly spiritual core, is not India moving to an undreamt of union? With the spread of English education, it is not idle hope, there will spring up from among the Eurasian and Burmese society gifted and heroic men like Ram Mohan Roy, Dadabhai Naorojee or Mr. Gokhale to guard and promote the best interests of their country. India has many friends in England, and Burma too has her English friends such as Mrs. Ernest Hart.

As for the children of Hindus and Mahomedans, this element, perhaps, is not strong enough to affect Burmese society either for good or evil. The children of Hindus are incorporated with the Burmese as they cannot hope to become Hindus. The bastards are admitted into the community in Burma as in every other country of the world except India where Hindu bastards form new castes.

I am glad to state, on the authority of a friend in Burma, that Mr. Lejpatra's description of the immorality of the Burmese is exaggerated.

W. W. NOWBANGAY.

THE LATE MRS. K. G. GUPTA.

We have received the following mournful details of Mrs. Gupta's death from a friend in England:—

The news of the death of Mrs. K. G. Gupta was received with great surprise by her London friends on Saturday morning the 15th August. The sad event took place suddenly in the night before. Mrs. Gupta was suffering from Diabetes for a long time. About ten days ago she was examined by Sir Richard Powel, a distinguished physician, and was found in fit condition to go out for a short trip. Mr. and Mrs. Gupta had made arrangements to go to the Isle of Wight for change of air. They were busy the whole of Friday (the night she died) getting ready and were to leave London at 10 o'clock on Saturday morning. In the evening, after dinner, Mrs. Gupta wrote letters and retired at 10-20. In an hour and a half she woke Mr. Gupta, complaining of some difficulty in breathing which she had felt on two previous occasions. Mr. Gupta immediately sent for a Doctor and tried his best to relieve her of the pain. But the sufferer passed away before the Doctor arrived at 12.30.

The body remained in the coffin till 4 P. M. on Tuesday (the 18th) when it was cremated at Golders Green crematorium. The funeral procession started from Mr. Gupta's London residence (57, Tottenham Court Road) at 2-15 P. M. after a short service in English conducted by Mr. S. Halder. The committal service at the crematorium was conducted by Dr. B. C. Ghosh. The chief mourners were Mr. Gupta and his youngest son, Sailen. Among the many friends of the deceased who attended the funeral, were Sir William Lee Warner, Sir David Barr, Sir Lawrence Jenki, Mr. Theodore Morison, Mr. E. Grant Burls, Mr. A. Brereton, Mr. F. A. Hirtzel (from the India office, Sir George Birdwood, Mr. Romeschandra Dutt, Sirdar Khem Singh of Nabha, Dr. and Mrs. A. Latiff, Mr. H. Beveridge, Mrs. W. C. Banerji, Mrs. P. L. Roy and Mrs. P. K. Roy.

The ashes will be taken to India. The memorial service will take place on Sunday next (the 23rd August).

The *Christian Life* says:—

We regret to record the sudden death, from heart failure, at the age of fifty-three, of Mrs. K. G. Gupta, wife of the first Hindu appointed to the Council of India, which took place at Tregunter road, South Kensington, early on Saturday morning. Mr. and Mrs. Gupta only settled in this country on Mr. Gupta's formally taking his seat on the Secretary of State's Council in March last.

While still quite young, Mr. and Mrs. Gupta associated themselves with the religious movement under Keshub Chunder Sen, and joined the Brahma Samaj. Their consequent renunciation of caste restrictions, when such renunciation was extremely rare, involved them in much petty persecution and social ostracism. But Mrs. Gupta worked with zeal and devotion in the cause of the liberation of her sisters from lives of compulsory seclusion and ignorance. The possessor of a fluent and graceful style in her own language, she wrote a Bengali book, the first and most noteworthy of its kind, entitled "Paribarick Jiban." It is a sketch of domestic life as it should

be lived under reformed Indian conditions. She was the mother of eight children, all surviving to mourn her loss. Mrs. Gupta was a lady of deep and tender piety, and her influence in this regard was already being felt by the young Indian students in England. She had interested herself in Sunday service for Brahmoe. Only a fortnight ago she conducted a service in the Bengali language, in Essex Hall.

The funeral took place at Golders Green on Tuesday after noon, when a large concourse of Indians and a few European friends assembled to manifest their deep sympathy with the deceased lady's bereaved husband and family. Before the body was taken to the Crematorium a short service was held at the house in Tregunter-road, conducted by Mr. Sasadhar Halder, late Indian student at Manchester College, Oxford, in accordance with the simple Brahma ritual. At Golders Green, prior to the committal "to the holy flame," another service was conducted most impressively by Dr. Bimal C. Ghosh, consisting of short readings and prayers, in Bengali, Sanscrit, and English. The chief mourners were Mr. Gupta and his youngest son, the seven other children of the deceased lady being in India. Among the friends who joined the funeral procession at the house, or at the Crematorium, were Sir William Lee Warner, Sir David Barr, Sir Lawrence Jenkins, Mr. Theodore Morison, Mr. E. Grant Burls, Mr. A. Brereton, and Mr. F. A. Hirtzel (from the India Office), Sir George Birdwood, Mr. Romesh C. Dutt, Sirdar Khem Singh, of Nabha, Mr. H. Beveridge, Mr. S. Digby, C. I. E. Mr. W. Coldstream, Dr. and Mrs. A. Latiff, Mr. S. M. Mitra, Mr. J. D. Anderson, and many Indian students. There were also present a few well-known London Unitarians, the Editor of the journal attending by special invitation. The ashes are to be taken to India for interment in the family grave in Eastern Bengal.

—The Indian Messenger, Calcutta.

THE INDIAN SOCIAL REFORMER.

Rates of subscription inclusive of postage.

	In advance.	In arrears.
Per annum.....	Rs. 5 0 0	Rs. 6 0 0
Single copies	4 annas each.	

The arrear rates will be enforced in the case of subscriptions which have not been paid within three months from the date on which last payment of subscription expires in case of annual subscriptions. All other outstanding dues will also be calculated at the arrear rates.

Orders for the paper should be invariably accompanied by a remittance or permission to send the first issue per V. P. Post to recover subscription.

Should payment be made by cheque on any mofussil Bank, please add 8 annas this being the discount charged in Bombay.

INDIAN-ENGLISH.

An examination of the errors of idiom made by Indians in writing English (With over 1200 actual examples from Indian Writings)

by G. C. WHITWORTH.

"A valuable contribution to the study of the manifold eccentricities of the English tongue."

—Contemporary Review.

"His scholarly, but unpretentious work will prove most serviceable, not only for those for whom it is primarily designed, but also to other foreigners, and not a few of his own countrymen."—Westminster Review.

"Not only a hand book of errors, but also correct and an acute and useful book of reference. * * * The compendium is excellent, and Englishmen, as well as Indians, would do well to consult it. The copious index facilitates reference."—Asiatic Quarterly Review.

Price (of Indian Booksellers) Rs. 2½ net

**PHIROZE M. DASTOOR.***(Late Partner, D. M. Dastoor & Co.,)*

After sixteen years' continued practice and experience in sight-testing Retinoscopically, is now working under the name and style of

PHIROZE M. DASTOOR & Co.,
Occulists and Opticians,

7, Hornby Row, Opp., Genl. Post Office.

The only firm in Bombay offering their patrons free services of a duly qualified Ophthalmic Surgeon from the Royal Westminster Ophthalmic Hospital (London), and the Ophthalmic Hospital, (Vienna), holding genuine degree of M.R.C.S. (England), L.R.C.P. (London.)

ENTIRELY NEW STOCK OF
Spectacles Eye-glasses Motorgoggles etc.,
of latest style and pattern.

Genuine 1st Quality Brazilian Pebbles.

PRICES EXTREMELY MODERATE.

Exceptional testimonials from the Hon'ble Sir Lawrence Jenkins, the Hon'ble Mr. Justice Batty, Mrs. Batty, The Hon'ble Mr. Justice Chandavarkar Lieut-Col. G.H. Bull M. D. I. M. S. Lieut-Col. Peatrs, M. B., I. M. S., and other high personages.

THE MODERN REVIEW

EDITED BY RAMANANDA CHATTERJEE

The best illustrated Indian Review. Highly praised by the Press, Indian and Foreign, and leading public men. Greatest variety and largest quantity of interesting and excellent original reading matter. Reproduction of Indian Paintings a speciality. Volumes begin in January and July. Subscribers: enlisted from any month, Back numbers available. Annual Rs.6; halfyearly Rs. 3-6. Single number As. 8, postage 1 A. —R. Chatterjee, 210-3-1, Cornwallis Street, Calcutta.

National Typewriting Company

Day & Evening Classes

For Ladies & Gentlemen.

Book-keeping **Rs. 100.**

Short-hand (upto 80 words per minute) **Rs. 15.**

Typewriting **Rs 15:**

Over **30 Machines** of different makes for pupils use.

Electric light & fittings.

Ladies class under supervision of an experienced Lady teacher.

For full particulars send for illustrated prospectus.

B. B. Laskary, Proprietor,
21, Church Gate Street, Fort, **Bombay.**

**SURAMA HAS MANY IMITATIONS
BUT ON EQUAL.**

SURAMA

Stands unequalled in the line of floral hair-oils. In fluidity, flavour, and perfection SURAMA leads the line. It enriches the colour, growth, and strength of the hair. It removes the hair diseases and cleanses the scalp. It has a persistent flavour that lasts a long time after bath or toilet. Once used it is used always.

Insist on having SURAMA and refuse all substitutes.

Price per Bottle As. 12. Post-free Re. 1-3.
phials Rs. 2 Post-free Rs. 2-14.

S. P. SEN & CO'S

INDIAN PERFUMES.

KHUS KHUS—An oriental perfume of strength and aroma. Unrivalled in strength and cheapness.

BOCOOL—The sweetest popular scent. Better than the best obtainable in the market.

The Scent are bottled in three different Styles and priced at Re. 1, As. 12 and As. 6 respectively.

LAVENDER WATER—Quite unlike those spurious brands in the market. It is specially prepared to suit refined taste and fashion. Has a peculiarly sweet and lasting perfume,

equivalent to the Best-Lavender of Parisian make.

As. 12 per Bottle. Doz. Rs. 8.

MILK OF ROSES—Enthrals the mind by its delicious scent; its application imparts a lustre, softness and delicacy to the skin, destroys pimple, scabies, blotches, freckles, and other derangements of the skin.

Price per phial As. 8. Transit charges As. 5.

TRIPLE EXTRACT OF FLOWER PRODUCTS OR NATURAL CONCRETE FLOWER ESSENCES.

White Rose, Lotus, Ess Bouquet, Kamini, Cham-paka, Gandharaj, Jasmine, Bela, Mallika, bottled in Finest cut glass bottles, each bottle in an elegant silk-covered box. Price per bottle Rs. 1-8, & Re. 1.

S. P. SEN & Co.

Manufacturing Chemists.

19/2, LOWER CHITPUR ROAD, CALCUTTA.

NOTICE.

The Madras Hindu Social Reform Association has been maintaining a matrimonial Bureau, and correspondence from ladies and gentlemen desirous of contracting widow-marriage, post-puberty marriage or marriage without ranya Sulkam or Varadakshna should be addressed to the Secretary—George Town.

THE BOMBAY PHOTOGRAPHIC CO.

UNDER THE IMMEDIATE SUPERVISION OF

S. Hormusji, Photographer.

NEW SHOW ROOM, ELEPHANT BUILDING, KALBADEVI ROAD.

AMATEUR'S WORK & OFFICE AT SPECIALLY REDUCED RATES.

BRAHMA POSTAL MISSION.

Pamphlets with regard to Liberal Religion in India and abroad may be had free of all charges, one or two at a time by any genuine inquirer: On showing by a letter that these are carefully read, other two may be ordered free: Two whole sets consisting of sixty pamphlets may be had at once by sending a V. P. order worth one rupee; or 1s. 6d. if payable outside India—All communications should be made to and any donation will be thankfully received by

V. R. SHINDE, Postal Mission Prathana Samaj, Girgaum—Bombay.



AMRUTANJAN.

An Indian Balm, A Magic Balm, Quickly Relieves and Cures.

HEADACHES, NEURALGIA, SPRAINS, SORE THROAT, CHEST COLDS, RHEUMATISM, LUMBAGO, WEAK JOINTS, BRUISES, CUTS.

And also other ACHES and PAINS.—Price annas eight only

Ringworm Ointment. A POSITIVE CURE FOR RINGWORM AND DHOBI'S ITCH, &c.

Price annas six only.

Tooth Powder, CHEAP AND USEFUL.—Price annas two only.

AMRUTANJAN DEPOT. 16 OAK LANE, BOMBAY

Telegraphic address: "Amrutanjan," Bombay.

GOVERNMENT OF INDIA

After exhaustive tests and Trials with all the well-known makes of Typewriters

ORDER 100

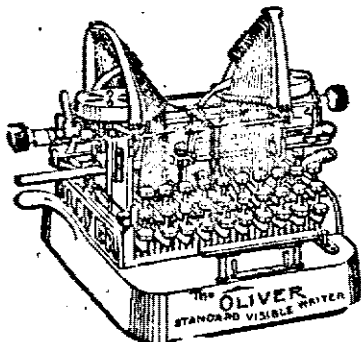
OLIVER TYPEWRITERS

for use in the GOVERNMENT TELEGRAPH DEPARTMENT of INDIA.

Can you do better than order an OLIVER ?

SOLE AGENTS:- W. H. THORNS & Co.,

13-15, HORNBY ROW, BOMBAY, CALCUTTA & MADRAS.



INTERESTING ASSURERS ARE INVITED TO COMPARE THE RATES AND CONDITIONS OF

The Empire of India Life Assurance Company, Limited.

WITH THOSE OF ANY OTHER COMPANY.

HEAD OFFICE 11: ELPHINSTONE CIRCLE, BOMBAY.
SEE REPORT AND OPINIONS OF THE PRESS AS TO THE REMARKABLE PROGRESS MADE BY THE COMPANY.

ENDOWMENT NON-FORFEITABLE POLICY FOR RS. 3,000.

PAYABLE AT AGE 60 OR AT DEATH, IF PREVIOUS, WITH PROFIT.

If, at any time, the assured under this plan should desire to cease paying any more premiums, he can obtain a paid-up Policy for such a proportion of the original sum assured as the number of premiums paid bears to the number agreed upon. Thus a gentleman who had assured at age 30 for a Policy of Rs. 3,000 payable at age 60 or at Death, if previous, after 5 years payments, would be entitled to a Free paid-up Policy for Rs. 500 free of future payments.

MONTHLY PREMIUM.

AT AGE 20, Rs. 6-9-0.

AT AGE 25, RS. 7-8-0.

AT AGE 30, RS. 8-14-0.

AT AGE 35, Rs. 10-13-0.

AT AGE 40, Rs. 13-12-0.

AT AGE 45, Rs. 18-10-0

SOME OF THE DISTINCTIVE FEATURES.

* Funds invested in Government Securities and in accordance with the Indian Trusts Act

Policy holders can appoint their own Directors.

80 per cent. of Profits to Participating Policy holders.

Lapsed policies revived without Medical Certificate.

Liberal Surrender Values 40 per cent. of the Tabular premium paid.

Immediate payment of Claims.

Medical fees and stamps on Policies are payable by the Company.

The sum assured is PAYABLE IN FULL should death occur even immediately after payment of the first premium.
GUARANTEE INSURANCE.—This Company issues Guaranteed Policies in situation of trust and responsibility. It is specially authorized to guarantee the employes of the Post Office.

Proposal Forms and full Particulars may be obtained from any local Agent in India or from
E. F. ALLUM, General Manager.

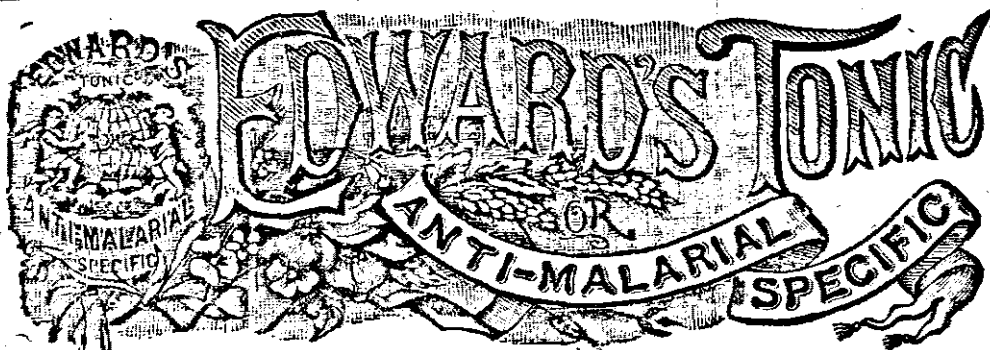
FOR MALARIA, INFLUENZA & MILD FORMS OF PLAGUE.

Use **Batlivalia's Ague Mixture or Pills.** Re. 1.
Batlivalia's Cholera is the only remedy for Cholera Re. 1.
Batlivalia's Hareton has been recently improved a great deal and restores Grey Hair to its Natural Colour. Re. 2-3.
Batlivalia's Tooth Powder is scientifically made of Native and English Drugs, such as Mayaphal and Carbolic Acid. B. P. As. 4.
Batlivalia's Ringworm Ointment As. 4.
 Sold every where and also by
DR. H. L. BATLIWALLA,
 Woril Laboratory, Dadar, Bombay.

ROYAL TONIC PILLS.

A powerful Nutritious and Strength Restorer, Price Rs. 1-4 per bottle of 80 Pills.

PREPARED BY—**GOVINDJEE DAMODER & Co.,**
 Wholesale and Retail Druggists and Commission Agents.
 2-02. No. 57 New Hanuman Lane, BOMBAY



The only Remedy
 FOR
MALARIA
 and all kinds of
**FEVERS WITH ENLARGEMENT
 OF
 SPLEEN & LIVER.**
 OF
SWELLINGS OF ABDOMEN &c.

PRICES:—
 Large bot. 1 2
 Small 0 14

Price of large quantity is somewhat less.
BUTTO KRISTO PAUL & Co., CALCUTTA.



WE NEVER SPEAK MORE.
 When we say—That our World-renowned highly scented Hair oil **Keshranjan** leads the way. The innumerable testimonials will speak for it.
 When we say—That as a Cerebral Tonic it is unrivalled and most soothing in case of dizziness, vertigo, headache and burning sensation in the brain we speak always to the point.
 When we say—That our **Keshranjan** is the only ingredient which helps a luxurious growth of black-hair and nourishes the hair-roots—and is a desirable acquisition on a lady's toilet table, we speak nothing but truth.

Price of one Phial Re. 1 Packing and Postage ... As. 5-
WHAT WE CAN GIVE YOU?
 It is the priceless gift of health. Health is every body's birthright; and it means a proper enjoyment of life. It means riches and comfort and stands for all that is good in life. Never mind! whether other medicines have failed to cure you. are not incurable, and that through our system of treatment you will gain new health. You can enjoy the treatment and its brilliant results in your own home, in perfect privacy and with no waste of time. If there be painful discharges and burning sensation or any other urinary troubles, caused by that vile disease Gonorrhœa, please write to us for a Phial of our **Pramehabindu**. That will cure you in two weeks, although you are hopeless and given up.

Price per Phial with one box of Pills ... Re. 1-8
 Packing and Postage... .. As. 07
**WHEN EVERY OTHER REMEDY AND
 PHYSICIANS FAIL.**

You should give a trial to our much-admired specific **Panchatikta Batika** made purely from vegetable ingredients and free from Arsenic and Quinine. A few week's trial according to our directions, will convince you, about the efficacy of this marvellous medicine. It will stop your fever, improve the appetite, give a tone to your emaciated health and regulate the function of your Liver. It has been tried in many hopeless cases with brilliant success.

Price per box ... Re. 1 Packing and postage As. 3

CHEST AND LUNG TROUBLES.

If you are a man above ordinary common sense, you can easily imagine the nature of injury that can be inflicted by throat and lung troubles. The peculiar soothing and healing effect of our **Basakarishtha** upon the mucous membranes of throat and lungs makes it exceptionally without an equal for the cure and relief of coughs, bronchitis and all other chest affections. To those who are subject to bronchitis and bronchial asthma it is simply invaluable. The cough and breathing are made easier and bronchial irritation soothed, the character of the expectoration altered and all the symptoms greatly improved.

Price per phial ... Re. 1. Packing and postage As. 5,

Prescriptions with or without Medicines are sent to every part of India, Burma, Ceylon, Straits Settlements, Cape and the British Isles, on receipt of concise conditions of disease

Kaviraj Nagendra Nath Sen,

GOVERNMENT MEDICAL DIPLOMA-HOLDER, MEMBER OF THE CHEMICAL SOCIETY, PARIS; SOCIETY OF CHEMICAL INDUSTRY, LONDON; SURGICAL-AID-SOCIETY, LONDON; &c., &c.
 Nos. 18-1 & 19, Lower Chitpur Road, CALCUTTA.

WANTED AGENTS



WANTED AGENTS

NO. 72 MEDOW STREET, FORT BOMBAY.

Die-Sinking—Orests, Monograms and Mottos, engraved and boxed in various Colours.

Copper-Plates—visiting and Invitation Cards, etc., engraved and printed in best styles.

Blocks—Wood or Metal, engraved and supplied for illustrating purposes.

Presentation Inscriptions—On Gold, Silver, Ivory, etc; engraved and artistically displayed.

Seals, Peons' Badges, Brass Sign Boards, Stencil plate etc., are made for private, official and commercial use. Rubber stamps are made in any of the required languages at very cheap rates.

Electroplating and gilding works executed under skilled workmen.

OUT STATION ORDERS PROMPTLY EXECUTED.
COMPARE OUR RATES WITH THOSE OF OTHERS.

MEYORES

IS INDISPENSABLE TO ALL WHO VALUE HEALTH. FOR IT RESTORES WASTED STRENGTH, imparts vigour and tone to the muscles and tissues, in short vitalises the whole system. Thousands cured. Price Rs. 1 per phial.

INTERESTING NEWS.



Our renowned SPECIFICS for **ASTHMA** and **HYDROCELE** give instant-relief rest and comfort. Cure permanent. Rev. JOSEPH DAVID, Mangnapuram S. India, writes:—"Your specific for Asthma has done me good." S. B. Rao, Esq., Poona, writes:—"I have personally used your specific for Hydrocele and found it very wonderful in its efficacy." Per bottle of each Rs. 5.

DIABETES—Of any stage and standing is sure to be cured by our specific. A. Bose, Esq., Zemindar, Dum-Dumt. Calcutta writes:—"Five year's Diabetes completely cured." Price per bottle Rs. 8.

For particulars about our SPECIFICS for **PILES, FEMALE DISORDERS** look to our Catalogue sent post free on application.

BEWARE OF IMITATORS !!!

NO AGENTS.

WRITE ONLY TO **J. C. MUKERJEE & Co.,**
THE VICTORIA CHEMICAL WORKS,
RANAGHAT, BENGAL.

SUBLIME PESSIMISM

OF

OMAR KHAYAM

THE ASTRONOMER-POET OF PERSIA.

Price Ans. 8.

APPLY TO THE MANAGER TATVA-VIVECHAKA PRESS,
Khetwadi Back Road, Bombay.

H. K. JOSHI & Co.

Kalbadevi Road, BOMBAY.

We undertake every kind of Lithographic Art Printing in Colours. Publish Fine Art Pictures, &c.

Wholesale & Retail Dealers in Calcium Carbide.

Large Importers of Finest Printing Inks and Colours.

HIGH CLASS FRAME MAKERS.

YOUR ADDRESS, PLEASE,

For a Catalogue of our Numerous, Valuable Presents which we offer for nought to All at their own choice!!!

VAIDYA SHASTRI MANISHANKAR GOVINDJI

Atank Nigrah Pharmacy,

Jamnagar-KATHIAWAR!

THE CHEAPEST INSTITUTION FOR TEACHING SHORTHAND, TYPEWRITING AND BOOK-KEEPING.

DADABHOY D. ADENVALLA & Co.

24, Tamarind Lane Fort.

(Branch) Next to Bible Society Kalbadevi Road.

Ladies and Gentlemen will be trained in Shorthand and Typewriting within two months by a certified Shorthand Teacher of long standing. Service guaranteed after completion.

TYPE COPYING WORK undertaken and done neatly and carefully. Shorthand and Typewriting class for **LADIES** only under a competent Lady Teacher. Widows admitted on half the charges. Orphans admitted on special reduced rates.

PHOTOGRAPHIC ART STUDIO.

UNDER THE PERSONAL SUPERVISION OF

S. N. BHEDWAR.

AT THE JUNCTION OF

PRINCESS AND KALBADEVI STREETS.

CHARGES REASONABLE, SATISFACTORY WORK

BOMBAY:—Printed and Published by BHIVA HARI at the TATVA-VIVECHAKA PRESS, Nos. 1-2 & 3 Khetwadi, Back Road for the Proprietor K. NATARAJAN.

THE INDIAN * SOCIAL * REFORMER.

PUBLISHED EVERY SUNDAY MORNING.

Office:—HUMMUM STREET, FORT.

Editor:—K. NATARAJAN

Vol. XIX. BOMBAY—SUNDAY, SEPTEMBER 27, 1908. No. 4

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

NOTES.

We see that a Calcutta paper has started speculating about a successor to Lord Minto in the Viceroyalty. We earnestly trust, and in so doing we know we are reflecting a wide-spread feeling, that Lord Minto will continue in office for the full term of appointment. His Excellency has borne the burden and heat of the day with a quiet fortitude worthy of his most illustrious predecessors. The new era of reforms in the Administration cannot be inaugurated under happier auspices than those of the Viceroy to whose unflinching determination the country will owe them as much as to Lord Morley's far-seeing statesmanship.

A Simla telegram states that as the result of the Committee which assembled at the India Office last winter to readjust the capitation charges for British troops in India, it has been decided that the share payable by the Government of India should be raised by three hundred thousand pounds sterling per annum with effect from May last. The rumour that Lord Morley was contemplating reductions in the Indian Military Budget has proved unfounded, and the result of the enquiry has, as usual, been to add half a crore to the amount paid by the famine-and-plague-stricken people of this country towards the maintenance of the British troops stationed here. One consolation is always open to us, the common consolation of the unfortunate, namely, that it might have been worse.

The Hon. Mr. Gokhale, we are sorry to learn, has had a painful accident in the French sanitarium where he has been recruiting his health, as the result of which he has lost much of what he had gained in health during his stay at the place. His presence in England at this time is of great service to India and we trust that he will make an early recovery so as to be able to resume his work when Parliament begins its autumn session.

Our surmise that Mr. Tilak's removal to Burma was probably a preliminary to the allowance of greater latitude to him in prison, has proved correct. The Government of Bombay have commuted the sentence of transportation into one of simple imprisonment for six years. With the fine remitted and the sentence thus lightened, a good deal of the dissatisfaction felt at the severity of the sentence is sure to disappear, though we must confess that we are still doubtful if the accused was rightly convicted of sedition on the first article. His Excellency Sir George Clarke and his colleagues are entitled to be congratulated on their humane and statesmanlike act, and we have no doubt that, as the situation improves, they will be nothing loth to consider the desirability of further mitigating the

sentence should circumstances warrant such a course. We hope that the same measure of humanity as has been shown in Mr. Tilak's case will be extended to the other gentlemen convicted of sedition in this Presidency. The fact that they are not men of equal prominence with Mr. Tilak, should not prevent the authorities from giving the same consideration to their cases as has been accorded to him. His Excellency the Governor of Madras has shown by his action in Mr. Subrahmanya Iyer's case that he is not in favour of vindictive measures and we trust that the harsh sentences, passed in several cases recently in that province, will receive the sympathetic consideration of his Government. The majesty of the Law having been vindicated, it is time that the beneficence of Government intervened to deprive its sentences of excessive severity.

Foreign critics of educated Indians, and advocates of national education, agree on one point, and one alone, though for different reasons probably, and this is that religious instruction ought to be imparted in schools. Both alike err in ignoring the tendency towards secularising education in the progressive countries of the West, on account of irreconcilable differences among different denominations, which are a great hindrance to educational advance, and in failing to take count of the myriad difficulties that will crop up in this land of many beliefs, were ever religious instruction made a part of public education. The late Mr. Michael Davitt was neither an irreligious man nor an enemy of progress and freedom. And yet, as a writer in the August number of the *Positivist Review* reminds us, he had a rooted objection to religious instruction in schools. 'He knew he would be calumniated, as he was, and find few friends to stand beside him at first, whilst he risked his popularity with old pietist admirers.' Mr. Davitt attacked 'the whole system of denominational education which separates children into hostile camps in the name of religion, and he defended secular education and exposed the whole episcopal attitude to higher education in Ireland.' Who that can take a thought of the extent to which educational effort will be poisoned by sectarian and theological controversy in this country if denominational education were made a part of the general system, can but agree with Mr. Davitt that it must remain purely secular?

We trust that the local leaders of the Constitution al party will not overlook the last paragraph in Mr. Lalubhai Samaldas's letter, reprinted in the last issue from the *Times of India*, pointing out the desirability of giving public expression to our feelings towards British rule and against the employment of bombs and other engines of terrorism, in view of the misconceptions that have somehow gained ground in England as to the strength and capacity of construc-

tive reformers to control the course of political progress. From information available from entirely independent and absolutely non-political sources, we are able to confirm Mr. Lalubhai's estimate of the prevalent misconception in the United Kingdom. This has been well understood in Madras where all parties have agreed on holding a demonstration on the fiftieth anniversary of the assumption of the Government of India by the Crown, which falls on the first of November. Our only objection to this otherwise excellent idea, is that it will be too late to influence the reception of the contemplated reforms which will have assumed their final shape by that time. While it will be absurd to think that the proposals of Government either here or in England will be materially affected by such a demonstration, it must be quite clear that their reception by the Opposition and the public at large in the United Kingdom will be greatly influenced by it. We shall be making the path of Government smoother and ensuring for their reforms an attitude of confident cordiality among all sections of the British public. We are sure Sir Pherozebhai Mehta is fully alive to this aspect of the matter and to the serious responsibility of refraining from speech at a time when speech is called for in the highest interests of the country.

We noticed Mr. Gulvadi's new novel "Seemantini" in the last issue. "In that connection," writes a correspondent, "we cannot but regretfully notice the paucity of books on social reform. Social reform is in itself a noble cause worth any sacrifice and capable of calling out all that is best in man but is sadly neglected in its literature. It boasts of no missionary leaflets or learned dissertations or novels. It is a propagandism without the attendant machinery. The cause by itself cannot conquer the world unless explained and laid before it. In these days of pushfulness, modesty itself is sometimes a crime in public life. Social reform is no lost or mispent force. Its problems are ever new. It wants only a master-mind to utilise the surging wave of nationalism, to popularise the tenets of social reform. Political equality includes and ought to include social equality. The abolition of caste distinctions based on the merest accident of birth is rapidly becoming a political necessity and missions are springing up to enlighten even the "untouchable" classes. The disgraceful position of the low castes is a standing danger to our political union and progress."

The conductors of the *Dnyan Prabash* adopted the only honourable cause open to them in apologising to the High Court for having been betrayed by the excitement of the hour into language, in connection with the proceedings at the Tilak trial, which transgressed the limits of correct criticism. No journal which rightly appreciates its responsibilities—as the *Dnyan Prabash* certainly does—will ever deliberately say anything calculated to bring into contempt the authorities engaged in the administration of justice; and when something has been written or said in the heat of the moment, capable of being interpreted to the discredit of the judicial administration, the most proper course is undoubtedly to make prompt amends for such a happening. We are glad to see that the learned Advocate General made it clear that the Hon. Mr. Justice Davar did not mean to question Mr. Tilak's patriotism when his lordship spoke of "the country you profess to love." That phrase was rather unhappy, but judges are no more immune than journalists from the influence of the excitement of the moment, and the *Mahratta* naturally took it very much to heart. After the explicit statement of the Advocate General, we wish the editor of that journal had seen his way to follow the excellent example set by the *Dnyan Prabash*.

The Bombay Department of Agriculture has issued in its series of Bulletins an interesting booklet by Mr. G. K. Kelkar, Assistant Professor of Agriculture, on the establishment and management of the dairy farm in this country. Careful calculations are given of the cost of forming and maintaining dairy farms of different breeds of cattle. The instructions given in respect of the several processes of dairying are clear and practical. As a pure and plentiful milk supply is at the root of several important social and sanitary problems, the subject on which Mr. Kelkar has written is one of general interest. Even those who have no idea of taking up dairy-farming as an industry, can derive many useful hints on the handling and preservation of milk and its products in households.

We are glad to be able to print in the *Reformer* a summary of the interesting address which Mr. G. K. Devadhar, of the Servants of India Society, delivered the other day at Poona on the recent famine in the United Provinces. Mr. Devdhar and another member of the Society, Mr. Kaikini, went to Northern India some months ago at the request of Lala Lajpat Rai who was organising an independent Fund to afford relief to the famine-stricken. One of the most conclusive proofs of the ability, tact and resourcefulness shown in their work by Mr. Devadhar and his colleague, is to be found in the fact that it received the cordial appreciation of the Government officials with whom they came in contact. Mr. Devadhar speaks in terms of high praise of the relief operations conducted by the Government of Sir John Hewett.

Miss Kumudini Mitra, B. A., daughter of Babu Krishna Kumar Mitra B. A., editor, *Sanjibani*, has had the unique distinction of the title of Saraswati conferred on her by the Pandit Samaj of Benares, of which Pandit Jayram Vedantabagis is the head. She is the authoress of several well-known Bengali works, and is the editor of a Bengali monthly magazine, *Suprabhat*.

Mr. Werner Laurie is shortly publishing a work entitled "Oriental Crime," by Mr. H. L. Adam. The book deals fully with prison life in India, and is divided into four sections—The people and the Police—Crimes and Criminals—Prisons and Prisoners—Transportation. His work describes in detail the chief crimes of the East, and deals specially with the prisoner, forger, dacoity, opium dens and sedition. He also discusses the Indian Police force police trackers, Prison discipline, the Jails and convict work and compares the differences in the English and Oriental Criminal Laws. His book is illustrated and is a companion volume to his recent work on the Western Criminal (The Story of English Crime) which created considerable interest on its publication.

Mr. N. C. Khunah, the Secretary of the Widow Marriage Association of Jhansi writes to us:—"Under the auspices of the Widow Marriage Association, Jhansi, on the 13th inst. the marriage of Shrimati Laraidevi widow of Village Kapliya Simthur State has been performed according to Vedic rites with Lala Hiranand Khuttri Headmaster middle School of Khairpur District, Bahawalpur. The marriage ceremony was conducted by the *updeshat* of Arya Samaj Banda and Pundit Ram Krishna Missra of Jhansi and Pundit Gaurishunker Shurma Pawranic pundit of Jhansi. The age of the bride is about 20 years. Many women and men of the city witnessed the ceremony and were pleased to see the Vedic Sunskar."

CONTENTS.

—0:0—

Editorial Notes.	The Gujarati Hindu Stree Mandal.
A Remarkable Sermon.	The Growing Girl As a Problem.
A Nature Lesson.	Three Readings of a Palm.
Faith.	The Prarthana Samaj and Caste.
The Present Famine in the United Provinces.	
The Duty of Cheerfulness.	

THE INDIAN SOCIAL REFORMER.

BOMBAY, SEPTEMBER 27, 1908.

A REMARKABLE SERMON.

Lord Cromer in his recently published book has a sneering reference to General Gordon's habit of referring to the book of Isaiah at times of difficulty. It only shows Lord Cromer to be one of those self-satisfied moderns who think that wisdom was born with them. It was with reference probably to such men that Lord Morley, speaking not long ago as Chancellor of the Manchester University, insisted that the ancients had still much to teach us. Whatever Lord Cromer's view may be, there are men of great spiritual power and insight in England who do not think it at all foolish to see what Isaiah has to say in relation to the problems of the modern world. An esteemed English correspondent has favoured us with rough notes of a powerful sermon preached by the Rev. G. A. Johnston Ross to University students at Cambridge. Mr. Ross, we understand, is one of the most eloquent and inspiring preachers at the University. He took for his subject the attitude that Europeans and, especially, Englishmen should adopt in regard to alien races. The race problem according to him was and would be the greatest problem of the twentieth Century both for religious and secular people. The true teaching of Christianity on the subject was not at all understood by multitudes of Christians. Christ taught the solidarity as well as the sacredness of the individual as a product of Divine discipline, and where groups were but individuals writ large because of their common discipline, he taught the sacred rights of these communities also. But the Roman Catholic Church, whose membership was just the old Roman citizenship in a new form, did much to obscure Christ's teaching. The credit of renewing Christian thought on the subject belongs to Martin Luther. With Luther originated the missionary idea, that is, the idea of making alien races fellow-citizens of a spiritual Kingdom by suasion and appeal. This idea has since been expanded so as to include not only the salvation, somewhat narrowly conceived, of those races, but also the participation by them of physical comforts, of knowledge, and of the blessings of order and good government. But, said the preacher, now a higher idea still was coming in sight. As the actual facts, on a nearer vision, were coming into view as to the providential training of alien races, Christian people were beginning to see that they had something to receive as well as to give. And so the idea of "from above downwards" service was being abandoned for the still higher idea of assisting alien people to realise their own distinctive gifts, which may be placed by them ultimately at the dis-

posal of the common life of mankind. "We are not distributors of largesse," said the preacher, "we are going alongside of them as fellow servants, they helping us and we them, to give each our ordained contribution to the future of human life."

This may seem a new idea spreading in the modern world as the result of the rise of Japan but the Rev. Mr. Ross showed that it had been anticipated by Isaiah. In the days of that prophet, Egypt and Assyria were the typical alien peoples, on each side of his own country, and in their conflicts his people were often implicated. Their religions were abhorrent to him. The Assyrian was truculent and tempestuous, his god had the shape of a bull and the wings of the storm. The Egyptian was braggart but mean, his gods were crocodiles, monkeys and cats. Between these two races were the Israelites, nourished in religious exclusiveness and pride. And yet Isaiah declares that Egypt and Assyria will have friendly fellowship in place of war; that Egypt and Assyria shall join in worship; that privileged Israel shall take her place beside them as an agent of God for blessing on the earth and shall recognise the covenant of God with Egypt no less than with herself; and that Assyria is the outcome of God's fashioning and disciplining hands in the same way as Israel. That is to say, explained the preacher, Isaiah had risen even in his day to the august conception of the races of the earth, alien and separate now by tradition and creed, as destined to become a federation of servants each assisting the other to perform its service to man and each acknowledging the one God at work in the history and development of all. Isaiah gained this lofty idea of the possibilities of alien peoples directly from his conception of God, of the universality of God's working, and of the manner of that working, which respected human freedom, limiting itself to intellectual and moral suasion. Alien people (even those whom he might be tempted to call his natural foes) were dignified in his eyes because God had been working upon them and bearing with them and leading them. And even his predictions of God's further severities with them, were anticipations of His disciplining work. "He shall smite." Yes, but He shall smite and heal. What the effect of such conception if accepted by the policy of the time would have been in the history of the world, we can only guess. But alas! it is one thing to conceive these things, another to practise them. For the practice of this Christian view of alien races, means the sacrifice and humbling of pride, the surrender of superiority and power, and a very real experience of the Cross. "It has cost us much hard work and many splendid lives to establish British rule in India and to serve her people as we have done," said the great preacher, "but it will involve a sacrifice of a much sterner kind to concede, not as a boon, but as a right the privilege of self-government and to meet an Indian fellow-subject on equal terms. It is easy in the day of her power, to contract friendly alliance with Japan—it will be hard to say "England shall be a third with China and Japan," a blessing in the midst of the earth! To rise to the height of faith and humbleness of hope which such an attitude requires, we must learn at Christ's feet how the truths

of solidarity and individual liberty are reconciled, and we must learn his love of men, his wisdom, his unselfishness, his infinite and invincible patience. It is, then, not as a flourish and rhetorical appeal that I ask you to make closer acquaintance with the mind and person, and spirit of Christ, but because he alone can steady your mind in dealing with diverse peoples and teach you how to combine Justice and Mercy and because by assimilating and making known his mind you can help England as she goes forth to meet the sacrificial choices which without an atom of doubt lie before her in the coming days."

A NATURE LESSON.

There is one habit which human beings would do well to learn from the nature fairies and that is, making the best of what they have. When the rain has softened the soil and the warm sunlight is calling, each and every seed that possibly can, bursts its shell and begins to grow. It does not think whether it has enough earth to grow two feet high, or two inches, it does not calculate how much rain there is likely to be; it just takes what it has and makes a start. Whether it is able to become large and robust or is obliged to remain small and thin, does not worry it in the least; all it is concerned with is to use what is within reach. If it could speak it would probably say "It is no affair of mine. If the king of my species wants me to be larger he must give me more to grow with. All he expects of us is to use what we have as well as we can, and I have done this. I am very small, it is true, but every leaf is healthy and every blossom—I've only one—is of perfect form. I don't see what more any plant could have done."

So his little elfin conscience is clear and he is as happy as his big brother over in the garden. That is how the family makes its way, by attacking every possible point. If some lucky accident gives one place a little water a plant is there to use it and, growing up taller, yields enough seed to replace its less fortunate brother.

This is a good lesson for each of us to learn; to be always "ready and watching" as Jesus said, so that if any opportunity comes our way we can seize it and become that much better fitted to do our work in the world when we have a chance.

FAITH.

Because of your strong faith, I kept the track
Whose sharp-set stones my strength had well-nigh spent.
I could not meet your eyes if I turned back,

So on I went

Because you would not yield belief in me,
The threatening crags that rose, my way to bar,
I conquered inch by crumbling inch--to see
The goal afar.

And though I struggle toward it through hard years,
Or flinch, or falter blindly, yet within
"You can." unyielding my spirit hears:

And I shall win.

ALDIS DUNBAR in the
Century Magazine.

Harvard University has decided to open a special two years' course in banking and finance, accounting and auditing, insurance, industrial organisation, transportation, commercial law, economic resources, civil service, after examination, the University will award the degree of Master in Business Administration. To undergo this course the student should be one possessing of a college degree.

THE PRESENT FAMINE IN THE UNITED PROVINCES.

The following is a summary of a lecture delivered in Poona by Mr. G. K. Devadhar of the Servants' of India Society, who recently returned from the United Provinces where he had been engaged for several months past in administering famine relief on behalf of the Fund organised by Lala Lajpat Rai:—

Before introducing his topic to the meeting, Mr. Devadhar briefly referred to the circumstances in which he had to accept the invitation and to make the choice of that subject. At a time when the Rev. M. Macnicol wrote to him, he (Mr. Devadhar) said that the work of distributing famine relief, in which he was then engaged, did not allow him leisure and peace of mind sufficient to prepare himself for a more solid subject. At the outset of his speech, he made one point clear: he did not want to enter into the discussion of the causes of famines in India, or refer to the philosophy of the economic conditions that result therefrom, because, in his opinion, that was not contemplated by the wording of the subject. He desired, therefore, to start with the fact of the last famine, as it prevailed then in the United Provinces, and to make a plain statement, as far as possible, based on facts, figures and personal observation regarding the different agencies that were working in the field, the nature and the scope of the relief measures adopted by them to mitigate the famine distress, the amount of work done by them, the Government policy of famine, their attitude towards private relief, some idea of private famine relief operations, and, lastly, the moral usefulness of this work on the part of the people with a view to the growth of the sentiment of solidarity among the Indian people. With regard to the various agencies working to help the people to tide over that calamity, he mentioned the following three as the most prominent and active: Government Relief, Brahma Samaj Relief, and the Arya Samaj Relief. Referring to the missionary bodies, he said that he, at any rate, did not observe much enthusiasm on their part during the recent famine. The Government famine relief, which was prompt, extensive and largely adapted to meet the varied growing requirements of the distressed people, was marked by a higher sense of governmental responsibility and a much greater liberality than those that characterized the famine administration in previous years. He remarked that a cursory study of the first chapter of Mr. Dutt's 'Famines in India' will bear testimony to the above observation. Of the twenty three important famines that visited the country during the last century and a quarter, not less than eight fell to the lot of the United Provinces. For many years, the Government policy recognised their responsibility to help the people in the time of dire distress by providing work for the people. Gratuitous relief in their opinion formed a part of the duty of charitably disposed people. The record of previous famines was full of harrowing stories of starvation, desolation and destruction; but fortunately, Mr. Devadhar said, there was a great change both in the spirit that prompted Government to undertake the work and the execution of the policy. He briefly described the various ways in which Government tried to assist people in areas affected by famine. First and foremost, there were relief works on which famine-stricken people were given work to do and for which a man was paid between 2 annas and an anna and a half, a woman about an anna and a half, and every child who was admitted as a dependant was paid two pice each without any work. Attached to these Relief works were kitchens for feeding children and Poor Houses in many places. In each district, the Collector was required by the Famine Code to open at least one orphanage for the orphan children. Besides this, large quantities of clothing and blankets were distributed by Government out of the

contributions made by the people of the province, in response to an appeal addressed by His Honour the Lieutenant Governor. One more important form of Government relief was the gratuitous relief, which was popularly called village relief, by means of this relief, a large number of people such as widows, *pardaashin* ladies and blind, old and decrepit men and women in villages were helped by money grants. Another form of this kind of relief was observed in most of the larger cities, such as Lucknow and Allahabad, where poor and helpless widows were helped, with the help of the local municipal commissioners; and *cheap grain shops* were opened for the benefit of the lower middle classes. Government began their relief in an organised form in the month of November last and continued it till about the middle of this month. At the time when famine distress was most widely spread and was very acute, there were something like 13 lakhs of people who were receiving relief from Government in various ways. Coming to the private agencies, Mr. Devadhar paid a high compliment to the work done by the Brahma Samaj and the Arya Samaj. There were one or two local bodies, whose work was not much organised, and, excepting one or two volunteer corps such as the one organised at Lucknow by Mr. A. P. Sen, barrister, who was assisted in his work by his wife, and the other at Allahabad, working under the leadership of Mr. A. C. Moozoomdar, who solely managed the Brahma Samaj Relief, the people at large in the province were quite indifferent and not sufficiently alive to the duty of meeting the distress at all points. Mr. Moozoomdar began his work in early February and continued it till the end of June, except in the district of Bahriach, where he maintained a Poor House, a pretty large institution, up to the middle of August. He spent nearly Rs. 15,000.

Speaking about the services of the Arya Samaj in the famine districts, he explained how Lala Lajpatrai began his work in January and collected the *Arya Samaj Famine Relief* fund, popularly called the Lala Lajpatrai famine fund. Lalaji received in all a little less than 90 thousand rupees. There were about 40 volunteers working in the U. P. under the auspices of the Arya Samaj. Lala Lajpatrai spent in giving relief a little over Rs. 40,000 in the two provinces of Agra and Oudh. Of the various districts that suffered most, Bahriach and Mirzapur were the most prominent. According to Mr. Devadhar's calculation, the district of Mirzapur in which he was working with two more "Servants of India" and three Panjabee volunteers and a few others was the hardest hit district in the whole Province. That was the reason why a large amount of money, i. e., Rs. 10,000 were spent by Mr. Devadhar in this district alone. Thus a number of young volunteers worked for over three months in the various districts giving substantial relief to more than ten thousand people especially the orphans, destitute children and widows. The Volunteers were given definite instructions to concentrate their efforts first on the relief of these classes. They were also warned not to preach any political doctrines or carry on religious propaganda. The relief was purely to be philanthropic and patriotic. Comparing the present famine policy of the Government with the one that dictated the previous famine administrations, Mr. Devadhar frankly recognised that there was on the part of Government more of liberality, sympathy and consciousness of duty. He, however, noticed one serious defect; and that was the suspicious attitude of Government towards the private relief agencies. Speaking generally, it was to be regretted that such honest and patriotic work should be in some cases suspected by the Police and other Government officials. Personally, Mr. Devadhar said he had no trouble whatsoever, a fact which in his opinion was largely due to the sympathetic attitude of the Collector of his

district with whom he got on very well. It is certainly the right of the people to help their own countrymen in times of calamity and this question must be fought out. If Government, however, had been more friendly and sympathetic with these private workers, it would have been a matter for great satisfaction. However, he hoped that in future Government would be more free from any unfounded suspicion and apprehension.

(To be continued.)

THE DUTY OF CHEERFULNESS.

No matter what else you may accomplish in life, or however rich you may become, if you do not keep sweet—if you allow yourself to sour, to become a pessimist, your life will be unproductive, and you will be a comparative failure.

Resolve that whatever comes, or does not come to you, whether you succeed in your particular undertaking or fail, whether you make money or lose it, you will keep sweet, cheerful, hopeful, helpful, optimistic.

Everywhere we see pessimistic, doleful people going through the world—people who have ruined their capacity for enjoyment because they allowed their losses, their sorrows, their fears, their failures, to take all the sweetness out of their lives.

It does not matter so very much, after all, whether you make a fortune or not; but it does matter very much whether or not you keep sweet, have a clean record, and live a balanced life.

Some of the greatest men in all history were total failures as money makers, but they were notable successes in nobility and balance of character, cleanliness of life, mental poise, stability of purpose, and sweetness of disposition.

I know a man whose life has been filled with disappointments and failures, losses and sorrows unspeakable, yet he is one of the sweetest, serenest, most helpful souls I have ever met. His troubles and sorrows seem to have ripened and beautified his character. His sufferings have been the fire which has burned out all the dross and left only the pure gold.

He is now an old man, with practically nothing of this world's goods left, but he has a monument of love and admiration in the hearts of all who know him. He has never parted with that cheerful smile, nor that sweet-tempered disposition which bids defiance to trouble. He has never lost his beautiful mental poise, which has steadied him through all his years of suffering and losses.

After a long life of hard work and desperate struggle, he has no home of his own. His family are all gone, his prosperity is gone, his property gone, but he never has a complaint or a tale of woe. On the contrary, he always has a kindly word and smile, and a warm, sympathetic hand-grasp for everyone he knows. He seldom refers to his troubles, and always sees the silver lining to every cloud. No bitterness rankles in his soul, for he early learned the secret of the salient power of love and sympathy. He early resolved that, whatever came to him in life, he would not allow himself to get discouraged.

What a rebuke is this man's optimistic view of life to those who are always finding fault! He cannot get a permanent position on account of his age, and if he were taken sick, would likely be obliged to go to the poorhouse; yet, he is going around cheering everybody up, encouraging people who are infinitely better off than he is.

Life is too short, time too precious to go about with a vinegary countenance, peddling pessimism and discontent. People who do this are not producers. They are not creators of values. Pessimism is always a destroyer, a handicap; never a creator.

Every day you go over a new road. Scatter your encouragement, your good cheer, your smiles, your flowers as you go along. You will never go over the same road again. You cannot afford to leave stumbling blocks and discouragements to hinder others' progress.—*The Success Magazine.*

THE GUJARATI HINDU STREE MANDAL.

We have much pleasure in publishing the following summary of the report just issued of the above Ladies' society for the period during which it has been in existence. Four years ago, some leading Gujarati citizens of this city, among whom were the Hon. Mr. G. K. Parekh, Shet Vijbhukhandas Atmarani, Shet Narandas Purushotandas, and Shet Lalubhai Samaldas, started the Society with the object of bringing together Gujarati ladies of respectable families for purposes of intellectual improvement. Mr. Bhavanidas Narandas, and Mr. Purushotandas Thakurdas were appointed Secretaries. The first gathering of Gujarati Hindu ladies under the scheme was held on the 7th September 1903 when nearly 18 ladies attended. Since then, meetings of the Society have been held once a fortnight. The average attendance at these meetings has been about 35. The Society at present consists of more than 150 ladies and has rented special rooms for itself. The meetings of the Society open with hymns chanted in the manner of the *arti*; after the meeting is over, the members have refreshments. The managing Committee complains of lack of sufficient financial support from wealthy Gujarati gentlemen. There are only two sums amounting to Rs. 10,000 for the permanent maintenance of the society at present. The most interesting portion of the report is that of the work done by the Society during the last four years. Forty-one Lectures on different subjects were delivered by the members of the Society and 29 lectures by outsiders. The following were some of the subjects of these lecturers:—Devotion, Glory of Knowledge, the laws of Education, Prolongation of life, What Women should read, and so on. This society, in association with the Arya Mahila Samaj and the Hindu Ladies' Social Club, held a special gathering to welcome Her Highness the Maharani of Baroda on her return to India after a prolonged tour in Europe and America. With a view to spread useful and practical knowledge among the members of the Society, the Secretary arranged a series of special lectures on the subjects of accidents by Dr. Nawazbai Mohta. Ten members of the Society regularly attended these lectures and six of them passed an examination held by Sir Bhalchandra Krishna. A sewing class has been started during the year to teach sewing, knitting, and embroidery work to the members. Several of the members sent their work to the Ladies' Exhibition held at Ahmedabad and some of them got prizes. The Members of the Society took an active part at the Meeting of the Indian Ladies' Conference held at the Framji Cavasji Institute in December 1904 under the Presidentship of Mrs. Ramabai Ranade. The Society convened a special gathering in December 1906 to welcome Mr. Dadabhai Nowroji on his arrival from England. The members of the Society took an active part in the establishment of the Chanda Ramji Hindu Girls' High School. We have much pleasure in reproducing below the concluding words of this interesting Report:—'We are thankful to you for the close attention with which you have listened to this report upto now and we take leave to say a word more before we bring it to a close. We offer our heartfelt thanks to those members who have delivered lectures before the meetings of the Gujarati Hindu Stri Mandal. We also feel we cannot exaggerate our sense of deep gratitude to those ladies and gentlemen who have treated us from time to time to very interesting and instructive discourses. We invite all ladies and gentlemen who have the interests of Gujarati women at heart to come here and give us the benefit of their learning and experience. We also request our sisters who have come here to continue evincing the same zeal and earnestness in the cause of this Institution which they have displayed in hearing the report with close attention. This society serves as a school to married women who have received only an elementary knowledge in reading and writing. Education of Woman

hardly begins when she leaves the portals of her school. Our women rarely get any opportunity to study after marriage and this society has to do much even by way of providing them with such facilities. The work the society has done upto now is quite insignificant before the work that lies before it, Sisters! As long as the Society does not open classes for educating married women, as long as it fails to provide women-teachers who will move from house to house and further the study of our women, as long as the Society does not open a larger library which will furnish our ladies with sufficient intellectual food, so long as the Gujarati Society does not attain that position when our women will themselves be able to teach their sisters, every subject useful to women and as long as no steps are taken and no excellent institutions are started for improving and elevating the physical, mental, and spiritual condition of our women, remember, so long the society shall have completely failed in its duties. All this, Sisters, depends on your own zeal and earnestness. And now before closing this long report, we pray to the Almighty to inspire our men and women with stronger zeal and deeper earnestness to put forth their best efforts in realising and fulfilling the aims and object of this Society."

THE GROWING GIRL AS A PROBLEM

BY MARY WOOD-ALLEN, M. D.

The adolescent girl is a big problem to her mother, who although she herself passed through the period of adolescence, seems to have forgotten all that that experience might have taught her. She is apt to judge the girl from her own adult standpoint, and to censure her for conduct that to the girl seems perfectly reasonable. The mother has forgotten how, in those growing years, she was tossed about and bewildered between the emotions of the woman and the unformed judgment of the child.

The girl is a problem to herself with this disadvantage, that she has no precedent in her own life by which to guide herself. She never walked this path before and is therefore not to be expected to know whither the bypaths lead, or what dangers may lurk around that turn in the road.

If now the experience of the mother could be utilized in the guidance of the inexperienced girl, many dangers might be averted. We must not expect, however, that the girl will spontaneously accept the lessons to be learned from the mother's girlhood; it is the mother who must find a way to make those lessons appeal to the girl. This is not to be accomplished by moralizing, by scolding, by tearful appeals or by reproaches. The mother's knowledge cannot be transferred to the girl by any arbitrary method of compulsion or even by direct inoculation. It can only be communicated by absorption, and for that there must be skilful preparation of both participants.

The wisely guileful mother will not wait until the storm of adolescence has begun to be felt in the young nature, but foreknowing the stress and strain that will then come, she begins long in advance to fit both herself and her daughter to meet it. Knowing that in the coming days the girl's individuality will begin to assert itself, and she rebel at the dictation to which she has heretofore willingly yielded, and knowing, too, that more than ever will the wise counsel be needed, the mother begins gradually to let go as dictator, in order that she may more firmly take hold as sympathetic, confidential friend, sure that she can influence where she would fail to command.

With wise foresight, she begins years in advance to teach the little girl to govern her conduct by reasons rather than impulses, leading her to discuss the *pros* and *cons* of causes of conduct before coming to a decision; so that a habit of reasoning will be formed before the day of strong emotional impulses arises.

THREE READINGS OF A PALM.*
THE FIRST READING: A FORTUNATE FAILURE.

[BY O. S. S. O.]
(All rights reserved.)

CHAPTER. XVIII. (continued.)

The jealous and intolerant disposition of the plain races towards the colored is one of the great factors which keeps wide the gulf between them, no less than the superstitious idea that they are the favored of Heaven and superior to the latter, regardless of the fact that color is merely the result of climatic conditions—and used as a weapon only by the empty-headed who, not possessing anything of intrinsic value in themselves, parade color—as a substitute.

To emphasize this they do not fail to apply terms and names conveying the sense of inferiority.

The sensitive Asiatic notes these endeavours with pity and pain—! For each time it is repeated makes a fresh wound! He is in a condition that he cannot retaliate—but being human; he smothers his feelings and adds a cut to the ever widening breach. And if the whispers behind the front doors and *Zinnana purdahs*—which are a sealed book to the uncolored notwithstanding their imagined superiority—are any criterion, then it does not need a philosopher to foresee the inevitable result. But, on the other hand, if the plain or uncolored European races will tolerate with perfect unbiased the shortcomings of the Asiatic races (which are not greater than those of the Europeans) with the same generosity and promptitude that they do the faults of their own kidney, they will find that the gulf they so bemoan over will soon be a thing of the past.

The founding of Empires is based not on justice but force. And since force is the medium of worldly aggrandisement, the employers of that force must also be prepared to face the vicissitudes of that immoral policy, for human nature is human nature all the world over, though one may think himself superior to his neighbour.

His human heart so apparent with guilt and reproached, is still capable of displaying lofty and generous traits of character—a disposition that soars above the dual morality of Christian Europe and aspires to the nobler sentiments of his higher nature. These are all such which appeal to universal approbation and one does not hesitate to say that the sympathy of *Jus rationis* is with the unsuccessful brother who pilots his existence with his Asiatic phrase ever upon his lips.—“Even this will pass away!”

And so let us bring to an end the bitter separation which corrodes the foundations of Empires and levels domestic happiness with the ground, for all must pass away—! Enough of this, and we hand in the venerable old Gooroo—Nana Sahib, himself, to testify to the vast resources placed at his disposal to free Hindarya's golden soil.

Having deciphered and explained the writing on the tablets to his small audience he stepped out in the open—his eyes rolled with excitement and suppressed emotion. Then taking up a handful of earth and straightening himself to his full height, solemnly faced his faithful little company.

“What is this?” he asked stretching out his hand with a jerk. No one answered but all stood still in mingled awe and curiosity.

“This is the gold of Hindarya—” he replied to his own query in an impressive voice, allowing part of the earth to sieve through his fingers at the same time—“let no one deceive you

that this is ought but particles of the yellow bars of the land of which you have the honor and privilege to be a member.—thrice ten fold blessed soil—this coveted land—yes, this coveted land is the envy of the world!

“This very soil on which you stand will require a service of you. Be it high or low, fulfil it to the last drop of your blood.

“Look at it well, let its color be indelibly impressed on your mind.” And then stretching out his hand again, tragically showered the remainder before their eyes. “Yes and for the freedom of this soil these tablets (pointing to them) were placed in my hands. But I had no occasion to use them and so it lies there intact”

“It may be—” he continued after a pause in calmer dignity “and I venture to think I am right that this treasure will never be needed for one of the purposes intended, namely: War. Times will rapidly change at the decline of the present *yoga* (Iron age) and with it I foresee a contentedness and prosperity which will vie with the happiest times that the world has ever seen.”

A silence and the aged devotee, the great Nana Sahib, continued in a more subdued voice: “The enemies of my days will yet prove to be the best friends (unless pride and affluence blinds them and so lose the opportunity which the combination will offer—) of this mighty Hind-Aryan Empire, unique in its natural fortifications and replete with all human needs.”

They respected the old man and no one presumed to break the silence which followed his last remark, till master Vene getting tired of riddles put forth the first query that came to his mind. “What enemies of your times are you referring to?”

“Ah! That is a long story my boy—” he replied with a sad smile. “I will tell you all about it some day—!”

(“That eternal some day again,” Vene repeated in an undertone).

“Evolution—” continued the great Nana Sahib reverting to his own thoughts—“is ~~eyes~~ at work and the transitional period is fast approaching, when changes in society and social customs will form the principal factors of contention, but happy those that early awaken to realize the importance of coming events and possess enough manhood to conform to the changing conditions of life.”

“I wonder—” interposed a *chela* deferentially—“whether the coming times will really be happier.”

“I have no doubt about it. Infancies are always happy. Would, we could always be infants, but—infancy must give place to maturity and manhood followed by a ripe old age to guide the infants again. Then will come the time of test and much will depend on it, for the stars in the last twenty years of the dying cycle will have taken a different direction. And following which must come the absolute change—either with or without the co-operation of those in power.”

“What are you going to do with this treasure now—are you going to remove it?” asked the impatient boy with a practical turn of mind and without paying much attention to the learned predictions of his Gooroo.

“No, I am going to hand it back from, or through whom it came to me.” And noticing the perplexed look on Vene's face, he caressingly added: “You will not understand this now, bear in mind that you will be a witness in after life and play no mean part in connection with this treasure.”

“Vene, my son—” he continued prophetically, drawing him closer and placing his right hand on the lad's shoulder—“look at me—yes, I can read it—mark, before the termination of this birth you will astonish the world by your revelations, though your personal interests will be small in comparison to the important expositions which will be effected through your medium.

* This serial was commenced in our issue of the 5th April 1913.

"At that time, think of your Georoo, do not allow its temporary success to carry you away—! Gold is but superior earth which *fani* (mortals), value for sixty, seventy or eighty years. And its value is limited to places and circumstances—"

"Allow it not to supersede your manhood. Leave that for the grovelling Bunniah and dual Moralists of European politics."

A silence followed and the Nana Sahib concluded with touching resignation:

"Yes! Gold is transitory—man is short-lived and his work weak! It crumbles in an hour and no trace is left—! But fame endures! Let that be good, for it will follow you in after ages—however misunderstood for a time!

"This may be my last counsel to you and I would wish you never to forget it!"

He stopped, his audience was much affected and straightening himself, added:

"Now you know all. One thing, however, remains—you shall accompany the bearer of these tablets and see them safely delivered to the Maharajah of Restorepore—"

CHAPTER XIX.

Little Bulwar of whose early years the Reader has seen very little has, as might be expected, progressed most favourably. Being surrounded with every luxury that wealth could command or the care of gentle company accomplish, he could not help but develop—however humble the birth or dull the brain. Even if found wanting—the Hindaryan Society which is of a highly delicate texture that will never willingly wound or hurt, is ever ready to find out virtues which may or may not be lying dormant. And it willingly gave its verdict: He was not over intelligent but exceedingly nice and cheerful. His bright frank smile was ever welcome and being the only son of a wealthy house, was much spoiled. One fault, however, was apparent, and reluctantly admitted by the parents though in a grievous doubtful way. That of selfishness!

Mr. Ozah, as usual, allowed all the members of his family a small sum which they used as they pleased: Mrs. Ozah had a number of poor families on whom she spent the greater part of her *job khara* (pocket money). Mysa Bai and her sister, Azie, usually set aside fifteen rupees each, every month, for charity, apart from their mother's in which no one was consulted—and the remainder they kept for themselves and their brother who usually managed to coax out of them about one-fourth of their allowance whilst most of his own he would lend out on interest to his more generous playmates. Master Bulwar was so hard and exacting that he never speculated at a loss, and when he arrived to the age of about seventeen he had amassed an independent sum of nearly twenty thousand rupees.

However, soon after entering in his teens he was permanently located at Benares with his brother-in-law for a course of Sanskrit. While there he was in the habit of attending a place of rendezvous much patronized by young men of standing and where often hot and fiery debates took place. Here he shone brilliantly—and would frequently lead. And as the two, he and his brother-in-law Mr. Warde, were much liked, no undertakings were complete without them.

"Our *Akhara* (club) is going to have a swimming match this afternoon at Juggan Nath temple. Will you join us, Bul?"

"What of Azie—does she not want me to go out with her?"

"No—" responded his sister as she came on to the *verandah* just as her brother finished the sentence, "No, I am afraid I can't go out to-day. So you are free for the day."

"In that case most certainly. What time?"

"In half an hour's time."

"Very well, I will be at your service in twenty minutes." And having secured their *janghies* (bathing drawers) they marched off to the *Akhara*.

(To be continued.)

THE PRARTHANA SAMAJ AND CASTE.

A recent sermon from the pulpit of the local Prarthana Samaj has given us somewhat hard and unpleasant food for digestion. We have from time to time said in these pages and seen it said elsewhere that the elevation of the Depressed classes is a problem which the Prarthana Samaj alone (i.e. the Theistic church) can undertake to solve with any measure of success. The elevation of these classes means primarily, as was shown by "An Educationist" in his article on the "Education of the Depressed classes" which appeared in our last issue, the question of their status in society. Under any system which keeps the cast system in tact, their real elevation is impossible. The Prarthana Samaj has, we still believe, for a part of its Mission the abolition of caste-distinctions. Their doctrines of faith make the adoption of any other course untenable. The acceptance of the principle of the fatherhood of God means that castes as such cannot exist and if for any reason whatever they still find a place in the heart of any Samajist, the inference is quite plain. While non-Samajists may not advocate the abolition of caste as the first step to improvement of the Depressed Classes, we do not think such a non-advocacy will be at all consistent with the faith of a Theist. If the Prarthana Samaj does not stand whole-heartedly for the abolition of castes, who is to do it? If for the sake of policy, for fear its radical preaching may scare away those who otherwise would stick to it, the Prarthana Samaj were to conceal its noble religious doctrines and advocate the improvement of the morals of the people only, then we affirm and deliberately too, that it has no special mission to perform. Morals are merely, according to our dim light, a part of religion. True religion has in its bounds morality but morality while it may be. A religion cannot become *the religion* for the propagation of which the Samaj has been striving (as we believe it has been doing) for all these years. It is not for us to discuss here the mission of the Prarthana Samaj, which we take it, is identical with that of the Brahma Samaj; but we cannot help regretting on behalf of the Depressed Classes that any attempt should be made to limit its useful and religious work to classes who can well understand their own interest and take care of it.—The Purity Servant.

THE INDIAN SOCIAL REFORMER.

Rates of subscription inclusive of postage.

	In advance.	In arrears.
Per annum.....	Rs. 5 0 0	Rs. 6 0 0

Single copies 4 annas each.

The arrear rates will be enforced in the case of subscriptions which have not been paid within three months from the date on which last payment of subscription expires in case of annual subscriptions. All other outstanding dues will also be calculated at the arrear rates.

Orders for the paper should be invariably accompanied by a remittance or permission to send the first issue per V. P. Post to recover subscription.

Should payment be made by cheque on any mofussil Bank, please add 8 annas this being the discount charged in Bombay.

THE MODERN REVIEW

EDITED BY RAMANANDA CHATTERJEE

The best illustrated Indian Review. Highly praised by the Press, Indian and Foreign, and leading public men. Greatest variety and largest quantity of interesting and excellent original reading matter. Reproduction of Indian Paintings a speciality. Volumes begin in January and July. Subscribers enlisted from any month, Back numbers available. Annual Rs. 6; half-yearly Rs. 3-6. Single number As. 8, postage 1 A.—R. Chatterjee, 210-3-1, Cornwallis Street, Calcutta.

**PHIROZE M. DASTOOR.**

(Late Partner, D. H. Dastoor & Co.,)

After sixteen years' continued practice and experience in sight-testing Retinoscopically, is now working under the name and style of

PHIROZE M. DASTOOR & Co.,
Occulists and Opticians,

7, Hornby Row, Opp. Genl. Post Office.

The only firm in Bombay offering their patrons free services of a duly qualified Ophthalmic Surgeon from the Royal Westminster Ophthalmic Hospital (London), and the Ophthalmic Hospital, (Vienna), holding genuine degree of M.R.C.S. (England), L.R.C.P. (London.)

ENTIRELY NEW STOCK OF
 Spectacles Eye-glasses Motorgoggles etc.,
 of latest style and pattern.

Genuine 1st Quality Brazilian Pebbles.

PRICES EXTREMELY MODERATE.

Exceptional testimonials from the Hon'ble Sir Lawrence Jenkins, the Hon'ble Mr. Justice Batty, Mrs. Batty, The Hon'ble Mr. Justice Chandavarkar Lieut-Col. G.H. Bull M. D. I. M. S. Lieut-Col. Peatrs, M. B., I. M. S., and other high personages.

NOTICE.

The Madras Hindu Social Reform Association has been maintaining a matrimonial Bureau, and correspondence from ladies and gentlemen desirous of contracting widow-marriage, post-puberty marriage or marriage without ranya Sulkam or Varadakshna should be addressed to the Secretary—George Town.

INDIAN-ENGLISH.

An examination of the errors of idiom made by Indians in writing English (With over 1200 actual examples from Indian Writings)

by

G. C. WHITWORTH.

"A valuable contribution to the study of the manifold eccentricities of the English tongue."

—Contemporary Review.

"His scholarly but unpretentious work will prove most serviceable, not only for those for whom it is primarily designed, but also to other foreigners, and not a few of his own countrymen."—Westminster Review.

"Not only a hand book of errors, but also a correct and an acute and useful book of reference. * * * The compendium is excellent, and Englishmen, as well as Indians, would do well to consult it. The copious index facilitates reference."—Asiatic Quarterly Review.

Price (of Indian Booksellers) Rs. 2½ net.

National Typewriting Company

Day & Evening Classes

For Ladies & Gentlemen.

Book-keeping **Rs. 100.**Short-hand (upto 80 words per minute) **Rs. 15.**Typewriting **Rs. 15.**Over **30 Machines** of different makes for pupils use.**Electric light & fittings.**

Ladies class under supervision of an experienced Lady teacher.

For full particulars send for illustrated prospectus.

B. B. Laskary, Proprietor,
 21, Church Gate Street, Fort, Bombay.

SURAMA**THE IDEAL HAIR TONIC.**

It has a fine floral perfume and fluidity of water. It softens the hair and enriches its colour. It helps to grow luxuriantly lost or faded hair and baldness is removed by this Medicated Oil. It removes all scalp diseases and improves the Complexion. It is the best hair vigour that can be thoroughly relied upon. It relieves headache and promotes sound sleep. Use it once and you will use it always. Price per Bottle As. 12. Post free Re. 1-8 3 phials Rs. 2. Post-free Rs. 2-14.

S. P. SEN & Co.'s Swadeshi Perfumes.

THE PRIDE OF THE INDIAN INDUSTRY.

SABITRI.—The lovers' delight. Possesses a unique odour and strength and pleases all tastes.

BANGAMATA.—Represents the sweet Hasuna Henna. Very persistent and strong but not loud.

DIL OF ROSE.—Or the Indian Rose. The pride of the Indian Flower garden "Shut up in a Bottle."

KHUS-KHUS.—An oriental perfume of strength and aroma. Unrivalled in strength and cheapness.

BOCOOL.—The sweetest popular scent. Better than the best obtainable in the market.

All the Perfumes are bottled in three different styles—Large, medium and small. Prices Re. 1, As. 12, and As. 7, respectively. Transit charges extra. Write for descriptive List, sent Post-free on application.

Our Superfine Virgin Ottos.—Unequaled for strength, Otto-de-Rose No. 1 (Virgin), Otto-de-Matin Otto-de-Neroli and Khus-Khus. Price per Phial Re. 1 Doz. Phials Rs. 10.

MILK OF ROSES:—Enthralls the mind by its delicious scent; its application imparts a lustre, softness and delicacy to the skin, destroys pimples, scabs, blotches, freckles and other derangements of the skin.

Price per phial As. 8. Transit charges As. 5.



Soaps and other Toilet Requisites, Hair Washes, Cosmetics, and Hair appliances, Oil Bergamot, Lemon and Lavendar of superior quality, and also fancy Scent bottles and Silk ribbons of different shape, size and colour, and other miscellaneous requisites for perfumery are also stocked. Prices low beyond expectation. 25% of the Approximate value should accompany every order.

S. P. SEN & Co. Manufacturing Chemists.

19/2, LOWER CHITPUR ROAD, CALCUTTA.

BRAHMA POSTAL MISSION.

Pamphlets with regard to Liberal Religion in India and abroad may be had free of all charges, one or two at a time by any genuine inquirer: On showing by a letter that these are carefully read, other two may be ordered free: Two whole set consisting of sixty pamphlets may be had at once by sending a V. P. order worth one rupee; or 1s. 6d. if payable outside India—All communications should be made to and any donation will be thankfully received by

V. B. SHINDE, Postal Mission Prathans Samaj, Girgaum—Bombay.



AMRUTANJAN.

An Indian Balm, A Magic Balm, Quickly Relieves and Cures.

HEADACHES, NEURALGIA, SPRAINS, SORE THROAT, CHEST COLDS, RHEUMATISM, LUMBAGO, WEAK JOINTS, BRUISES, CUTS. And also other ACHES and PAINS.—Price annas eight only.

Ringworm Ointment. A POSITIVE CURE FOR RINGWORM AND DHOBI'S ITCH, &c. Price annas six only.

Tooth Powder, CHEAP AND USEFUL.—Price annas two only.

AMRUTANJAN DEPOT. 16 OAK LANE, BOMBAY

Telegraphic address: "Amrutanjan," Bombay.

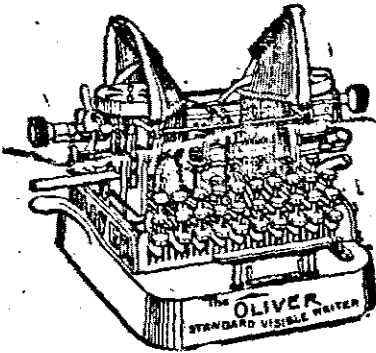
GOVERNMENT OF INDIA

After exhaustive tests and Trials with all the well-known makes of Typewriters

ORDER 100

OLIVER TYPEWRITERS

for use in the GOVERNMENT TELEGRAPH DEPARTMENT of INDIA.



Can you do better than order an OLIVER?

SOLE AGENTS:- W. H. THORNS & Co.,

13-15, HORNBY ROW, BOMBAY, CALCUTTA & MADRAS.

INTENDING ASSUREES ARE INVITED TO COMPARE THE RATES AND CONDITIONS OF

The Empire of India Life Assurance Company, Limited.

WITH THOSE OF ANY OTHER COMPANY.

HEAD OFFICE 11: ELPHINSTONE CIRCLE, BOMBAY.

SEE REPORT AND OPINIONS OF THE PRESS AS TO THE REMARKABLE PROGRESS MADE BY THE COMPANY.

ENDOWMENT NON-FORFEITABLE POLICY FOR RS. 3,000.

PAYABLE AT AGE 60 OR AT DEATH, IF PREVIOUS, WITH PROFIT.

If, at any time, the assured under this plan should desire to cease paying any more premiums, he can obtain a paid-up Policy for such a proportion of the original sum assured as the number of premiums paid bears to the number agreed upon. Thus a gentleman who had assured at age 30 for a Policy of Rs. 3,000 payable at age 60 or at Death, if previous, after 5 years payments, would be entitled to a Free paid-up Policy for Rs. 500 free of future payments.

MONTHLY PREMIUM.

AT AGE 20, Rs. 6-9-0.

AT AGE 25, Rs. 7-8-0.

AT AGE 30, Rs. 8-14-0.

AT AGE 35, Rs. 10-18-0.

AT AGE 40, Rs. 18-12-0.

AT AGE 45, Rs. 18-10-0

SOME OF THE DISTINCTIVE FEATURES.

* Funds invested in Government Securities and in accordance with the Indian Trusts Act Policy holders can appoint their own Directors.

90 per cent. of Profits to Participating Policy holders.

Lapsed policies revived without Medical Certificate.

Liberal Surrender Values 40 per cent. of the Tabular premium paid.

Immediate payment of Claims.

Medical fees and stamps on Policies are payable by the Company.

The sum assured is PAYABLE IN FULL, should death occur even immediately after payment of the first premium. GUARANTEE INSURANCE.—This Company issues Guaranteed Policies in situation of trust and responsibility. It is specially authorized to guarantee the employes of the Post Office.

Proposal Forms and full Particulars may be obtained from any local Agent in India or from E. F. ALLUM, General Manager.

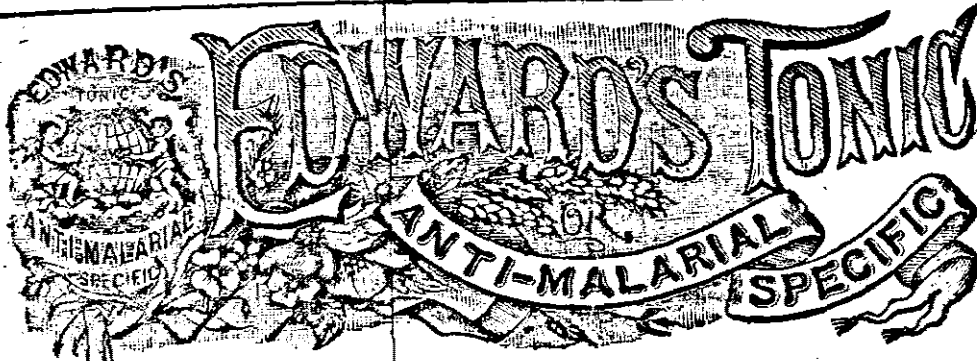
FOR MALARIA, INFLUENZA & MILD FORMS OF PLAGUE.

Use Batliwalla's Ague Mixture or Pills. Re. 1.
 Batliwalla's Cholera is the only remedy for Cholera Re. 1.
 Batliwalla's Mercurochrome has been recently improved, a great deal and restores Grey Hair to its Natural Colour. Re. 2-8.
 Batliwalla's Tooth Powder is scientifically made of Native and English Drugs, such as Myrrh and Carbolic Acid. B.P. As. 4.
 Batliwalla's Ringworm Ointment As. 4.
 Sold every where and also by
DR. H. L. BATLIWALLA,
 World Laboratory, Dadar, Bombay.

ROYAL TONIC PILLS.

A powerful Nutritious and Strength Restorer, Price Re. 1-4 per bottle of 30 Pills.

PREPARED BY—**GOVINDJEE DAMODER & Co.,**
 Wholesale and Retail Druggists and Commission Agents.
 No. 57 New Hanuman Lane, BOMBAY
 2-02.



Price of large quantity is somewhat less.
BUTTO KRISTO PAUL & Co., CALCUTTA.

The only Remedy
 FOR
MALARIA
 and all kinds of
**FEVERS WITH ENLARGEMENT
 OF
 SPLEEN & LIVER.**
 OF
SWELLINGS of ABDOMEN &c

PRICES:-
 Large bot. 1 2
 Small " 0 14

Wanted Agents

We Never Speak More.

When we say—That our World-renowned highly scented Hair oil **Keshranjan** leads the way. The innumerable testimonials will speak for it.

When we say—That as a Cerebral Tonic it is unrivalled and most soothing in case of dizziness, vertigo, headache and burning sensation in the brain we speak always to the point.

When we say—That our **Keshranjan** is the only ingredient which helps a luxuriant growth of black hair and nourishes the hair-roots—and is a desirable acquisition on a lady's toilet table, we speak nothing but truth.

Price of one Phial Re. 1 Packing and Postage ... As. 5.

WHAT WE CAN GIVE YOU?

It is the priceless gift of health. Health is every body's birth right; and it means a proper enjoyment of life. It means riches and comfort and stands for all that is good in life.

Never mind! whether other drugs have failed to cure you. Never mind! what failures you have had, we believe that you are not incurable, and that through our system of treatment you will gain new health. You can enjoy the treatment and its brilliant results at your own home, in perfect privacy and with no waste of time. If there be painful discharges and burning sensation or any other urinary troubles, caused by that vile disease Gonorrhoea, please write to us for a Phial of our **Pramehabindu**. That will cure you in two weeks, although you are hopeless and given up.

Price per Phial with one box of Pills ... Re. 1-8
 Packing and Postage... .. As. 0-7

WHEN EVERY OTHER REMEDY AND PHYSICIANS FAIL

You should give a trial to our much-admired specific **Panchatikta Batika** made purely from vegetable ingredients

and free from Arsenic and Quinine. A few week's trial according to our directions, will convince you, about the efficacy of this marvellous medicine. It will stop your fever, improve the appetite, give a tone to your emaciated health and regulate the functions of your Liver. It has been tried in many hopeless cases with brilliant success.

Price per box ... Re. 1 Packing and postage ... As. 3

CHEST AND LUNG TROUBLES.

If you are a man above ordinary common sense, you can easily imagine the nature of injury that can be inflicted by throat and lung troubles. The peculiar soothing and healing effect of our **Basakarishtha** upon the mucous membranes of throat and lungs makes it exceptionally food without an equal for the cure and relief of coughs, bronchitis and all other chest affections. To those who are subject to bronchitis and bronchial asthma it is simply invaluable. The cough and hard breathing are made easier and bronchial irritation soothed, the character of the expectoration altered and all the symptoms greatly improved.

Price per phial ... Re. 1 Packing and postage ... As. 5,

Prescriptions with or without Medicines are sent to every part of India, Burma, Ceylon, Straits Settlements, Cape and the British Isles, on receipt of a concise account of disease.

Kaviraj Nagendra Nath Sen,

GOVERNMENT MEDICAL DIPLOMA-HOLDER, MEMBER OF THE CHEMICAL SOCIETY, PARIS; SOCIETY OF CHEMICAL INDUSTRY, LONDON; SURGICAL-AID-SOCIETY, LONDON; &c., &c.
 Nos. 18-1 & 19, Lower Orbitpur Road, CALCUTTA.

WANTED AGENTS

WANTED AGENTS



NO. 72 MEADOW STREET, FORT BOMBAY.

Die-Sinking—Crests, Monograms and Mottos, engraved and boxed in various Colours.

Copper-Plates—visiting and Invitation Cards, etc., engraved and printed in best styles.

Blocks—Wood or Metal, engraved and supplied for illustrating purposes.

Presentation Inscriptions—On Gold, Silver, Ivory, etc; engraved and artistically displayed.

Seals, Peons' Badges, Brass Sign Boards, Stencil plate etc., are made for private, official and commercial use. Rubber stamps are made in any of the required languages at very cheap rates.

Electroplating and gilding works executed under skilled workman.

OUT STATION ORDERS PROMPTLY EXECUTED.
COMPARE OUR RATES WITH THOSE OF OTHERS.

SUBLIME PESSIMISM

OF

OMAR KHAYÂM

THE ASTRONOMER-POET OF PERSIA.

Price Ans. 8.

APPLY TO THE MANAGER TATVA-VIVECHAKA PRESS,
Khetwadi Back Road, Bombay.

A. K. JOSHI & Co.

Kalbadevi Road, BOMBAY.

We undertake every kind of Lithographic Art-Printing in Colours. Publish Fine Art Pictures, &c.

Wholesale & Retail Dealers in Calcium Carbide.

Large Importers of Finest Printing Inks and Colours.

HIGH CLASS FRAME MAKERS.

MEYORES

IS INDISPENSABLE TO ALL WHO VALUE HEALTH.
FOR IT RESTORES WASTED STRENGTH, imparts vigour and tone to the muscles and tissues, in short vitalises the whole system. Thousands cured. Price Re. 1 per phial.

INTERESTING NEWS.

Our renowned SPECIFICS for **ASTHMA** and **HYDROCELE** give instant relief rest and comfort. Cures permanent. Rev. **JOSEPH DAVID**, Mengnapuram S. India, writes:—"Your specific for Asthma has done me good." S. B. Rao, Esq., Poona, writes:—"I have personally used your specific for Hydrocele and found it very wonderful in its efficacy." Per bottle of each Rs. 5.

DIABETES—Of any stage and standing is sure to be cured by our specific. A. Bose, Esq., Zemindar, Dum-Dum, Calcutta writes:—"Five year's Diabetes completely cured." Price per bottle Rs. 8.

For particulars about our SPECIFICS for **PILES**, **FEMALE DISORDERS** look to our Catalogue sent post free on application.

BEWARE OF IMITATORS !!!

NO AGENTS.

WRITE ONLY TO **J. C. MUKERJEE & Co.,**
THE VICTORIA CHEMICAL WORKS,
RANAGHAT, BENGAL.

YOUR ADDRESS, PLEASE,
For a Catalogue of our Numerous, Valuable Presents which we offer for nought to All at their own choice !!!

VAIDYA SHASTRI MANISHANKAR GOVINDJI
Atank Nigrah Pharmacy,
Jammagar-KATHIAWAR.

THE CHEAPEST INSTITUTION FOR TEACHING
SHORTHAND, TYPEWRITING AND BOOK-KEEPING.

DADABHOY D. ADENVALLA & Co.

44, Tamarind Lane Fort.

(Branch) Next to Bible Society Kalbadevi Road.

Ladies and Gentlemen will be trained in Shorthand and Typewriting within two months by a certified Shorthand Teacher of long standing. Service guaranteed after completion.

TYPE COPYING WORK undertaken and done neatly and carefully. Shorthand and Typewriting class for **LADIES** only under a competent Lady Teacher. Widows admitted on half the charges. Orphans admitted on special reduced rates.

PHOTOGRAPHIC ART STUDIO.

UNDER THE PERSONAL SUPERVISION OF

S. N. BHEDWAR.

AT THE JUNCTION OF

PRINCESS AND KALBADEVI STREETS.

CHARGES REASONABLE, SATISFACTORY WORK

THE INDIAN * SOCIAL * REFORMER.

PUBLISHED EVERY SUNDAY MORNING.

Office: HUMMUM STREET, FORT.

Editor:—K. NATARAJAN

Vol. XIX. BOMBAY—SUNDAY, OCTOBER 4, 1908. No. 5

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

NOTES.

It was an excellent and statesmanlike speech which the Hon. Mr. V. Krishnaswami Iyer delivered at the Coimbatore People's Association last month. Mr. Krishnaswami rightly attributed the paralysis that has come over public life to the attempt made by a dissentient minority to coerce the majority into its way of thinking. Even before the Surat Congress this tendency had become evident. "This", said Mr. Krishnaswami, "was due to lack of discipline, of training in citizenship on the part of men who fancied they saw far beyond others but whose vision was really a blind vision; it was lack of political education, for the purpose of joint action." He proceeded to explain clearly the position of the constitutional party. The goal of colonial self-Government, embodied in the Creed of the Congress, he admitted, was open to legitimate criticism. He himself, we think, is rather in sympathy with the criticisms that have been passed upon it. But those who understood the actual position of affairs, he said with perfect truth, said that there was no other alternative but the one which the Convention had adopted. At the same time, we trust no constitutional reformer will hold aloof from the Congress on account of differences of opinion on this point. There are only two political parties in the country—the party which holds that progress is possible only on the basis of the established Government and the party which holds that no progress is possible without a revolution. We hope that all advocates of constitutional progress will stand together putting aside minor differences.

We said not long ago, in commenting on the decision of the Mahajana Sabha not to hold the usual Provincial Conference this year, that the Congress, in any case, must be held this year. Madras has decided to hold the next Congress, but a certain number of dissentients have protested against the resolve on grounds which are not likely to commend themselves to the thoughtful observer of affairs at the present day. The endeavours of responsible statesmen to broaden the basis of the administration, are likely to be frustrated if the constitutional reform party does not take a decisive part in giving shape to the reforms and in ensuring for them a fair field. Whatever the faults of Government in the past, it is abundantly clear that they are now actuated by the most earnest desire to take reasonable people among Indians with them. Those who tell Government that what they should do is to quit the country, are not reasonable persons and, willingly or unwillingly, Government can only deal with them as if they were their enemies. But the number of those who hold by the revolutionary creed is very few. They are a mere handful. The majority of the educated classes and the masses do not accept their

views. We earnestly trust that the next Congress will be a great success and that personal prejudices will not be allowed to come in the way of a national duty which was never more urgent than it is now.

The Madras Congress Committee have replied to the dissentients in a well-reasoned and weighty letter with every word of whose contents we agree. They say: "It is indeed a matter for regret that the circumstances attending political agitation in India at present are such as to cause great anxiety to all who are interested in the welfare of the country and wish for its development and advancement on constitutional lines. But the Committee are of opinion that the best way of meeting the difficulties of the situation is not to dispense with the session of the Congress, but to so hold the Congress as to show the world that even in times of stress and strain it is possible to so conduct our political discussions as to leave no doubt as to what our wants and what our grievances, are, how strongly we feel the need for their removal and redress and how willing and prepared we are to loyally co-operate in any measures devised for that end. The Committee feel that the present is an occasion when the forces of the country should be brought together and the needs of the situation be brought home to Government and it should be demonstrated to them how the granting of the prayers of the people (with articles as settled by the constitution at Allahabad) is not only not inconsistent with the paramountcy of the British Empire, but is best calculated to consolidate and strengthen its position and help the discharge by the British Government of duties it, as a Government, owes to its subjects."

The question of improving the state of scientific education in this Presidency and of founding a great Central School of Science, has been materially advanced by Mr. Jacob Sassoon's offer of ten lakhs of rupees for the purpose, announced yesterday. Mr. Sassoon wrote to his Excellency the Governor to say that, in view of the pressing need for improved Science teaching in Bombay, he offered to Government ten lakhs of rupees towards the creation of a Central Science Institute on modern lines, to be named after him, to be open to all students, and not confined to students of any individual college and to be located near the present University of Bombay. His Excellency replied: "I feel that I cannot sufficiently thank you for your most generous offer. It has been one of my greatest wishes to put the teaching of Science on a proper footing in this Presidency, and to provide for the growing needs of the community in this direction. Your munificent offer following that of Sir Cowasji Jehangier, will enable me to provide for teaching in the higher branches of Science, as well as for the grounding which I wish to make general for all students. I trust that now the objections which have been raised to centrali-

sation of science teaching will disappear." Next to the late Mr. J. N. Tata's gift of thirty lakhs for the Indian Institute of Science, Mr. Jacob Sassoon's gift is, we believe, the largest yet given for an educational object by one individual. To the interest and enthusiasm which his Excellency has been able to inspire in educational matters among all classes of the people, we owe this as well as other benefactions, and we earnestly hope that, before his term of office ends, Sir George Clarke will be able to see his great wish to put the teaching of Science on a proper footing in this Presidency, fairly on the way to realisation.

We have much pleasure in printing the kindly correspondence that has taken place between His Excellency the Viceroy and Mr. Dadabhai Naoroji in connection with the birthday greetings received by the venerable patriot. We noticed Sir George Clarke's graceful message to the veteran at Versova in a recent issue. It must be a reproach to Government that services so loyal and devoted as those of Mr. Dadabhai Naoroji have been allowed to remain absolutely unrecognised for over half-a-century. So far as the old gentleman is concerned, earthly dignities can no longer be of any account to him, but the country as a whole will take it as a compliment to constitutional activities if Government be pleased to confer on Mr. Dadabhai Naoroji some conspicuous recognition of his long and disinterested labours on behalf of the public weal. Unless this is done in a generous spirit—not as in the case of Mr. Narendra Nath Sen—Government had much rather do nothing. We would suggest that this may be announced as a special case on the 1st November instead of waiting for New Year's day.

Some of the compilers of vernacular readers for elementary schools in this Presidency, seem to have conceived it to be their duty to clear out the minds of young people of all reverence for the prophets and teachers of their ancestral creeds. We need not long ago that Government had to intervene in order to get certain objectionable references to Jain saints removed from the Gujarati readers. Some of the Sindhi readers seem to have contained irreverent allusions to the Prophet of Islam, and they have been ordered to be overhauled immediately. A Committee has, besides, been appointed to revise the Sindhi readers which seem to have been written without much regard to style. The Committee is to consist of two Mahomedans—a Sunni and a Shiah—and a Hindu and the presiding officer will be the European Christian Educational Inspector of Sind. We are glad that Government is taking all these pains about the text-books for elementary schools, though they may seem excessive to superficial observers. But Mountstuart Elphinstone did not think so and no Government of Bombay can go far wrong which seeks to follow in his footsteps.

We should like to express our sincere congratulations to Dr. Selby on the honorary degree of Doctor of Laws which was conferred on him, at a Special Convocation of the University last Tuesday, by the Chancellor. The Hon. Mr. Justice Chandavarkar, in a speech instinct with fine feeling, presented the distinguished candidate, mentioning that both the Syndicate and the Senate had been unanimous in their desire that the Vice-Chancellor's long and meritorious services to the University and in the cause of education in this Presidency, should be recognised in this manner. We print the speech as well as the weighty words which fell from the Chancellor on the occasion. The most conspicuous feature in Dr. Selby's career is his devotion to the Deccan College where he spent the greater part of his service, both as

Professor and as Principal, declining to be moved out of it even for positions carrying larger salaries and prominence in the official hierarchy. In this respect, his compeers must be looked for in the eminent men who laid the foundations of English education in this country and not among the official educationists of the present day. We would most strongly urge on Government the importance of separating the purely administrative and the professional services in the Educational Department and, as suggested by the *Times of India*, of making the Principalships of the Elphinstone and Deccan Colleges equal in status and emoluments to all but the very highest posts in the administration. It follows that no Professor should be appointed Principal of either of these Colleges unless he has especial qualifications for the post. If such a man is not available in the service, we should get one direct from among those who are in the front ranks of the teaching profession in India and in the United Kingdom.

Mr. N. C. Kelkar of the *Mahratta* has been ordered by the High Court to pay a fine of Rs. one thousand and to be imprisoned for fourteen days for contempt of Court in writing as he did on the proceedings at the Tilak trial. The imprisonment will continue till he makes an adequate apology, which of course, as a sensible man, he will do at the earliest opportunity. It is not for us to ask what principle has been established, or what right vindicated, by making the apology after punishment and not at the commencement of the trial. We are inclined to think that Mr. Kelkar was prompted to take the course he took, rather by fear of what his friends might say than of his own reasoned conviction. Would these persons be less critical if he apologises now? From all accounts, Mr. Kelkar is a man of reasonable views and sober judgment, and we are really sorry that he should have courted this trouble. The contempt, of course, was so palpable that even Mr. Baptista could only adduce the feeble plea that it was not as Judge but as a private person that the Judge who tried the case had been assailed.

We must confess we are unable to follow the reasoning of the *Pioneer* in seeking to justify itself for having founded a violent attack on Lord Morley on the basis of an absolute untruth. Commenting on the advice tendered from official quarters not to make assertions of a misleading character without attempting to ascertain the facts, our contemporary says:—"As a general rule, this is a principle which may command assent, but every one knows that there are cases in which it is impossible to get facts by direct inquiry. If only one person has the possession of facts and that person is, by the necessities of official position, precluded from speaking, there is not much use in asking." Which, in plain English, means, if you cannot get information, you may invent it. If an Indian newspaper had argued thus, the *Pioneer* would not have found words to express its astonishment at the inscrutable processes of "the Asiatic mind." Or if it had been an Administration in which the *Pioneer* is interested, it would have assumed that the authorities must have good reasons to withhold the information. But neither Lord Morley nor Sir George Clarke is anxious to take the *Pioneer* into his confidence. And so they may be traduced on the flimsiest pretext. It is strange that no one ever heard of this rumour, which our contemporary mentions, in Bombay. We trust that the significance of the fact that the *Pioneer* has been compelled to apologise, will not be lost on some other Anglo-Indian journals which have been in the habit of presuming too much on the nationality of their conductors. Times have changed, and retribution is sure to overtake their impertinences very swiftly in these days.

CONTENTS.

—o:—

Editorial Notes.
Sir C. Jehangier's offer to the
University.
The Present Famine in the
United Provinces.

Three Readings of a. Palm.
H. E. the Viceroy and Mr.
Dadabhoj Naoroji.
Dr. Selby L.L.D.

THE INDIAN SOCIAL REFORMER.

BOMBAY, OCTOBER 4, 1908.

SIR C. JEHANGIER'S OFFER TO
THE UNIVERSITY.

The opposition offered by some members at the last Senate meeting to the Syndicate's recommendation that Sir Cowasji Jehangier's offer of three lakhs of rupees, for the erection of examination halls, should be accepted, was a surprise to those who know something of the inconvenience and hardship entailed on hundreds of candidates by the present system of putting up flimsy, temporary structures for holding examinations in this City. We do not refer to the amendments that stood in the name of Mr. D. G. Padhye, which were intended to secure more extended accommodation for candidates and the inclusion of college gatherings among the purposes for which the bigger of the two proposed halls would be available under the conditions of the offer. The Hon. Mr. Setalvad's speech was at striking variance with the terms of his amendment. Vague as these latter were, they definitely accepted the condition that the halls should be located in the University Gardens, but throughout his speech he pointed out the impropriety of building the halls there. Dr. Collie, Mr. Robertson and Mr. Covernton, were frankly opposed to the proposals. The two former maintained that the Gardens should not be built upon as they were a picturesque spot in the Fort, and, if they were to be built upon, that the buildings should be of a different style of architecture from that proposed in the plan. Dr. Collie went so far as to say that the present temporary structures were the best possible arrangement, as they produced the impression, on strangers arriving in Bombay, that the educational facilities offered by Government were being so largely availed of as to necessitate such extemporised halls for the accommodation of the numerous candidates for the different examinations. It is one of the peculiarities of the cultivators of Aesthetics in this city that, while the æsthetic effects of their proposals are problematic, the inconveniences involved to the generality of the public is certain and considerable. Not long ago the exponents of the cult were convinced that Bombay cannot take her rightful place among the world's cities unless the railway line between Grant Road and Colaba were torn up. But the indignant protests of the thousands of all classes to whom the railway offers the cheapest and easiest mode of transit from their homes to their places of business and back, could not be resisted and their scheme fell through. The Government and the the University have a more urgent duty than to

minister to the fancies of well-meaning faddists. We do not think there is any Ruskin or William Morris in the Senate whose judgment should be taken as the last word on a question of artistic propriety. The physical ordeal to which candidates for examinations in Bombay are gratuitously subjected under the present arrangements, and which the Rev. Dr. Mackichan, with his long experience of Bombay, described in such feeling terms, ought to appeal to them more strongly than the imaginary joys of local Esquises. We do not say that any structure which is ugly or insanitary should be raised in the University gardens. The buildings designed cannot be truthfully described as being either. They may not come up to the artistic perfection of the Taj Mahal but they have a certain modest beauty of their own which is probably in greater harmony with their extremely modern and matter-of-fact surroundings than a Taj Mahal would be. As for retaining the grounds as an open space for the delectation of the denizens of the neighbouring commercial and boarding houses, and of litigants awaiting the calling of their cases in the High Court, it is surely absurd to expect the University to keep its land unused for the sake of a community which does not contribute a single pie to its revenues, when it has a chance of utilising it to the great advantage of candidates from whom its income is derived and for whose sake it exists.

The æsthetic and architectural arguments thus disposed of, we now turn to the only relevant objection that has been raised to the scheme. With Dr. Mackichan, we do not regard the coupling of the offer to the University with a scheme for a Public Hall as being equitable. The Hall will practically be a public hall to be lent to the University for examination purposes during three or four months of the year. The equity of requiring the University to build on its own grounds a hall which will thus be largely used for other purposes is not evident and if Sir Cowasjee Jehangier can see his way to convert the condition into a suggestion he would be adding to the grace of his offer while practically ensuring the object of his desire. We quite understand and appreciate his anxiety to keep together the several buildings which the University owes to the munificence of his family and we are sure that the University will respect a mere expression of his wishes even more than the imposition of the condition. While we do not at all like that, as suggested by Mr. Setalvad, the Chancellor, who is also the Governor of the Presidency, should compromise his position by approaching Sir Cowasjee Jehangier with a request to modify the conditions of his offer, we should be glad if any of the Fellows who are acquainted with Sir Cowasjee represent to him the position, and induce him to accede to the general feeling which found expression at the last meeting of the Senate. If, as has been stated, Sir Cowasjee has put forward these conditions as the irreducible minimum which he would accept, then the only question that remains to be considered is whether the association of public purposes with the offer is likely or not to result in such a balance of convenience to the candidates of the University as to justify its accept-

ance. In spite of the theoretical objection to it, the Chancellor and the Syndicate who have had the question under consideration for a sufficiently long time, have decided in favour of its acceptance. We are not prepared to question either their competence to judge properly on the matter or the correctness of their conclusion. We are, therefore, constrained to think that any hindrance to the proposition before the Senate which is likely to result in the rejection, withdrawal or further postponement of the offer, will be a serious mistake involving as it will do the perpetuation or prolongation of the hardships at present inflicted on University examinees. We trust, therefore, that at the adjourned meeting to be held next Friday, the Senate will see its way to accept the proposition placed before it with cordial unanimity and we may also hope that meanwhile Sir Cowasjee will be able, in consideration of the feelings represented above, to make a communication to the Chancellor conveying his desire to meet the wishes of his fellow-citizens on this one single small question.

THE PRESENT FAMINE IN THE UNITED PROVINCES.

MR. DEVDHAR'S REPORT.

(Concluded from last issue).

With a view to give a correct idea of the manner in which private relief was organized and administered, Mr. Devdhar detailed the story of the work done by him and his friends in the district of Mirzapur. In the beginning, these people had no knowledge of famine and of the condition of the people that had fallen prey to it. He referred to the regular tours he and his friends made throughout the villages to thoroughly ascertain the need of the people and to find out the really most needy of the famine stricken masses. He described how he saw hundreds of people who had had no food for several days and how they managed to keep their body and soul together by living on raw mangoes, roots, Mahuva fruits, and other wild fruits and the small fruit of the Pipal tree, how all the possible forms of separation were very common among the people; husbands deserting their wives, parents abandoning their children; children leaving their mothers; how under the stress of starvation people were disposed to tell lies, how he came across young women and girls who were almost naked, there being nothing but rags on their persons. However, first hand acquaintance with the life and needs of the people suggested various ways of giving help to those miserable people. Of the various forms of relief that were adopted to carry on their work, the following were the most prominent. (1) Distributing money to people according to their need, the amount varying from 12 as to a child in arms to Rs 2 to a grown-up man or woman. The mode of giving this money was weekly for some days which was afterwards changed into fortnightly. (2) As it was particularly observed that the state of children's health was very unsatisfactory it was deemed more useful to feed the children once a day. (3) Moreover some people, were seen to be so thoroughly emaciated and weak that it was quite necessary to feed them well for some days before they became fit for work. For this class of people, therefore, Poor Houses were opened. In addition to this, a large number of the people were helped in their efforts to find employment. (4) In many cases it was deemed an urgent necessity to clothe the people as it was to support them. Clothing, therefore, suited to meet the varying requirements of women and

children mostly was largely distributed. These were the lines on which the work was begun and in the course of a month and a half four centres of work were opened in the south of the district. The number of volunteers engaged in the work was six and the period for which it was carried on was a little above three months. The total amount of money spent on this varied relief in that district was above Rs. 10,000. At the time of closing their work they were giving money doles to about 2,000 (two thousand people), were feeding nearly 600 children by giving one meal a day and maintaining not less than 300 people in their Poor Houses. Besides this, a large number of people received clothing every month, the total value of which having come up to about Rs. 1350. In this way, in the district of Mirzapur alone more than 3000 people were getting the benefit of private relief. If one wanted to get some notion as to what famine was and what were its effects of on the people and their life, one could not do better than visit a *Poor House*. It was in Mr. Devdhar's opinion, a mirror in which was reflected most faithfully the real life and condition of the people both moral and material. After briefly explaining what he meant by the statement, he further detailed the lines of working a *Poor House*. His *Poor House* was to begin with a *real home* where people were made to breathe the atmosphere of real love and affection and where some efforts were made to give the inmates an idea of a better and a higher life. The main principle on which the whole institution was made to run was the one of self-help and self-reliance. At a time when he had to close his *Poor Home* he had not less than 250 people staying with him, every one of them being made to do some work in the Home. In that way he had to employ only one servant for the purpose of nightly watches. He had people who were sent to jungles for fuel and leaves. He had a school for the boys and girls, attempts were made to teach young widows sewing. One of the volunteers was in charge of medicines which were needed by a large percentage of the inmates. He mentioned a few interesting stories of the ignorance and

Referring to the moral usefulness of this work he showed how profitable it was to know the people by mixing with them and living among them. It enabled our workers to closely study their needs and quickened thoughts in their minds as regards the ways and means of supplying those needs. It made it known to the people that the more enlightened really wanted to help their less fortunate brethren in their hour of need. It gave them a very good opportunity to learn the first elements of real love of the country. Mr. Devdhar said that the special feature of this year's famine relief was the readiness on the part of the people to combat famine in their humble way and that was indeed an accession of strength to the growing patriotic feeling among the people. The relief came from all provinces irrespective of any consideration of caste and colour. Lastly, Mr. Devdhar appealed to his audience to think of the remedies that would make famines less frequent and suggested that a steady and systematic reduction of land tax, a wider diffusion of education and progressive ideas, a better spread of scientific and technical knowledge, a better co-ordination of labour in the country and finally sufficient freedom from prejudices and superstition on the part of the people will go a great way in making the famines, which were more or less our friends, rare. In his opinion, as long as there was the perpetual poverty of the people, famines were bound to come. It was a question of most vital importance and every lover of the country he said, must do something to relieve the country from such curses as famines, in India. With a brief appeal to the patriotic sentiment of his hearers to be always ready to help the people on occasions like famine, he concluded his lecture which lasted for an hour.

THREE READINGS OF A PALM.*

THE FIRST READING: A FORTUNATE FAILURE.

[BY O. S. S. O.]

(All rights reserved.)

CHAPTER. XIX. (continued.)

"Here they come," exclaimed several voices at once as the two were seen approaching.

"Are you all ready?"

"Quite—simply waiting for you two."

"Then we shall be with you in a second," and they began undressing.

"I say Bob—" exclaimed an European to half a dozen of his companions out for a ramble and happening to come on the scene just as the young men were about to plunge—"Eers sum foon, the niggers be goin to swim. Come we'll ave sum lark."

"Offer the nigs a pice, if them will swim tither end and back again," suggested a second.

"Damn it, be mindful—" checked a handsome young man who evidently took the lead, for they were standing within ear shot, on the banks of the river—"them be gentlemen." The rest laughed at the mild rebuke.

"Them be Johnstone's gentlemen—," retorted Bob cynically and then without giving anyone time to put in a word, scornfully concluded: "The idee—niggers, gen'lmen!" And they roared the louder to Johnstone's mortification.

"What are these insipid uncolored amused at?" remarked one of the bathers to his companions in general, looking round at the party of what appeared to be respectably-dressed civilians.

"I say nigs :—" shouted one of the Europeans innocent of any offence—"is ye goin t' race?"

"Who are you calling niggers?" demanded Warde standing in water up to his neck.

"—is ye goin to be a nigger, damn ye," said one, while another vomitted forth, "educated eh!"

There was no mistaking as to who they were addressing and so Mr. Warde turned to his companions: "Are we to keep quiet for peace' sake, as hitherto, friends?"

"No—" shouted several voices as if impelled by a common force—"No, our silence and peace-loving disposition is being misunderstood for cowardice, etc:—"—and with the last words still on their lips the young men marched out in a body, picking up stones.

"Ee his comin with 'is bloody tribe. I'll screw 'is bloody neck haff if 'e jaws again," hissed the first speaker furiously ibetween his set teeth.

"No nonsense now—" said Johnstone speaking to his comrades who were drawing up on the defensive, and stepping in front of them, addressed the beardless youths as they came up the bank dripping wet and sandy:

"Are ye comin' up to fight youngsters?"

"No—" answered Warde—"but we want to know who you are insulting, and to set you right if need be."

"You damned black native—" hissed the first speaker again with clenched fists. "You set us right!"

The young bathers instantly surrounded Mr. Warde prepared for any emergency.

Mr. Johnstone at the same moment faced his irate comrade and shouted: "Hold'ard mon, we've not come to fight either. Listen, the mon is civil. And then losing control of his temper, blurted out: "Damn it, these not be your *Punkha* coolies to thump and kick."

"No, by Brahm—we are not your coolies—" returned Mr. Warde with excitement—"we have borne it long enough and this must cease."

"Down with the bloody nigs!"

"Shut up," shouted Mr. Johnstone again to his angry companions. And turning to the bathers who were watching one another for a sign, he quietly said:

"No one has insulted you."

"No one has insulted us!" repeated several of the bathers in utter astonishment.

"How—be calm—you are all boys yet," chided Mr. Johnstone holding up and waving his little dainty cane about two feet long.

Then turning to his comrades, he again enjoined them to silence with his hand; and addressing the bathers as if charging a jury, said: "Now speak, friends—but—mark, we insult no body and mean no 'arm."

Mr. Warde rehearsed the obnoxious terms used by them, laying stress on the fact that they were not only insulting but perfectly uncalled-for and, humanly speaking, utterly unjustifiable.

A murmur of being misunderstood ran through the group of soldiers—"Silence—order," cried Mr. Johnstone, "go on friend and have your say."

"We are—" continued Mr. Warde—"the more surprised because you all appear to be gentlemen and that class of Europeans who should know better."

"Damn, the begger, 'e spouts well, an' very reasonably too," muttered one of them who had taken no active part so far to his neighbour aside.

General explanations had their effect. Both sides became calm and were prepared to give and take.

"Young men"—said Johnstone in a fatherly finish up—"we be but privates, that is, not commissioned or non-commissioned officers, come out for a bit of foon in civilian costume. May be, we are rough in manners, but mean no 'arm. We beee ready to acknowledge our error when wrong, but ready to fight for rights." Some of the bathers who understood English smiled and began explaining to their friends—while Mr. Warde answered Mr. Johnstone: "Quite so, every man will fight for rights, it is but nat'ral."

"Leave the rude ruffians and come away—" sneered a sturdy young *chattri* in Sanskrit—"no use arguing with men driven from 'Home' for a living—and yet sneer at the land that feeds them!" Mr. Warde turned sharply on the speaker, his eyes flashed fire at the ungenerous remarks, and not wishing that their listeners should even suspect that an unkind thought had been entertained by one of his number, he extended his hand to the foreman: "Let us shake hands and be friends. Misunderstandings will take place and as there was nothing intentional—nothing is lost."

This amicable token took them by surprise and they shook hands all round—including the disdainful *chattri*.

"Come, swim with us," Master Bulwar invited, in his hesitating English. Mr. Warde took it up with warmth:

"Join us, we shall be delighted. There is no harm done and we shall be the better friends. For, after all, we are all one and shall yet be united in closer bonds in spite the efforts of narrow-minded statesmen."

They would have joined them willingly but for want of bathing clothes; and so Mr. Johnstone said: "We'll look on while ye swim. Some other day we'll join ye gladly." And they settled themselves under the musical *Peepal* close by while its leaves overhead fluttered and sang to the accompaniment of sweet breezes of a November afternoon. Then taking out their pipes, began filling for a smoke.

"I say, Johnstone!" asked a quiet thoughtful comrade after the swimmers had returned to their element. "What did the chap mean by sayin, 'united in closer bonds.'"

"I'm sure, I don't know. Perhaps the chap is some bigwig and knows of some alliance that'll be effected by marriage between our nobility and here India."

"What good would that do?"

* This serial was commenced in our issue of the 5th April 1918.

"I don't know what good—' chimed in a third. 'I'm not a political. If they do, it will be for their own gratification. For my part, if this be correct, I'll be the first to propose to a rich Hindoo lady."

They all laughed but as he seemed serious, one of them asked:

"How'll ye come to know 'er?"

This question was too difficult to answer and so without replying passed it off with a laugh.

"There be no Christian Rajahs, Eh, Johnstone?" he asked presently, as if Mr. Johnstone were a walking history.

"No, better if there were."

"Why not provide them, if good."

"All don't think so—or they would'nt discourage Rajahs and Nawabs from becoming Christians."

"What—!" exclaimed a rough soldier in much surprise, for notwithstanding his rude exterior he was a true Christian; and one who would not subordinate his Christian conscience for temporary worldly advantage. "Does Government discourage people becoming Christian!"

His comrades looked at him in astonishment. His sudden fire for his religion was something new and he rose hundred-fold in their estimation immediately. And as temporary silence fell on them, each soul flew back for an instant to the little parish Church and the lessons learnt at Sunday Schools!

Mr. Johnstone did not like the silent implication and so by way of diversion gave voice to his imperfect knowledge: "No, not discourage—for that would be going directly against our Lord Jesus Christ (and he reverently uncovered his head). No, Government is neutral—"

"Neutral!" repeated the young outraged Christian, recollecting the teaching of his Parish Priest that the Supremacy of England was due not to any prowess of the nation but to the number of good Christians she had within her realm—"neutral or not, I only hope our politicals will not presume on the goodness of 'ere others—for the safety of their own actions!"

Further moralizing ceased, for the swimmers were seen mounting up the bank towards the shady grove.

"Them youngsters have finished. We might move on too."

"It be nice and cool here—" one answered stretching himself at full length. And they all relapsed into silence without moving.

(To be continued.)

H. E. THE VICEROY AND MR. DADABHAI NAOROJI.

DEAR MR. NAOROJI,

I am desired by the Viceroy to thank you for the copy of your acknowledgements of the numerous communications you received on your birthday; These congratulations must have been very gratifying to yourself, and Lord Minto hopes that you may be long spared to enjoy future birthdays unclouded by any recurrence of the recent outbreaks.

I am,

Yours very truly,

VICEROYAL LODGE, } J. R. DUNLOP SMITH LT.-COL.
Simla, 23-9-1908. } Private Secretary to Viceroy.

To, Dadabhai Naoroji Esq.

DEAR LT. COL. DUNLOP SMITH,

I have received your very welcome letter of 28rd instant. It is quite true, as His Excellency the Viceroy kindly says that the numerous congratulations which I have received on my birthday have been very gratifying to me. And added to this I feel sincerely thankful and gratified at His Excellency Lord Minto's hope that I may be long spared to enjoy future birthdays unclouded by any recurrence of the recent outbreaks.

I am,

Yours very truly,
DADABHAI NAOROJI,

VIBHAVA, VIA ANDHERI STN. }
29TH SEPTEMBER 1908. }

DR. SELBY L. L. D.,

At a special Convocation of the Bombay University held on Tuesday, The Chancellor, Sir George Clarke conferred the Honorary Degree of L. L. D., on the Hon'ble Mr. Selby. In presenting to Mr. Selby, the Hon'ble Mr. Justice N. G. Chandavarkar said:—

Mr. Chancellor and Gentlemen of the Senate,—I beg to present to you, Sir, the Hon'ble Mr. Francis Gay Selby, and request on behalf of the Senate that you be pleased to confer on him the Honorary Degree of Doctor in the Faculty of Law. Under the Indian Universities Act, the recipient of this degree must be recommended by the Vice-Chancellor and at least two-thirds of the members of the Syndicate as a fit person to receive it by reason of his eminent position and attainments; further the recommendation must be supported by at least two-thirds of the fellows present at a meeting of the Senate and finally it must be confirmed by the Chancellor. In the case of Mr. Selby these conditions have been more than fulfilled. Before the Syndicate moved in the matter, there had been wide spread public feeling that the distinguished services of Mr. Selby to the cause of higher education in this Presidency and his worth as a scholar should receive recognition at the hands of this University by means of the Honorary Degree of Doctor of Law. That public feeling found powerful support and appropriate expression in the address which Your Excellency delivered at our last annual Convocation. The Syndicate were unanimous in making the recommendation. The Senate unanimously supported it. Mr. Selby's eminent position and attainments are well known and attested by the fact that his name is a household word among, at all events, the educated classes in the Presidency. For many years he was Professor of Logic and Moral Philosophy and Principal in one of our leading Arts Colleges. He is now the head of our Educational Department. Since February 1906, he has held the high office of Vice-Chancellor of this University. In addition to these two eminent positions, his marked reputation as an educationist and scholar had attracted the notice of the Government of India so much so that when in 1900 Lord Curzon, then Viceroy of India, held at Simla a Conference of the Directors of Public Instruction and Vice-Chancellors of the Universities in the different provinces of British India, Mr. Selby, who was then Principal of the Deccan College, was specially invited to join the Conference and help it with his knowledge and experience. The only other person similarly honoured was the Rev. Dr. Miller from Madras. But what from the most striking feature in Mr. Selby's career amongst us is his long, honourable, and memorable connection with the Deccan College. That connection extended over a period of nearly 29 years, which means that seven generations, of Students passed through his hands. I say seven generations, because, according to our University curriculum each generation has an academic life of four years in the Arts course. During the period of 29 years Mr. Selby on two occasions left the College temporarily to act as Principal of the Rajkumar College, at Rajkot, once in 1880 and for a second time in 1882.

AT THE DECCAN COLLEGE.

But it was short absence which only urged sweet return to the institution he so dearly loved and after 1882 he adhered to it with unflinching devotion declining to move out of it whether for better pay or prospects. He made the Deccan College the main mission of his life and closely identified himself with its interests. That College has an advantage which few Colleges in this Presidency have. It stands on a beautiful spot in the midst of charming natural scenery, giving it a true academic aspect. Mr. Selby's great endeavour was to improve upon what Nature gave. There was no year when Mr. Selby did not want

something done for the College, and I have heard one of your predecessors say that when Mr. Selby wanted a thing to be done no Governor could say "Nay"—so winning was his ardour coupled with his energy. When Mr. Selby first joined the College in 1877, the College compound was but 2 acres. When he left it two years ago, the 2 acres had grown into 135 acres. And the College now possesses fine and commodious residential quarters for students, a beautiful garden, a Gymnasium and Gymkhana, with a Boating Club, and a nice Reading Room—all the result of Mr. Selby's persistent efforts to adorn the College. By means of these institutional arrangements, he sought not only to develop the physique of his pupils and afford them facilities for healthy recreation and amusement but also to enable them to acquire the virtues of self-help and self-reliance. Mr. Selby joined them in their sports; took them out with him now and then for walks, mixed in free and friendly intercourse with them; and entered with an almost personal realisation into their thoughts, lives and wants. No wonder that this largeness and quickness of sympathy brought him the attachment of his pupils. Mr. Selby's work as a Professor of the College only served to heighten that attachment. He was all along Professor of Logic and Moral Philosophy; he also lectured on English Literature, particularly on Bacon and Burke, and I have heard his lectures spoken of by his pupils in terms of the great admiration. Of his lectures on Moral Philosophy I have heard them say that they were not only learned but also of a highly inspiring character. I listened to two of those lectures some years ago and the impression they gave me was that they were what all lectures on Moral Philosophy ought to be,—to borrow the language of one who is a recognised authority on the subject,—they were such as to inspire in the minds of the hearers a sense of the infinite in man and to call forth a sigh of aspiration for growth from what man is to what man ought to be. Mr. Selby was equally at home in the matter of discipline. The highest and wisest discipline was a matter of daily concern. We are apt to think because so it is said, that knowledge is power; but knowledge is power only to this extent, that it gives us command over our material surroundings, over Nature in fact. But the power that goes to make a vigorous and self-respecting manhood is different. It comes from the exercise of power over our own selves, which is acquired by means of subjection in youth to discipline, by a careful watch over our temperament, our tongues, and our temptation. This has been Mr. Selby's teaching. What he strove daily to impress on the minds of his pupils was that majestic edifices and stately groves, which form the exterior symbols of a College, should be answered by a corresponding dignity within by the nobility of behaviour of its inmates arising out of habits of self-respect and self-restraint. There was no student whom Mr. Selby did not know; everyone's face was familiar to him; he knew the strong and the weak points of each; his watchful eye was quick to discern when a student had gone wrong and had disobeyed rules of discipline and correct behaviour.

A TRICK "ACHARYA."

But a far more valuable service Mr. Selby has rendered to his pupils consists in the light of the life which he has himself lived in their sight. Physically, a life in open air habits of regularity and method, movements in which the spirit of order prevailed as much as to say "Order is heaven's first law," intellectually, increasing love of knowledge and morality and communion with the noble living and the noble dead, his scrupulous sense of honour and uprightness, his influence, unmitigated contempt for sham, hypocrisy, low cunning and intrigue—in short, his personal life and example have been to those brought within the range of his influence an education greater than that afforded by his lectures, his discipline or his

friendship. Carlyle has somewhere said that health and holiness ought to go together, that life ought to be a life of wholeness, with no hold in it, a life of completeness, in which the physical, intellectual and moral elements of strength are nicely blended as to give sympathy to character and poise to life, producing what the ancient Greeks called harmony of being. It was this conception of life that led ancient Aryan to describe a teacher of young men by a most apt expression. They called him an "Acharya," one who practised in his life what he taught others. Mr. Selby has been to his pupils a true "Acharya."

As of any evening after a day's hard work at the college he was seen moving out of his residence adjoining the College and going for his long walks, with a copy of Dante in his pocket, musing over "the silence that is in the starry sky the sleep that is among the lonely hills," what pupil of his was there who did not feel tempted to exclaim; "There goes the Deccan College embodied in personal form."

What student of his was there who did not feel encouraged to imitate the example of that life? I have so far, Sir, attempted an analysis of Mr. Selby's career at the Deccan College. My analysis must perforce be feeble, because of my incompetency to do adequate justice to that career and also because it is as difficult to analyse fully the work of a teacher of young men as it is to analyse the love of a parent. Both mould young lives by what is more or less silent influence. It is the silence of the influence that is perhaps its most eloquent testimony. I must say a word with reference to what Mr. Selby has done in other directions. I am sure Mr. Principal Paranjape and his colleagues, the Professors of the Ferguson College, will bear me out when I say that to them Mr. Selby's guidance and advice have been of incalculable use and enabled them to tide through several difficulties. I am not qualified to speak of Mr. Selby's administration of the Educational Department as Director because I am not sufficiently acquainted with the details of his work but I may be allowed to say that I consider it a creditable feature of that administration that he has been able to tackle a problem sorely neglected for many a year, the low pay and miserable prospects of the teacher of our vernacular schools.

AS VICE-CHANCELLOR.

Mr. Selby has been Vice Chancellor of this University since February 1906 and in that capacity he has by his successful administration of our University won golden opinions all round. He assumed charge of the office at a time when the new law changing the constitution of the University had just come into force after much painful controversy; and when the University had to be administered according to the new regulations, some of which I confess, were framed by the Senate, without being aware of it, so as to be traps for teachers. But under Mr. Selby's wise and cautious guidance every thing has gone on smoothly. There has been no hitch or jar. I am but echoing the opinion of all members of the Senate and of the Syndicate when I say that Mr. Selby has been a model Vice-Chancellor, one of the best Vice-Chancellors we have had. A few months more, and I am told Mr. Selby will retire to his native land to enjoy the rest which he has so richly earned after years of strenuous toil in this country. When he retires he will be greatly missed by all those who have been brought in contact with and who have benefitted from his striking personality. He will be gratefully remembered amongst us as gratefully as we cherish the memories of the late Dr. Wilson, the late Sir Alexander Grant, and last, but not least of all, Dr. William Wordsworth. A new generation has sprung up since these three disappeared from amongst us, and yet traditions linger fondly and with reverence over the memory of their good works and their noble examples. Mr. Selby's name will be as fondly cherished for many years to come.

One word more and I shall have done. To-day's ceremony has to me a deep meaning as I hope it has to many others. We are living in times of what is called unrest and the question is asked in some quarters, what has England done, and what will England do for India. That question was I think, nobly answered when during and in spite of the dark days and brutalities of the Mutiny of 1857. England in a magnanimous spirit opened to us the portals of higher knowledge by founding the Indian Universities and sending some of the best of her sons to impart to us higher education. That single act was worthy of England worthy of the Queen of Queens and woman of women who represented than the might and majesty of England. By that single act England showed that while she would on the one hand deal with a strong hand with the enemies of law and order, she would on the other be true to her divine mission in this country. I believe, Sir, that the heart of England is as sound to-day as it was then. One of your great men, the late Lord Shaftesbury, was wont in his speeches to speak of the moral triumphs of the British Empire. England will be judged by those triumphs. India will be judged by the peaceful manner in which she seeks to benefit from those triumphs. Those triumphs will be secured for this country so long as England gives us such men as Mr. Selby, so long again as this country produces characters as his; for in Mr. Selby it is no exaggeration to say we discern a genuine Englishman, genuine because of the beauty of his character and the quiet dignity and emphasis of his life.

His Excellency the Chancellor, in admitting Mr. Selby to the degree addressed the Convocation as follows:—

Gentlemen of the Senate of the University of Bombay.—When I last had the honour of addressing you, I ventured to express the hope that you would recognize the value of the services of the Vice-Chancellor by conferring upon him the highest honour at your disposal. It is, therefore, with particular satisfaction that I have come to preside over this meeting of Convocation convened to admit Mr. Selby to the degree of a Doctor of Laws. In thus honouring our distinguished Vice-Chancellor, the University does honour to itself.

There are special reasons why meritorious work of education should receive public recognition. The profession of the teacher is one that demands self-sacrifices in a high degree. We live in an age of which impatience is perhaps the most marked characteristic. We are all over anxious to see the immediate results of our work, and statesmanship is gravely impaired by the short-sightedness which does not look beyond to-morrow and which craves for instant personal success. The great movements which have conferred lasting benefits upon mankind have been slow in operation, and we should all strive to realize that the best work we can do is that which will bear fruit under our successors.

This applies with special force to the teacher, who can rarely occupy a prominent place in public estimation but whose work in moulding the character of future generations may be of vital importance in India most especially.

The Hon'ble Mr. Justice Chandavarkar has given us an eloquent description of Mr. Selby's long and strenuous labours promoting education in this Presidency. I feel that I can add little to what has been said by one whose knowledge is far greater than mine. As a teacher of moral philosophy Mr. Selby stands pre-eminent among Englishmen who have come out to India from the old Universities; but the great work of his life extended far beyond the chair of the Professor. Except for a few short periods, nearly thirty years of his career were spent at the Deccan College, which he may almost be said to have created, so great was the development of this institution during those strenuous years. The work that he accomplished cannot be presented in the form of figures. The effects of the personal influence which he brought to bear upon large numbers of Indian students exist and will continue to exist; but they defy calculation. No one has more thoroughly understood that the best part of education is that which goes to the building up of character, and Mr. Selby during his long association with the Deccan College maintained personal relations with his students which were of the highest value to them. He was thus able to inculcate in them his own manly spirit, straight-forwardness and love of truth. He enforced the discipline which is an essential part of the training of youth; but his broad sympathy won and retained for him a personal

affection which lies at the root of the influence of all great teacher. While, in England, the tendency has been to exaggerate the importance of games, the Indian boy does not always obtain the necessary amount of relaxation. In the Deccan College, Mr. Selby worked with marked success in introducing and promoting healthy recreation, and himself originated the Deccan College Gymkhana which has brightened the lives and improved the physique of several generations of students.

In the Educational Service of this Presidency Mr. Selby has set a high standard of simple-hearted devotion to duty which I trust that every member of the department will strive to attain. There is no country in which the influence of the teacher can be of greater permanent value than in India; but it cannot be too strongly asserted that this influence will never be won in the class room alone and that the teacher who considers that his functions begin and end with the period of the lesson is unworthy of his great profession.

That is the moral which I wish to draw from the career of the Vice-Chancellor, who will leave behind him a fine example of the true spirit of the teacher, the spirit of which India stands in increasing need.

Dr. Selby, I can assure you that I am proud to be the medium of conferring upon you a distinction which you have richly deserved and which I am sure you will always value. When you come to look back upon your long and strenuous career in India, I think that perhaps you will recall with special pleasure the years which you spent in the Deccan College which owes its present position to your fostering care. You will carry with you the sense of duty faithfully performed which is the best recompense we can receive, and you will know that the influence you exerted will remain as a living force in the Presidency to which you have devoted the best years of your life. I trust that you may long be spared to bear the honour bestowed upon you to-day, and to enjoy the freedom from the cares of office which you have so well earned. That you will still continue to take an interest in welfare of the University of Bombay I am certain and I can assure you that you will be affectionately remembered by the Senate in which you have played so important a part and by all your old pupils who owe so much to your wise teaching and above all to your broad and active sympathy.

The Chancellor then dissolved the Convocation in presence of the Chancellor, Vice-Chancellor and Fellows leaving the hall in the reversed order of the entering procession.



PHIROZE M. DASTOOR.

(Late Partner, D. H. Dastoor & Co.,)

After sixteen years' continued practice and experience in sight-testing & retinoscopically, is now working under the name and style of

PHIROZE M. DASTOOR & Co.,

Occulists and Opticians,

7, Hornby Row, Opp. Genl. Post Office.

The only firm in Bombay offering their patrons free services of a duly qualified Ophthalmic Surgeon from the Royal Westminster Ophthalmic Hospital (London), and the Ophthalmic Hospital, (Vienna), holding genuine degree of M.R.C.S. (England), L.R.C.P. (London.)

ENTIRELY NEW STOCK OF Spectacles Eye-glasses Motor-goggles etc.,

of latest style and pattern.

Genuine 1st Quality Brazilian Pebbles.

PRICES EXTREMELY MODERATE.

Exceptional testimonials from the Hon'ble Sir Lawrence Jenkins, the Hon'ble Mr. Justice Batty, Mrs. Batty, The Hon'ble Mr. Justice Chandavarkar, Lieut-Col. G.H. Bull M. D. I. M. S. Lieut-Col. Peatrs, M. B., I. M. S., and other high personages.

National Typewriting Company.

Day & Evening Classes

For Ladies & Gentlemen.

Book-keeping Rs. 100.

Short-hand (upto 80 words per minute) Rs. 15.

Typewriting Rs 15.

Over 30 Machines of different makes for pupils use.

Electric light & fittings.

Ladies class under supervision of an experienced Lady teacher.

For full particulars send for illustrated prospectus.

B. B. Laskary, Proprietor,21, Church Gate Street, Fort, **Bombay.****THE MODERN REVIEW**

EDITED BY RAMANANDA CHATTERJEE

The best illustrated Indian Review. Highly praised by the Press, Indian and Foreign, and leading public men. Greatest variety and largest quantity of interesting and excellent original reading matter. Reproduction of Indian Paintings a speciality. Volumes begin in January and July. Subscribers; enlisted from any month, Back numbers available. Annual Rs.6; halfyearly Rs. 3-6. Single number As. 8, postage 1 A.—R. Chatterjee, 210-3-1, Corawallis Street, Calcutta.

INDIAN-ENGLISH.

An examination of the errors of idiom made by Indians in writing English (With over 1200 actual examples from Indian Writings)

by

G. C. WHITWORTH.

"A valuable contribution to the study of the manifold eccentricities of the English tongue."

—*Contemporary Review.*

"His scholarly but unpretentious work will prove most serviceable, not only for those for whom it is primarily designed, but also to other foreigners, and not a few of his own countrymen."—*Westminster Review.*

"Not only a hand book of errors, but also a correct and an acute and useful book of reference. . . . The compendium is excellent, and Englishmen, as well as Indians, would do well to consult it. The copious index facilitates reference."—*Asiatic Quarterly Review.*

Price (of Indian Booksellers) Rs. 2½ net.

NOTICE.

The Madras Hindu Social Reform Association has been maintaining a matrimonial Bureau, and correspondence from ladies and gentlemen desirous of contracting widow-marriage, post-puberty marriage or marriage without ranya Sulkam or Varadakshna should be addressed to the Secretary—GeorgeTown.

THE BOMBAY PHOTOGRAPHIC CO.

UNDER THE IMMEDIATE SUPERVISION OF

S. Hormusji, Photographer.

NEW SHOW ROOM. ELEPHANT BUILDING, BALBADEVI ROAD.

* AMATEUR'S WORK & OFFICE AT SPECIALLY REDUCED RATES *

SURAMMA**THE IDEAL HAIR TONIC.**

It has a fine floral perfume and fluidity of water. It softens the hair and enriches its colour. It helps to grow luxuriantly lost or faded hair and baldness is removed by this Medicated Oil. It removes all scalp diseases and improves the complexion. It is the best hair vigour that can be thoroughly relied upon. It relieves headache and promotes sound sleep. Use it once and you will use it always. Price per Bottle As. 12. Post free Re. 1-8 3 phials Rs. 2. Post-free Rs. 2-14.

S. P. SEN & Co.'s Swadeshi Perfumes.**THE PRIDE OF THE INDIAN INDUSTRY.**

SABITRI.—The lovers' delight. Possesses a unique colour and strength and pleases all tastes.

BANGAMATA.—Represents the sweet Hasana Henna. Very persistent and strong but not loud.

DIL OF ROSE.—Or the Indian Rose. The pride of the Indian Flower garden "Shut up in a Bottle."

KHUS-KHUS.—An oriental perfume of strength and aroma. Unrivalled in strength and cheapness.

BOCOOL.—The sweetest popular scent. Better than the best obtainable in the market.

All the Perfumes are bottled in three different styles—Large, medium and small. Prices Re. 1, As.12, and As. 7, respectively. Transit charges extra. Write for descriptive List, sent Post-free on application.

Our Superior Virgin Oils.—Unequaled for strength, Otto-de-Rosa No. 1 (Virgin), Otto-de-Matis; Otto-de-Neroli and Khus-Khus. Price per Phial Re. 1. Doz. Phials Rs. 10.

MILK OF ROSES.—Enthrals the mind by its delicious scent; its application imparts a lustre, softness and delicacy to the skin, destroys pimples, scabs, blotches, freckles and other derangements of the skin.

Price per phial As. 8. Transit charges As. 5.



Soaps and other Toilet Requisites, Hair Washes, Cosmetics, and Hair appliances, Oil Bergamot, Lemon and Lavendar of superior quality, and also fancy Scent bottles and Silk ribbons of different shapes, size and colour, and other miscellaneous requisites for perfumery are also stocked. Prices low beyond expectation. 25% of the Approximate value should accompany every order.

S. P. SEN & Co. Manufacturing Chemists.

19/2, LOWER CHITPUR ROAD, CALCUTTA.

BRAHMA POSTAL MISSION.

Pamphlets with regard to Liberal Religion in India and abroad may be had free of all charges, one or two at a time by any genuine inquirer: On showing by a letter that these are carefully read, other two may be ordered free: Two whole sets consisting of sixty pamphlets may be had at once by sending a V. P. order worth one rupee; or 1s. 6d. if payable outside India.—All communications should be made to and any donation will be thankfully received by

V. B. SHINDE, Postal Mission Prathana Samaj, Girgaum—Bombay.



AMRUTANJAN.

An Indian Balm, A Magic Balm, Quickly Relieves and Cures.

HEADACHES, NEURALGIA, SPRAINS, SORE THROAT, CHEST COLDS, RHEUMATISM, LUMBAGO, WEAK JOINTS, BRUISES, CUTS
And also other ACHES and PAINS.—Price annas eight only.

Ringworm Ointment. A POSITIVE CURE FOR RINGWORM AND DHOBI'S ITCH, &c.
Price annas six only.

Tooth Powder, CHEAP AND USEFUL.—Price annas two only.

AMRUTANJAN DEPOT. 16 OAK LANE, BOMBAY

Telegraphic address: "Amrutanjan," Bombay.

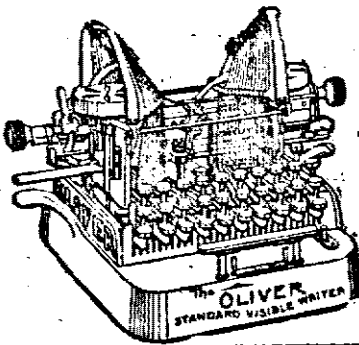
GOVERNMENT OF INDIA

After exhaustive tests and Trials with all the well-known makes of Typewriters

ORDER 100

OLIVER TYPEWRITERS

for use in the GOVERNMENT TELEGRAPH DEPARTMENT of INDIA.



Can you do better than order an OLIVER?

SOLE AGENTS:- W. H. THORNS & Co.,

13-15, HORNBY ROW, BOMBAY, CALCUTTA & MADRAS

INTENDING ASSURERS ARE INVITED TO COMPARE THE RATES AND CONDITIONS OF

The Empire of India Life Assurance Company, Limited.

WITH THOSE OF ANY OTHER COMPANY.

HEAD OFFICE 11: ELPHINSTONE CIRCLE, BOMBAY.

SEE REPORT AND OPINIONS OF THE PRESS AS TO THE REMARKABLE PROGRESS MADE BY THE COMPANY.

ENDOWMENT NON-FORFEITABLE POLICY FOR RS. 3,000.

PAYABLE AT AGE 60 OR AT DEATH, IF PREVIOUS, WITH PROFIT.

If, at any time, the assured under this plan should desire to cease paying any more premiums, he can obtain a paid-up Policy for such a proportion of the original sum assured as the number of premiums paid bears to the number agreed upon. Thus a gentleman who had assured at age 30 for a Policy of Rs. 3,000 payable at age 60 or at Death, if previous, after 5 years payments, would be entitled to a Free paid-up Policy for Rs. 500 free of future payments.

MONTHLY PREMIUM.

AT AGE 20, Rs. 6-9-0.

AT AGE 25, RS. 7-8-0.

AT AGE 30, RS. 8-14-0.

AT AGE 35, Rs. 10-18-0.

AT AGE 40, Rs. 13-12-0.

AT AGE 45, Rs. 18-10-0

SOME OF THE DISTINCTIVE FEATURES.

- * Funds invested in Government Securities and in accordance with the Indian Trusts Act
- Policy holders can appoint their own Directors.
- 90 per cent. of Profits to Participating Policy holders.
- Lapsed policies revived without Medical Certificate.
- Liberal Surrender Values 40 per cent. of the Tabular premium paid.
- Immediate payment of Claims.

Medical fees and stamps on Policies are payable by the Company.

GUARANTEE INSURANCE.—This Company issues Guaranteed Policies in situation of trust and responsibility. It is specially authorized to guarantee the employees of the Post Office.

Proposal Forms and full Particulars may be obtained from any local Agent in India or from E. F. ALLUM, General Manager.

FOR MALARIA, INFLUENZA & MILD FORMS OF PLAGUE.

Use Batliwalla's Ague Mixture or Pills. Rs. 1
 Batliwalla's Cholera is the only remedy for Cholera. Re. 1.
 Batliwalla's Haretona has been recently improved a great deal and restores Grey Hair to its Natural Colour. Rs. 2-8.
 Batliwalla's Tooth Powder is scientifically made of Native and English Drugs, such as Myaphal and Carbolic Acid. B. P. A. 4.
 Batliwalla's Ringworm Ointment As. 1.
 Sold every where and also by
DR. H. L. BATLIWALLA,
 Work Laboratory, Dadar, Bombay.

ROYAL TONIC PILLS.

A powerful Nutritious and Strength Restorer, Price Rs. 1-1 per bottle of 30 Pills.

PREPARED BY—**GOVINDJEE DAMODER & Co.,**

Wholesale and Retail Druggists and Commission Agents.

2-03.

No. 57 New Hanuman Lane, BOMBAY

The only Remedy

FOR **MALARIA**

and all kinds of

FEVERS WITH ENLARGEMENT

OF

SPLEEN & LIVER.

OF

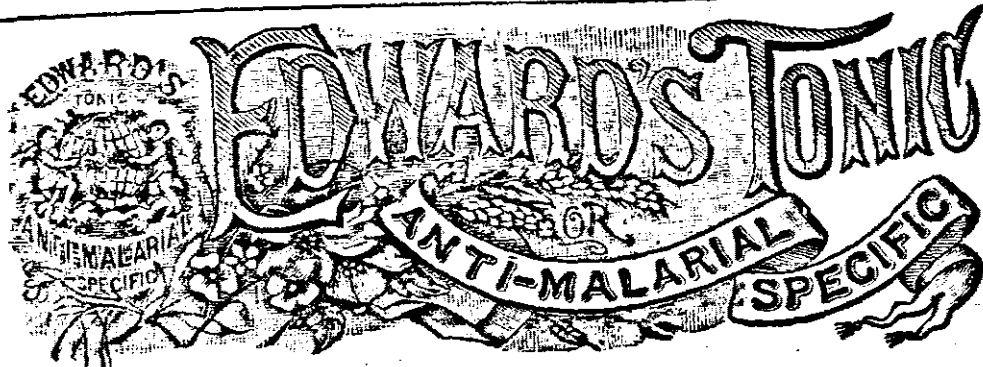
SWELLINGS OF ABDOMEN &c

PRICES:-

Large bot. 1 2
 Small 0 14

Wanted Agents

Price of large quantity is somewhat less.
BUTTO KRISTO PAUL & Co., CALCUTTA.



We Never Speak More.

When we say—That our World-renowned highly scented Hair oil **Keshranjan** leads the way. The innumerable testimonials will speak for it.

When we say—That as a Cerebral Tonic it is unrivalled and most soothing in case of dizziness, vertigo, headache and burning sensation in the brain we speak always to the point.

When we say—That our **Keshranjan** is the only ingredient which helps a luxuriant growth of black hair and nourishes the hair-roots—and is a desirable acquisition on a lady's toilet table, we speak nothing but truth.

Price of one Phial Re. 1. Packing and Postage ... As. 5.

WHAT WE CAN GIVE YOU?

It is the priceless gift of health. Health is every body's birth right; and it means a proper enjoyment of life. It means—riches and comfort and stands for all that is good in life.

Never mind! what failures you have had, we believe that you are not incurable, and that through our system of treatment you will gain new health. You can enjoy the treatment and its brilliant results at your own home, in perfect privacy and with no waste of time. If there be painful discharges and burning sensation or any other urinary troubles, caused by that vile disease Gonorrhoea, please write to us for a Phial of our **Pramehabindu**. That will cure you in two weeks, although you are hopeless and given up.

Price per Phial with one box of Pills ... Re. 1-8

Packing and Postage... .. As. 0-7

WHEN EVERY OTHER REMEDY AND PHYSICIANS FAIL

You should give a trial to our much-admired specific **Panchatikta Batika** made purely from vegetable ingredients

and free from Arsenic and Quinine. A few week's trial according to our directions, will convince you, about the efficacy of this marvellous medicine. It will stop your fever, improve the appetite, give a tone to your emaciated health and regulate the functions of your Liver. It has been tried in many hopeless cases with brilliant success.

Price per box ... Re. 1 Packing and postage As. 3

CHEST AND LUNG TROUBLES.

If you are a man above ordinary common sense, you can easily imagine the nature of injury that can be inflicted by throat and lung troubles. The peculiar soothing and healing effect of our **Basakarishtha** upon the mucous membranes of throat and lungs makes it exceptionally food without an equal for the cure and relief of coughs, bronchitis and all other chest affections. To those who are subject to bronchitis and bronchial asthma it is simply invaluable. The cough and hard breathing are made easier and bronchial irritation soothed, the character of the expectoration altered and all the symptoms greatly improved.

Price per phial ... Re. 1. Packing and postage As. 5,

Prescriptions with or without Medicines are sent to every part of India, Burma, Ceylon, Straits Settlements, Cape and the British Isles, on receipt of a concise account of disease.

Kaviraj Nagendra Nath Sen,

GOVERNMENT MEDICAL DIPLOMA—HONORARY MEMBER OF THE CHEMICAL SOCIETY, PARIS; SOCIETY OF CHEMICAL INDUSTRY, LONDON; SURGICAL-AID-SOCIETY, LONDON; &c., &c.

No. 18-1 & 19, Lower Chitpur Road, CALCUTTA.

WANTED AGENTS



NO. 72 MEDOW STREET, FORT BOMBAY.

Die-Sinking—Crests, Monograms and Mottos, engraved and bossed in various Colours.

Copper-Plates—visiting and Invitation Cards, etc., engraved and printed in best styles.

Blocks—Wood or Metal, engraved and supplied for illustrating purposes.

Presentation Inscriptions—On Gold, Silver, Ivory, etc; engraved and artistically displayed.

Seals, Peons' Badges, Brass Sign Boards. Stenoll plate etc., are made for private, official and commercial use. Rubber stamps are made in any of the required languages at very cheap rates.

Electroplating and gilding works executed under skilled work men.

OUT STATION ORDERS PROMPTLY EXECUTED.
COMPARE OUR RATES WITH THOSE OF OTHERS.

WANTED AGENTS

MEYORES

IS INDISPENSABLE TO ALL WHO VALUE HEALTH.
FOR IT RESTORES WASTED STRENGTH, imparts vigour and tone to the muscles and tissues, in short vitalises the whole system. Thousands cured. Price Rs. 1 per phial.

INTERESTING NEWS.



Our renowned SPECIFICS for ASTHMA and HYDROCELE give instant relief rest and comfort. Cure permanent. Rev. JOSEPH DAVID, Menguapuram S. India, writes:—"Your specific for Asthma has done me good." S. B. Rao, Esq., Poona, writes:—"I have personally used your specific for Hydrocele and found it very wonderful in its efficacy." Per bottle of each Rs. 5.

DIABETES—Of any stage and standing is sure to be cured by our specific. A. Bose, Esq., Zemindar, Dum-Dum, Calcutta writes:—"Five year's Diabetes completely cured." Price per bottle Rs. 3.

For particulars about our SPECIFICS for PILES, FEMALE DISORDERS look to our Catalogue sent post free on application.

BEWARE OF IMITATORS !!!

NO AGENTS.

WRITE ONLY TO **J. C. MUKERJEE & Co.,**
THE VICTORIA CHEMICAL WORKS,
RANAGHAT, BENGAL.

SUBLIME PESSIMISM

OF

OMAR KHAYÂM

THE ASTRONOMER-POET OF PERSIA.

Price Ans. 8.

APPLY TO THE MANAGER TATVA-VIVECHAKA PRESS,
Khetwadi Back Road, Bombay.

A. K. JOSHI & Co.

Kalbadevi Road, BOMBAY.

We undertake every kind of Lithographic Art Printing in Colours. Publish Fine Art Pictures, &c.

Wholesale & Retail Dealers in Calcium Carbide.

Large Importers of Finest Printing Inks and Colours.

HIGH CLASS FRAME MAKERS.

YOUR ADDRESS, PLEASE,
For a Catalogue of our Numerous, Valuable Presents which we offer for

VAIDYA SHASTRI MANISHANKAR GOVINDJI
Atank Nigrah Pharmacy,

Jamnagar-KATHIAWAR.

THE CHEAPEST INSTITUTION FOR TEACHING SHORTHAND, TYPEWRITING AND BOOK-KEEPING.

DADABHOY D. ADENVALLA & Co.

44, Tamarind Lane Fort.
(Branch) Next to Bible Society Kalbadevi Road.

Ladies and Gentlemen will be trained in Shorthand and Typewriting within two months by a certified Shorthand Teacher of long standing. Services guaranteed after completion.

TYPE COPYING WORK undertaken and done neatly and carefully. Shorthand and Typewriting class for LADIES only under a competent Lady Teacher. Widows admitted on half the charges. Orphans admitted on special reduced rates.

PHOTOGRAPHIC ART STUDIO.

UNDER THE PERSONAL SUPERVISION OF

S. N. BHEDWAR.

AT THE JUNCTION OF

PRINCESS AND KALBADEVI STREETS.

CHARGES REASONABLE, SATISFACTORY WORK

BOMBAY.—Printed and Published by BHIVA HARI at the TATVA-VIVECHAKA PRESS, Nos. 1-2 & 3 Khetwadi, Back Road for the Proprietor K. NATARAJAN.

THE INDIAN * SOCIAL * REFORMER.

PUBLISHED EVERY SUNDAY MORNING.

Office:—HUMMUM STREET, FORT.

Editor:—K. NATARAJAN

Vol XIX. BOMBAY—SUNDAY, OCTOBER 11, 1908. No. 6

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

NOTES.

We trust that the public as well as the schoolmasters concerned will understand the Resolution which Government have just issued on the important subject of discipline in schools, in the right spirit. As we understand it, it is the intention of Government to place clearly before schoolmasters and parents and guardians of pupils their duties in this respect, rather than to lay down any hard and fast lines of action. It is an appeal to the public to help school authorities to maintain discipline. We think it necessary to make these observations because, as a rule, Government Resolutions, like the centurion in the Scripture, expect people to go, when they say "Go" and to come when they say, "Come hither." That this particular Resolution is more in the nature of an exhortation than in that of a specific direction for all emergencies, is evident from the general terms in which it is expressed. It is obvious that what Government most of all are anxious to avoid, is the necessity of taking extraordinary measures to prevent educational institutions from degenerating into seminaries of waywardness. The most effective influence in this direction must come from the leaders of the educated community. The Government can only insist on certain requirements and punish their non-fulfilment. But prohibitions and punishments cannot create new ideals, and new ideals of education are what are most needed to bring about the desired transformation in the products of education.

It is necessary to emphasise this point, because if the Resolution were to be taken without reference to the known enthusiasm of the present Government of Bombay in the matter of education, it is at parts open to relevant criticism. The reference to the expenditure incurred by the State on Education, for instance, does not serve any special purpose, as it is inconceivable that any civilized or semi-civilized Government should have no place for Education in its annual Budget. The guru of old did not claim the reverence of his pupils on the score of the expenditure he incurred on his account. The State is at least as much bound to provide schools as to provide Jails, and, after all, the money in all cases comes from the pockets of the people. We strongly deprecate the assumption which is responsible for much that is irritating in the existing order of things, that there is an element of philanthropy in the British Government in India doing things which every Government does as a matter of obvious duty to its subjects. We have no objection in saying that such an illogical phrase as the fatal oriental habit of yielding to importunity should never have found place in a State document. In the first place, the tendency to yield to importunity is by no means an exclusively oriental defect. The War Office is known to yield to the

importunity of the War Office, and a British Secretary of State is believed by a British Viceroy to have yielded to his importunity in sanctioning the Partition of Bengal. Organised importunity in England is responsible for the grant of Old Age Pensions. It is only in this country that it is considered derogatory for Government to yield to the wishes of the people, and dignified to maintain intact even measures wrongly carried out in the face of public protests. Even in the rarefied regions of the spirit, we are told that asking must precede giving. Importunity itself is not a vice, though there is a proper and an improper importunity. Even if it be a vice, it does not become so because it is found in the Orient. We respectfully but strongly protest against the use of such loose, inaccurate phrases in Government documents. Words react on thought and the most generous-hearted and broad-minded ruler may find himself unconsciously imbibing the poison of race prejudice if he tolerates the use of such invidious and illogical phrases in State documents.

In the current number of the *Prabuddha Bharata*, Sister Nivedita records some reminiscences of Swami Vivekananda, which throw a vivid light on his robust instincts. The Swami had a horror of the identification of India with what is known as Occultism. "Few things in the life of Buddha moved him so deeply," she says, "as the tale of the unrooking of the monk who had worked a miracle." We do not know why Miss Noble calls this episode a tale. It is as well-authenticated as any other incident in Buddha's life. One of the "great prohibitions" laid down by Buddha was that an ordained disciple must not boast of any superhuman perfection. Swami Vivekananda had what may be called a national reason, besides others, against the propagation of Occultism as an Indian cult. "It will be admitted by many," writes Miss Noble, "that the modern interest in so-called Occult phenomena has been largely instrumental in creating a mischievous idea that the Oriental is a being of mysterious nature, remote from the ordinary motives of mankind, and charged with secret batteries of supernatural powers. All this was hateful to the Swami. He desired to see it understood that India was peopled with human beings, who have indeed an intensely individual character and a distinctive culture, but who are in all respects men amongst men, with all the duties, claims, and emotions of common humanity." He did not want Indians to be known as a peculiar people. He held that all races had their excellences. "There was no event in the history of his own people to which he returned more constantly," writes Miss Noble, "than the great Charge of Asoka to his missionaries, in the third century before Christ. "Remember!" said the mighty Emperor to those who were to carry the Law to various countries "Remember that everywhere you will find some sort of faith and righteousness! See that you foster this, and do not destroy!" Asoka had thus

dreamt of the whole world, as federated by ideas—ideas everywhere guided and permeated by the striving towards absolute truth and perfection of conduct."

The resolution passed at the meeting of the Parsi community is, we think, fairly expressive of the feeling among a considerable section of the population of all communities on the present situation. While most people hold deeds of anarchism and violence in abhorrence, they feel at the same time the need for the adoption of a more receptive attitude on the part of Government than has been the fashion till recently. The Parsis, in some respects, may be regarded as an index community because, though liable to gusts of emotion, they have, on account of their commercial aptitude, a hold on practical issues, which is not frequently found in association with political fervour among us. We welcome the statement made by many of the speakers at the meeting that the interests of the Parsis were identical with those of the other communities of India. So they are, though some selfish men had in the past tried to persuade the community that they were strangers in the land of their birth. Last Sunday's meeting gave the deathblow to this mischievous theory that had been sedulously propagated in recent years, and while we expect great results, from this definite and open avowal of the community, to the cause of national progress, we hope we shall not be misunderstood if we say that the avowal supplies a deficiency which has seemed to us to attach to the otherwise progressive tendencies of this ancient and, in many respects, admirable people. The consequences of last Sunday's meeting to the community itself, are bound to be far-reaching. The realisation of their position among the communities of India, will expose them to certain ordeals as all self-realisation inevitably does. But if they are constant to the voices of the best and the most intellectual among their co-religionists, they will, in the end, find these ordeals to be a blessing to themselves and to the country.

In the current number of the *Vedic Magazine and Gurukula Samachar*, the writer of the interesting series of articles on Zoroastrianism, sums up his reasons for holding that the Zoroastrian religion is derived from the Vedas. He maintains that the only alternative explanation possible of the many striking coincidences that he mentions between the Vedic and the Zend literature, is that the language and religion of the Vedas and those of the Zend Avesta had a common source, and were both derived from an older and now extinct system of language and religion. This he dismisses as untenable owing chiefly to his belief that internal evidence shows that the Zend Avesta was compiled after the fourth or the Atharva Veda of the Hindus. Modern scholarship does not countenance the notion that the separation of the Zoroastrians from the ancient Hindus took place in Central Asia. The separation took place in India, so that the ancient Parsis were really a colony from this country. "It can now be proved even by geographical evidence," says Max Muller, "that the Zoroastrians had been settled in India before they emigrated into Persia." Dr. Rajendralal Mitra, whose writings do not seem to be familiar to the writer in the *Vedic Magazine* has told us that the great schism which led the Zoroastrian party to retrace its steps took place in the Punjab, and he has even indicated the causes to have been connected with the eating of beef which was a Vedic vice. It was an ancient affinity, or race-memory, that led the Pilgrim Fathers from Persia, when persecuted by Islam, to steer their Mayflower towards these Indian shores, and it was the same affinity that led the Hindus, who presented a

hostile front to Islam, to accept the returned schismatics in a kindly fashion. It is interesting to note in this connection that Sir Herbert Risley speaks of Zoroastrian missionaries to India having been adopted into the Brahmin caste. The Sakadvipiya Brahmins, he says, are the descendants of converted Zoroastrian missionaries to this country. Whether the schism took place after the compilation of the Atharva Veda and, therefore, of the Vedic religion, or at a much earlier stage is a question on which the excerpts quoted by the writer in the *Vedic Samachar* are not quite conclusive. We suggest a line of investigation which may enable him to throw further light on the matter. The schism clearly took place at a time when the idea of Fire as the type of Purity was well-established but the higher idea of Fire as the Purifier, which was adopted by the Hindus, was as yet undeveloped in the parent community.

At the adjourned Senate meeting held on Friday the proposition, moved by the Rev. Dr. Mackichan, on behalf of the Syndicate, accepting Sir Cowasji Jehangier's offer of three-and a quarter lakhs of rupees for the building of examination halls, with the conditions attached, was, on the motion of Dr. Collie, sent back to the Syndicate for reconsideration. As the matter had been already considered by the Syndicate, the purpose of this course is not quite clear. If it was intended as a hint to the donor to withdraw the conditions and to make the offer unconditional as regards the site and the extra University uses for which he wishes one of the halls to be available, there was no necessity to minimise, as some of the speakers did, the hardships and indignity to which candidates attending the examinations are exposed under the present system of temporary arrangements. The Rev. Dr. Mackichan, who made a feeling protest against this callous attitude, mentioned that there had been a case of death, and Mr. Mirza Mahomed Ali, who made an excellent speech full of sound sense and observation, said that his own brother had returned from his examination every evening with a headache and fever. We trust that the Syndicate will bear these instances in mind and not be influenced by the idle talk about thatched halls being the best possible shelter for examination purposes. We repeat, what we said last week, that Sir Cowasji Jehangier would be adding to the value of his generous offer if he relieves it of the conditions that have been objected to and trusts to the good sense of the University and the Government to carry out his intentions in regard to his gift in the most appropriate manner possible.

"In a most sincere and earnest address before the students in the College Hall last July," we read in the current number of the *Formosa* in *Christian College Monthly*, "Mr. P. C. Mozumdar related the following story which he said had profoundly influenced his life for the past twenty years. In one of the European Medical Colleges there was an especially brilliant student, loved and cherished by all. Unfortunately, however, he was a consumptive and so received the careful attention of both students and Professors. One night the Medical College took fire. The Principal and students came out, eager to save the building. But even in the thought of the building, the favorite but sickly student was not forgotten. They tried to find him, but could not. The students formed themselves into a long line from a water supply to the burning building, in order to pass along buckets of water. At the end of this line was to his waist in water and thus endangering himself, they found the favorite student. The Principal exclaimed, "Why are you here?" The student answered, "Some one must be, why not I?" "No," replied, said Mr. Mozumdar, "has been ringing in my ears for twenty years, urging me on."

CONTENTS.

—0:0—

Editorial Notes.	Indian Success at the I. C. S.
The Moral Equivalent of War.	Three Readings of a Palm. Indian Mahomedans.
Hindu Widows' Home Association Poona.	The Depressed Classes Mission, Mangalore.
Parsis and Politics.	The Claim of Children.
The Wrongs of the Pan-chamas.	Legal Education in England.

THE INDIAN SOCIAL REFORMER.

BOMBAY, OCTOBER 11, 1908.

THE MORAL EQUIVALENT OF WAR.

In that remarkable book "The Varieties of Religious Experience" by Professor William James, there occurs a passage which strikes us as being extremely suggestive especially to us in India. In the Chapter headed "The Value of Saintliness," Prof. James after describing War and its evils, goes on to say :

The fact remains that war is a school of strenuous life and heroism ; and, being in the line of aboriginal instinct, is the only school that as yet is universally available. But when we gravely ask ourselves whether this wholesale organization of irrationality and crime be our only bulwark against effeminacy, we stand aghast at the thought, and think more kindly of ascetic religion. One hears of the mechanical equivalent of heat. What we now need to discover in the social realm is the moral equivalent of war ; something heroic that will speak to men as universally as war does, and yet will be as compatible with their spiritual selves as war has proved itself to be incompatible. I have often thought that in the old monkish poverty worship, in spite of the pedantry which infested it, there might be something like that moral equivalent of war which we are seeking. May not voluntarily accepted poverty be "the strenuous life," without the need of crushing weaker peoples ?

In India, however, the situation is radically different from what it is in Europe and America. We cannot, even if we will, depend on "the wholesale organization of irrationality and crime" as our bulwark against effeminacy. If, unfortunately, there were no other means of protecting ourselves from the danger of degeneration, our position would indeed be pitiable. There would be no hope for us. We could only sit with folded hands and count the moments as they pass by leaving despair and desolation behind. But if Professor James is right, there is another and a better way to prevent such a calamity. It is also the way which Europe and America should adopt if they are to advance beyond their present stage of evolution. And that is a way which has been known and taught in India for centuries though we had not realised its value as a national principle. In the wholesale condemnation of asceticism in which Western writers have till lately been in the habit of indulging, allowance was not made for the fact that, apart from its extreme manifestations, it was in its essence a protest against a life of ease and luxury and comfort and that, in effect, it, like War, kept those who engaged in it from treating themselves too tenderly. "War and Asceticism demand such incredible efforts, depth beyond depth of exertion, both in degree and in duration, that the whole scale of motivation alters. Discomfort and annoyance, hunger and wet, pain and cold, squalor and filth, cease to have any deterrent operation whatever.

Death turns into a commonplace matter, and its usual power to check our action vanishes. With the annulling of these customary inhibitions, ranges of new energy are set free, and life seems cast upon a higher plane of power."

It is impossible to mistake the meaning of Providence in putting War, as a means of maintaining its national health and vigour, out of reach of a people, like ourselves, which has passed through a long course of spiritual discipline. It is as clear as if it had been spoken in so many words. And it is this. We are bidden, at the risk of national destruction, to maintain ourselves in strength and energy, and not only to maintain ourselves but by our example to teach the whole world that life and strength and energy can be best maintained, without recourse to War and through recourse only to the principle of placing a limit on our desires for ourselves and of giving a corresponding extension to our desires and labours on behalf of others. The misguided fanatics who take to revolvers and bombs are clearly running contrary to the plain dictates of our position taken together with our past. Fortunately, there are not wanting men who have grasped its true significance. These are the men who have established such societies as the Deccan Education Society, the Servants of India Society, the Seva Sadan, the religious, educational, industrial and charitable Missions in connection with the several Samajas and other religious reform bodies in our midst, as also those who are individually exerting themselves in directions which they believe to be for the public good, without hope of remuneration or reward. These are the men that are effecting the much-needed "transformation of military courage" into enthusiasm for humanity, which is the truest patriotism as well as the truest religion.

HINDU WIDOWS' HOME ASSOCIATION,
POONA.*Monthly Report for August 1908.*

1. Mrs. Parvatibai Athavale is still working at Bombay.
2. There was one meeting of the Ladies' Committee, one of the Managing Committee and one General Meeting of the Association. The General Meeting elected the new Managing Committee and other officers.
3. Mr. K. Kodandaramiah, pleader, Sampet District, Ganjam, has kindly instituted an annual gold medal in the Widows' Home to be awarded to the best girl in the highest class in the Home in honor of His Excellency Sir George Clarke.
4. A small weaving department is opened in the House with two looms. A successful beginning seems to be made and five inmates in the Home are learning the work.
5. Dr. Shivanath Ramanath of Bhavnagar who visited the Home in July kindly sent a contribution of Rs. 100.
6. There were 52 visitors during the month, there being 3 ladies, 39 gentlemen and 10 advanced students. Of these 25 came from Poona, 8 from Bombay, 7 from Gujrat, 5 from the Carnatic, 3 from the Deccan, 2 from the Nizam's Dominions, and one each from the United Provinces and Denmark. Among the visitors may be mentioned Mrs. Sarojini Naidu of Hyderabad, Deccan, and Mr. Age Meyer Benedictsen of Denmark.
8. The number of contributors during the month was 179 and their contributions amounted to Rs. 954.

HINGON BUDRUK }
16th September 1908. }

KASHICAI DNYDHAR
VENUBAI NAMJOSHI,
Secretaries.

PARSIS AND POLITICS.

LAST SUNDAY'S MEETING.

(By Our Representatives.)

Whoever was responsible for the idea of making a political demonstration to assure the British Indian Government of the unqualified loyalty of the Parsees towards it, cannot be congratulated on the success which has attended his efforts. The great fiasco—from the conveners' point of view—of the meeting held at Allbless Baugh on Sunday last is proof enough of the correctness of this statement. Ever since the idea of sending up a sort of memorial to Government to give them an assurance which, in the nature of things was hardly called for, was started, the Parsee press, save one or two inevitable exceptions, had disapproved of the proposal and even, in the columns of some English dailies, correspondents had ridiculed the idea. In spite of all this, the self-confidence of the originator seems to have been so great that, undeterred by hostile criticism, he had a requisition signed by a number of gentlemen, and prevailed upon the Trustees of the Parsee Panchayet to call a public meeting of the community for the special purpose of passing a set loyalty resolution. The resolution as originally proposed simply mentioned unflinching loyalty to the British Government and disapproval of anarchical movements. A few thoughtful members of the community sent in a notice to the Trustees that they would insist upon a rider being added to the resolution stating, in the words of the venerable leader of the Congress movement, Mr. Dadabhai Naoroji, that our grievances were many and just and that all Indians should continue the agitation to get them redressed by peaceful means. Even this obviously innocent addition to the resolution appears to have been unpalatable to the originators of the loyalty movement. To add to all this, on the eve of the meeting, an influentially-signed protest was addressed to the Trustees of the Panchayet questioning the right of the Trustees to convene a meeting of the community to pass judgments on political policies, especially those in which no special Parsee interests were involved, and the signatories to the protest went on to point out that the Trustees, in taking the step proposed, were usurping a function which did not appertain to them, for the exercise of which they were not fitted and in attempting to exercise which in the present instance they were lending themselves to proceedings which were calculated injuriously to affect the welfare of the Parsee community. They further added:—"That while right-thinking people are agreed in the condemnation of a policy of violent and anarchical movements as instruments of political warfare, we are strongly of opinion that the proceedings of such a meeting are calculated to be used before the British public, which is the ultimate arbiter of our welfare, as an argument against the necessity of reforms as to which all educated and thoughtful Indians are satisfied, and that the vague and guarded reference to reforms by constitutional means, contained in the resolution proposed to be placed before the meeting, is a mere blind to catch the unwary, and that the interests of the Parsi community demand that they should stand shoulder to shoulder with the people in all legitimate political movements. We are further of opinion that there is no serious or widespread anarchist agitation or any agitation which would not instantly die out by considerate and immediate measures; that the resentment of Bengal with regard to the Partition is just and is justified by the pronouncement of Lord Morley and ought to be appeased by the immediate appointment of a Commission to investigate the whole question; that the excitement outside Bengal has arisen and has grown owing to long-continued disregard of public feeling and sentiment and neglect to satisfy the just and reasonable aspirations of educated

Indians, and to deportations for which no justification has been shown and political prosecutions which may terrorise but will not win affection." The above views were, as expected, still more unpalatable to the promoters of the meeting than even the rider.

This was the position of affairs when the meeting was convened on Sunday last. The audience had read beforehand the original resolution, the rider proposed, as well as the protest above quoted and had also read the opinions conveyed by the leading Gujarati papers. They had consequently made up their minds as to what should be passed at the meeting. So far as one could judge by the dead-set made against the resolution as it originally stood, by the hooting, howling, hissing and whistling which drowned the reading of it, the community seems to have been of one mind that the Resolution did not at any rate convey its view of the situation. The reader of the resolution was not allowed to proceed till he assured the audience that the rider will follow, although even before the regular commencement of the proceedings it had been announced that a compromise had been effected and that the rider had been accepted. That the protest against the Trustees' usurping a function which was not theirs in calling a meeting for a political purpose, had also very large support among the audience, was evidenced by the fact that as soon as the Secretary to the Trustees stood up to read the notice convening the meeting, several voices called out "Read the Protest, the Protest", "Who are you?"—not that the learned Secretary to the Panchayet was unknown to his community but that he had no position in this affair. The Protest was soon after read out, and almost every sentence was received with loud cheering and at the conclusion of the reading there was an outburst of cheering and one heard cries "Read it again," "Read it again," all round. The President, Sir Jamsetjee, whose participation in the meeting was criticized by a correspondent in the *Sanj Vartman* as a breach of certain pledges, did not receive as unanimous a welcome as one would have expected the President of the Panchayet to receive. It was a regular pandemonium when Sir Cowaji Jehangier stood up to speak and it seemed as if not one among the audience was willing to hear him. Mr. B. J. Padshah, who intervened to insist that some other letters of protest that were said to have been addressed to the Trustees be also read, was welcomed vociferously by a considerable section of the audience but another as loudly declared that he should address them in Gujarati instead of in English. The resolution with the rider placed before the meeting in the name of Mr. Dadabhai Naoroji had a magical effect on the audience who carried it with acclamations with a very few dissentients. But for his name, we cannot be sure that they would have been satisfied even then. In proposing the addition of the rider, Mr. Vimadlal made an eloquent speech which was well received by the audience. Mr. Taleyarkhan's speech in seconding was also well received. A noteworthy incident was that Mr. Hormusji Dadabhai's statement that the Parsees were not people of India evoked impassioned cries of *Vande Mataram* from a large section of the audience.

The trial of the persons accused of making an attack on the Mission bungalow at Pandharpur and an assault on Miss Steel was concluded on Saturday, Oct. 3rd, at Sholapur, before the Assistant Collector, Mr. Turner. Of the 26 accused, three were discharged, and four acquitted, eight boys were sentenced to receive twelve strokes each under the Whipping Act, five men were sentenced to two years' rigorous imprisonment, four were sentenced to two years' rigorous imprisonment, and a fine of Rs. 500, one—the abettor—was sentenced to two years' rigorous imprisonment and a fine of Rs. 1,000, and the man who struck Miss Steel first was sentenced to undergo four years' rigorous imprisonment. Some of the accused have appealed to the Sessions Court.

THE WRONGS OF THE PANCHAMAS.

(From our own correspondent.)

On Sunday the 13th September there was an interesting function in the Panchama School Hall at Mangalore. 64 Mukaris (litadmen) of the Panchamas living in the Suburbs of Mangalore, were given a dinner by Mr. K. Ranga Rao the Secretary of the Mission and his sympathising friends. After the dinner, Mr. Ranga Rao delivered an address in Tulu of which the following is a brief summary:—

Fellow countrymen! You have been invited here to hear a few words from us. We stand here as your well-wishers and friends and not as your haters who ill-treat you and spitefully use you.

This part of the country where you live was known as Tulu Desha. You who speak Tulu are the descendants of the aboriginal inhabitants of this place. All other people who speak other languages here, who are now known as higher caste people are the descendants of outsiders who came and settled here as subjects of your ancestors. You were the rulers of this place until about 750 years ago.

About a thousand years ago the Kadamba Rajahs who were Jains by caste first came from Banavasi in North Canara and gave no end of trouble to your ancestors. The Kadamba King who troubled your ancestors most was one Mayura Varma Hubasika the Koragar King of this place came to the help of your ancestors. He got an army from a Bakude King of Kasargode who had a Brahmin Minister, and drove away Mayur Varma and his people. Later on however Mayur Varma's son Lokaditya who reigned in Gokarn came with a large force and defeated King Hubasika. Tradition says that Lokaditya married a girl from Hubasika's family and settled here for a time. Don't be surprised to learn that a Jain King married a girl of the Koragar caste whom you think to be inferior to you. Koragars of those days were a much greater and more honourable people than the Koragars of the present day. It was about this time that a King of your caste by name Nanda came with an army from Nandavar near Panemangalore, and drove away Lokaditya and his people. For one or two centuries afterwards, Nanda and his successors ruled here until Kamadeva a descendant of Mayura Varma came from Banavasi and finally subjugated your ancestors. Nandavar which is about 15 miles from this place derives its name from this King Nanda. 8 years ago when I visited that village, people showed to me the site of his palace which is believed to have been demolished by a Jain Beengar. Traces of the foundation of the palace still exist there.

Your people must have been a great and a good people in those days, not addicted to drinking and despised as you now are. The pious poet Kanaka is believed to have belonged to your community. Elsewhere also your communities produced great and good men. Chokkya and his wife Bhaktimathi were renowned for their piety. The Tamil author Kapila who was born in Tiruvelur is believed to have been the child of a Pariah mother. He was so learned and virtuous that he was made a Brahmin and raised even to *richikood*.

Now contrast your present condition with that of your ancestors and contrast the condition of the present day Koragars with that of their ancestors. In this town, the Koragar women wear at least a rag below the navel, but in villages their condition is deplorable. They have no clothes but wear an apron of leaves and twigs round their waist. The venerable President of our Mission Mr. U. Raghunathaya pitied them and gave the Koragar women cloth and promised to give them one seer of rice each, every Saturday, provided they come to his doors with a cloth over their breasts. The poor women welcomed the proposal with great joy, accepted the present of the cloth, came one Saturday covering the upper part of their

body but never afterwards. On enquiry we were very sorry to learn that when they went to their villages they were beaten for imitating the higher castes. What a pity that some of you joined in beating these poor women descendants of King Hubasika who had helped your own ancestors!

And what are you now? Ye descendants of Nanda who drove away Lokaditya? You have no lands, no house and garden, no money wherewith to eat what you like and put on the raiment you want. You are absolutely without education. Your approach is considered unholy, and your very shadow is hated. Men touch dogs and pigs but they won't touch you who are the descendants of Nanda. You are called Holeyas (Pariahs). You are called Mulada (predial) Holeyas in villages and a landowner selling his lands to another sells you and yours to the vendee whose property you become. A land owner in need of money pledges you for 4 or 6 rupees, and until the pledge is redeemed you become the property of the pawnee and are then called Salada Holeyas. You are called by all, by that abominable term Holeyas. Amongst higher caste people it is a term of abuse. A liar or a thief, a drunkard or a traitor who is to be rebuked is called a Holeyas! The benign British Government is kind towards you. It pities you and wants you to be called by the more honourable name of Panchamas. The Government wants you to improve yourselves and be happy like all people of higher castes.

You are wrong in grumbling that the Government cares only for higher castes. To the British Government all of us are alike. They have the same law for all of us. The Civil, the Revenue and the Criminal Courts, the Post and Telegraph offices, Schools, Hospitals, and Police Stations are all as much for your good as for ours. Nay, in some matters the Government is partial towards you. If they give Rs. 100 to a school of higher caste boys, they give Rs. 250 to the Panchama School so as to encourage education amongst you. If you do not or cannot take advantage of the public offices as we do, it is your own fault and not of the Government.

(To be continued.)

INDIAN SUCCESSES AT THE I. C. S.

The *Tribune* writes:—"News has been received at Simla that altogether five Indians are successful at the recent examination for admission to the Indian Civil Service. The first three candidates are Messrs. Madan, Sathe and Wadia all from Bombay, the remaining two are from Madras and another from Punjab may get in, but nothing is definitely heard from the Secretary of State.

The news of as many as five Indians coming out with flying colours at the Indian Civil Service competition, and of the likelihood of a sixth, a Punjabi, securing another post will be hailed with delight all over the country, though we must say that our heartfelt joy is tinged with a feeling of disappointment. On Wednesday night the wires flashed the welcome news that as many as eight Indians had passed the examination, and one of these was a Punjabi. With Thursday morning came a correction and the number of successful candidates had fallen from eight to five, with the possibility of a Punjabi securing the sixth seat. However we must be thankful even for this smaller measure of success. We understand the Punjabi candidate who may secure a post is Sardar Dalip Singh, an able and talented son of Rajah Sir Kunwar Harnam Singh. We fervently trust he may succeed in securing a post. It is mentioned that no Bengali has come out successful this year, but the grand successes of Bombay and Madras hardly left room for any body else. We are proud of our successful young men, who will have the congratulations of their countrymen all over India."

THREE READINGS OF A PALM.*
THE FIRST READING: A FORTUNATE FAILURE.

[BY O. S. S. O.]
(All rights reserved.)

CHAPTER. XIX. (continued.)

The bathers were in high spirits and talked incessantly except one or two who were still disdainful and vituperative :

"Western civilization!" iterated Master Baba, a smart English Student, in Sanskrit. "Are these the manners (referring to the soldier's behaviour with a wink) promulgated by Professor Allimportant for our acceptance?"

Most of them smiled but said nothing. At length Master Chattri joined :

"It strikes me they have much to learn and teach at home. Evidently they have not quite got rid of their Drauidical manners yet."

"Come, come—" intervened Mr. Warde—"Professors do not teach us the ill ways of the uneducated—nor do they offer the manners of the unfortunate lower classes for imitation. You are wrong in insinuating that they regard these poor ignorant people as the representatives of their civilization."

"I am not insinuating—" retorted Master Baba with warmth—but I positively assert that we ought to judge them by what we see in the character and behaviour of the lower classes of Europeans. For this is how they form their opinions about us; not from what they see in the upper classes but lower servant classes. To make it analogous we must draw our conclusions from similar basis."

They all felt the force of his argument and as no one interrupted, he continued.

"The fact is, we are too apathetic and entirely lost in our own little circles. A selfish circle which is neither pleasing to God nor of benefit to the world. We have not the energy to right the arbitrary wrongs inflicted purely through supercilious wantonness. We deserve our humiliation and more!"

"Just so—" broke in Mr. Warde who appeared not to have been listening—"these very Rulers whom you term arbitrary etcetera, are trying to rouse us out of this apathy and indifference, and to resume our former position in the world. For this reason they have given us Schools and Colleges: If we don't take advantage and rouse ourselves, it is our own fault."

"Nature teaches us that nothing is stationary and that unless we adapt ourselves to the ever changing times, we must of necessity be left behind in the march of the world."

"I don't know much about their teaching"—he interrupted again—"beyond clerical work, it seems to me, all one sided. They are never tired of telling us to keep in one groove, the sweet Eastern ways—as they call them!"

"No doubt—" resumed Mr. Warde—"a few do advocate that we should retain this and the other, through selfish motives, and argue because it is ancient and Eastern, etc.—but there is no need to be cynical. All thinkers know that these advocates are no friends. They foresee that changes and fashions mean advancement. The fact is patent, for in their case when their own originality fails—of which there is very little—they borrow from others, but never remain stationary. What is the sequel? It requires no philosopher to see through the tactics of the minority—a selfish minority—the enemies of the human race who cannot see beyond their own bread and butter. Our ancestors did the very same thing and you see the results And—"

"Surely, we give you fellows enough time for lectures at the club without you invading our recreation—" blurted out a jolly

* This serial was commenced in our issue of the 5th April 1918.

young student with some impatience. "You had better save in now—this is quite enough."

"Look—" he cried, pointing in the direction of the soldiers who were rising to depart. "Even those poor fellows have got tired of your effusions."

"Shout," said Warde, "stop them Bnl. Let them at least join in refreshments since they could not do so in our bath."

"Stop—here—I say—please wait—" went up from several throats simultaneously amid waving of hands, *janghias* (bathing drawers and *roomals* (handkerchiefs).

The soldiers looked in the direction of the bathers who were still hollowing, waving and laying out their things to dry.

"Wait a bit, see what them beggars want."

"Come over here and join us in something better than swim."—shouted the jolly student on the top of his voice.

They walked across to the knoll where the young men were busy with one thing or another.

"We are going to have something to eat—in the way of *not nattes*, but Hindaryan sweets," said Warde. The soldiers looked confused—turned red with mortification, and all joined in a hearty laugh.

"Mistakes will occur in the best regulated families"—concluded Mr. Warde, with a pleasant smile—"yours was a pure mistake, and innocently applied, for I am quite sure it was never used in a derogatory sense. And as such we need refer to it no more."

Mr. Johnstone grasped his hand that was all his untutored wit could suggest—but the act conveyed a world of meaning—genuine and hearty, such as words could never do! And without releasing his hand, Warde, said: "Come under this tree," where the servants were busy unpacking and arranging in fastidious Hindoo order.

Having got over their awkward situation, they began mingling freely and quite forgot their unfortunate little differences, in pleasant jokes and repartees.

"What have you got there," Mr. Warde asked a domestic standing near some parcels.

"Puckwan and cream," he replied smiling all over.

"And what have you in that basket?"

"I don't know. Chattri Sahib's man has just brought it." Going up, he opened it and found it contained half a dozen bottles of wine, a corkscrew and a few tumblers.

He regarded them with some amusement—and assuming a look of horror which was far from what he really felt, audibly murmured: "What next!"

Master Chattri was of course covertly watching, not knowing exactly how their senior would take it—for it was a bold experiment conceived by the minority.

As for Warde, he did not personally approve of drinking but those who indulged in it he did not despise. On the contrary, he despised those who imbibed in secret. He had no objection to the use of wine. But those who used it, he expected would be men of some moral stamina with courage to act openly and not in secret closets.

In this case, he was inwardly pleased that the young men he had the honor of associating with had the courage to face a bathing place. This is, he argued in his own mind, as it should be.—For epochs are created by leaders not followers.

Then beckoning to a domestic who was busy washing some large leaves which were to serve as plates, he said: "Take this basket and place it before Behari and Missar Sahibs."

Mr. Behari's father was an out and out Brahman. And the son, it was generally agreed, would follow in his footsteps; so to see the effect, Mr. Warde directed the servant to act as he did. But to his utter astonishment, Behari, no sooner the basket was placed before him, proceeded to open it and taking

out the bottles and tumblers before opening them one by one without so much as asking whether any one would take wine.

"Behari!" was all that he could utter, his amazement being so great.

"Yes, Warde, what is it?" came the cool unconcerned response, as if he were acting a set piece.

His equanimity was too much for Warde and he immediately rushed to his conclusion: "Since when have you been using liquor?"

"I!" he responded throwing up his head with a jerk to look at his interrogator. "I don't drink spirits—at all events I have not commenced yet."

"You seem to know all about opening of bottles then."

"There is nothing difficult in that, I have often done it and I think I like the pleasure of helping others. Come you are going to have some to-day."

"Not I—" he replied, and wheeling round to a domestic distributing leaf plates, said: "Give me those *pattars*." Taking the leaf plates (*pattars*) he handed one to each of the soldiers, smiling: "Don't use your knives and forks or the plates will give way."

"Eh—" said the honest Scotch, looking at his fingers—"but them be made before knives and forks."

"Them be certainly cleaner than plates, knives and forks, wiped wi' dirty cloths," remarked another.

At this, they all laughed and a merry conversation ensued.—All enjoyed this quasi picnic and the company parted the best of friends; Mr. Johnstone not forgetting a cordial invitation to their Hindoo friends at their quarters, where, he said: "We may'n't be able to give ye the savoury meats such as me and my-comrades have tasted to-day but we can guarantee you as true and 'earty a welcome as ye ever had friends!" A murmur of genuine approbation passed through their respective ranks, and each one declared, including the proud Chattri, that they would never forget pleasant afternoon.

"Them be genuine good chaps—" commented Mr. Johnstone when they were out of hearing—"it be a shame we are not allowed to mix with them more freely."

"I ken—" replied the keen observing Scotchman—"we are not to 'old India—Hindarya—long by our exclusive ways."

"What makes you think that?"

"The disposition of these young men whose hospitality we 've just shared. It makes one think that the feeling our exclusiveness is creating cannot last. It is opposed to the policy of our ancestors who acquired their confidence by mingling and not aloofness.

"Them days—" he continued after a pause while the others regarded him with silent admiration—"be fast disappearing and the policy of keeping aloof from them and regarding them as inferiors is a great mistake! And this we always find to be the case when we come in closer contact with 'em."

"You are right comrade—the far seeing Scotchman again—"we ought to mix more freely—but not with a policy in our pockets, for that will sooner or later explode, but with the firm intention of becoming one with them—one people—one subject of a great Queen."

"Force—" the observant Scotchman reiterated—"cannot 'old Hindarya long, and our belittling policy must most certainly be causing pain and gradual and steady estrangement.

"This scheme of regarding others with contempt answered well, once, but those misty days of confusion be passed away. Fog is clearing up—our Government must change also. For in this brightening atmosphere it is quite clear the old policy of disdain and exclusiveness will not 'old water. For again with each decade—though loath to admit it—we are discovering some new trait in Hindaryan character most akin to our own."

(To be continued.)

INDIAN MAHOMEDANS.

In view of the misleading statements that are being put forward, the following passages from the last All-India Census Report relating to the proportion and affinities of Indian Mahomedans, are likely to be of general interest:

"The total number of Muhammadans is 62½ million or 212 per mille of the population of the Indian Empire. To the total Bengal contributes 25½ million or 41 per cent., the Punjab and Frontier Provinces 14 million or 22½ per cent., and the United Provinces 7 million or 11 per cent.; Bombay contains only 4½ million, Madras (including Cochin and Travancore) 2½ million, Kashmir 2½, Assam 1½ and Hyderabad 1½ million. In spite of the zeal of Hyder Ali and Tippu Sultan, Mysore contains an exceptionally small number of Muhammadans. In proportion to the total population Islam is most strongly represented in Kashmir where it is the religion of 74 per cent. of the inhabitants; then follow the Punjab with 53 per cent., Bengal with 32, Assam with 26, Bombay with 18, and the United Provinces with 14 per cent. As in the case of Animists however, the proportions in each province are far from uniform. In Bengal nearly half the total number of Muhammadans are found in East Bengal, were two-thirds of the population are of this persuasion, compared with only 9½ per cent. in South Bihar, 4½ per cent. in Chota Nagpur, and 2½ per cent. in Orissa. In Madras one-third of the followers of the Prophet are found in the single district of Malabar, where 30 per cent. of the inhabitants are Muhammadans against 6½ per cent. in the Presidency, as a whole. In Assam considerably more than two-thirds of the Muhammadans were found in Sylhet and in Bombay nearly three-fifths were enumerated in Sind.

It is easy to understand why Muhammadans should be found in large numbers in the Punjab and Sind, which lie on or near the route by which successive hordes of Afghan and Moghal invaders entered India, but it is not at first sight apparent why they should be even more numerous in Bengal proper. The answer is that in the east and north of this tract, where the Muhammadans are mainly found the bulk of the inhabitants belonged to various Mongoloid or Mongolo-Dravidian tribes who had never been fully Hinduized and who, at the time of the first Muhammadan invasion, professed a debased form of Buddhism. The subject has been dealt with at length in the provincial Census Report in which, after a review of the opinions of various authorities, all of whom support the view that the local Muhammadans are in the main the descendants of local converts.

In Malabar, the only other tract remote from the north-west of India where the faith of Islam has many adherents, the majority are Mappilas, well known for their fanaticism, and are said to be the descendants of local converts made by the Arabs, who frequented the coast as far back as the beginning of the 8th Century and continued to monopolize the trade until ousted by the Portuguese. Their language is Malayalam and many of them still retain the Hindu law of inheritance. Similarly in Gujarat the Bohras, Khojas and Memons are of Hindu ancestry and in Rajputana the Muhammadans are for the most part "the descendants of Rajputs who were converted in the time of the Delhi Emperors;" of the remainder many are Meos, also of indigenous origin.

Even in the north-west of India a large proportion of the present day Muhammadans have little or no foreign blood in their veins, and of 14, 141, 122 Muhammadans in the Punjab only 1, 114, 243 were returned as Pathan, 491, 789, as Baloch 340, 063 as Shekh, 315, 032 as Saïd and 111, 885 as Moghal. On the other hand the Jats of this persuasion numbered nearly 2 million, the Rajputs and Arains about 1 million, and the Jolahas, Awans, Gujars Muchis, Kumhars, Tarkhans, and Telis from one to two-thirds of a million each. The vast majority of the present-day followers of Islam are shown by their caste designation to be the descendants of the local converts."

THE DEPRESSED CLASSES MISSION, MANGALORE.

I beg to acknowledge with thanks the undermentioned contributions in aid of the Depressed Classes Mission Mangalore :—

Already acknowledged... ..	Rs. 1872	0
M. R. Ry. R. Venkatratnam Naidu M. A. Coconada	50	0
Miss Hemaprabha Bose M. A. Calcutta	10	0
Hon'ble Mr. V. Krishnaswamy Iyer, Madras... ..	25	0
Rev'd. Bhai Amritalal Bose, Calcutta	2	0
T. E. Moir Esquire I. C. S. Cuddaphah	30	0
M. R. Ry. U. Raghunathya (2nd remittance)... ..	25	0
F. N. Dutta, Esquire, Calcutta	25	0
Dr. M. Keshava Pai, Coonoor... ..	10	0
M. R. Ry. S. Raghunathaya (3rd remittance)	15	0
Prof. N. G. Welinkar M. A. LL. B. Bombay	5	0
M. R. Ry. A. Rangaswamy Iyengar, Bangalore	10	0
M. E. Conchman, Esquire, I. C. S. Madras	10	0
Joseph Lobo, Esquire, Mangalore	10	0
Prof. Heramba Chandra Mitra, M.A. Calcutta... ..	5	0
Dr. L. P. Fernandez, Mangalore	15	0
M. R. Ry. M. Madhava Rao, Avl. Mangalore... ..	2	0
" A. P. Patro Avl. Berhampore (1st Instalment)	25	0
" R. Venkata Sivudu, Avl. Guntur	2	0
" Goll. Krishna Rao, Avl. Mangalore (2nd Instalment)	25	0
Shreimati Hemanta Kumari Chowdhuri, Sylhet	5	0
M. R. Ry R. Ramachandra Rao, Madras	25	0
Rao Bahadur W. Kalhatkar, Nagpur... ..	10	0

Total Rs. 2213 0

Dr. L. P. Fernandes of St. Mary's Pharmacy while sending the above mentioned donation has written to us that he would pay visits to our institutions and give advice and medicine free of charges. Babu Guru Govind Pattadar has sent to us a present of a valuable book on the industrial development of India. The Mission Committee feels grateful to those gentlemen as well as to all other donors for their kind help.

MANGALORE,
10th September 1908.]

K. RANGARAO,
Secy. D. C. Mission.

THE CLAIM OF CHILDREN.

By Rev A. W. HAMLEY.

Had I the power to coin into law my fixed conviction, a prospective benedict must have something more to show than the price of a license before he could be legally married. He must be able to show himself of sound mind and sound body and sound morals. He must show both the ability and the disposition to maintain a home.

The generations yet unborn have a right to protection. Every child has an inherent right to be well born. Multitudes of children are not so much "born into the world, as they are doomed into it." Their fate is sealed a hundred years before they are born. There is a tremendous miscarriage of justice in every criminal court. In many cases the father or the grandfather should have been hanged or imprisoned instead of the poor fellow who receives sentence.

Are you a father? Then take time to be a father. Are you a mother? Then take time to be a mother. No enter-

prise can be so deserving, no cause can be so sacred as to justify the neglect of your children. Too busy, do you say, to have a share in the rearing of your family? Then you are too busy to have a family. You have no more moral right to be a father if you cannot find time to do the work of a father than you have to be an alderman if you cannot find time to do the work of alderman.

Many a father spends more time on his driving horse or his automobile than he does on his boy, and yet he expects that boy to be a credit to him. That father makes a serious mistake who will not take time to be a companion to his boy. God pity the father whose boy goes away from him and to others for counsel and sympathy. And especially, God pity the boy! Do you want to save your boy, your girl? Then make home the dearest spot on earth. Make it just as attractive and cheerful as you cannot for the occasional guest, but for the boy and girl.

The child deserves more than the occasional guest. If you have one cheerful, sunshiny room in the house, give it to the child. If anyone must sleep on a straw tick or a slat bed in the attic, let it be the occasional guest. And may I enter a special plea for the boy? Is it not true that if any one is neglected in the home it is the boy? "Anything is good enough for him." I say it is not. Nothing is good enough for him but the very best home can afford. Many a boy takes to the street because there is no room for him in the home. Had he a pleasant, cheery room, all his own, well stocked with good reading and wholesome games, to which he might be free to invite his friends for a pleasant evening, the street would have no attraction for him. The cost of a cheery room for your boy is your best investment.

LEGAL EDUCATION IN ENGLAND.

The Council of Legal Education, representing the four Inns of Court, seems to be dissatisfied with the present training of barristers. It is found that the knowledge of the young barrister is too bookish and that he is entirely ignorant of matters of etiquette and procedure. An important new departure is therefore announced for the new term. In order to remedy the defect it is proposed to institute two courses of lectures. One will bear on the work in a barrister's chambers, and the other in court. It is interesting to note that a century ago the aspiring barrister learned his work almost entirely in the chambers of a practising lawyer.—*The Educational Review.*

THE INDIAN SOCIAL REFORMER.

Rates of subscription inclusive of postage.

	In advance.	In arrears.
Per annum.....	Rs. 5 0 0	Rs. 6 0 0
Single copies	4 annas each.	

The arrear rates will be enforced in the case of subscriptions which have not been paid within three months from the date on which last payment of subscription expires in case of annual subscriptions. All other outstanding dues will also be calculated at the arrear rates.

Orders for the paper should be invariably accompanied by a remittance or permission to send the first issue per V. P. Post to recover subscription.

Should payment be made by cheque on any mofussil Bank, please add 8 annas this being the discount charged in Bombay.



PHIROZE M. DASTOOR.

(Late Partner, D. M. Dastoor & Co.,)

After sixteen years' continued practice and experience in sight-testing Retinoscopically, is now working under the name and style of

PHIROZE M. DASTOOR & Co.,

Occulists and Opticians,

7. Hornby Row, Opp. Genl. Post Office.

The only firm in Bombay offering their patrons free services of a duly qualified Ophthalmic Surgeon from the Royal Westminster Ophthalmic Hospital (London), and the Ophthalmic Hospital, (Vienna), holding genuine degree of M.R.C.S. (England), L.R.C.P. (London.)

ENTIRELY NEW STOCK OF

Spectacles Eye-glasses Motor goggles etc., of latest style and pattern.

Genuine 1st Quality Brazilian Pebbles.

PRICES EXTREMELY MODERATE.

Exceptional testimonials from the Hon'ble Sir Lawrence Jenkins, the Hon'ble Mr. Justice Batty, Mrs. Batty, The Hon'ble Mr. Justice Chandavarkar Lieut-Col. G.H. Bull M. D. I. M. S. Lieut-Col. Peatrs, M. B., I. M. S., and other high personages.

NOTICE.

The Madras Hindu Social Reform Association has been maintaining a matrimonial Bureau, and correspondence from ladies and gentlemen desirous of contracting widow-marriage, post-puberty marriage or marriage without ranya Sulkam or Varadakshna should be addressed to the Secretary—GeorgeTown.

INDIAN-ENGLISH.

An examination of the errors of idiom made by Indians in writing English (With over 1200 actual examples from Indian Writings)

by

G. C. WHITWORTH.

"A valuable contribution to the study of the manifold eccentricities of the English tongue."

—Contemporary Review.

"His scholarly but unpretentious work will prove most serviceable, not only for those for whom it is primarily designed, but also to other foreigners, and not a few of his own countrymen."—Westminster Review.

"Not only a hand book of errors, but also a correct and an acute and useful book of reference. * * * The compendium is excellent, and Englishmen, as well as Indians, would do well to consult it. The copious index facilitates reference."—Asiatic Quarterly Review.

Price (of Indian Booksellers) Rs. 2½ net.

National Typewriting Company.

Day & Evening Classes

For Ladies & Gentlemen.

Book-keeping **Rs. 100.**

Short-hand (upto 80 words per minute) **Rs. 15.**

Typewriting **Rs 15.**

Over **30 Machines** of different makes for pupils use.

Electric light & fittings.

Ladies class under supervision of an experienced Lady teacher.

For full particulars send for illustrated prospectus.

B. B. Laskary, Proprietor,

21, Church Gate Street, Fort, **Bombay.**

SURAMA

THE IDEAL HAIR TONIC.

It has a fine floral perfume and fluidity of water. It softens the hair and enriches its colour. It helps to grow luxuriantly lost or faded hair and baldness is removed by this Medicated Oil. It removes all scalp diseases and improves the Complexion. It is the best hair vigour that can be thoroughly relied upon. It relieves headache and promotes sound sleep. Use it once and you will use it always. Price per Bottle As. 12. Post free Re. 1-3 3 phials Rs. 2. Post-free Rs. 2-14.

S. P. SEN & Co.'s Swadeshi Perfumes.

THE PRIDE OF THE INDIAN INDUSTRY.

SABITRI.—The lovers' delight. Possesses a unique odour and strength and pleases all tastes.

RANGAMATA.—Represents the sweet Hasuna Henna. Very persistent and strong but not loud.

DIL OF ROSE.—Or the Indian Rose. The pride of the Indian Flower garden "Shut up in a Bottle".

KHUS-KHUS.—An oriental perfume of strength and aroma. Unrivalled in strength and cheapness.

BOCOOL.—The sweetest popular scent. Better than the best obtainable in the market.

All the Perfumes are bottled in three different styles—Large, medium and small. Prices Rs. 1, As. 12, and As. 7, respectively. Transit charges extra. Write for descriptive List, sent Post-free on application.

Our Superior Virgin Otto.—Unequaled for strength, Otto-de-Rose No. 1 (Virgin), Otto-de-Matia, Otto-de-Noroli and Khus-Khus. Price per Phial Re. 1. Doz. Phials Rs. 10.

MILK OF ROSES :—Enthrals the mind by its delicious scent; its application imparts a lustre, softness and delicacy to the skin, destroys pimples, scabs, blotches, freckles and other derangements of the skin.

Price per phial As. 8. Transit charges As. 5.



Soaps and other Toilet Requisites, Hair Washes, Cosmetics, and Hair appliances, Oil Bergamot, Lemon and Lavendar of superior quality, and also fancy Scent bottles and Silk ribbons of different shape, size and colour, and other miscellaneous requisites for perfumery are also stocked. Prices low beyond expectation. 25% of the Approximate value should accompany every order.

S. P. SEN & Co. Manufacturing Chemists.

19/2, LOWER CHITPUR ROAD, CALCUTTA.

BRAHMA POSTAL MISSION.

Pamphlets with regard to Liberal Religion in India and abroad may be had free of all charges, one or two at a time by any genuine inquirer: On showing by a letter that these are carefully read, other two may be ordered free: Two whole set consisting of sixty pamphlets may be had at once by sending a V. P. order worth one rupee; or 1s. 6 d. if payable outside India—All communications should be made to and any donation will be thankfully received by

V. B. SHINDE, Postal Mission Prathana Samaj, Girgaum—Bombay.



AMRUTANJAN.

An Indian Balm, A Magic Balm, Quickly Relieves and Cures.

HEADACHES, NEURALGIA, SPRAINS, SORE THROAT, CHEST COLDS, RHEUMATISM, LUMBAGO, WEAK JOINTS, BRUISES, CUTS
And also other ACHES and PAINS.—Price annas eight only

Ringworm Ointment. A POSITIVE CURE FOR RINGWORM AND DHABI'S ITCH, &c.
Price annas six only.

Tooth Powder, CHEAP AND USEFUL.—Price annas two only.

AMRUTANJAN DEPOT. 16 OAK LANE, BOMBAY

Telegraphic address: "Amrutanjan," Bombay.

GOVERNMENT OF INDIA

After exhaustive tests and Trials with all the well-known makes of Typewriters

ORDER 100

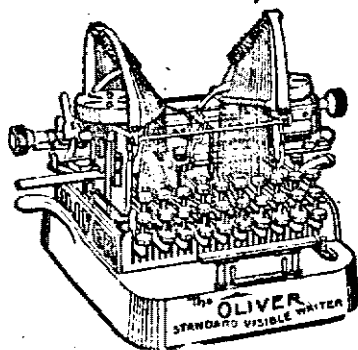
OLIVER TYPEWRITERS

for use in the GOVERNMENT TELEGRAPH DEPARTMENT of INDIA.

Can you do better than order an OLIVER?

SOLE AGENTS:- W. H. THORNS & Co.,

13-15, HORNBY ROW, BOMBAY, CALCUTTA & MADRAS



INTENDING ASSURERS ARE INVITED TO COMPARE THE RATES AND CONDITIONS OF

The Empire of India Life Assurance Company, Limited.

WITH THOSE OF ANY OTHER COMPANY.

HEAD OFFICE 11: ELPHINSTONE CIRCLE, BOMBAY.
SEE REPORT AND OPINIONS OF THE PRESS AS TO THE REMARKABLE PROGRESS MADE BY THE COMPANY.

ENDOWMENT NON-FORFEITABLE POLICY FOR RS. 3,000.

PAYABLE AT AGE 60 OR AT DEATH, IF PREVIOUS, WITH PROFIT,

If, at any time, the assured under this plan should desire to cease paying any more premiums, he can obtain a paid-up Policy for such a proportion of the original sum assured as the number of premiums paid bears to the number agreed upon. Thus a gentleman who had assured at age 30 for a Policy of Rs. 3,000 payable at age 60 or at Death, if previous, after 5 years payments, would be entitled to a Free paid-up Policy for Rs. 500 free of future payments.

MONTHLY PREMIUM.

AT AGE 20, Rs. 8-9-0.

AT AGE 25, Rs. 7-8-0.

AT AGE 30, Rs. 8-14-0.

AT AGE 35, Rs. 10-13-0.

AT AGE 40, Rs. 12-12-0.

AT AGE 45, Rs. 18-10-0

SOME OF THE DISTINCTIVE FEATURES.

* Funds invested in Government Securities and in accordance with the Indian Trusts Act
Policy holders can appoint their own Directors.

90 per cent. of Profits to Participating Policy holders.

Lapsed policies revived without Medical Certificate.

Liberal Surrender Values 40 per cent. of the Tabular premium paid.

Immediate payment of Claims.

Medical fees and stamps on Policies are payable by the Company.

The sum assured is PAYABLE IN FULL should death occur soon immediately after payment of the first premium.
GUARANTEE INSURANCE.—This Company issues Guaranteed Policies in situation of trust and responsibility. It is specially authorized to guarantee the employees of the Post Office.

Proposal Forms and full Particulars may be obtained from any local Agent in India or from
E. F. ALLUM, General Manager.

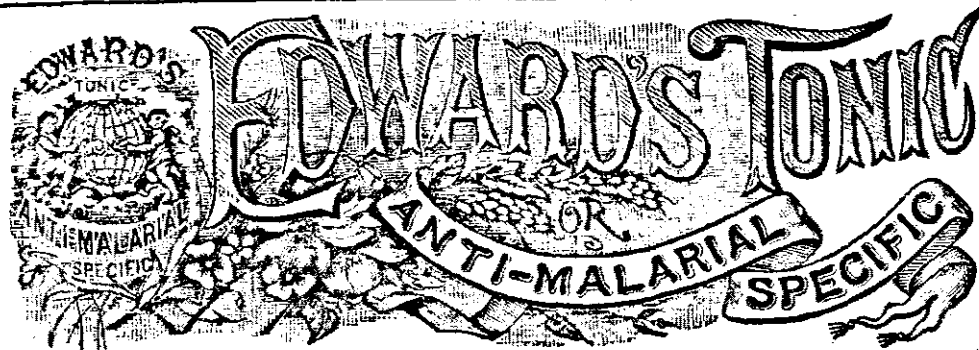
FOR MALARIA, INFLUENZA & MILD FORMS OF PLAGUE.

Use Batliwalla's Ague Mixture or Pills. Re. 1.
 Batliwalla's Cholera is the only remedy for Cholera Re. 1.
 Batliwalla's Harestone has been recently improved a great deal and restores Grey Hair to its Natural Colour. Re. 2-3.
 Batliwalla's Tooth Powder is scientifically made of Native and English Drugs, such as Mayaphal and Carbolic Acid. B. P. As. 4.
 Batliwalla's Ringworm Ointment As. 4.
 Sold every where and also by
DR. H. L. BATLIWALLA,
 World Laboratory, Dader, Bombay.

ROYAL TONIC PILLS.

A powerful Nutritious and Strength Restorer, Price Rs. 1-1 per bottle of 30 Pills.

PREPARED BY—**GOVINDJEE DAMODER & Co.,**
 Wholesale and Retail Druggists and Commission Agents.
 2-02. No. 57 New Hanuman Lane, BOMBAY



The only Remedy
 FOR
MALARIA
 and all kinds of
 FEVERS WITH ENLARGEMENT
 OF
SPLEEN & LIVER,
 OF
 SWELLINGS OF ABDOMEN &c.

PRICES:-
 Large bot. 1 2
 Small ,, 0 14

Price of large quantity is somewhat less.
BUTTO KRISTO PAUL & Co., CALCUTTA.
 Wanted Agents

We Never Speak More.

When we say—That our World-renowned highly scented Hair oil **Keshranjan** leads the way. The innumerable testimonials will speak for it.

When we say—That as a Cerebral Tonic it is unrivalled and most soothing in case of dizziness, vertigo, headache and burning sensation in the brain we speak always to the point.

When we say—That our **Keshranjan** is the only ingredient which helps a luxuriant growth of black hair and nourishes the hair-roots—and is a desirable acquisition on a lady's toilet table, we speak nothing but truth.

Price of one Phial Re. 1 Packing and Postage ... As. 5.

WHAT WE CAN GIVE YOU?

It is the priceless gift of health. Health is every body's birth right; and it means a proper enjoyment of life. It means—riches and comfort and stands for all that is good in life.

Never mind! whether other drugs have failed to cure you. Never mind! what failures you have had, we believe that you are not incurable, and that through our system of treatment you will gain new health. You can enjoy the treatment and its brilliant results at your own home, in perfect privacy and with no waste of time. If there be painful discharges and burning sensation or any other urinary troubles, caused by that vile disease Gonorrhœa, please write to us for a Phial of our **Pramehabindu**. That will cure you in two weeks, although you are hopeless and given up.

Price per Phial with one box of Pills ... Re. 1-8
 Packing and Postage... .. As. 07

WHEN EVERY OTHER REMEDY AND PHYSICIANS FAIL

You should give a trial to our much-admired specific **Panchatikta Batika** made purely from vegetable ingredients and free from Arsenic and Quinine. A few week's trial according to our directions, will convince you, about the efficacy of this marvellous medicine. It will stop your fever, improve the appetite, give a tone to your emaciated health and regulate the functions of your Liver. It has been tried in many hopeless cases with brilliant success.

Price per box Re. ... Packing and postage AS. 3

CHEST AND LUNG TROUBLES.

If you are a man above ordinary common sense, you can easily imagine the nature of injury that can be inflicted by throat and lung troubles. The peculiar soothing and healing effect of our **Basakarishtha** upon the mucous membranes of throat and lungs makes it exceptionally food without an equal for the cure and relief of coughs, bronchitis and all other chest affections. To those who are subject to bronchitis and bronchial asthma it is simply invaluable. The cough and hard breathing are made easier and bronchial irritation soothed, the character of the expectoration altered and all the symptoms greatly improved.

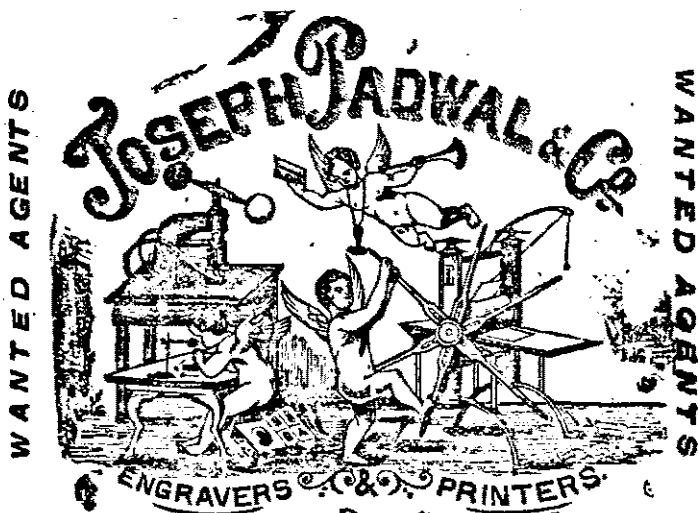
Price per phial ... Re. 1. Packing and postage ... As. 5.

Prescriptions with or without Medicines are sent to every part of India, Eurma, Ceylon, Straits Settlements, Cape and the British Isles, on receipt of a concise account of disease.

Kaviraj Nagendra Nath Sen,

GOVERNMENT MEDICAL DIPLOMA-HOLDER, MEMBER OF THE CHEMICAL SOCIETY, PARIS; SOCIETY OF CHEMICAL INDUSTRY, LONDON; SURGICAL-AID-SOCIETY, LONDON; &c., &c.
 Nos. 18-1 & 19, Lower Chitpur Road, CALCUTTA.





NO. 72 MEDOW STREET, FORT BOMBAY.

Die-Sinking—Crests, Monograms and Mottos, engraved and bossed in various Colours.

Copper-Plates—visiting and Invitation Cards, etc., engraved and printed in best styles.

Blocks—Wood or Metal, engraved and supplied for illustrating purposes.

Presentation Inscriptions—On Gold, Silver, Ivory, etc; engraved and artistically displayed.

Seals, Peons' Badges, Brass Sign Boards. Stencil plate etc., are made for private, official and commercial use. Rubber stamps are made in any of the required languages at very cheap rates.

Electroplating and gilding works executed under skilled workmen.

OUT STATION ORDERS PROMPTLY EXECUTED.
COMPARE OUR RATES WITH THOSE OF OTHERS.

MEYORES

IS INDISPENSABLE TO ALL WHO VALUE HEALTH.
FOR IT RESTORES WASTED STRENGTH, imparts vigour and tone to the muscles and tissues, in short vitalises the whole system. Thousands cured. Price Re. 1 per phial.

INTERESTING NEWS.



Our renowned SPECIFICS for ASTHMA and HYDROCELE give instant relief rest and comfort. Cure permanent. Rev. JOSEPH DAVID, Mengnapuram S. India, writes:—"Your specific for Asthma has done me good." S. B. Rao, Esq., Poona, writes:—"I have personally used your specific for Hydrocele and found it very wonderful in its efficacy." Per bottle of each Rs. 5.

DIABETES—Of any stage and standing is sure to be cured by our specific. A. Bose, Esq., Zemindar, Dum-Dumt, Calcutta writes:—"Five year's Diabetes completely cured." Price per bottle Rs. 3.

For particulars about our SPECIFICS for PILES, FEMALE DISORDERS look to our Catalogue sent post free on application.

BEWARE OF IMITATORS !!!

NO AGENTS.

WRITE ONLY TO **J. C. MUKERJEE & Co.,**
THE VICTORIA CHEMICAL WORKS,
BANAGHAT, BENGAL.

SUBLIME PESSIMISM

OF

OMAR KHAYÂM

THE ASTRONOMER-POET OF PERSIA.

Price Ans. 8.

APPLY TO THE MANAGER TATVA-VIVECHAKA PRESS,
Khetwadi Back Road, Bombay.

A. K. JOSHI & Co.

Kalbadevi Road, BOMBAY.

We undertake every kind of Lithographic Art Printing in Colours. Publish Fine Art Pictures, &c.

Wholesale & Retail Dealers in Calcium Carbide.

Large Importers of Finest Printing Inks and Colours.

HIGH CLASS FRAME MAKERS.

YOUR ADDRESS, PLEASE,
For a Catalogue of our Numerous, Valuable Presents which we offer for nought to All at their own choice !!!

VAIDYA SHASTRI MANISHANKAR GOVINDJI

Atank Nigrah Pharmacy,

Jamnagar-KATHIAWAR.

THE MODERN REVIEW

EDITED BY RAMANANDA CHATTERJEE

The best illustrated Indian Review. Highly praised by the Press, Indian and Foreign, and leading public men. Greatest variety and largest quantity of interesting and excellent original reading matter. Reproduction of Indian Paintings a speciality. Volumes begin in January and July. Subscribers: enlisted from any month, Back numbers available. Annual Rs.6; half-yearly Rs. 3-6. Single number As. 8, postage 1 A.—R. Chatterjee, 110-3-1, Cornwallis Street, Calcutta.

PHOTOGRAPHIC ART STUDIO.

UNDER THE PERSONAL SUPERVISION OF

S. N. BHEDWAR.

AT THE JUNCTION OF

PRINCESS AND KALBADEVI STREETS.

CHARGES REASONABLE, SATISFACTORY WORK

BOMBAY:—Printed and Published by BHIVA HARI at the TATVA-VIVECHAKA PRESS, Nos. 1-2 & 3 Khetwadi, Back Road for the Proprietor K. NAKARAJAN.

THE INDIAN * SOCIAL * REFORMER.

PUBLISHED EVERY SUNDAY MORNING.

Office:—HUMMUM STREET, FORT.

Editor:—K. NATARAJAN

Vol. XIX. BOMBAY—SUNDAY, OCTOBER 18, 1908. No. 7

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

NOTES.

We gather more hope for the future of the Congress movement from the note of sincerity which characterised Mr. V. S. Srinivasa Sastri's admirable speech at Cocanada than from the make-believes in which the average politician loves to indulge. Mr. Sastri, as our readers know, has consecrated his brilliant gifts to the service of the country. He gave up the Headmastership of one of the most successful High Schools in Madras to join "the Servants of India Society" founded by Mr. Gokhale. He is now touring in the Northern districts of the Madras Presidency, organising local Congress Committees on the lines laid down by the Allahabad Convention Committee. His speech at Cocanada marks him out as a leader not merely of political activities but of political right-thinking. In replying to the objection of the Extremists that, without them, the Congress will not be national, he said:

The Indian National Congress was never national even before. It could not be said to have been national as it excluded one half of the population i. e., women. Except a few Mahomedans, the majority of them as a class never took any interest in the Congress, and most of them expressly disowned its objects as being those of the nation. Zemindars, Rajahs and Maharajahs kept aloof from it for one reason or for another. The masses never participated in Congress matters, either in the deliberations or in the election of delegates. When in the course of these facts the national character of the Congress was not questioned before, he did not understand how the exclusion of about 200 people who would not subscribe to the Constitution would make it less national. He ventured to say that no one had a prescriptive right to the word "national." A school that had a hundred pupils called itself national, a small emporium dealing in a few Swadeshi goods called itself national, and so on, with regard to many bodies, but they did not thereby pretend to represent the whole nation. The appropriation of the word only showed that the interests of the nation were at the heart of these bodies.

He distinctly told them that there was no question of reviving the Surat Congress. "We are just in the same position in which we were in 1885 when there was no Congress in the land. It must be distinctly understood that the ensuing Congress is not a continuation of the old Congress."

After this clearing of the ground, he went on to point out why the Congress should be held this year. Here, again, he exhibited straightforwardness, readiness to face unpleasant facts, and a disregard of subterfuge, which, if more commonly visible in the utterances of our politicians, would make the Congress movement a means not only of political but of moral education to the masses. He said:

The reasons urged against the holding of the Congress did not seem to be sound. It is said that there has been such a good deal of political repression in the country that people hesitate to attend even the Congress and that the Government are not in a temper that would instil any hope that the resolutions would command any influence. He would admit that there is such an impression

in the land. Wherever he went he saw signs of despair, of pusillanimity. There is a widespread belief that Government is indiscriminate in showing its wrath. It is apprehended that the Congress also might be suspected to be seditious. The policy of Government in the prosecution of individuals and suppression of newspapers had indeed a terrorising effect. It could not be denied. But there is no disposition on the part of the better side of the Government to discountenance the Congress. Here and there, there might be some subordinates of the Government that entertained such a feeling and did not take pains to conceal it. There is abundant evidence that the better sense of Government holds that the Congress should thrive rather than the other movement that wrecked it.

Mr. Srinivasa Sastri's speech is in refreshing contrast to the sickening sophistries of the Extremist Rump with its affectations of legality, reciprocity, and unity. If there are only one hundred honest constitutional reformers to attend the next Congress, it ought to be held. From what we hear from Madras, the opposition is likely to dwindle into nothing, which would be a pity, as a little opposition is a healthy stimulant to waverers to declare themselves. No man should join the Congress unless he is perfectly clear in his own mind that he does not cherish a secret sympathy for the policy of the malcontents of Surat.

We doubt if the idea of founding a Chair of Commerce in connection with the University has been appreciably advanced by the lecture which Mr. D. E. Wacha delivered before the Bombay Graduates' Association on the subject. We note, however, that Mr. Wacha leaves "the drain theory" elaborated by Mr. Dadabhai Naoroji to the arbitrament of time. "Of what use prolonging the wail, now extending over thirty years and more about the poverty of India?... I am as staunch a believer in the theory of the politico-economic drain as Mr. Dadabhai Naoroji. But let us look to the practical. Of what use further engaging in this controversy?... We may leave to time to bring about an end of the politico-economic drain." Ibsen in one of his plays says that the age of any truth is fifteen years. After that period, it becomes a falsehood. Mr. Wacha no doubt affirms that he still believes in the "drain" but he does not think that it matters as it used to do at one time. And why? "Because India has awakened to the importance of industrial regeneration." That is not a very good reason why we should cease to protest against the continued increase of the quantity of wealth sent out of the country without any return. It is rather surprising that this exponent of the "Science of Commerce" should take so non-commercial a view of the matter. As we said above, the University should accord greater encouragement to the study of Economics—especially the Economics of Production. English economists, on account of the especial circumstances of their country, deal more largely with the Economics, of Exchange, namely, Commerce. The marvellous development of Germany and the United States is

due to the great development that the Economics of Production has attained in these countries, and we, in India, have much to learn from them. The industrial development of the country should precede any great development in Commerce. At the present moment, Indian Commerce, in relation to the population, is so miserably small that a Professor of Commerce will find no more useful occupation than instilling a knowledge of Book-keeping into forty or fifty failures of the Schools. The University as such ought not to found any Chair except to help advanced students to do original work.

The Pasteur Institute at Kasauli for the prophylactic treatment of persons bitten by rabid animals has now been open for eight years. The number of patients who apply for treatment has steadily increased from 321 the first year, until now, when from 1200 to 1300 are treated annually. For these people accommodation has to be found, as the Institute itself is practically only a dispensary where patients come daily for their doses. For all classes of Europeans and Eurasians, and for poor and indigent Indians, suitable accommodation is available and nothing further is required at present. But for Indians of the upper and middle-classes there is no proper accommodation and they are forced to be satisfied with what is available in the *serai* or elsewhere in the bazaar. On this account in the past many Indians of these classes, who have come for treatment, have been put to great inconvenience, so much so that on their departure they have promised to do all that lay in their power to forward any scheme which had as its object the provision of a suitable hostel which would be available for all castes and classes. The Cantonment Committee of Kasauli have offered a site within easy reach of the Institute and all that is now required are funds to build. The sum aimed at is about Rs. 75,000. With this amount sufficient sets of suitable quarters could be built and furnished, ample for the present needs of the patients attending the Institute. The Director appeals to all Indians for subscriptions for this purpose. Subscriptions may be sent to him or to the Bank of Bengal, Lahore, marked, "Pasteur Institute Hostel Fund."

While we agree that association with political movements is calculated to do permanent and irremediable harm to young minds, and would gladly support any effective measures for the purpose of counteracting the tendency that certainly exists among us to make tools of students in political agitation, we wish Government had not brought in references to the domestic and social manners of the young generation in the Resolution which it has recently issued. The decline of reverence in the younger generation, has been a matter of complaint in all ages and in all countries on the part of the older generation. We do not think that our family system has broken down to the extent that some of the observations in the Government Resolution would imply. We are probably better able to gauge the extent of submission to parental authority prevailing among us in the field of social reform than in any other. Indeed, there have been times when we have been driven to the conclusion that the intensely fixed character of Indian family life is one of the greatest obstacles to progress as, undoubtedly, it is also the greatest preservative against denationalisation. In any case, the springs of domestic and social life in this country are so much apart from the sphere of Government that no action on its part is likely to have any beneficial effect on them. Nor does the analogy of the old relationship between the *Guru* and his pupil, serve any purpose here. The relation of the pupil to the *Guru* was that of a disciple. The *Guru* proper was a spiritual preceptor at whose hands the novice received his initiation into the mysteries of his faith. No village schoolmaster

was at any time revered as a *Guru*. Government is right in seeking to put an end to the evil of the corruption of young minds by premature political partisanship, and their efforts in that direction would receive more whole-hearted support from every thoughtful Indian if they were not associated with a wholesale denunciation of our young men in their domestic and social relations.

The Government of the United States explained the other day that its prohibition, recently issued, of the immigration of Indians was due to the fact that many of the Indians who came to the States were of puny physique. The account, which is given in the *Khalsa Advocate*, of a fight between Italians and Sikhs at Tacoma, does not show that the Indians who enter the United States are weaker than some at least of the European immigrants.

There was an interesting gathering of the pupils and others connected with the Mission to the Depressed Classes on Dusserah day. Mr. Justice Chandavarkar presided and Mrs. Stanley Reed gave away the prizes to successful pupils. Resolutions were passed thanking his Excellency the Governor and Miss Clarke for their sympathy with the Mission. Mr. and Mrs. Reed had arranged for a distribution of sweets to the children. Those who were present at the gathering carried away excellent impressions of the work done and of the earnestness of the workers.

The great calamity that has befallen Hyderabad is being bravely met. Sympathy and help have been sent from all parts of India. The event is said to be without precedent in the annals of the city, and so the Government and the people were utterly unprepared for the catastrophe. Nearly a fourth of the population has been destroyed by the floods, while another fourth has been rendered homeless and destitute. Among those mentioned by the correspondents of the daily papers, as having greatly exerted themselves for the relief of the people, is Mrs. Hydari who, casting aside her purdah, has moved freely giving help to hundreds of purdah ladies whose destitution was cruelly accentuated by their custom of seclusion.

We alluded the other day to the prevalence in England of exaggerated notions of the character and extent of the unrest in India, and of the necessity of disabusing the minds of the British public of them. A contemporary gives a typical instance in a recent issue:—"Extraordinary rumours have been current in London during the week with regard to fresh manifestations of unrest in India. A military journal published at Aldershot, printed a highly sensational story to the effect that a mutiny had broken out in India and had been secretly suppressed by the authorities, and added that the military at Aldershot had been warned to hold themselves in readiness for mobilisation in twenty-four hours. It was also stated that Liverpool shipowners had been asked to tender telegraphically without a moment's delay for the despatch of troops. The Aldershot story was promptly denied, but not before it had been the means of occasioning deep and widespread anxiety. The Liverpool report had its origin of course in the fact that we are on the eve of the trooping season."

Mr. Sree Ram, Secretary of the Nori Sudhar Subha writes:—"P. Keshav Lall Nagar of Sonapat Lecturer of Widow Marriage Association U. P. Agra and Oudh delivered two lectures at Nori Sudhar Subha, Meerut, on 28-30th September against early marriage and in favour of Widow re-marriage respectively."

CONTENTS.

—0.0—

Editorial Notes.	Schools.
The Philosophy of the Present Situation.	The Wrongs of the Pan-chamas.
Rhadus and the Government.	The Tree God Plants.
Discipline in Colleges and	Three Readings of a Palm.

THE INDIAN SOCIAL REFORMER.

BOMBAY, OCTOBER 18, 1908.

THE PHILOSOPHY OF THE PRESENT SITUATION.

Such was the title of a remarkable address which Mr. H. N. Crouch, Additional Judicial Commissioner of Sind, delivered at the Dayaram Jethmal College in Karachi, the other day. Mr. Crouch explained that he called his subject "the Unrest of Indians" because this condition of unrest, so far as it had been given open expression, seemed limited to those members of the population who had been educated, and its most pronounced form was found among those young men who had received education on Western lines. "It is to such," he said, "that the title, Indians, specially applies, for those who have not received a Western education or adopted to some extent Western habits of thought and life, are unaware that an Indian nation has been initiated and continue to describe themselves as Sindhis, Bengalis, Punjabis, Rajputs and so on." Mr. Crouch maintained that the unrest was not primarily or chiefly due to political discontent even among the educated classes, and that it was a mere coincidence "that the climax of the condition synchronised with an unusual activity on the part of professional politicians with radical views, and that the outward manifestations of this new national phase have so far taken only the form of political agitation." His own personal belief was that this unrest was only to a very small extent due to dissatisfaction with the present form of Government. He said:

Shortly, my belief is that it is a condition of the mind of young Indians due to perfectly natural and indeed inevitable disappointment and dissatisfaction with life generally, as they here find it, after their intellectual perceptions have been rendered abnormally acute by Western education. There is now, a more or less active conflict going on inside every educated Indian, between that part of his brain which has been artificially developed on Western lines, and the rest of his moral being, which has remained almost purely Oriental. Education has so far, made little attempt to include within its province the more important part of a man's nature, his character, his morality, his national, domestic and personal ideals, his religious and social instincts.

Mr. Crouch went on to say that for this important function of education, Indians could not depend on Western education. "I wish to impress on you," he said, "that Western education, though absolutely necessary as a preliminary training to the intellect, must be regarded as only a preliminary training, and as a training only of one portion of your being." But for all the more solid purposes of education, Indians must depend on their own ideals, their own art, their

own literature, their own social and moral inspirations. "Develop a real, solid belief in yourselves, and in your own possessions; get rid of this demoralising idea that progress necessarily means a close imitation of European customs and methods. A true poet, a "seer" in the full meaning of the word, would give you more real help than all the politicians put together. If you ever find one, cherish him; but, for the sake of all you most value, see that you keep him a *pukka* Indian."

The excerpts, given above, sufficiently explain the trend of Mr. Crouch's address. He believes that the cause of the present unrest is wider and deeper than is generally represented, that it is, in fact, due to an awakened consciousness striving for expression, and that the remedy is to be sought, not in political reforms, but in a well-directed effort to create a national art, a national literature and a national religion. Except as regards politics which Mr. Crouch left out as a minor matter, we are entirely at one with him both as regards his diagnosis and his suggestion of a remedy. We can not agree with Mr. Crouch in leaving out politics altogether from the task of reorganisation, both inner and outer, that he rightly believes to lie before educated and patriotic Indians. The State as it exists in India under British rule, is no doubt very far from being Hegel's ideal of "a social organism in which life is continually streaming from the centre to the extremities and back again from them to the centre." It is rather, what he disapproved of, "a machine moved by one spring, which communicates motion to all the rest of the endlessly complicated works." Nevertheless, it is not so negligible as a factor of Indian life as Mr. Crouch's exclusion of politics from the process of national regeneration implies. It cannot be. It is easy for Government to say, "We shall observe an attitude of strict neutrality in religious and social matters; you are perfectly free to develop your social and religious life, as you think fit;" but it is not so easy do it literally. For the religious, social, and political aspects of the life of a community are parts of one whole; they act and re-act on one another; they must progress together or not at all. The attempt to separate one of them from the rest, only leads to a suffusion of blood in the isolated organ and to temporarily exaggerated activity. Unless the Government is largely "nationalised" by the provision of suitable organs of communication with and from the intellectual and moral, as well as the material and economic, conditions of the people's life, the national culture for which Mr. Crouch rightly pleads must either be impossible or possible only in conflict with the political order of things. The Government has no alternative but, either by suitable expansion, to become an organ of national life or to remain a foreign body distracting and diverting the mind of the people from the true objects of national evolution. Leaving for the moment purely social and religious matters, how are the much-needed improvements to be made in our educational system, how is it to be made more of a character-forming, and less of purely intellect-stimulating, agency unless Government associates itself with the people to a larger extent?

As regards the poet or "seer" who is needed, and will certainly appear when the hour strikes, to focus in himself the multitudinous radiations of the national idea, and to fuse the intellect, heart and imagination of the people into one overpowering motive at the fire of his own consciousness, he should no doubt be Indian to the core, but Indian not of the Hindu or Mahomedan type but Indian as representing all that is best and most inspiring in the several epochs of this country's history including the present. This implies a severe detachment from the religious and racial excrescences which have tended to divide the population in hostile camps. The mere imitator of Western ways can never be the prophet of New India: no more can the man who assumes towards Western thought and life and civilization an attitude of blind and fanatical repugnance. The negative and positive phases of the movement of life in this country are, roughly speaking, represented by the past history of India and the present rule of Great Britain with all that it involves. No man can aspire to lead the people to the Promised Land who does not combine in himself both the phases. We all know that even in the realm of religion a movement of reconciliation had begun in the days of Nanak and Kabir. It has been interrupted for a time, but those who think that the antagonism of Hindu and Mahomedan will ever remain irreconcilable, misread history and underestimate the vast underlying unity of social and economic conditions. The future of India depends on the convergence to a point of the currents of Hindu, Mahomedan and Anglo-Indian interests and tendencies. It is our firm faith that this is possible and will be achieved at no very distant date. It may not occur in the life-time of the present generation, but each one of us can help to quicken the consummation of the great event by resolutely fixing his mind on it as the true goal of nationality and resolutely refusing admission to his mind of every prejudice and feeling which militates against this ideal.

HINDUS AND THE GOVERNMENT.

The other meeting we refer to is significant of another kind of change. We refer to the so called "Darbar" held at the Mangaldas House under the auspices of the Arya Mitra Mela. At one time it was a gathering of the elite of Bombay Hindus. Since the death of R. B. Bhaskarrao Pitale it has lost its organization, at any rate its continuity and much more so its representative character. The Ganpati Melas became the predominant feature of its procession and the lectures came to be almost exclusively of the Extremistic school. Since last year or two a change however has been slowly coming over the Mela—a healthy change we mean. Mr. Tribhuvandas Mangaldas Nathubhai—to be sure no light of the extremistic school of politicians—has become the patron and president, the guide, philosopher and friend of the Mela. And to his hospitable mansion and compounds and under the protection of the elephants at the gate, did the Arya Mitra Mela shift its gathering this year from the Madhava Bang. Another feature even of greater significance was to find Mr. Vishwanath Prabhuram Vaidya amongst this year's inviters to the gathering and Rao Bahadur Vasanji Khimji amongst the speakers. Both of these gentlemen made speeches on the occasion of an entirely different stamp from the pro-extremistic harangues that used to be delivered under the Mela's auspices both at the Madhava Bang and the Gowalia Talao Temple of the late aeth Gocouldas Tejpal. They took care to show that the Hindus were not behind any others in loyalty to British rule and whilst they desired reform they also wished success to Government in suppressing the bomb and the anarchist. Local Nationalistic leaders were present and nodded assent. And though there was a procession to the Laxmi Narayan Temple, there were no harangues there—The *Indu Prakash*.

DISCIPLINE IN COLLEGES, AND SCHOOLS.

RESOLUTION OF GOVERNMENT.

His Excellency the Governor in Council observes with extreme regret that the advance of education in this Presidency, towards which Government contribute largely from the resources of the Province, has been accompanied by relaxation of discipline and a lowering of the standard of manners in schools and colleges. This has lately culminated in flagrant offences against school rules, while complaints of the rudeness and discourtesy of boys in public are becoming too frequent.

His Excellency in Council feels certain that no parents can wish that there should be a breaking up of family life, that authority should be disregarded, and that the way to anarchy should thus be prepared. These are the necessary results of any weakening of that discipline which the wisdom of the East has always recognised to be the indispensable preliminary to a right use of the independence of manhood. It is in well governed families, schools and colleges, and there only, that youths can be trained to the duties and responsibilities of citizenship. There only can they learn the habits of obedience mutual respect, tolerance, self-control, self-sacrifice and devotion to a common good which are vital to the existence of organised society. Where these lessons have not been learnt, there can exist only a mob of individuals knowing no law but inclination, no good but personal gratification and self-aggrandisement, and unable to rise to a conception of national progress. This is one of the most certain lessons of history, and its truth has never been questioned in India, where it has been powerfully re-inforced by religious sanction.

The traditional feeling of boys towards their *guru* in this country has always been one of respectful awe, and the attitude of children towards their parents and elders has always been one of implicit obedience carried on even into mature age. It must be the fault both of parent and of *guru* if the reverence accorded to them even a quarter of a century ago is now being lost.

His Excellency the Governor in Council is convinced that the growing laxity of discipline and disregard of authority are in some measure due to the tendency on the part of boys and students to associate themselves with political demonstrations. Whatever may be the merits of any political propaganda, there can be no question that the participation in it of youths in the state of pupilage is gravely injurious to the progress of education. Not only are immature minds impressed with ideas before powers of judgment have been acquired, but the mental excitement thus induced is necessarily prejudicial to an orderly process of learning. In the words of Dr. Edward Caird addressed to the students of Balliol College, Oxford: "To undertake such work would be to anticipate life in such a way as to hinder your preparation for it." These words express a universal truth, and the Governor in Council has come to the conclusion that, in the interests of educational progress, which are now plainly suffering, the incursions of boys and students into political affairs must be checked.

When boys live in hostels, the responsibility of the parent is for the time suspended, and that of the master is complete. In day-schools, the master is responsible during school hours, and at other times the parent. There must, therefore, be co-operation between master and parent. Nowhere in the past has there prevailed a more attractive type of manners and a higher standard of courtesy than in Indian households. Both masters and parents are well aware of this. They know the sentiments with which they were inspired, and the outward forms of respect that were exacted from them, when they were boys. The Governor in Council expects that they will

do their utmost to inculcate the same high tone of feeling and standard of behaviour in their own children and pupils. This is manifestly demanded alike in the interests of the parents, of the boys and of the country as a whole.

The Governor in Council is, therefore, determined that breaches of discipline in schools, and lawlessness, rudeness, and discourtesy in or out of school shall not be tolerated in schools maintained or aided by Government, and any measures which managers or masters may take to enforce authority and to check the growing laxity of manners will receive the fullest support.

Masters are too prone to believe that their success is to be measured by the number of boys in their schools. This is an entire mistake. Rude, undisciplined and disobedient boys should be ruthlessly weeded out. Boys taking part in seditious or disorderly proceedings should be expelled. In their own schools and in those which they aid, Government attach much more importance to quality than to numbers.

Inspecting officers will be directed to pay surprise visits to schools, and to warn masters, if necessary, that they are not acting up to the standards required by Government. It is expected that the managers of aided schools will recognize that they ought to maintain the same standard of discipline that Government will exact in their own schools, and that the acceptance of aid from Government implies a general willingness to fulfil as far as possible the requirements of Government. There is no obligation to contribute to the support of Institutions which are not rendering effective service to the people.

The Governor in Council believes that good would result from more frequent consultation between managers of schools and Government officers both of the Educational and the Revenue Departments. Parents also should be called into council as much as possible, and the objects of Government should be explained to them. The Government will endeavour to provide, in their own Institutions, as high a standard of education as financial conditions permit, and will continue their aid to other schools and colleges. It must, however, be clearly understood that hostility to Government is incompatible with retention of students in the former and with grants to the latter.

In all Government and aided Secondary schools, His Excellency requires a strict observance of the following conditions:—

(1) Strict regularity and implicit obedience must be exacted in class.

(2) Any reported or observed objectionable conduct out of school must be sternly punished.

(3) Parents must be given to understand that they cannot dictate to managers, but that the managers have a right to say on what conditions they will admit or retain boys in their schools. A great deal of the prevailing laxity in schools comes from the fatal oriental habit of yielding to importunity.

(4) The present habit of appearing both in class and in public in dirty and untidy dress must be suppressed. Decent native clothes are very cheap and are easily kept clean.

(5) Politeness and courtesy must be inculcated, and any approach to rudeness or ungentlemanly speech or conduct should be punished.

(6) Such papers only as Government from time to time sanction shall be admitted to reading rooms of schools and hostels or subscribed to by students.

(7) No school-boy shall attend or take part in the organization, or conduct of any public meeting of any kind.

The above rules will apply to all schools and colleges, Government or aided, except that college students may attend public meetings with the previous permission of the Principal, to whose discretion it shall also be left what papers are admitted into the college.

It is expected that that managers of aided primary schools in large centres will give effect to these rules so far as they are applicable in their case. Separate instructions will be issued to mofussil school-masters.

DISCIPLINE IN PRIMARY SCHOOLS.

With reference to the last paragraph of Government Resolution No. 2395, dated the 30th instant, the Director of Public Instruction should be requested to issue the accompanying instructions to masters in Local Board primary schools.

All Collectors should be asked to forward copies of the circular to the Municipalities within their respective charges with a request that teachers in Municipal schools may be instructed accordingly.

The Director of Public Instruction should impress upon Principals of Training Colleges the necessity of enforcing attention to the importance of discipline.

TO MASTERS OF PRIMARY SCHOOLS IN THE MORNASSI.

1. The Sarkar has heard that some of you disobey the rule which forbids you to go to political meetings or speak in public on politics. You must obey the rule.

2. You are not to take newspapers into school or to allow any one else to take them in.

3. Some of your boys are often rude to people in the streets. It is your business to teach them to be well-behaved and to punish them if they do not obey you.

4. You are to try to persuade parents to make their boys obedient and polite, and to make them regular in attendance at School.

5. When political meetings are held you are not to allow your boys to go to them, and you are to try to persuade parents to help you in keeping them away from them.

6. You are to make your boys be as clean and tidy as possible.

THE WRONGS OF THE PANCHAMAS.

MR. RANGA RAO'S SPEECH.

(Concluded from the last issue).

Just see how useful a Post Office is to us. We purchase a post card for three pies and make it travel to Madras, Bombay and Benares. At a cost of one anna we can send Rs. 5 to any place in India and get things by post. If you want to write a post card or send a sum of two or three rupees to a fever stricken relation in the Coffee plantations, you have to find out a man to write for you, pay him one or two annas and what is most regrettable, you lose your day's labour with its wages. The Post office has also a Savings Bank department which receives even 4 annas for deposit and pays interest when the total amount deposited comes to Rs. 5. Higher caste people take advantage of this, but you who need this help most do not even know that there is such a thing existing in the world!

If you are beaten by any body, your own people do not give evidence for you. If they are paid a bribe of 4 or 8 annas they desert you and side with the offender. You say the Policeman arrests you when you are complained against, but does not arrest the offender when you complain. How can the Policemen help you? If they come for your help you side with the offender for a few annas and make a fool of the Police man himself. You behave similarly even before Magistrates, when you are beaten severely you go to the petition writer, pay him and get the complaint written. He gets the money from you for the Court fee required for the complaint and for issue of a process to the witnesses, puts the complaint and the stamps in a cover in your presence and asks you to drop the cover in the Post Office letter-box assuring you that you and your witnesses will get notices from the Court shortly. As without

your knowing it, the cover is addressed by the Petition writer to himself, the Postmen deliver it to him the next day. For months together you expect to get orders from the Court and finally you blame the Government that it is indifferent towards you.

The Government have established hospitals where medicine is dispensed and sick people are treated gratis. Amongst higher classes, if any man becomes sick his friends, relations and neighbours pay visits to him and help him. If any of you fall sick in your huts, you do not get such help as you live in scattered distant places and being day labourers, cannot for the sake of a sick relation lose your wages of the day and starve. You therefore need the help of the hospitals more than other classes of people, but you grumble that neither in hospitals nor in other public offices (you are allowed access) as they do to other people, and that every body wants to keep you aloof. Why is it? The truth is, your very sight is repulsive on account of your dirt and uncleanness of person. You say that if you wash your clothes daily, they will wear out sooner and that being poor you cannot afford to do it. It is absurd to say so. Most of you earn as much as the coolies of other castes do and sometimes even more. If you spare 3 pies a day from the 4 or 5 annas you earn, you will be saving nearly 6 rupees a year, more than enough for your raiment but you spend every thing on liquor. Very well, taking baths or washing clothes might be expensive to you, but I ask you—is there any reason why you should not name your children properly. 750 years ago your names were better. Your King was Nanda, his father was Utanga and his son, Chandra. Now you call yourselves, Panji (pig) Nakkuri (earthworm) Tabure (red ant), Tade (flat fish) Karyure (beetle), Berathe (centipede), Boggu (mild dog), Bogra (barking dog), Kappe (frog), Gujje (unripe jack fruit) and so on. I do not blame you for taking these names, I am not ridiculing you, but don't give such names to your little children who are godlike innocence and purity. You love your children as we ours. You kiss them and prize them as a gift from God; why then insult God's gift by calling them Earthworm, Barking Dog and so on. You can give them the names of the days on which they are born as the non brahmin Hindu classes here do. You can even give them the names of Rama, Krishna, Shankara, Siva, and so forth. Nobody will beat you for this.

If you think well, you will agree with me, that it is not so much the ill treatment of higher castes, but your own faults that have been the cause of your poverty and degradation. Your habits of drunkenness and your utter disregard for education have made you a poor, degraded and despised people.

Take my advice now. As you have grown old in your habits it may not be possible for you to give up drinking, but you can however reduce the quantity of liquor drunk daily. This will enable you to save something—at least half an anna a day. Take good care of your children. Never give them liquor to drink and don't keep them idle at home. People of higher castes spend much for the education of their children. They pay heavy school fee and spend for books and dress. We give your children free education, we supply them dress, books slates, and every thing required and give them a midday meal daily. Yet your children if they attend school one day, they stay away for three days. From enquiry I learn that you do not press them to go to school but suffer them to go wrong. Higher caste people do not do so.

This industrial institute is intended to benefit your people. If your children get some education and learn weaving, we will give them a loom each, which they can work in their own houses and make some money. We purchase yarn of good quality and sell good genuine articles and sell them at cost prices to your people. Elsewhere you are often deceived without your knowing it.

To improve your condition we have another scheme. We have purchased some land at Bijai and have applied to the Government for another extensive ground in the vicinity in Darabai. We want to parcel out this land amongst you on permanent lease for nominal rent and will help you to build dwelling houses for you. You will be petty landowners possessing property. You can build well ventilated houses and white-wash your walls fearlessly. You will be under our protection. Your women can wear sarees having colour borders, you will be able to hold cloth umbrellas, wear clean cloth extending below your knees and you will be able to do many other things provided you behave like gentlemen. If many families come to live in one compact neighbourhood, that itself will afford protection to you and will also facilitate our work to improve your condition. It will be easier for us to provide for the education of your younger children who do not now come to our school for the distance they have to travel. We can provide for your training in industries and for your depositing your weekly savings at 2 or 4 annas a week which will be a great help to you when you are in need.

In your present condition you cannot save anything. If you have any spare money in hand, the liquor shop tempts you. At present you are tenants-at-will on other people's land liable to be ejected at the landlord's will. You lose the homesteads built by you with all other improvements the value of which you have no means to recover even through Civil Courts on account of your helplessness.

Do not foolishly think that all higher classes are against you. If higher caste people ever beat you, that is because you become abusive when drunk. Behave properly, be humble and polite but at the same time try to improve your condition. It is the coolie classes alone who are your enemies now and they will cease to trouble you if you improve and sympathise with each other amongst yourselves. By all means, be worthy descendants of your great ancestors.

Do not at all be under the impression that the Government is indifferent towards you and partial to higher classes. Our respected Collector Khan Bahadur Azizuddin Sahab is a very kind hearted gentleman and pities you very much for your present condition. You know yourselves that one of your own has been employed by him in the Collectorate Press, but mind, he was employed because he deserved it. If you give good education to your children, Government service will be as open to the worthy young men of your community as to all higher people. Improve yourselves, I say by all means.

After the address was over, the Panchama Headmen discussed amongst themselves the several suggestions made by Mr. Ranga Rao for their improvement and in a body thanked him and his friends and assured him that they would adopt his advice.

THE TREE GOD PLANTS.

The wind that blows can never kill

The tree God plants.

It bloweth east, it bloweth west,

The tender leaves have little rest,

But any wind that blows is best.

The tree God plants

Strikes deeper root, grows higher still

Spreads wider boughs, for God's good will

Meets all its wants :

--*Pragya*.

FOR SALE.

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

APPLY TO—The Manager.

THREE READINGS OF A PALM.*
THE FIRST READING: A FORTUNATE FAILURE.

[BY O. S. S. O.]
(All rights reserved.)

CHAPTER. XIX. (continued.)

"Hullo, Johnstone, where have ye chaps been all day?" asked a Sergeant as he came along a path to the right of them with another non-commissioned officer.

"Oh, we went out for a ramble and quite by chance fell in clover. A party of Hindoo chaps—but I'll be true, damn the policy, them were real gentlemen! We poked fun at them at first—it was like a parody on the fable 'Frog and the stones':—It was no fun to them and they retaliated unlike the humble frogs. We admired them for it though (excuse me Sergeant) we got b-dy wild for the moment.

"In the end—" he concluded well satisfied with his performance—"We made friends. They were out on a 'oliday excursion and had plenty to eat—asked us to join, and we did. But my word, I 've never tasted such savoury meats before, or such excellent wine either—as the old Colonel would say."

"Meat and wine!" exclaimed the sergeant in surprise.

"Not exactly meat, flesh—but preparations of vegetables, pulse and grain, etc. As to wine, it was real good. And all the young students except two or three perhaps, joined in drinking.

"They were nice fellows—chatty and full of fun. If it was not for their color in contrast to our uncolored whiteness you would mistake them for a gang of our chaps."

"My friends—" replied the Sergeant in a subdued voice after listening patiently to these humble but shrewd soldiers who related the incidents in their own way, in a disconnected form—"there are hard times in store for us. It is all very well for Government to sit at ease and enjoy the good things—but—" and he hissed between his set teeth without uttering another word. His companions wondered at the sudden and strange change (for they were unaware that the very same subject had been the topic of their Mess) in the jolly Sergeant of old.

"What 'as gone wrong now, Sergeant?" asked Johnstone with mouth wide open!

"What has gone wrong! Can't you see that this policy of ostrangement between us and here Indians is causing a breach that will never be healed? Sneering, jeering, disparaging, turning up their noses simply because this one mixes with or has married a non-English individual, or that one a colored instead of a plain uncolored person,—are these conducive to goodwill? If not, then—" and he shrugged his shoulders.

"My God, Sergeant, is this true!"

"But, Sergeant—" broke in another without heeding the first speaker. "Surely you don't mean that an Englishman can deliberately pursue such a scheme utterly regardless of his fellow creatures!"

"I would be the last person to speak unkindly of any one, much less of those born in the same land with me, but I would not hesitate to send a son of mine to the gallows for deliberate and continued misdemeanour. Therefore what I speak, I speak from my heart.

Intentions, be they cold and deliberate I do not know—but this we do know that the results are steadily leading us to our degradation and doom!"

A long pause and all walked on slowly towards their quarters.

"It is a severe indictment"—mused the far-seeing Scotchman as they pensively moved along—"but there be truth in it! And as the Bible be true, so surely it 'll lead to double loss!"

"Double—!" iterated the thoughtful Sergeant with beads of perspiration standing on his forehead—"a day will come when the people we are lording over will rise out of their stupor and realize their position, and no amount of our policy of breaking of spirits will then avail. For the people have antecedents—nay, they had a past, before we had a beginning!"

They were now within a few yards of their quarters, walked the remaining distance in silence and dispersed quietly, unlike their usual jolly selves.

"So you are the young men—" commenced Mr. Warde in mock rallery as they wended their way homeward after parting with their new soldier friends—"who aspire to be the future leaders of the millions who look up to you through Manu (Manu was a great Hindoo law-giver who lived about 1500 B.C. His laws are still extant and used in our British Courts.)" Shame on you for betraying the high dignity of your caste! If you cannot control your inclinations for meat and drink, how is it possible for you to regulate the will and guide the actions of teeming millions!"

"My dear brother, don't be put out—" replied Master Bulwar with an amount of firmness beyond his years which surprised his elder hearers.—"Eating and drinking can do no harm. Everything is created for man's use. Eating and drinking things touched by other men cannot defile. There is use and abuse in all—even in food which you consider sacred.

"But apart from these considerations, you have no objection to receiving milk and other eatables from vessels of other castes.—The would-be superior creature would scorn to drink of that vessel.—But if the contents were transferred to his own *amkhora* he would have no objection.—In fact it would assume a peculiar sanctity and become liable to pollution if touched by the very man from whose vessel he received it a minute before! Take again fruit, grain, cloth and vegetables which are mauled by every frequenter of the bazaars. But on all these the caste is silent and philosophy comes to its aid!"

No one replied, all in their own minds were ashamed of the false position caste occupies. They would break through, if they could.

The two formidable barriers to the accomplishment of their objects in following the rational ways of nature are, Women and Men of the old school, enjoying imagined superiority and respect.

But they have new blood on their side—it is only a matter of time and they are content to work and wait: Evolution is ever at work, radical tendencies are advancing and democracy must in the end triumph. And so without further beating about the bush, Mr. Warde went straight to the subject nearest his heart:

"Well, fellow students—" he began—"I must confess that my censure of a minute ago belies my real sentiments. I am no advocate of caste and would join any crusade against it. Instead of blame I give you praise, and am proud of your courage to thus publicly break through the trammels of it—at least, as a beginning, in one particular."

"Hurrah," shouted Bulwar, which, on being taken up by the rest, excited them so, that two of them lifted him up bodily while the others unable to conceal their enthusiasm continued their cheers.

But he was no new convert to their views, as they thought. He had been working silently for years and the fruit of those unassuming years of labour were these very young men.

"I never suspected from your general bearing, Warde, that you would ever reconcile yourself to our ways of thinking especially after we had that debate about the limited field which would be left to us for the settlement of our boys and girls. We saw the force of your argument. For were we to publicly take the fatal step of avowing our convictions and practically separating ourselves from the bulk of our community, without due consideration, would have been to court certain disaster!"

* According to some writers the date ascribed to Manu is about 500 B. C. But 1500 B. C. is generally accepted.

* This serial was commenced in our issue of the 5th April 1908.

but we were not going to be hasty and had decided not to take any definite action till we had at least hundred families with us where we could intermarry and so avoid social ostracism which must inevitably follow.

"We feared your opposition most but nevertheless since we had put our hands to the plough, were not going to be cowards. We also have a few ancient heads with us but probably you know all about this.

"However—' concluded Mr. Chattri after a slight pause and taking his friends hand who happened to be next to him—' Since we have the assurance of your valuable support instead of the full opposing force of your moral ascendancy, which we most dreaded, there is nothing wanting but to formulate a scheme and set it afloat."

"I was aware—' assured Mr. Warde as they neared his home—'you regarded me as a dangerous opponent. I am not vain—but I was glad of the fact, for it exhibited the solid and sincere side of your purposes and was the means of bringing to light your true manhood. For, remember, once a project is deliberately thought out, on just and rational grounds, it should never be abandoned, whatever the hindrances or however powerful the opposition."

"The glory of man—' cited Mr. Chattri from a recent lecture—'is to overcome difficulties, and his highest joy in the consciousness of having made others happy."

"I hope we shall never forget that lecture, it is the truest and grandest I ever had the pleasure of listening to."

"Here we are at home—God's mercy and we shall meet at the Maudir (temple) this evening"



PHIROZE M. DASTOOR.

(Late Partner, D. M. Dastoor & Co.,)

After sixteen years' continued practice and experience in sight-testing Retinoscopically,

is now working under the name and style of

PHIROZE M. DASTOOR & Co.,
Occulists and Opticians,

7, Hornby Row, Opp., Genl. Post Office.

The only firm in Bombay offering their patrons free services of a duly qualified Ophthalmic Surgeon from the Royal Westminster Ophthalmic Hospital (London), and the Ophthalmic Hospital, (Vienna), holding genuine degree of M.R.C.S. (England), L.R.C.P. (London.)

ENTIRELY NEW STOCK OF
Spectacles Eye-glasses Motorgoggles etc.,
of latest style and pattern.

Genuine 1st Quality Brazilian Pebbles.

PRICES EXTREMELY MODERATE.

Exceptional testimonials from the Hon'ble Sir Lawrence Jenkins, the Hon'ble Mr. Justice Batty, Mrs. Batty, The Hon'ble Mr. Justice Chandavarkar, Lieut-Col. G. H. Bull M. D. I. M. S. Lieut.-Col. Peatrs, M. B., I. M. S., and other high personages.

THE BOMBAY PHOTOGRAPHIC Co.

UNDER THE IMMEDIATE SUPERVISION OF

S. Hormusji, Photographer.

NEW SHOW ROOM, ELEPHANT BUILDING, KALBADEVI ROAD.

AMATEUR'S WORK & OFFICE AT SPECIALLY REDUCED RATES

SURAMA

THE IDEAL HAIR TONIC.

It has a fine floral perfume and fluidity of water. It softens the hair and enriches its colour. It helps to grow luxuriantly lost or faded hair and baldness is removed by this Medicated Oil. It removes all scalp diseases and improves the Complexion. It is the best hair vigour that can be thoroughly relied upon. It relieves headache and promotes sound sleep. Use it once and you will use it always. Price per Bottle As. 12. Post free Re. 1-3 3 phials Rs. 2. Post-free Rs. 2-14.

S. P. SEN & Co.'s Swadeshi Perfumes.

THE PRIDE OF THE INDIAN INDUSTRY.

SABITRI.—The lovers' delight. Possesses a unique odour and strength and pleases all tastes.

BANGAMATA.—Represents the sweet Hasna Henna. Very persistent and strong but not loud.

DIL OF ROSE.—Or the Indian Rose. The pride of the Indian Flower garden "Shut up in a Bottle."

KHUS-KHUS.—An oriental perfume of strength and aroma. Unrivalled in strength and cheapness.

BOCOOL.—The sweetest popular scent. Better than the best obtainable in the market.

All the Perfumes are bottled in three different styles—Large, medium and small. Prices Rs. 1, As. 12, and As. 7, respectively. Transit charges extra. Write for descriptive List, sent Post-free on application.

Our Superfine Virgin Ottos.—Unequaled for strength. Otto-de-Rose No. 1 (Virgin), Ott-de-Matia, Otto-de-Neroli and Khua-Khus. Price per Phial Re. 1. Doz. Phials Rs. 10.

MILK OF ROSES.—Enthrals the mind by its delicious scent; its application imparts a lustre, softness and delicacy to the skin, destroys pimples, scabs, blotches, freckles and other derangements of the skin.

Price per phial As. 8. Transit charges As. 5.



Soaps and other Toilet Requisites, Hair Washes, Cosmetics, and Hair appliances, Oil Bergamot, Lemon and Lavendar of superior quality, and also fancy Scent bottles and Silk ribbons of different shapes, size and colour, and other miscellaneous requisites for perfumery are also stocked. Prices low beyond expectation. 25% of the Approximate value should accompany every order.

S. P. SEN & Co. Manufacturing Chemists.

19/2, LOWER CHITPUR ROAD, CALCUTTA.

THE INDIAN SOCIAL REFORMER.

Rates of subscription inclusive of postage. .

	In advance.	In arrears.
Per annum.....	Rs. 5 0 0	Rs. 6 0 0
Single copies 4 annas each.		

The arrear rates will be enforced in the case of subscriptions which have not been paid within three months from the date on which last payment of subscription expires in case of annual subscriptions. All other outstanding dues will also be calculated at the arrear rates.

Orders for the paper should be invariably accompanied by a remittance or permission to send the first issue per V. P. Post to recover subscription.

Should payment be made by cheque on any mofussil Bank, please add 8 annas this being the discount charged in Bombay.

NOTICE.

The Madras Hindu Social Reform Association has been maintaining a matrimonial Bureau, and correspondence from ladies and gentlemen desirous of contracting widow-marriage, post-puberty marriage or marriage without ranya Sulkam or Varadakshna should be addressed to the Secretary—GeorgeTown.

INDIAN-ENGLISH.

An examination of the errors of idiom made by Indians in writing English (With over 1200 actual examples from Indian Writings)

by **G. C. WHITWORTH.**

"A valuable contribution to the study of the manifold eccentricities of the English tongue."

—Contemporary Review.

"His scholarly but unpretentious work will prove most serviceable, not only for those for whom it is primarily designed, but also to other foreigners, and not a few of his own countrymen."—Westminster Review.

"Not only a hand book of errors, but also a correct and an acute and useful book of reference. . . . The compendium is excellent, and Englishmen, as well as Indians, would do well to consult it. The copious index facilitates reference."—Asiatic Quarterly Review.

Price (of Indian Booksellers) Rs. 2½ net.

National Typewriting Company.

Day & Evening Classes

For Ladies & Gentlemen.

Book-keeping **Rs. 100.**

Short-hand (upto 80 words per minute) **Rs. 15.**

Typewriting **Rs. 15.**

Over **30 Machines** of different makes for pupils use.

Electric light & fittings.

Ladies class under supervision of an experienced Lady teacher.

For full particulars send for illustrated prospectus.

B. B. Laskary, Proprietor,
 #1, Church Gate Street, Fort, **Bombay.**

LOOK SHARP!

LOOK SHARP!!

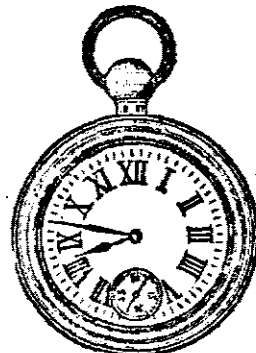
A Marvellous Offer!

Only for a Short Time!!

5000 WATCHES.

WITH PRIZES WORTH RS. 2500!

**A FRESH
 CONSIGN-
 MENT OF
 WATCHES**



**MADE AT
 OUR
 SPECIAL
 ORDER.**

To be sold by the 31st December 1908

To Facilitate a Rapid Sale.

270 Prizes amounting to Rs. 2,500 will be given away to the purchasers of any one of our watches:—

(1) O face Keyless Roskof style watch with detachable escapement plate, nickel case with hinges and glass dome with box, spare glass and spring, Price Rs. 4-0-0.

(2) O face Keyless Ladies' or Gents' Watch metal dome, gilt movement, O holes, white dial: Rs. 6-0-0.

(3) O face Keyless Ladies' or Gents' Watch Silver dome and embossed fancy dial: Rs. 8-8-0.

(4) The Picture Dial Watch (latest fashion) keyless, lever movement, Visible ruby pallets, 7 jewels, chronometer Balance flat shape with various coloured landscape revolving pictures in real nickel or gunmetal case: Rs. 11-8-0.

PARTICULARS OF PRIZES.

	Rs.	a.	p.
8 Reglan Bicycles worth ...each	120	0	0
3 Gramophones	112	8	0
3 Improved Type writers	60	0	0
36 Self-feeding fountain pens. ..	8	12	0
100 Langendorf Keyless Watches	6	0	0
120 American Timepieces	1	8	0

A prize coupon accompanies each watch. Purchasers of 6 watches of one kind at a time will get an extra prize coupon. One watch will be given gratis for every doz. watches bought at a time.

ROLLED GOLD, Gent's collar Safety Pins 1¾ inches long flattened shape Price annas 14 each.

THE EDWARD WATCH AGENCY.

Brito Buildings, Mangalore,
S. CANARA.

BRAHMA POSTAL MISSION.

Pamphlets with regard to Liberal Religion in India and abroad may be had free of all charges, one or two at a time by any genuine inquirer; On showing by a letter that these are carefully read, other two may be ordered free. Two whole sets consisting of sixty pamphlets may be had at once by sending a V. P. order worth one rupee; or 1s. 6 d. if payable outside India—All communications should be made to and any donation will be thankfully received by

V. B. SHINDE, Postal Mission Prathana Samaj, Girgaum—Bombay.



AMRUTANJAN.

An Indian Balm, A Magic Balm, Quickly Relieves and Cures.

HEADACHES, NEURALGIA, SPRAINS, SORE THROAT, CHEST COLDS, RHEUMATISM, LUMBAGO, WEAK JOINTS, BRUISES, CUTS

And also other ACHES and PAINS.—Price annas eight only

Ringworm Ointment, A POSITIVE CURE FOR RINGWORM AND DHABI'S ITCH, &c.

Price annas six only.

Tooth Powder, CHEAP AND USEFUL.—Price annas two only.

AMRUTANJAN DEPOT. 16 OAK LANE, BOMBAY

Telegraphic address: "Amrutanjan," Bombay.

GOVERNMENT OF INDIA

After exhaustive tests and Trials with all the well-known makes of Typewriters

ORDER 100

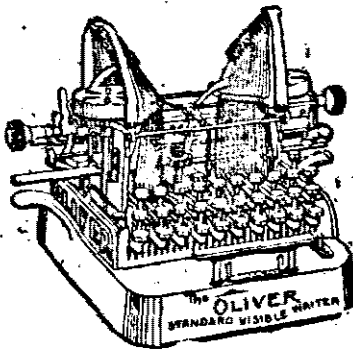
OLIVER TYPEWRITERS

for use in the GOVERNMENT TELEGRAPH DEPARTMENT of INDIA.

Can you do better than order an OLIVER?

SOLE AGENTS:- W. H. THORNS' & Co.,

13-15, HORNBY ROW, BOMBAY, CALCUTTA & MADRAS



INTENDING ASSURERS ARE INVITED TO COMPARE THE RATES AND CONDITIONS OF

The Empire of India Life Assurance Company, Limited.

WITH THOSE OF ANY OTHER COMPANY.

HEAD OFFICE 11: ELPHINSTONE CIRCLE, BOMBAY.

SEE REPORT AND OPINIONS OF THE PRESS AS TO THE REMARKABLE PROGRESS MADE BY THE COMPANY.

ENDOWMENT NON-FORFEITABLE POLICY FOR RS. 3,000.

PAYABLE AT AGE 60 OR AT DEATH, IF PREVIOUS, WITH PROFIT,

If, at any time, the assured under this plan should desire to cease paying any more premiums, he can obtain a paid-up Policy for such a proportion of the original sum assured as the number of premiums paid bears to the number agreed upon. Thus a gentleman who had assured at age 30 for a Policy of Rs. 3,000 payable at age 60 or at Death, if previous, after 5 years payments, would be entitled to a Free paid-up Policy for Rs. 500 free of future payments.

MONTHLY PREMIUM.

AT AGE 20, Rs. 6-9-0.

AT AGE 25, RS. 7-8-0.

AT AGE 30, RS. 8-14-0.

AT AGE 35, Rs. 10-13-0.

AT AGE 40, Rs. 13-12-0.

AT AGE 45, Rs. 18-10-0

SOME OF THE DISTINCTIVE FEATURES.

* Funds invested in Government Securities and in accordance with the Indian Trusts Act

Policy holders can appoint their own Directors.

90 per cent. of Profits to Participating Policy holders.

Lapsed policies revived without Medical Certificate.

Liberal Surrender Values 40 per cent. of the Tabular premium paid.

Immediate payment of Claims.

Medical fees and stamps on Policies are payable by the Company.

The sum assured is PAYABLE IN FULL should death occur even immediately after payment of the first premium, GUARANTEE INSURANCE.—This Company issues Guaranteed Policies in situation of trust and responsibility. It is specially authorized to guarantee the employes of the Post Office.

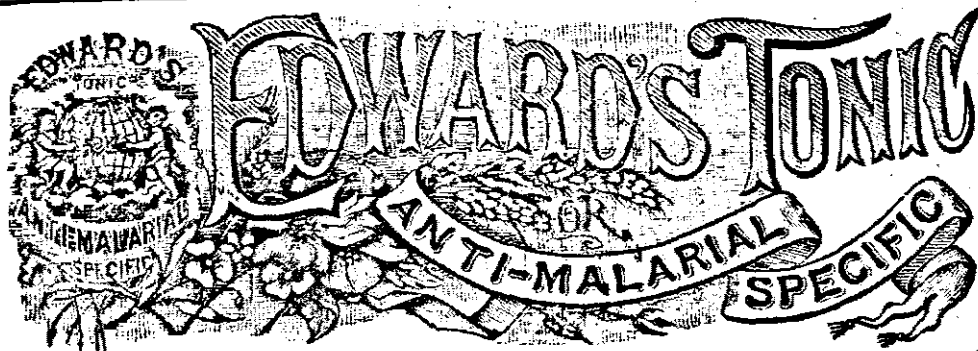
Proposal Forms and full Particulars may be obtained from any local Agent in India or from E. F. ALLUM, General Manager.

FOR MALARIA, INFLUENZA & MILD FORMS OF PLAGUE.

Use Batliwalla's Ague Mixture or Phial. Rs. 1
 Batliwalla's Cholera is the only remedy for Chikra Ra. 1.
 Batliwalla's Haretona has been recently improved a great deal and restores Grey Hair to its Natural Colour. Rs. 2-8.
 Batliwalla's Tooth Powder is scientifically made of Native and English Drugs, such as Mayaphal and Carbolic Acid. B. P. As. 4.
 Batliwalla's Ringworm Ointment As. 4.
 Sold every where and also by
DR. H. L. BATLIWALLA,
 Work Laboratory, Dadar, Bombay.

ROYAL TONIC PILLS.

A powerful Nutritious and Strength Restorer, Price Re. 1-4 per bottle of 80 Pills.
 PREPARED BY—**GOVINDJEE DAMODER & Co.,**
 Wholesale and Retail Druggists and Commission Agents,
 2-02. No. 57 New Hanuman Lane, BOMBAY



Price of large quantity is somewhat less.
BUTTO KRISTO PAUL & Co., CALCUTTA.

The only Remedy
 FOR
MALARIA
 and all kinds of
 FEVERS WITH ENLARGEMENT
 OF
SPLEEN & LIVER.
 OF
 SWELLINGS of ABDOMEN &c.

PRICES:—
 Large bot. 1 2
 Small 0 14

Wanted Agents

We Never Speak More.

When we say—That our World-renowned highly scented Hair oil **Keshranjan** leads the way. The innumerable testimonials will speak for it.

When we say—That as a Cerebral Tonic it is unrivalled and most soothing in case of dizziness, vertigo, headache and burning sensation in the brain we speak always to the point.

When we say—That our **Keshranjan** is the only ingredient which helps a luxuriant growth of black hair and nourishes the hair-roots—and is a desirable acquisition on a lady's toilet table, we speak nothing but truth.

Price of one Phial Re. Packing and Postage ... As. 5.

WHAT WE CAN GIVE YOU?

It is the priceless gift of health. Health is every body's birth right; and it means a proper enjoyment of life. It means—riches and comfort and stands for all that is good in life.

Never mind! whether other drugs have failed to cure you. Never mind! what failures you have had, we believe that you are not incurable, and that through our system of treatment you will gain new health. You can enjoy the treatment and its brilliant results at your own home, in perfect privacy and with no waste of time. If there be painful discharges and burning sensation or any other urinary troubles, caused by that vile disease Gonorrhœa, please write to us for a Phial of our **Pramehabindu**. That will cure you in two weeks, although you are hopeless and given up.

Price per Phial with one box of Pills ... Re. 1-8
 Packing and Postage... .. As. 0-7

WHEN EVERY OTHER REMEDY AND PHYSICIANS FAIL

You should give a trial to our much-admired specific **Panchatikta Batika** made purely from vegetable ingredients

and free from Arsenic and Quinine. A few week's trial according to our directions, will convince you, about the efficacy of this marvellous medicine. It will stop your fever, improve the appetite, give a tone to your emaciated health and regulate the functions of your Liver. It has been tried in many hopeless cases with brilliant success.

Price per box ... Re. 1 Packing and postage As. 3

CHEST AND LUNG TROUBLES.

If you are a man above ordinary common sense, you can easily imagine the nature of injury that can be inflicted by throat and lung troubles. The peculiar soothing and healing effect of our **Basakarishtha** upon the mucous membranes of throat and lungs makes it exceptionally food without an equal for the cure and relief of coughs, bronchitis and all other chest affections. To those who are subject to bronchitis and bronchial asthma it is simply invaluable. The cough and hard breathing are made easier and bronchial irritation soothed, the character of the expectoration altered and all the symptoms greatly improved.

Price per phial ... Re. 1. Packing and postage As. 5,

Prescriptions with or without Medicines are sent to every part of India, Burma, Ceylon, Straits Settlements, Cape and the British Isles, on receipt of a concise account of disease.

Kaviraj Nagendra Nath Sen,

GOVERNMENT MEDICAL DIPLOMA-HOLDER, MEMBER OF THE CHEMICAL SOCIETY, PARIS; SOCIETY OF CHEMICAL INDUSTRY, LONDON; SURGICAL-AID-SOCIETY, LONDON; &c., &c.
 Nos. 18-1 & 19, Lower Chitpur Road, CALCUTTA.

JOSEPH ADWAL & Co.

WANTED AGENTS



WANTED AGENTS

ENGRAVERS & PRINTERS

NO. 72 MEADOW STREET, FORT BOMBAY.

Die-Sinking—Crests, Monograms and Mottos, engraved and boxed in various Colours.

Copper-Plates—Visiting and Invitation Cards, etc., engraved and printed in best styles.

Blocks—Wood or Metal, engraved and supplied for illustrating purposes.

Presentation Inscriptions—On Gold, Silver, Ivory, etc; engraved and artistically displayed.

Seals, Peons' Badges, Brass Sign Boards, Stencil plate etc., are made for private, official and commercial use. Rubber stamps are made in any of the required languages at very cheap rates.

Electroplating and gilding works executed under skilled work men.

OUT STATION ORDERS PROMPTLY EXECUTED.
COMPARE OUR RATES WITH THOSE OF OTHERS.

SUBLIME PESSIMISM

OF

OMAR KHAYÂM

THE ASTRONOMER-POET OF PERSIA.

Price Ans. 8.

APPLY TO THE MANAGER TATVA-VIVECHAKA PRESS,
Khetwadi Back Road, Bombay.

A. K. JOSHI & Co.

Kalbadevi Road, BOMBAY.

We undertake every kind of Lithographic Art Printing in Colours. Publish Fine Art Pictures, &c.

Wholesale & Retail Dealers in Calcium Carbide.

Large Importers of Finest Printing Inks and Colours.

HIGH CLASS FRAME MAKERS.

MEYORES

IS INDISPENSABLE TO ALL WHO VALUE HEALTH.
FOR IT RESTORES WASTED STRENGTH, imparts vigour and tone to the muscles and tissues, in short vitalises the whole system. Thousands cured. Price Re. 1 per phial.

INTERESTING NEWS.



Our renowned SPECIFICS for ASTHMA and HYDROCELE give instant relief rest and comfort. Cure permanent. Rev. JOSEPH DAVID, Meugnapuram S. India, writes:—"Your specific for Asthma has done me good." S. B. Rao, Esq., Poona, writes:—"I have personally used your specific for Hydrocele and found it very wonderful in its efficacy." Per bottle of each Rs. 5.

DIABETES—Of any stage and standing is sure to be cured by our specific. A. Bose, Esq., Zemindar, Dum-Dum, Calcutta writes:—"Five year's Diabetes completely cured." Price per bottle Rs. 8.

For particulars about our SPECIFICS for PILES, FEMALE DISORDERS look to our Catalogue sent post free on application.

BEWARE OF IMITATORS !!!

NO AGENTS.

WRITE
ONLY TO **J. C. MUKERJEE & Co.,**
THE VICTORIA CHEMICAL WORKS,
RANAGHAT, BENGAL.

YOUR ADDRESS, PLEASE,

For a Catalogue of our Numerous, Valuable Presents which we offer for nought to All at their own choice !!!

VAIDYA SHASTRI MANISHANKAR GOVINDJI

Alank Nigrah Pharmacy,

Jamnagar-KATHIAWAR.

THE MODERN REVIEW

EDITED BY RAMANANDA CHATTERJEE

The best illustrated Indian Review. Highly praised by the Press, Indian and Foreign, and leading public men. Greatest variety and largest quantity of interesting and excellent original reading matter. Reproduction of Indian Paintings a speciality. Volumes begin in January and July. Subscribers enlisted from any month, Back numbers available. Annual Rs. 6; half-yearly Rs. 3-5. Single number As. 8, postage 1 A.—R. Chatterjee, 210-3-1, Cornwallis Street, Calcutta.

PHOTOGRAPHIC ART STUDIO.

UNDER THE PERSONAL SUPERVISION OF

S. N. BHEDWAR.

AT THE JUNCTION OF

PRINCESS AND KALBADEVI STREETS.

CHARGES REASONABLE, SATISFACTORY WORK

BOMBAY:—Printed and Published by BHIVA HARI at the TATVA-VIVECHAKA PRESS, Nos. 1-2 & 3 Khetwadi, Back Road for the Proprietor K. NATARAJAN.

THE INDIAN * SOCIAL * REFORMER.

PUBLISHED EVERY SUNDAY MORNING.

Office:—HUMMUM STREET, FORT.

Editor:—K. NATARAJAN

Vol XIX. BOMBAY—SUNDAY, NOVEMBER 1, 1908. No. 9

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

NOTES.

His Majesty the King-Emperor having intimated his desire to send a message to the people and princes of India on the fiftieth anniversary of the assumption of the Government by the Crown, to-morrow has been declared a public holiday. Lord Morley will make a statement in the House of Lords about the 17th instant on the reforms to be introduced in the administration.

At the meeting of the Viceroy's Legislative Council held on Friday, the Hon. Tikkasaheb of Nabha introduced a Bill legalising a certain form of marriages among the Sikhs. A contemporary explains: "This has been long expected and is indeed inevitable. During recent years the important Sikh chiefs have shown an increasing partiality for honourable alliance with European and Eurasian girls and they have been much distressed that the Government of India, exercising over them a papal jurisdiction, have refused to recognise the legitimacy of the offspring of such morganatic unions. It is undoubtedly to remove a disability, as unjust as it is barbarous and in the highest degree subversive of domestic felicity, that the Tikka Saheb of Nabha intends to take a step which would have amazed his orthodox parent who was gathered to his fathers not long since." It is advisable to refrain from comment till the Tikka Saheb's views are published. But we think that there are certain other forms of marriage which have come into use within the last fifty years that are equally entitled to be recognised by law as the marriages mentioned above. The Theistic marriages of the Brahmins and the Prarthana Samajas belong to this class. The larger question of providing a civil marriage for the whole country without any reference to religious beliefs, may also be considered in this connection. The best course would probably be for Government to appoint a small Committee to enquire into the whole subject. Meanwhile, we congratulate the Tikka Saheb on the zeal he is evincing for social reform as a member of the Viceroy's Legislative Council.

We are afraid that the Maharaja of Benares, with all his professed solicitude for the identity and individuality of Native States, has done them a disservice by his letter to the *Times*. His Highness may rest assured that the form that the administration may take in the future, will be determined entirely by what the people of British India show themselves qualified for and not by what may seem to the Maharaja to be required to preserve the so-called identity and individuality of Native States. Native States which, by reactionary legislation and otherwise, set themselves in the path of constitutional progress

will lose their hold on the popular affections which, after all, are the best safeguards of their rights and privileges. They will estrange the attachment even of their own subjects. The Maharaja must have forgotten the part played by his own predecessor at Benares when he says that the British empire was built up by the most talented Britons co-operating with the forefathers of the present chiefs. That talented Briton, Warren Hastings, held a very different opinion of the co-operation of Cheyt Singh in building up the British empire. If the Maharaja of Benares will revise his Indian history, he will find that British rule was established in India by the co-operation of the people whom the ancestors of the present chiefs had alienated by their oppression and cruelty.

It is now nearly two years and a half since the Government of Bombay appointed a Committee to investigate the question of the measures which should be adopted to further the spread of Primary Education in the City of Bombay. The report of the Committee, with the replies received to its enquiries from the authorities consulted, has been issued. The Government Resolution on the Report states that since the Committee was appointed the position of Government and the Municipal Corporation in connection with the cost of Primary Education in the City of Bombay has changed and that the Corporation is now responsible for primary education in the City. It is clear, in the opinion of Government, that Primary Education in Bombay is both deficient and defective. His Excellency the Governor in Council hopes that the Corporation will now take the necessary action to place primary education on a more satisfactory footing. The conclusions of the Committee on the two main questions before it are that the time has not come for the introduction of compulsory education and that it is neither necessary or desirable to remit fees where they are charged already. It is stated that on the understanding that the first proposition was limited to the City, it was agreed to by all except the Hon. Mr. Setalvad. The object of the reservation is not clear, as the Committee was appointed to consider the question of primary education as it affected only the City. But if it was meant to imply that, though the time had not come for introducing compulsory education in Bombay City, it might have come for introducing it in the country, we can only say that we do not follow the Committee's reasoning. If in a City like Bombay and under the management of a popular body, compulsory education cannot be expected to work satisfactorily, much less would it be possible to do so in the districts. The Committee's decision practically settles the policy for the whole country as regards compulsory education. The opinion of the Committee on this point is supported by the testimony of the majority of the experts consulted by it.

CONTENTS.

—0:0—

Editorial Notes.	Legislation and Social Reform.
India under the British Crown.	Nautch at Ghazipur.
The Next Social Conference.	Three Readings of a Palm.
Girl Student's Success.	Origin of Caste in India.
The Abkari Resolution.	

THE INDIAN SOCIAL REFORMER.

BOMBAY, NOVEMBER 1, 1908.

INDIA UNDER THE BRITISH CROWN.

Fifty years have passed since the government of this country was transferred from the hands of the East India Company to those of the Queen of England. The circumstances under which the transfer was effected showed that the purpose in view was to administer the country with a single eye to the progress and prosperity of the people. Her late Majesty Queen Victoria emphasised this aspect of the change in a memorable Proclamation which is cherished by the Indian people as the charter of their emancipation. There are complaints that the terms of that gracious Proclamation have not been given full effect to in the administration of the country during the last half-century. But no sane man will deny that the Government of India by the Crown has been productive of immense benefits to the people of this country. We do not wish to discuss here the much-debated question whether India has grown richer or poorer on account of British rule. We shall neither harp on the "drain" from the country in the shape of the Home Charges nor, on the other hand, on the railways and post offices which are sometimes pointed to as the principal advantages of British rule. What we ask ourselves is this: Has the Government of India by the Crown during the past fifty years made Indians more self-respecting, more public-spirited, and more responsible citizens, or has it not? There can be only one answer to the question and that answer must be an emphatic affirmative. It would be foolish to assert that there have been no mistakes committed, no injustice perpetrated, no reactionary measures undertaken. But it must be acknowledged by every fair-minded commentator on the events of the last half-a-century that such occurrences have always been aberrations from the main line of British policy which has never for long suffered interruption on their account. No doubt, they have for the moment seemed to outweigh the steady beneficence of British rule, but that is because lapses always rouse emotions while the broad stream of policy is perceptible only to the observant mind. The strongest proof of the growing rarity of such aberrations is to be found in the very fact that the people are becoming increasingly sensitive to them.

Taking a birds'-eye view of the administration of the country by the Crown, it is impossible not to discern that its main movement has been in the direction of greater responsibility to the people. The establishment of the Universities, the decentralization of provincial finances, the initiation of the principle of local self-government, and the expansion of the Legislative

Councils, are some of the principal landmarks in the history of the last half-a-century, and their progressive character is unmistakable. The pace has no doubt varied according to the idiosyncracies of individual administrators, but none of them has been able to change the course of policy permanently. Every effort to do so has resulted invariably in a reverse which often brought with it a more emphatic proof of the resolve to persist in the traditional policy dictated by the character and history of the British people. The fact is that, whatever may be the case with individuals, national policies have little of freewill in them, being determined mostly by the inexorable condition of historic necessity. Mistakes and excesses are part of the process through which nations pass to the consummation of their destiny. England could not have ruled India otherwise than she has done and we should look upon any strong inclination on her part to rule the country on other lines as the surest indication that her work here has ended and that the time has come to write *finis* in the glorious record of her achievements. It will be asked, it has been asked, why, if the British policy in India was a matter of historic necessity, give any credit to the British people for what they could not have helped doing? The answer is, it is not for the sake of the British people but in the interests of right-thinking that good work must be recognised when it has been done. Further, though hatred will not permanently affect the fixed course of evolution, the temporary injuries caused by it, the sufferings of individuals, the rousing of evil passions, are evils to be avoided as far as possible. Given the same route, it makes the journey easier to be on friendly terms with fellow-travellers than to be quarrelling with them. To all human seeming there is a long way yet which Great Britain and India have to tread together before they cease to be necessary to each other. England will take time to learn the secret of Empire which lies hidden in the bosom of Hinduism whose stability, in spite of its heterogeneity, moves. Sir Alfred Lyall and other observers to wonder. India, too, must go through a long probation before she learns how to make her conservatism the basis of her progress, from England whose history is a study in that art. England and India are, thus, both teachers and pupils of each other. They have need of each other's respect as of each other's sympathy. And that is why, to-day, the hearts of millions in India and, we have no doubt, of millions in England, will fervently pray that the two peoples may learn to love and reverence each other more and more.

The *West Coast Spectator* says: "The Maharaja of Ajaigarh and the Raja of Sirmor lately issued regulations against the nautch. A distinguishing feature of the recent wedding of the Maharaja of Patiala was the exclusion of the nautch-girl and of liquor from the festivities. But the Dewan of the enlightened State of Mysore thinks differently on these questions. He invited the members of the Mysore Representative Assembly to a nautch-party at his residence."

THE NEXT SOCIAL CONFERENCE.

TO THE EDITOR OF THE *Indian Social Reformer*
SIR,

Now it has been formally settled that the next Session of the Indian National Congress will meet in Madras, and of course the minor conferences also will meet there along with it. It is unfortunate to think even the Social Conference as unimportant, as if it is only the work of a handful of men. Perhaps some of our politicians will not think it worth while to give prominence to Social Reform work lest they should not be applauded as enthusiastically as they would be otherwise. Whether Social Reform can command whole hearted attention from these hankers after political freedom or not, the fact remains all the same, that if we don't push briskly the social reorganization side by side with the political propagandism, our fate is doomed once for all, so that we cannot even dream of rising in the scale of civilized nations.

Now let me come to the point. We have been holding conferences year after year, recording the same stereotyped resolutions, and to our shame, we have to confess that we are not able to advance an inch, as an organized body, in effecting any tangible practical work. However, we cannot be totally blind to the work already achieved by our annual conferences, when we take the educative value of such gatherings into consideration. Now it may be fairly said that that part of the population, whom the conferences can reach, has had, I think, sufficiently impressed upon their minds, the necessity of introducing healthy reforms both in our domestic and social lives. So it is high time for us to attempt some organised work to demonstrate our sympathy towards the aggrieved classes,—classes, who on account of the social disabilities imposed upon them, by the merciless and unauthorized customs of our country are groaning under the oppression of social tyranny. To begin with we may take up one or two items of work and discuss them thoroughly before we formulate any plan of practical work to be carried out. For instance, we may consider how we can raise the condition of the Depressed classes and formulate definite plans of work that can be immediately put into execution, in the provinces, where their condition is most miserable.

Again, we may appoint some local committees to raise funds and to organize educational classes for the benefit of grown-up women and the zenana ladies. In our country, which is soaked with the tears of numberless widows—perhaps millions—we can only speak of one institution as worthy of mention, that is doing useful work to better their condition. Need I mention that several similar disorganised institutions, scattered throughout the length and breadth of the country, are not faring well for want of proper sympathy and co-operation, which they deserve, from the public? Our experience has so far been, that if there are persons to take up some responsible work no help was ever found to be in wanting such work. Then is it not necessary that some of our young men should divert their attention from prison-hunting and bomb-throwing to bettering the social condition of the ignorant masses of our mother India? Nowadays every one feels pride in calling his country as his *mother*. Alas! they fail to realize the meaning of such a holy expression. Can a mother bear for a moment that some of her weaker and less gifted children should be trampled under the feet of her stronger and more gifted children? Are we not doing the same when we deny the privileges of free air and light (I refer here to purdha prevailing in the Northern India and Bengal) to our sisters? Are we not ungrateful to our Mother, when we by the perpetuation of caste distinctions maintain our social position and dignity at the cost of our un-

fortunate brethren? Are we not seeing the instances of injustice, mercilessness, nay, barbarity in almost all our domestic and social lives? Then what is the fun of calling our country a mother without treating her children equally and impartially? Now, therefore, this is the opportunity for Social Reformers to push their claims to the forefront and to do some practical good to the country. If I am permitted, I may suggest to the General Secretary of the Social Conferences to issue circulars inviting suggestions from the various Social Reform bodies and individuals, so that we may be able to concentrate our attention on some practical work during the next sittings of the conference.

I may further add that the work humbly begun and vigorously carried out with untiring energy and indefatigable zeal by Mr. V. R. Shinde to elevate the condition of the Depressed Classes, may well be followed by other true sons of India, who they feel for these, not only untouchable, but unapproachable classes. In the Madras Presidency by virtue of its having more of these miserables among its population, and by the fact that it suits well for the development of the tanning industry, there is an ample field for the social reformer to combine his reform work with the industrial progress of the country, which is nowadays called Swadeshisim, and thus to bring several pariah families under his charge in order to better their social condition. Again, we hear encouraging news from the western corner of the Madras Presidency that our friend Mr. K. Ranga Rao is trying to found a pariah colony, and we should not leave him alone in that work without something from his countrymen either in the form of money contributions, personal help or timely suggestions. Though we are smaller in number without much influence over the people, yet some of our friends are trying to do what little they can independently, struggling single-handed against adverse odd criticisms and the unsympathetic attitude of the so-called orthodox section of our countrymen. Then is it not the business of the Social Conference to organise the work, to raise funds, to supply workers and to be touch in with their work, to show that the country is alive to the importance of the work they do? May the Almighty power infuse into these solitary workers new spirit and give them strength and hope to carry out their work unceasingly and cheerfully and thus prove themselves the worthy sons of their mother country!—

Calcutta.

A CORRESPONDENT

GIRL STUDENT'S SUCCESS.

Miss Gertrude Holland Wren, a girl of twenty-two has been awarded the Percival Medical—the annual “blue ribbon” of the world of pharmacy, at once the most coveted and most hardly won reward of technical knowledge. There was great cheering from the excited students assembled in the ancient Hall of the Pharmaceutical Society, London, as the president, Mr. Young, made a presentation unique in the annals of the Society. Upon the wall above the president's head was a tablet of marble with the names of the winners of the medal since 1861. In bright gold letters against the year 1908 were the words: “Wren Gertrude Holland: “the first woman's name upon the scroll. Mr. George F. Morell, whom this girl competitor had defeated by a narrow margin, was one of the leaders of the cheering. This is an historical, a record-breaking, a never-to-be-forgotten incident,” declared the president. “Wherever women have had an equal chance with men—in science and letters, even in commerce—they have more than held their own. Who knows but that we may now have a woman upon our Council itself? And, granting the possibility of a woman councillor why not a Woman President?” Miss Wren has been a student at the Pharmaceutical College for four years, working daily from ten until six, and then taking problems away with her to pore over in her study at home.

THE ABKARI RESOLUTION.

To THE EDITOR OF THE *Indian Social Reformer*,
SIR,

A Government Resolution bearing on the above subject has just been issued. I beg to offer a few remarks on it. Government wishes to have 'Local opinion consulted more systematically and recorded more definitely' regarding the number and location of liquor shops and it is for this declared purpose that local Committees are going to be appointed. Each of these Committees is to consist, as a general rule, of three official members, and two non-official members elected by the Municipality of the place. This constitution on the face of it frustrates the object for which the Committees are apparently formed, namely 'to consult local opinion more systematically and record it more definitely.' How could local opinion be ascertained by means of Committees which have, each of them, a decided majority of officials with the Collector as President? If you really want to know the mind of the public, and that is your declared intention, it can only be done by means of Committees which have on them popular representatives and no others. One entirely fails to understand 'how Committees constituted differently can at all claim to represent 'local opinion'.

The new Committees can at best represent official views formed after consultation with non-official members. But they are brought into existence for absolutely no other purpose than consulting public opinion. There was no necessity of creating one more institution to know what the already existing machinery can best supply. The principle of local option, says Lord Morley, in reply to the deputation which waited on him last year, can safely be extended to India. The Excise Committee, however, recommend that 'the settlement of the sites of shops in the larger cities might with advantage be carried out by the Revenue Authority in concert with a local Committee properly representative of the population affected.' The last words of the recommendation deserve to be noticed with special care, because they seem to be specially neglected by the Bombay Government. The Government of India looks on the grant of local option not only with indifference but with positive dread. Acting on the recommendation of the Excise Committee however, it simply suggests that the Committee in question might consist of (1) the District officer; (2) the District Superintendent of Police; (3) the chairman of the Municipality and (4) the members (or a selected member) of each ward separately, and leaves the precise constitution of the Committee to be formed by Local Governments. The Excise Commission would recommend only consultative bodies with no powers but would have those bodies properly representative of the population affected.

Now, mark the change. The Government of India would have these Committees (which are to be representative of the population affected) adulterated with an admixture of officials. They further say that the Collector should, before each periodical auction; consult the local Committee if possible personally. These periodical auctions, it should be noted, fall every year, as far as this Presidency is concerned, in the six districts of the Maharashtra. The Government of India say nothing of an official Majority, nay, by the constitution they propose, an official majority is an impossibility. The Bombay Government in its recent Resolution wrongly leads us to believe that in the matter of an official majority on the Committee, the Government of India is on its side. The Bombay Government of its own free will improves upon the suggestions of the Government of India and orders an official majority on a body which is to represent popular opinion and which is avowedly formed for that purpose and no other. The Government of India suggests the nomination of only two Government officials on a committee of

mainly non-official members. The Bombay Government does not see this nor understand the propriety of it. It orders a decided official majority and says that it cannot do without it. It does away with 'Chairman of the Municipality' proposed by the Government of India and would have in his place a pukka Government official in the person of the City Magistrate himself. The Government of India asks the Collector to convene the Committee every year but the Government of Bombay would give him a choice of three years which is simply amusing if not ludicrous.

In the resolution, the Government state that the suggestions which the Poona Temperance Association had been invited to submit were considered by Government. The Poona Association submitted 'that the Poona Committee should be constituted as follows:—The Collector, the City Magistrate, the Superintendent of Police, two representatives elected by the City Municipality and two by the Temperance Association.' This recommendation has been as it were copied almost word for word in the resolution itself except of course the concluding clause 'and two by the Temperance Association.' The Association expected to be represented on the Committee. His Excellency has expressed the earnest desire of Government to work hand in hand with them and the Association was invited to submit its suggestions but has at last been balked of its due share in the gift. If those that work among the people and for the people in the cause of temperance are to have no voice in the Committee who else should have it? That the same Government which in England is staking their very existence on the passing of a law which gives the people the right of local option and is boldly facing hostile demonstrations of several lakhs of people at a single meeting, should in this proverbially sober country with the entire public opinion at its back and with the certain prospect of exciting deepest gratitude for every step taken to check this 'new dire additional plague', falter palpably at each succeeding step to grant what is perhaps a distant shadow of local option, is nothing but a queer irony of fate. For what, after all, are those Committees even as conceived at their first stage? They are evidently more 'advisory' boards. They are simply to proffer counsel when fortunately called on to do so. They have got no other duties or functions. But even mere advisory councils are in these days of Clarke, Minto and Morley to have a decided official majority!

Yours truly,

Poona, 21st October.

S. G. LAWATE.

LEGISLATION AND SOCIAL REFORM.

Mr. S. Ramanatha Aiyar, F. S. SC., M. A. S. writes in the *Malabar Quarterly Review* :—

Not satisfied with the platform and the press, the Social Reformer has of late begun to encroach upon the legislative sanctum. When after eloquent disquisitions and vehement denunciations, he finds his orthodox brethren intractable, he courts the hand of legislature to beat them hollow. He contends if orthodoxy and conservatism will not listen to reason and move on with him, an act from the legislature will sweep away the existing fabric of society. If he wants to prevent religious endowments from being mis-managed, if he wants to put a stop to nautch parties, if he wants to prohibit early marriages, if he wants to put down polygamy or lay his axe at the root of polyandry, if he wants to change the system of marriage or establish better relationship among the members of a group or raise their status or improve their assets or disencumber their property and estates, he pants for the council chamber, and wants to pass an act! Then the thing is done. The reform, he seeks to transplant, will spontaneously spring up there and renovate society. Imbued with the ideas and principles of the civilized West he thinks of applying them wholesale to the conditions of this

country. Stung by the extreme degradation of his country, he patriotically hits upon the project of raising his community to a high level by a few statutes and enactments. In these days when enlightened reason recognises free choice as the guiding principle of marital union, the institution of early marriages—when the parties are too young to realize the solemn responsibility they are called upon to undertake—cannot but be detrimental to social harmony. To enforce union where inclination dictates separation is an insult to common sense. It is a satire upon love itself. So exclaims the reformer. But he ignores the inviolable conditions that form the root of our social system. He takes no note of the restrictions and limitations which we have been laboring under for ages and which is not easy to shake off at his bidding. Again, in these days when the civilized instincts of man rebel against a system that allows of a plurality of wives or husbands, the prevalence of polygamy or polyandry is a disgrace to society. To dilute love by distribution injures domestic fidelity and bars social advancement. The despotic authority of customs and the peremptory obedience to its absurd demands are sapping our vitality. To follow a mode of life and thought bristling with such grotesque and absurd superstitions is revolting to the sense of duty as educated men. So complains the reformer. But in his anxiety to reform, he underrates the obstinacy and tenacity with which the masses cling to these old and antiquated notions. Again in these days of cosmopolitan philanthropy and universal brotherhood, when the principles of liberty, equality, and fraternity are gradually gaining ground, the system of caste—with a rigidity and an isolation that peremptorily refuses to admit within its pale any except those born and nurtured under its traditions and carefully kept within its fold,—is a meaningless anachronism, an indefensible anomaly! The earlier we realize this and adapt ourselves to the growing needs of an everadvancing civilization, the better for us. So says the reformer. But he ignores the equally stern reality that it is an institution whose original principles were broad-based upon social and economic conditions—an institution which offered a solution to national progress in the division of labour—an institution whose inviolability has been the means of preserving intact through untold ages the landmarks of social system in a country where the church got the better of the state in the struggle between the two. To be brief, the social reformer who represents the educated section is too impatient for the age he lives in. He argues thus:—I am given liberal education. My reason is enlightened. My intellect is developed. I pity the wretched lot of my countrymen grovelling in ridiculous customs and superstitions. They lead a life of moral degeneracy and intellectual penury. Awake! Arise.

And when they do not respond to his call for reform, he grows vexed. He rushes into the legislative chamber to set everything aright by a few statutes and enactments. Aid from without argues weakness *within* and often has an unwholesome effect. Any forced upheaval like that—even if possible—is also calculated “to give a fresh momentum to the downward move.” This is the gist of my contention. Let me not be misunderstood. I do not for a moment undervalue the invaluable services which social reformers are doing. We cannot be too thankful to them. But what I say is that they should not hurry on. *Festina Lente* should be their motto. A sincere and enthusiastic activity, tempered by loyalty, moderation and reverence for the past should be the means of renovating society. The truly educated portion is only a drop in the ocean. Ninety per cent of our people believe that our laws and institutions were laid down by the Creator Himself. They believe that the very advent of the reformer heralds the age of dissolution. I say therefore that any measure of reform that has not the sincere and solid support of the society at large is fore-doomed

to failure. The social aspirations of the English-educated Hindus are quite at variance with the view of the majority of the people. In such cases to compel them by legislature to accept notions however uncongenial to them, would only convulse society and throw back the tide of advancement. Legislative interference in stopping *Sati* or prohibiting infanticide or abolishing slavery or in cases where humanity is outraged, proceeds on broad and humanising principles, and such interference carries its own justification. But in the present condition of society, reform proper,—to be wholesome and effective—should proceed from the bosom of the society. The “rush-forwards” and the “let alones” should approach each other, blend together and work in hearty fellowship. There should be an organised system of free and disciplined discussion at which several questions of social reform might be thoroughly thrashed out. Differences of views could thus be considerably sunk in a common understanding and a consensus of opinion created. Emerson says—“Every reform was first a thought in one man’s mind: when the same thought occurs to another man, it becomes a private opinion; and when it shall be private opinion again, it will solve the problem of the age.” The duty of the social reformer lies first in spreading the advanced ideas and preparing the conservative instincts of his countrymen for healthy reform. He has to create unanimity of feeling and identity of interest. It is no doubt a Herculean task especially when our countrymen are steeped in conservatism unwilling to part with anything old because it is bequeathed by a hoary past, unwilling likewise to adopt anything new because it is not old. His efforts should therefore be more methodical, more organised, more concurrent. Signal results are then bound to follow.

NAUTCH AT GHAZIPUR.

The following letter appears in the *Advocate* of Lucknow:

While the whole of the country is wideawake, Ghazipur still remains a ‘sleepy hollow.’ India is making steady progress in the social, political and industrial field, but this town remains quite unaffected by the spirit of the times.

Nautch girls seem to be a great favourite with the Ghazipur public and thanks to their patronage they are carrying on a brisk trade here and their number is ever on the increase. Hardly there is a gathering in the town where a *tawaif* is not called for. Be it a marriage party, or be it any other entertainment, the ceremony is supposed to be incomplete if at least one *nautch* girl is not present on the occasion—so much so that for some time their presence at public lectures and meetings is also thought to be absolute necessary. It was only last year that the presence of two *tawaifs* at the public meeting held in the Town Hall to celebrate the King-Emperor’s birthday, was thought to be very undesirable by a few gentlemen of the town present at the meeting and some of them left the meeting in disgust, but the great majority of them stuck to their places and enjoyed the *ganā* to their best, and every now and then a smile could be perceived even on the faces of the Collector Sahab and the Judge Sahab (both of whom are Indians) while the music was going on. How the gentlemanly instinct in them tolerated such a state of affairs seems quite strange to me. They are all educated and cultured gentlemen and as such it is their duty to remove at once from the society all these evils and see that admission is not given to girls of ill repute at least at public meetings and social gatherings. Let the Ghazipur public take it to heart and make it a point to keep the so long favourite *tawaifs* aloof. I challenge any other statement to the contrary; and in sending this to the press my only object is to open the eyes of the Ghazipur public and to point them out that so far they had been unmindful of the duty, they owe to their town and to their country, and as such I hope it will be taken in the same light.

THREE READINGS OF A PALM.*
THE FIRST READING: A FORTUNATE FAILURE.

[BY O. S. S. O.]
(All rights reserved.)

CHAPTER. XX. (Continued)

"Is this the Kadji Haveli?" enquired the major domo bending confidentially over his saddle.

"*Joe Hazoor* (Yes, your Lordship)—answered the gate keeper from within—"whom do you want?"

"Pundit Sahib—Pundit—Pundit Mahabere Ottis Sahib,"

"Is Mahabere Sahib at home?" added Mr. Ozah.

"*Ham Sahiban* (Yes, Sirs), come in," and he proceeded to open the ponderous gates to permit the riders pass without dismounting. Clattering through the high vaulted arch, over which resided the gate keeper, the three passed into an enormous court yard. In front, about a hundred yards from them, stood the old *Haveli* (Mansion) gray and discolored with age, surrounded with equally ancient trees.

The space from the entrance to the Haveli was open save for a few large shady trees and a small oblong flower bed close to the *haveli*. Walking their horses over the metalled space to a flight of steps which led to a colonnaded verandah, were met by a man in neat livery who addressed them thus: "*Hukam Sahib* (your orders, or pleasure, Sir)—" looking politely at the eldest after a bow.

"Bhai (brother)—" returned Mr. Ozah the servant's salutation.

"If Pundit Mahabere Ottis is at leisure, will you please tell him that Pershadi Lall Ozah from Hindustan awaits his pleasure?"

"Pundit Pershadi Lall Ozah Sahib from Hindustan," the domestic repeated, to make sure he had got the right name. To which Mr. Ozah bowed.

Visitors to this retired, restful spot were few and so the advent of three new faces was a welcome change. The domestic was impressed with the kind yet dignified bearing of Mr. Ozah and so hastening across the lofty *verandah* disappeared behind a picturesque but gloomy doorway, leaving them still mounted at the bottom of the steps. But as their saddles were flush with the floor of the *haveli* and the door had been left open they were enabled to form a rough mental sketch of this historic dwelling, all in its favour and envied antiquity.

"Protector of the poor—" addressed the domestic standing before his Master—"a gentleman who has given his name to be Pundit Pershadi Lall Ozah Sahib from Hindustan awaits your honor's pleasure."

"Pershadi Lall, Pershadi Lall," Mr. Mahabere Ottis repeated aloud himself. "Pershadi Lall from Hindustan! Is he alone?"

"Attended by two. All three come on horse back, your honor."

"Pershadi Lall, unattended and here! He cannot be the same—show the gentleman up."

"What a nuisance—" he apologized to his antagonist in a friendly game of *Shatranj* (chess)—, "people will not leave a man alone even in his old age!"

Reappearing, the domestic hailed a couple of men to hold the horses, and approaching the visitors asked them to alight and follow. Dismounting, they went up the steps and stood for a minute in the *verandah* to take breath and look round. Then entering the central out of the five doors which opened into the *verandah* and walking through a large hall passed into the inner *verandah* which led them out to the *angan*. Where in the centre of a small flower bed, edged with plants in earthen, China and wooden pots, an antique little *poovara* (fountain) of

three jets kept up an incessant murmur diffusing fragrance from its scented waters to the surrounding atmosphere.

This morning the *jets deau* were sending forth streams of delicate rose which after playfully mingling at a little height fell like crystals into the granite reservoir below.

Mr. Ozah and his companions following their guide, passed through the *angan* and entering the opposite *verandah*, mounted a staircase which led them to the first floor of the *haveli*, occupied by the male portion of the household and their friends. The second on the topmost storey being exclusively reserved for the ladies.

On reaching the landing, the domestic pointed to the right and going forward a few paces lifted a rich oriental curtain which hung in heavy folds in an open archway. Then motioning gracefully (as oriental domestics of great Eastern households alone can do) invited them to enter.

Looking in, Mr. Ozah hesitated for an instant, and then stepped forward noiselessly over the soft pile of carpet. Mr. Mahabere Ottis and his opponent in the pastime, rose immediately on perceiving them.

Mr. Ozah recognized him at once who beyond being grayer was unaltered. But Mr. Ottis failed to see in his visitor the resemblance he looked for.

Then after the usual salutations and enquiries, he cordially invited them to seats on his right. A guarded conversation ensued for a few minutes when Mr. Ozah realized that the old man had entirely failed to remember him. And so to end the suspense, he said:

"You do not recollect me—but it cannot be expected. Many years have rolled over our heads." (The almost perfect gray headed patriarch nodded assent, truth was dawning and a pleased expression pervaded his sharp regular features, but did not interrupt)—"And the events which have crowded in within the last twenty years are enough for the next hundred years to come! Besides my present mode of travelling has no doubt something to do with it also." The old gentleman began to shift uncomfortably and noticing this, Mr. Ozah concluded:—"Am Pershadi Lall, son of Lallaji Harchand Roy Rama Nand Ozah of—"

No further explanations were needed. Mr. Ottis hastened to his feet and they both fell into each other's arms in an eastern embrace.

"I am so glad to see you—so overjoyed"—said the aged Pundit in a tremulous voice, husky with emotion—"it is a pleasure I dared not look forward to! Providence has blessed me with a sight of you my brother! A happiness I am unworthy of—" His eyes dimmed and he motioned him to sit close. A pause followed, upon which the younger men did not encroach. Presently he said: "And who are these gentlemen with you?" They were alone now for Mr. Ottis' opponent in *shatranj* had withdrawn a minute or two after introduction.

"My confidential friends—worthy of trust—and from whom nothing is hid."

"Come near, my sons." He called kindly and motioned them to a sofa close on his left.

"I am very glad to have met you brothers, and am honored by the introduction."

"We are exceedingly grateful, Pundit Sahib, for your kind words and recognition of humble dependents," replied Mr. Ozah's Secretary as the senior. "Our only prayer is that God will make us worthy of your esteem and favor."

"Brothers!" exclaimed the Master of Kadji: "Few recognize the value of a fellow worker in this *Kala Yag* (dark—iron age).—I will not say dependant in its ordinary sense, for the expression is a misnomer. None are independent—one is dependent on the other. Master on the subordinate, and the subordinate on the Master. It is only those who are wise will regard and treat those whose lot is thrown with theirs with the same consideration that they expect for themselves. For by caring for and recognizing the wants and merits of our fellow workers that we really care for ourselves, and so fulfil the dictates of humanity."

"But I am forgetting—Is any one there?" he called. A domestic at once appeared, to whom he gave the technical order "*pan*" for the usual civilities.

* This serial was commenced in our issue of the 5th April 1903.

The ladies on being informed of the visitors had a *thali* ready to be sent in immediately it was asked for. So no sooner the order was given than another servant walked in bearing a well stocked tray.

Time passed pleasantly, and after a while Mr. Ottis ventured:—

"How is it you have come in this fashion—! Why did you not let me know, you were coming?"

"Destiny!" he replied. "Times are changed—we must all retire and leave our fame, a throne to others—so turns the wheel of the *funi* (mortal)!"

"I am rejoiced to see you so contented and resigned. Well, tell me more of yourselves. How many children have you. But wait—you will stop for breakfast of course." "Thanks as you will."—

He at once sent word to his wife, and they resumed their talk. Conversation flowed on pleasantly till breakfast was announced when he asked: "Would you like to bathe indoors, or out on the well? If you would prefer but water that is also ready."

"I think we are all fond of cold water, but indoors, please." Mr. Ozah replied.

They betook themselves to their ablutions while the host wended his way up to his family circle to inform who their guests were. It was a joyful reunion of old connexions and a happier group that day could scarcely have been found that day in all Shrinaggar.

After breakfast, they went over the *haseli* and a suit of apartments were forthwith set at his guests' disposal, who moved in the following morning.

A few days after, when they were comfortably settled in their new quarters, Mr. Ozah alluded to the subject of his visit. The announcement was received with pleasure and no time was lost in summoning the family Pundit who, after carefully comparing the two horoscopes, declared them to be in complete harmony.

"I have never known—" remarked the astrologer after some further examination—"for two *janampatris* (horoscopes) to agree so minutely in all details. And as far as I can read, nothing on earth will mar this union."

"It is very gratifying to hear you say that, Panditji. For nothing would give me greater pleasure than to form this alliance. But—" and Mr. Ottis looked steadfastly at his guest—"in consenting to your proposal, Ozah *bhai* (brother Ozah), I would anjoin two conditions;

"First, that, no ceremonies be performed till my daughter is fifteen years of age:

"In insisting on this, I have but one object, and that to guard against possible accidents which may blight the hopes of both families. A widowhood would ruin both houses and end in the extinction of our names, or rather—" he added, as the thought of Ozah's younger years crossed his mind—"in the extinction of mine."

"You would"—remarked Mr. Ozah—"as it is impossible to revoke the solemn ceremonials of wedlock when once commenced, that all the rites should be gone through at one and the same time. Is this what I understand you to mean?"

"Exactly. I do not want anything binding which will amount to a widowhood till the final ceremony can be performed."

"I admire your ripe judgment and forethought. I cannot but accord my full consent, and do so with all my heart."

"Very well!" assented Mr. Ottis. "The second condition is that our second grand child, male, should it please God to bless our children with, will take up my ancestral domain independently as if he were my own first born.

"First born, male child, shall be your son's successor; and the second mine, who will take up his abode here. If this also suits, then I will at once bequeath all my property in fact to my—our—second grand son."

"Very reasonable—" agreed Mr. Ozah—"and I as heartily accede to this also. All shall be arranged exactly as you desire."

Details were soon settled to the satisfaction of all parties and after a short while Mr. Ozah took leave of his friends and returned home.

"ORIGIN OF CASTE IN INDIA"

Under the auspices of the Madras Hindu Society Association, a lecture on the above subject was given by Mr. S. Somasundram Pillai, High Court Vakil, on the evening the 22nd October at the Anderson Hall, with Mr. P. N. Raman Pillai in the Chair.

The Chairman in introducing the lecturer said:—

Gentlemen,—Mr. Somasundaram Pillai the lecturer of the evening, requires no introduction to you. He has been for a long time a social reformer,—longer time perhaps than he cares to remember. He has been a social reformer as far as I know for the last fifteen years. He was one of the progenitors of the Social Reform Association, and what is more he is an enthusiastic and zealous social reformer. He feels every word he says. I have no doubt that in the lecture he has got to read to you, he has a great deal to say which is stimulating, inspiring and instructive. I now call upon him to read his paper.

THE LECTURE.

The lecturer then read an interesting paper on the "Origin of caste in India," for nearly an hour, in the course of which he said that if he had taken the responsibility of standing before them that evening to read a paper on a subject which in his opinion, was the most important item of social reform, he had done so not because he felt he would be able to bring anything new to their knowledge, but because he felt there might be some advantage in placing before them certain historical facts which would clear the mystery in which the "origin of caste" was shrouded and upon the right understanding of which depended the social and material salvation of our country.

"At present there lived in this vast continent of India, hundreds of millions of people who called themselves Hindus. Different groups of them lived in different parts of India speaking diverse languages. The habits, manners, and customs of these various groups were different. These different groups were again divided into innumerable smaller divisions, and the barriers which separated one division from another were insurmountable. "There were about 2000 subdivisions among Brahmins alone; about 500 among Kshatrias and thousands of subdivisions among other classes. Each of these different divisions had no social intercourse with, nor patriotic feelings for other divisions. Each division lived for itself; each division down to the lowest was eaten up with self-satisfaction and self-admiration. The most debased of these divisions yielded to none in the punctilious strictness with which they observed their own prejudices and caste rules. From the highest to the lowest, social privileges and position in life were determined by birth and not by merits. It was easier for an ass to become a horse than for a person of lower birth, whatever might be his personal merits, to find a place within the circle of those of higher births. Suffice it to say that the India of to-day was inhabited by an incoherent masses of people called Hindus, divided into innumerable divisions. In no other inhabited part of this planet, they found such a state of society as in this country. In other countries also there were divisions, but those divisions differed materially from those they found in India.

The lecturer went on and said that lastly they found in those historical records, many traces of dependents corresponding to the Indian Sudras. They mainly consisted of conquered inhabitants always of the same race as the conquerors, but sometimes, the poor who were brought into permanent servitude by oppression and debt were also classed with them.

Each of these different estates was governed by special laws. The clergy had their common law. Princes had the law of nobles; knights were governed by their feudal laws, citizens

their city and peasants by their immemorial by the law of. stone and here quoted a few verses from the Code of Manu in India, different castes had different civil and laws administered to them similar to those of the above estates. The lecturer then described at length the state of society and their origin and development in other countries, and, compared them with the state of our Hindu Society in India. He said that, in this country, the majority of the Hindus were ignorant and superstitious and they were guided by customs and not by reason. Among the educated people some had no sympathy for social reform and they lived their days laboriously in maintaining their own honourable self and caring little or nothing either for the country they lived in or for their fellow beings. These were quite indifferent to anything, and everything else except themselves. There were still some of those educated people who boasted themselves to have known everything, who maintained that the system of caste is the result of evolution, that in all other countries similar institutions were found, without caring to be honest in their utterances, without taking the least trouble to study and investigate the true facts about the state of societies in other countries as well as in our own country. They were the apologists of caste system in India. These were the real stumbling-blocks and mischievous hindrances in the way of social reform.

(To be continued.)



PHIROZE M. DASTOOR.

(Late Partner, D. H. Dastoor & Co.,)

After sixteen years' continued practice and experience in sight-testing Retinoscopically,

is now working under the name and style of
PHIROZE M. DASTOOR & Co.,
Occulists and Opticians,

7, Hornby Row, Opp. Genl. Post Office.

The only firm in Bombay offering their patrons free services of a duly qualified Ophthalmic Surgeon from the Royal Westminster Ophthalmic Hospital (London), and the Ophthalmic Hospital, (Vienna), holding genuine degree of M.R.C.S. (England), L.R.C.P. (London.)

ENTIRELY NEW STOCK OF
Spectacles Eye-glasses Motorgoggles etc.,
of latest style and pattern.

Genuine 1st Quality Brazilian Pebbles.

PRICES EXTREMELY MODERATE.

Exceptional testimonials from the Hon'ble Sir Lawrence Jenkins, the Hon'ble Mr. Justice Batty, Mrs. Batty, The Hon'ble Mr. Justice Chandavarkar, Lieut-Col. G.H. Bull M. D. I. M. S. Lieut.-Col. Peatrs, M. B., I. M. S., and other high personages.

THE BOMBAY PHOTOGRAPHIC CO.

UNDER THE IMMEDIATE SUPERVISION OF

S. Hormusji, Photographer.

NEW SHOW ROOM, ELEPHANT BUILDING, KALBADEVI ROAD.

AMATEUR'S WORK & OFFICE AT SPECIALLY REDUCED RATES.

SURAMMA

THE IDEAL HAIR TONIC.

It has a fine floral perfume and fluidity of water. It softens the hair and enriches its colour. It helps to grow luxurantly lost or faded hair and baldness is removed by this Medicated Oil. It removes all scalp diseases and improves the Complexion. It is the best hair vigour that can be thoroughly relied upon. It relieves headache and promotes sound sleep. Use it once and you will use it always. Price per Bottle As. 12. Post-free Re. 1-3 3 phials Rs. 2. Post-free Rs. 2-14.

S. P. SEN & Co.'s Swadeshi Perfumes.

THE PRIDE OF THE INDIAN INDUSTRY.

SABITRI.—The lovers' delight. Possesses a unique odour and strength and pleases all tastes.
BANGAMATA.—Represents the sweet Hasuna Henna. Very persistent and strong but not loud.
DIL OF ROSE.—Or the Indian Rose. The pride of the Indian Flower garden "Shut up in a Bottle."
KHUS-KHUS.—An oriental perfume of strength and aroma. Unrivalled in strength and cheapness.
BOCOOL.—The sweetest popular scent. Better than the best obtainable in the market.

All the Perfumes are bottled in three different styles—Large, medium and small. Prices Re. 1, As. 12, and As. 7, respectively. Transit charges extra. Write for descriptive List, sent Post-free on application.

Our Superfine Virgin Ottos.—Unequaled for strength, Otto-de-Rose No. 1 (Virgin), Ott-de-Matia, Otto-de-Neroli and Khua-Khus. Price per Phial Re. 1. Doz. Phials Rs. 10.,

MILK OF ROSES :—Entrhals the mind by its delicious scent; its application imparts a lustre, softness and delicacy to the skin, destroys pimples, scabs, blotches, freckles and other derangements of the skin.

Price per phial As. 8. Transit charges As. 5.



Soaps and other Toilet Requisites, Hair Washes, Cosmetics, and Hair appliances, Oil Bergamot, Lemon and Lavendar of superior quality, and also fancy Scent bottles and Silk ribbons of different shape, size and colour, and other miscellaneous requisites for perfumery are also stocked. Prices low beyond expectation. 25% of the Approximate value should accompany every order.

S. P. SEN & Co. Manufacturing Chemists.

19/2, LOWER CHITPUR ROAD, CALCUTTA.

THE INDIAN SOCIAL REFORMER.

Rates of subscription inclusive of postage

	In advance.	In arrears.
Per annum.....	Rs. 5 0 0	Rs. 6 0 0
	Single copies 4 annas each.	

The arrear rates will be enforced in the case of subscriptions which have not been paid within three months from the date on which last payment of subscription expires in case of annual subscriptions. All other outstanding dues will also be calculated at the arrear rates.

Orders for the paper should be invariably accompanied by a remittance or permission to send the first issue per V. P. Post to recover subscription.

Should payment be made by cheque on any mofussil Bank, please add 8 annas this being the discount charged in Bombay.

NOTICE.

The Madras Hindu Social Reform Association has been maintaining a matrimonial Bureau, and correspondence from ladies and gentlemen desirous of contracting widow-marriage, post-puberty marriage or marriage without ranya Sulkam or Varadakshna should be addressed to the Secretary—George Town.

INDIAN-ENGLISH.

An examination of the errors of idiom made by Indians in writing English (With over 1200 actual examples from Indian Writings)

by **G. C. WHITWORTH.**

"A valuable contribution to the study of the manifold eccentricities of the English tongue."

—Contemporary Review.

"His scholarly but unpretentious work will prove most serviceable, not only for those for whom it is primarily designed, but also to other foreigners, and not a few of his own countrymen."—Westminster Review.

"Not only a hand book of errors, but also a correct and an acute and useful book of reference. * * * The compendium is excellent, and Englishmen, as well as Indians, would do well to consult it. The copious index facilitates reference."—Asiatic Quarterly Review.

Price (of Indian Booksellers) Rs. 2½ net.

National Typewriting Company.

Day & Evening Classes

For Ladies & Gentlemen.

Book-keeping **Rs. 100.**

Short-hand (upto 80 words per minute) **Rs. 15.**

Typewriting **Rs. 15.**

Over **30 Machines** of different makes for pupils use.

Electric light & fittings.

Ladies class under supervision of an experienced Lady teacher.

For full particulars send for illustrated prospectus.

B. B. Laskary, Proprietor,
21, Church Gate Street, Fort, **Bombay.**

LOOK SHARP!

LOOK SHARP!!

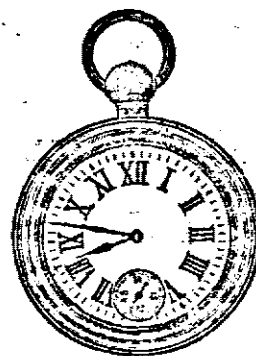
A Marvellous Offer!

Only for a Short Time!!

5000 WATCHES.

WITH PRIZES WORTH RS. 2500!

**A FRESH
CONSIGN-
MENT OF
WATCHES**



**MADE AT
OUR
SPECIAL
ORDER.**

To be sold by the 31st December 1903

To Facilitate a Rapid Sale.

270 Prizes amounting to Rs. 2,500 will be given away to the purchasers of any one of our watches:—

(1) O face Keyless Roskof style watch with detachable escapement plate, nickel case with hinges and glass dome with box, spare glass and spring, Price Rs. 4-0-0.

(2) O face Keyless Ladies' or Gents' Watch metal dome, gilt movement, O holes, white dial: Rs. 6-0-0.

(3) O face Keyless Ladies' or Gents' Watch Silver dome and embossed fancy dial: Rs. 8-8-0.

(4) The Picture Dial Watch (latest fashion) keyless, lever movement, Visible ruby pallets, 7 jewels, chronometer Balance flat shape with various coloured landscape revolving pictures in real nickel or gunmetal case: Rs. 11-8-0.

PARTICULARS OF PRIZES.

	Rs.	a.	p.
8 Reglan Bicycles worth ...each	120	0	0
3 Gramophones	112	8	0
3 Improved Type writers	60	0	0
36 Self-feeding fountain pens. ..	8	12	0
100 Langendorf Keyless Watches	6	0	0
120 American Timepieces	1	8	0

A prize coupon accompanies each watch. Purchasers of 6 watches of one kind at a time will get an extra prize coupon. One watch will be given gratis for every doz. watches bought at a time.

ROLLED GOLD, Gent's collar Safety Pins 1½ inches long flattened shape Price annas 14 each.

THE EDWARD WATCH AGENCY.

Brito Buildings, Mangalore,
S. CANARA.

BRAHMA POSTAL MISSION.

Pamphlets with regard to Liberal Religion in India and abroad may be had free of all charges, one or two at a time by any genuine inquirer: On showing by a letter that these are carefully read, other two may be ordered free: Two whole sets consisting of sixty pamphlets may be had at once by sending a V. P. order worth one rupee; or 1s. 8 d. if payable outside India—All communications should be made to and any donation will be thankfully received by

V. B. SHINDE, Postal Mission Prathana Samaj, Girgaum—Bombay.



AMRUTANJAN.

An Indian Balm, A Magic Balm, Quickly Relieves and Cures.

HEADACHES, NEURALGIA, SPRAINS, SORE THROAT, CHEST COLDS, RHEUMATISM, LUMBAGO, WEAK JOINTS, BRUISES, CUTS

And also other ACHES and PAINS.—Price annas eight only

Ringworm Ointment. A POSITIVE CURE FOR RINGWORM AND DEBBI'S ITCH, &c.

Price annas six only.

Tooth Powder, CHEAP AND USEFUL.—Price annas two only.

AMRUTANJAN DEPOT. 16 OAK LANE, BOMBAY

Telegraphic address: "Amrutanjan," Bombay.

GOVERNMENT OF INDIA

After exhaustive tests and Trials with all the well-known makes of Typewriters

ORDER 100

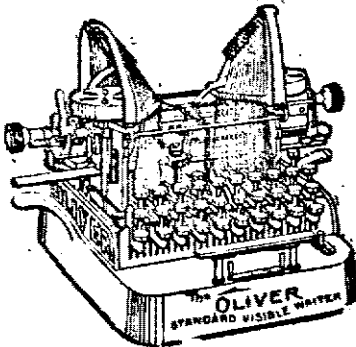
OLIVER TYPEWRITERS

for use in the GOVERNMENT TELEGRAPH DEPARTMENT of INDIA.

Can you do better than order an OLIVER?

SOLE AGENTS:- W. H. THORNS & Co.,

13-15, HORNBY ROW, BOMBAY, CALCUTTA & MADRAS



INTENDING ASSUREES ARE INVITED TO COMPARE THE RATES AND CONDITIONS OF

The Empire of India Life Assurance Company, Limited.

WITH THOSE OF ANY OTHER COMPANY.

Head Office II: Elphinstone Circle, BOMBAY.

SEE REPORT AND OPINIONS OF THE PRESS AS TO THE REMARKABLE PROGRESS MADE BY THE COMPANY.

ENDOWMENT NON-FORFEITABLE POLICY FOR RS. 3,000.

PAYABLE AT AGE 60 OR AT DEATH, IF PREVIOUS, WITH PROFIT.

If, at any time, the assured under this plan should desire to cease paying any more premiums, he can obtain a paid-up Policy for such a proportion of the original sum assured as the number of premiums paid bears to the number agreed upon. Thus a gentleman who had assured at age 30 for a Policy of Rs. 3,000 payable at age 60 or at Death, if previous, after 5 years payments, would be entitled to a Free paid-up Policy for Rs. 500 free of future payments.

MONTHLY PREMIUM.

AT AGE 20, Rs. 6-9-0.

AT AGE 25, RS. 7-8-0.

AT AGE 30, RS. 8-14-0.

AT AGE 35, RS. 10-18-0.

AT AGE 40, RS. 13-12-0.

AT AGE 45, RS. 18-10-0

SOME OF THE DISTINCTIVE FEATURES.

- * Funds invested in Government Securities and in accordance with the Indian Trusts Act
- Policy holders can appoint their own Directors.
- 90 per cent. of Profits to Participating Policy holders.
- Lapsed policies revived without Medical Certificate.
- Liberal Surrender Values 40 per cent. of the Tabular premium paid.
- Immediate payment of Claims.
- Medical fees and stamps on Policies are payable by the Company.

The sum assured is PAYABLE IN FULL should death occur even immediately after payment of the first premium.

GUARANTEE INSURANCE.—This Company issues Guaranteed Policies in situation of trust and responsibility. It is specially authorized to guarantee the employes of the Post Office.

Proposal Forms and full Particulars may be obtained from any local Agent in India or from E. F. ALLUM, General Manager.

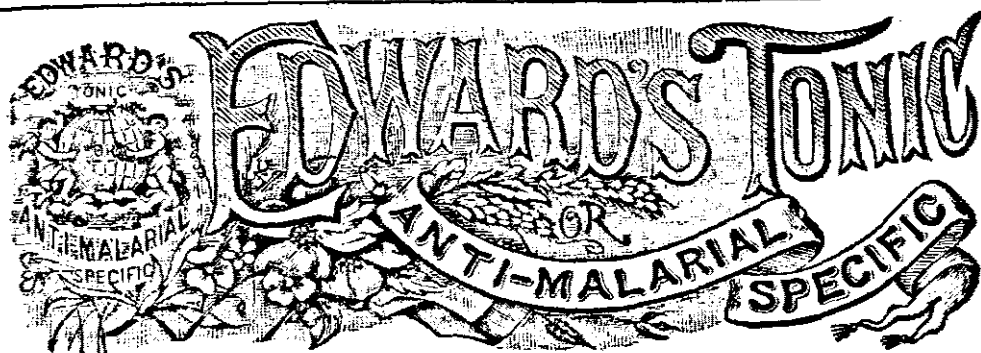
FOR MALARIA, INFLUENZA & MIL' FORMS OF PLAGUE.

Use **Batiwalla's** Ague Mixture or Pills. Re. 1.
Batiwalla's Cholera is the only remedy for Cholera Re. 1.
Batiwalla's Haretone has been recently improved a great deal and restores Grey Hair to its Natural Colour. Re. 2-4.
Batiwalla's Tooth Powder is scientifically made of Native and English Drugs, such as Mayapal and Carbolic Acid. B. P. As. 4.
Batiwalla's Ringworm Ointment As. 4.
 Sold every where and also by
DR. H. L. BATIWALLA,
 World Laboratory, Dadar, Bombay.

ROYAL TONIC PILLS.

A powerful Nutritious and Strength Restorer, Price Re. 1-1 p. 8
 bott. of 80 Pills.

PREPARED BY—**GOVINDJEE DAMODER & Co.,**
 Wholesale and Retail Druggists and Commission Agents.
 2-09. No. 57 New Hanuman Lane, BOMBAY



Price of large quantity is somewhat less.

BUTTO KRISTO PAUL & Co., CALCUTTA.

The only Remedy

FOR
MALARIA
 and all kinds of
FEVERS WITH ENLARGEMENT
 OF
SPLEEN & LIVER.
 OF
SWELLINGS of ABDOMEN &c

PRICES:-
 Large bot. 1 2
 Small ,, 0 14

Wanted Agents
BUTTO KRISTO PAUL & Co., CALCUTTA.

We Never Speak More.

When we say—That our World-renowned highly scented Hair oil **Keshranjan** leads the way. The innumerable testimonials will speak for it.

When we say—That as a Cerebral Tonic it is unrivalled and most soothing in case of dizziness, vertigo, headache and burning sensation in the brain we speak always to the point.

When we say—That our **Keshranjan** is the only ingredient which helps a luxuriant growth of black hair and nourishes the hair-roots—and is a desirable acquisition on a lady's toilet table, we speak nothing but truth.

Price of one Phial Re. 1 Packing and Postage ... As. 5.

WHAT WE CAN GIVE YOU ?

It is the priceless gift of health. Health is every body's birth right; and it means a proper enjoyment of life. It means—riches and comfort and stands for all that is good in life.

Never mind! whether other drugs have failed to cure you. Never mind! what failures you have had, we believe that you are not incurable, and that through our system of treatment you will gain new health. You can enjoy the treatment and its brilliant results at your own home, in perfect privacy and with no waste of time. If there be painful discharges and burning sensation or any other urinary troubles, caused by that vile disease Gonorrhoea, please write to us for a Phial of our **Pramehabindu**. That will cure you in two weeks, although you are hopeless and given up.

Price per Phial with one box of Pills ... Re. 1-8
 Packing and Postage... .. As. 0-7

WHEN EVERY OTHER REMEDY AND PHYSICIANS FAIL

You should give a trial to our much-admired specific **Pan-chatikta Batika** made purely from vegetable ingredients

and free from Arsenic and Quinine. A few week's trial according to our directions, will convince you, about the efficacy of this marvellous medicine. It will stop your fever, improve the appetite, give a tone to your emaciated health and regulate the functions of your Liver. It has been tried in many hopeless cases with brilliant success.

Price per box ... Re. 1 Packing and postage As. 3

CHEST AND LUNG TROUBLES.

If you are a man above ordinary common sense, you can easily imagine the nature of injury that can be inflicted by throat and lung troubles. The peculiar soothing and healing effect of our **Basakarishtha** upon the mucous membranes of throat and lungs makes it exceptionally food without an equal for the cure and relief of coughs, bronchitis and all other chest affections. To those who are subject to bronchitis and bronchial asthma it is simply invaluable. The cough and hard breathing are made easier and bronchial irritation soothed, the character of the expectoration altered and all the symptoms greatly improved.

Price per phial ... Re. 1. Packing and postage As. 5,

Prescriptions with or without Medicines are sent to every part of India, Burma, Ceylon, Straits Settlements, Cape and the British Isles, on receipt of a concise account of disease.

Kaviraj Nagendra Nath Sen,

GOVERNMENT MEDICAL DIPLOMA-HOLDER, MEMBER OF THE CHEMICAL SOCIETY, PARIS; SOCIETY OF CHEMICAL INDUSTRY, LONDON; SURGICAL-AID-SOCIETY, LONDON; &c., &c.

No. 18-1 & 19, Lower Chitpur Road, CALCUTTA.

WANTED AGENTS



WANTED AGENTS

NO. 72 MEDOW STREET, FORT BOMBAY.

Die-Sinking—Crests, Monograms and Mottos, engraved and hooped in various Colours.

Copper-Plates—visiting and Invitation Cards, etc., engraved and printed in best styles.

Blocks—Wood or Metal, engraved and supplied for illustrating purposes.

Presentation Inscriptions—On Gold, Silver, Ivory, etc; engraved and artistically displayed.

Seals, Peons' Badges, Brass Sign Boards. Stenall plate etc., are made for private, official and commercial use. Rubber stamps are made in any of the required languages at very cheap rates.

Electroplating and gilding works executed under skilled work men.

OUT STATION ORDERS PROMPTLY EXECUTED.
COMPARE OUR RATES WITH THOSE OF OTHERS.

MEYORES

IS INDISPENSABLE TO ALL WHO VALUE HEALTH.
FOR IT RESTORES WASTED STRENGTH, imparts vigour and tone to the muscles and tissues, in short vitalises the whole system. Thousands cured. Price Re. 1 per phial.

INTERESTING NEWS.



Our reknowned SPECIFICS for **ASTHMA** and **HYDROCELE** give instant relief rest and comfort. Cure permanent. Rev. JOSEPH DAVID, Mengnapuram S. India, writes:—"Your specific for Asthma has done me good." S. B. Rao, Esq., Poona, writes:—"I have personally used your specific for Hydrocele and found it very wonderful in its efficacy." Per bottle of each Rs. 5.

DIABETES—Of any stage and standing is sure to be cured by our specific. A. Bose, Esq., Zemindar, Dum-Dumt Calcutta writes:—"Five year's Diatetes completely cured." Price per bottle Rs. 3.

For particulars about our SPECIFICS for **PIRES**, **FEMALE DISORDERS** look to our Catalogue sent post free on application.

BEWARE OF IMITATORS !!!

NO AGENTS.

WRITE ONLY TO **J. C. MUKERJEE & Co.,**
THE VICTORIA CHEMICAL WORKS,
RANAGHAT, BENGAL.

SUBLIME PESSIMISM

OF

OMAR KHAYÂM

THE ASTRONOMER-POET OF PERSIA.

Price Ans. 8.

APPLY TO THE MANAGER TATVA-VIVECHAKA PRESS,
Khetwadi Back Road, Bombay.

A. K. JOSHI & Co.

Kalbadevi Road, BOMBAY.

We undertake every kind of. Lithographic Art Printing in Colours. Publish Fine Art Pictures, &c.

Wholesale & Retail Dealers in Calcium Carbide.

Large Importers of Finest Printing Inks and Colours.

HIGH CLASS FRAME MAKERS.

YOUR ADDRESS, PLEASE,
For a Catalogue of our Numerous, Valuable Presents which we offer for nought to All at their own choice!!!

VAIDYA SHASTRI MANISHANKAR GOVINDJI

Atank Nigrah Pharmacy,

Jamnagar-KATHIAWAR.

THE MODERN REVIEW

EDITED BY RAMANANDA CHATTERJEE

The best illustrated Indian Review. Highly praised by the Press, Indian and Foreign, and leading public men. Greatest variety and largest quantity of interesting and excellent original reading matter. Reproduction of Indian Paintings a speciality. Volumes begin in January and July. Subscribers; enlisted from any month, Back numbers available. Annual Rs.6; halfyearly Rs. 3-6. Single number As. 8, postage 1 A.—R. Chatterjee, 210-3-1, Cornwallis Street, Calcutta.

PHOTOGRAPHIC ART STUDIO.

UNDER THE PERSONAL SUPERVISION OF

S. N. BHEDWAR.

AT THE JUNCTION OF

PRINCESS AND KALBADEVI STREETS.

CHARGES REASONABLE, SATISFACTORY WORK

BOMBAY:—Printed and Published by BHIVA HARI at the TATVA-VIVECHAKA PRESS, Nos. 1-2 & 3 Khetwadi, Back Road for the Proprietor K. NATARAJAN.

THE INDIAN * SOCIAL * REFORMER.

PUBLISHED EVERY SUNDAY MORNING.

Office:—HUMMUM STREET, FORT.

Editor:—K. NATARAJAN

Vol. XIX. BOMBAY—SUNDAY, NOVEMBER 8, 1908. No. 10

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

NOTES.

The Hon. Mr. Justice Sankaran Nair has been chosen to preside over the forthcoming session of the National Social Conference at Madras. Mr. Justice Sankaran Nair has been always a staunch advocate of the social reform movement in all its aspects. He is also a practical social reformer and, in his own domestic circle, has set an example of the liberal views which he holds as regards the education and elevation of women and as regards the abolition of arbitrary caste distinctions. It will be remembered that Mr. Justice Sankaran Nair has the rare distinction of having been instrumental, as a non-official member of the Madras Legislative Council, in introducing and getting passed two Bills relating to the marriage and succession among the Nairs of Malabar. Mr. Justice Sankaran Nair is President of the Madras Hindu Social Reform Association and in that capacity he has done much to disseminate interest in social reform in the Southern Presidency. He has visited England several times and has written in English and other magazines wisely and well on social subjects.

The selection of Rao Bahadur R. N. Mudholkar for the Presidentship of the Fourth Indian Industrial Conference to be held in Madras next month, is a well-deserved recognition of sustained and devoted services as General Secretary to the Conference ever since it was started. Everybody felt from the very beginning that he was the man for the task. He has more than fulfilled the expectations formed of his tenure of the office of General Secretary by the permanent and substantial work which he, with the co-operation of Mr. C. Y. Chintamani, has achieved in these four years. His elevation to the Presidentship is, therefore, most appropriate.

The *Times of India* printed an important article from the pen of the Hon. Mr. Justice Chandavarkar in the excellent special supplement which it issued on Monday. Mr. Justice Chandavarkar has dwelt at length on some of the influences responsible for the present situation, and his remarks as to the proper remedy are very suggestive. We are sorry we cannot refer to the article at greater length in this issue.

X The Extremists are losing their temper—a sure sign of defeat. The *Mahratta* of Sunday last is wild because Madras has decided to hold the Congress without the co-operation of the gentlemen who hurled the shoe and rushed the platform brandishing bamboo poles at Surat. "In the benighted province of Madras," writes the *Mahratta*, "there are very few free men." Considering that the "free men" of the *Mahratta* are usually known as rowdies by the generality of mankind, Madras has no reason to feel hurt at the imputation. The *Mahratta's* reading of facts is as perverted as its

vocabulary. We are solemnly told that "the despotic and slavish tendencies of the moderates came to the surface" at Surat. Those who were present at Surat know that this is a very careless way of handling truth. What came to the front at Surat was the utter lack of self-restraint and common-sense of the party represented by the *Mahratta*. Mr. Tilak deliberately wrecked the Congress because he was not allowed to defy the President. And now, his paper makes out that the moderates "stabbed the Congress to death." The Extremist party believes that any lie, if it be vociferated loudly enough and long enough, will pass for truth among the populace. The *Mahratta* is not ashamed to drag in that excellent body of self-sacrificing men, the Servants of India Society, into its comprehensive onslaught. In the eyes of this paper, it is a great sin on the part of this body to have a head. The *Mahratta's* conception of a free State is apparently a madless trunk, scattering Deccani shoes for pastime. The *Mahratta*, it is clear, wants to make up for its apology to the High Court, rendered under ludicrous circumstances, by putting a more concentrated bitterness in its attack on constitutional reformers. But our contemporary will soon find that the public has more shrewdness than it gives it credit for. X

We have read with much satisfaction the accounts given by Calcutta papers of a very interesting function organised by Mr. Surendra-Nath Banerji on Id day. There was a friendly gathering of leading members of the two great communities of India in Calcutta, and the speeches made on the occasion breathed sentiments of true nationalism. About two thousand people were present. Hindus and Mahomedans, we read, cordially embraced each other in recognition of their common nationality and brotherhood.

That the Dewan of Mysore, who recently issued an order regarding the urgent need of moral and religious education, should entertain the members of the Representative Assembly at a nautch at his own residence, is an anomaly at which reason stands aghast. We can hardly believe that Mr. Madhav Rao should hold that there was nothing immoral or irreligious in enjoying the gyrations of an unfortunate woman, nor that moral and religious principles were only good for school children. If elderly Ministers, weighted with the responsibilities of governing a State, cannot deny themselves the rather inane entertainment of seeing an over-dressed woman stamp her feet and wave her hands, it is useless for them to preach morality and religion to youngsters.

We call attention to the scheme of work of the Seva Sadan printed in this issue. The term begins to-morrow and the President, Mrs. Ramabai Ranade, delivers an address on "Devotion to God" on Wednesday the 11th instant.

THE ROYAL MESSAGE.

The following is His Majesty the King Emperor's Message on the anniversary of Queen Victoria's Proclamation :—

1. It is now fifty years since Queen Victoria, my beloved mother and my august predecessor on the throne of these realms, for divers weighty reasons with the advice and consent of Parliament, took upon herself the government of the territories theretofore administered by the East India Company. I deem this a fitting anniversary on which to greet the Princes and Peoples of India in commemoration of the exalted task then solemnly undertaken. Half a century is but a brief span in your long annals, yet this half century that ends to-day will stand amid the floods of your historic ages a far-shining landmark. The Proclamation of the direct supremacy of the Crown sealed the unity of the Indian Government and opened a new era. The journey was arduous and the advance may have sometimes seemed slow, but the incorporation of many strangely diversified communities and of some three hundred millions of the human race under British guidance and control has proceeded steadfastly and without a pause. We survey our labours of the past century with a clear gaze and good conscience.

2. Difficulties, such as attend all human rule in every age and place, have risen up from day to day. They have been faced by the servants of the British Crown with toil and courage and patience, with deep counsel and a resolution that has never faltered or shaken. Errors have occurred, but the agents of my Government have spared no pains and no self-sacrifice to correct them, and if abuses have been proved, vigorous hands have laboured to apply a remedy.

3. No secret of empire can avert the scourge of drought and plague, but experienced administrators have done all that skill and devotion are capable of doing to mitigate those dire calamities of nature. For a longer period than was ever known in your land before, you have escaped the dire calamities of war within your borders. Internal peace has been unbroken.

4. In the great Charter of 1858, Queen Victoria gave you noble assurance of her earnest desire to stimulate the peaceful industry of India, to promote works of public utility and improvement, and to administer the government for the benefit of all resident therein. The schemes that have been diligently framed and executed for promoting your material convenience and advance—schemes unsurpassed in their magnitude and their boldness—bear witness before the world to the zeal with which that benignant promise has been fulfilled.

5. The rights and privileges of the Feudatory Princes and Ruling Chiefs have been respected, preserved and guarded and the loyalty of their allegiance has been unswerving. No man among my subjects has been favoured, molested or disquieted by reason of his religious belief or worship. All men have enjoyed protection of the law. The law itself has been administered without disrespect to creed or caste or to usages and ideas rooted in your civilization; it has been simplified in form and its machinery adjusted to the requirements of ancient communities, slowly entering a new world.

6. The charge confided to my Government concerns the destinies of countless multitudes of men and for ages to come, and it is a paramount duty to repress with a stern arm guilty conspiracies that have no just cause and no serious aim. These conspiracies I know to be abhorrent to the loyal and faithful character of the vast hosts of my Indian subjects, and I will not suffer them to turn me aside from my task of building up the fabric of security and order.

7. Unwilling that this historic anniversary should pass without some signal mark of royal clemency and grace, I have directed that, as was ordered on the memorable occasion of the Coronation Durbar in 1903, the sentences of persons whom our courts have duly punished for offence against the law, should be remitted or in various degrees reduced and it is my wish that such wrong-doers may remain mindful of this act of mercy and may conduct themselves without offence henceforth.

8. Steps are being continuously taken towards obliterating distinctions of race as the test for access to posts of public authority and power. In this path I confidently expect and intend the progress henceforward to be steadfast and sure. As education spreads, experience ripens and the lessons of responsibility are well learned by the keen intelligence and apt capabilities of India.

9. From the first the principle of representative institutions began to be gradually introduced, and the time has come when in the judgment of my Viceroy and Governor-General and others of my councillors that principle may be prudently extended. Important classes among you, representing ideas that have been fostered and encouraged by British rule, claim equality of citizenship and greater share in legislation and government. The politic satisfaction of such a claim will strengthen, not impair, existing authority and power. Administration will be all the more efficient if the officers who conduct it have greater opportunities of regular contact with those whom it affects and with those who influence and reflect common opinion about it. I will not speak of the measures that are now being diligently framed for these objects. They will speedily be made known to you and will, I am very confident, mark a notable stage in the beneficent progress of your affairs.

10. I recognise the valour and fidelity of my Indian troops, and at the New Year I have ordered that opportunity should be taken to show in substantial form this my high appreciation of their martial instincts, their splendid discipline and their faithful readiness of service.

11. The welfare of India was one of the objects dearest to the heart of Queen Victoria. Ever since my visit in 1875 the interests of India, its princes and people have been watched with an affectionate solicitude that time cannot weaken. My dear son, the Prince of Wales, and the Princess of Wales returned from their sojourn among you with warm attachment to your land and true and earnest interest in its well-being and content. These sincere feelings of active sympathy and hope for India on the part of my Royal House and Line only represent—and they do most truly represent—the deep and united will and purpose of the people of this Kingdom.

12. May divine protection and favour strengthen the wisdom and mutual good will that are needed for the achievement of a task as glorious as was ever committed to rulers and subjects in any state or empire of recorded time.

CONTENTS.

-0-0-

Editorial Notes.
The Royal Message.
His Majesty's Message.
Free Primary Education in
Bombay.
Dr. Miller on Indian Political
Ideals.
Origin of Caste in India.

The Hindu Widows' Home
Association, Poona.
Three Readings of a Palm.
H. H. the Dowager Maharani
of Mysore on Women's
Education.
The Seva Sadan Training
Institute.

THE INDIAN SOCIAL REFORMER.

BOMBAY, NOVEMBER 8, 1908.

HIS MAJESTY'S MESSAGE.

The Royal message to the princes and peoples of India, promulgated on Monday, is a noble document worthy of the august Sovereign and of the eminent statesman who is for the time being responsible for the government of this country. It is in part a review of what has been done in the past fifty years to give effect to the memorable terms of the Queen's Proclamation—"the great Charter of 1858" as His Majesty aptly calls it—and in part a renewal and reaffirmation of these pledges by the King speaking in his own name and as representing "the deep and united will and purpose of the people" of the United Kingdom. His Majesty's review of the past is remarkable for its true historical perspective. Errors are recognised, the seeming slowness of the progress made is noticed, and there is even implied a regret that the obliteration of race distinctions, as the test for access to posts of public authority and power, has not proceeded more quickly. Such incidents, however, are inevitable in the government of a large empire involving "the incorporation of many strangely diversified communities and of some three hundred millions of the human race under British guidance and control." They do not detract from the merits of those who have been responsible in varying measure for the administration and, as we pointed out in the last issue, the progress actually made has been great and justifies the generous phrases in which His Majesty recognises "the toil and courage and patience, and deep counsel and resolution that has never faltered nor shaken" of the servants of the Crown in this country, as also the "clear gaze and good conscience" with which His Majesty surveys the labours of the past. Half a century, as His Majesty finely says, is but a brief span in our long annals, and yet this half-century will stand amid the floods of India's historic ages a far-shining landmark. With his unrivalled knowledge of governments, and with a Minister who has pondered for long years the currents and courses of political history, the King-Emperor can hardly fall into the common error of supposing that the difficulties of British rule in this country are without parallel in the world's history and, therefore, beyond the scope of the experience of other ages and other countries. The expression "difficulties such as attend all human rule" as applied to the difficulties of British rule in India, is in itself a message of deep import. The King's Message abounds in such pregnant phrases which compress great policies in a few words. Its most striking characteristic is its lofty sincerity which, while it scorns to boast, is serenely conscious of the good

that has been done. The message is addressed to "the keen intelligence and apt capabilities" of India and by the hand of a Minister who ranks high in the world of letters. The tests which apply to the hustings oration are alien to its character and composition. "The contention, sense of self-restraint and renunciation" which is the mark of true literary art and which is noticeable in every line of this memorable Message, has for the susceptible reader the effect of a challenge for minute consideration.

Turning to the references in the Message to current events and policies, nothing can be more admirable in taste and spirit than the manner in which "guilty conspiracies" are glanced at but only to give emphasis to the generous recognition of the "loyal and faithful character of the vast hosts of my Indian subjects." His Majesty's brief and slight allusion to these conspiracies exactly represents their episodal and evanescent character. The assurances given by Lord Morley, His Excellency the Viceroy, and His Excellency the Governor, are confirmed in striking language by the Sovereign. "I will not suffer them," he says, "to turn me aside from my task of building up the fabric of security and order." Remission and reduction of sentences that are being undergone by prisoners, are announced and then comes the first definite pledge of the Message in regard to the forthcoming reforms. Nothing can be more certain and determined than the tone of His Majesty's assurance that the obliteration of race distinctions as the test to posts of public authority and power, will be a prominent object of future policy. "In this path," the Message runs, "I confidently expect and intend the progress henceforward to be steadfast and sure." Then follows the most important part of the Message, that in which His Majesty graciously recognises the importance of the educated classes and of their claims to a larger share in the administration. When Her Majesty the late Queen issued her Proclamation there were no educated classes who could lay claim to a share in the administration. They owe their origin to the Universities established at the same time as the transfer of the government to the Crown. For the last twenty-five years these classes have been asking for greater political rights but, except individual administrators, Government as a whole has been slow to admit their claims or to recognise their importance. They have been variously sneered at as a "microscopical minority," as consisting solely of pleaders and schoolmasters, and as "place-hunters" and "pestilential agitators." His Majesty's recognition, therefore, is a new Charter which will be cherished by the educated classes for all time. "Important classes among you, representing ideas that have been fostered and encouraged by British rule," says His Majesty, "claim equality of citizenship and a greater share in the legislation and Government. The politic satisfaction of such a claim will strengthen, not impair, existing authority and power. The administration will be all the more efficient if the officers who conduct it have greater opportunities of regular contact with those whom it affects and with those who influence and reflect the common opinion about it." The details of the reforms, of course, it is not His Majesty's province to announce. But their under-

lying and inspiring principles are set forth with sufficient clearness in the passage quoted above and they are perfectly sound and straightforward. His Majesty is "very confident" that the reforms will mark a notable stage in the beneficent progress of our affairs. The concluding observations conveying the "sincere feelings of active sympathy" of His Majesty's Royal House and line, and of the people of the United Kingdom, are especially welcome at this crisis in our history. The country feels deeply grateful to His Majesty for this noble message to her princes and peoples, and the absence of all external pomp and ceremony in its promulgation, has made it all the more impressive. It has not been drowned in the beat of drums and the bray of trumpets, and the people have heard the voice of their King without missing a single note of sympathy and affectionate goodwill.

FREE PRIMARY EDUCATION IN BOMBAY.

The conclusion arrived at by the Committee on the question of free Primary Education is unsatisfactory. Several of the managers and masters of schools expressed themselves in favour of giving free primary education, and those who were against it adduced in support of their view reasons which were either wide of the mark or have been long treated as exploded doctrines in almost all civilized countries. The managers and schoolmasters who have deprecated the idea of free education are mostly connected with institutions which are attended by youths belonging to the middle and richer classes, and they are actuated by the fear that an influx of boys of the poorer classes may drive away the children of the richer from their schools.

"I should have no objection to make my school a free school," writes one of them "if I am paid from public funds in addition to the grant I now get, the equivalent of my fee receipts, together with a very substantial compensation for the deficit of fees that will be caused by a large withdrawal of pupils belonging to well-to-do classes." It is a question whether this class of schools is entitled to aid from public funds. We attach very great weight to the opinion of a body like the Anjuman-i-Islam, which says that, if education be made free, the attendance in the Anjuman schools will improve to the extent of 25 per cent, to that of the Hon. Mr. Gokuldas Parekh who thinks that such a measure will lead to the raising generally of the intellectual and moral tone of the population; of Rao Bahadur Ghansham Nilkaut Nadkarni who is of opinion that a large number of poor people, who cannot afford to send their children to school for want of means, will be induced to educate them if free education be given in schools; and of the Maratha Aikyechhoo Sabha which rightly says that "it cannot be conceived that the general effects of free education in Bombay will be different from those which are being produced in large cities of other civilized countries where Primary education has been made free for many years." We trust that the Corporation will not accept the opinion of the Committee on this point as final. The example of Bombay is bound to have a great influence in deciding the policy for the whole country.

DR. MILLER ON INDIAN POLITICAL IDEALS.

The *Hindu* publishes the following letter from Dr. Miller, with reference to some remarks of the *Madras Mail* :—

Sir,—Perhaps you will allot a small portion of your space to one, who though far away and broken-down, has not lost his old interest in the well-being of Southern India. I wish to say a few words about a discussion which is recorded in the last issue of your paper that has reached this country, and which may perhaps be still going on, or at least may not be forgotten when this communication comes into your hands. You take my friend Mr. P. R. Sunda Aiyar and presumably two other distinguished gentlemen, very severely to task for certain views which he has expressed concerning the development of India towards the distant goal at which he hopes that it may some day arrive. So far as I understand his views, Mr. P. R. Sunda Aiyar hopes that a time will come when an India, still in some organic union with Britain and the British Empire, may be able to work out history for herself and in the main control her own destiny—a time perhaps when, if that circumstance of that distant future should unfortunately demand it, India may be in a condition to take her own stand among the nations. Views like these you denounce as equivalent to setting before himself "as a political ideal the eventual destruction of the British Raj." You practically say that he cannot possibly be loyal in that "he does not hope for the continuance of that Raj" and "cherishes the expectation of seeing it crumble away." You plainly imply that any one who shares Mr. Sunda Aiyar's views is "alogical" if he does not hope to find British Rule in India "some day in ruins." I venture to enter a humble protest against the interpretation which you thus put upon the hopes and aspirations of Indian gentlemen like your recent correspondents. To me it appears that they are perfectly logical in being profoundly loyal to the British Raj and in holding nevertheless that a time ought to come when that Raj will be in every way a higher and better thing than it is at present. To me it seems that men who long and labour for a goal like this are precisely the men who are least likely to desire that the present day frame of things should be found in ruins. I believe that gentlemen like Mr. Sunda Aiyar see as clearly as I do that the hopes for the future which they cherish can never be realised if the British Raj be not maintained in health and activity and vigour. About healthy social development as about most things else, the world of Nature is intended to set forth important lessons. Now there is no "destruction" no "falling into ruins," no "crumbling away" when the egg is transformed into larva or the larva into a chrysalis, and least of all when the insect breaks forth from its shell in the winged completeness of its beauty. It seems to me that the Naturalist who desires a perfect specimen of an insect is the very man who will take the most sedulous care of the living germ in every one of its stages. I am confident that this is the line of thought along which the minds of gentlemen like your correspondents are working. Assuredly it is the line of thought along which my mind is working. What is far more important, this is the line of thought along which Britain means that all our minds should be working.

Those who speak with authority in Britain's name have always hitherto maintained that the communication to India of all Western ideals that can healthily contribute to her progress, enlightenment and freedom is the justification of the connection between the two countries. If this goal is kept steadily in view in all quarters, it will surely be a most important contribution towards composing present discontents and removing present difficulties. It is perfectly true that the path to the attainment of such results must be difficult and

long. Not to speak of forcible or wicked methods, any attempt to arrive at them even by hasty methods, however legitimate in themselves, would certainly be ruinous. To the limited extent of my opportunity, I have often pointed out that many a change of sentiment and custom on the part of the people of India must accompany in some cases and precede in others, any great alteration in the present political structure, if such alteration is not to introduce anarchy and misery. At the same time, I feel confident that the principle which ought to regulate everything, namely that all advancement into new paths must be cautious and gradual and therefore slow, is a principle by no means absent from the minds of the educated section of the South Indian Community. Those who, while they keep in view the distant goal, lay emphasis on the need of patient deliberation, if the travellers towards that goal are not to perish by the way, will find multitudes of Indian gentlemen in the South who will entirely sympathise with them. I believe I could name men of this kind by the score myself. It is indeed much to be desired that men like these should put themselves more in evidence.

Not very long ago, in a communication to which you directed some attention in your columns, I pointed out to those among them with whom my words might possibly carry weight, that they have not been making the best use of present opportunities because they have not been doing what they might have done in the way of guarding the inexperienced and thoughtless against the influence of the "wild and whirling" words which seem to be flying abroad on all Indian breezes for the moment. Fuller sympathy with those hopes for the far distant future of their country which they will not lay aside and ought not to lay aside would do more than anything besides to enlist their help in putting an end to whatever is dangerous in the present state of matters. Certainly wild words should be repressed even by the sternest measures if milder ones are unavailing. People must not be allowed to play with fire. Striking matches may be an insignificant thing in itself, but men who strike matches near a powder-magazine ought to be strictly dealt with; not only by the guardians of the arsenal, but by all dwellers in its neighbourhood. In such a case it seems to me only a secondary question whether those who strike the matches really wish to explode the magazine or whether their dangerous action arises from gross carelessness or prompted by bravado. It seems equally unnecessary to enquire whether in private character they are good and honourable men or greatly the reverse. The one thing necessary is that men who have any inclination to strike matches near a magazine be prevented from bringing upon the countryside the risk of widespread ruin. I believe that Mr. Sunda Iyer and his eminent supporters will at once accept the elementary truths which my last few sentences express. Besides this it appears to me that if only they are approached in the proper way they will be found willing to give all the help they can in carrying these truths into practical effect. It is wise and helpful to iterate and reiterate the warning that the path is rugged and the journey dangerous and long by which alone such heights can be attained as the awakened mind of India is beginning to aspire to. On the other hand, I trust that Anglo-Indians will be slow to follow the lead which I can't but think that the article contained in the last received issue of the *Mail* is calculated to give them. If the Anglo-Indian community should come to regard everyone who desires India's steady progress however slow, in political as well as other forms of social life as a disloyal secession monger, as one "who hopes and works for the downfall of his benefactors," then farewell for ever to hopes which lovers of India, whether Indian or non-Indian, have hitherto deemed it not irrational to cherish.

(Sd) WILLIAM MILLER.

Bargo, Park, Bridge of Allan, Scotland.

"ORIGIN OF CASTE IN INDIA."

MR. SOMASUNDRAM PILLAY'S LECTURE.

Coming to the subject, the lecturer observed that it had been now finally established that man had only one origin and not many as it was once thought. The great modern zoologists, who were best qualified by their study of the species and breeds of animals, had given as their final opinion that man had only one origin for two principal reasons:—“First, that all tribes of man from the blackest to the whitest, the most savage to the most cultured, have such general likeness in the structure of their bodies and the working of their minds as is easiest and best accounted for by their being descended from a common ancestry, however distant. Secondly that all the human races, notwithstanding their form and colour, appear capable of freely intermarrying and forming crossed races of every combination, such as the millions of *Mulattoes* and *Mestizos* springing in the New World from the mixture of Europeans and Native Americans. Thousands of years had passed. Mankind had spread throughout the world: different peoples living in different countries had obtained different colours as their distinguishing marks before we knew anything of man historically.” The lecturer, continuing, said that for the sake of convenience and for the scientific treatment of the development of human civilization, mankind were divided into as many races as there were colours in them, chiefly into four:—(*viz.*) the White, the Black, the Brown and the Yellow. Now the history of the origin of caste in India began with the advent of one of these coloured races, the white Aryans into India. After describing at length how the Aryans came to India and how they conquered and how they were of one caste for a long time after their settlement in India, the lecturer said that, at the time when these Aryans first settled on the banks of the Indus, there were not these unhealthy distinctions between man and man and between class and class. There was no caste system then established beyond dispute. But the conquerors called themselves Aryas or Nobles and the conquered subjects, *Dasyas* or *Dissas*, enemies and servants. This completely established that all the Aryans were of one caste and there were no subdivisions among them indicating the economic problem of Division of Labour. Some assertions of caste system try to explain this by saying that some of the Rishis like Viswamitra were warriors and at the same time were composers of hymns. This explanation did not suit the later caste ridden Hindus who invented a myth to explain this; thus Viswamitra was first a Kshatrya and then became a Brahmin. But Viswamitra was neither a Kshatrya nor a Brahmin. He was a Vedic Rishi, (*i.e.*) a warrior and a priest, both combined in one. As the religious rites became more elaborate and pompous the great kings prided themselves on the performance of vast sacrifices with endless rites and observances. Those priests who alone could undertake such complicated rites rose in the estimation of people as aloof from the ordinary people, as a distinct and superior *Jati* race. As priesthood became hereditary marriages with those outside the holy rank stopped, though they might still condescend to honour particular families by accepting bribes from among them. But young ladies of priestly houses were not allowed to give their hands to men outside their ranks. In course of time, similar causes led to the rites of Royal Caste. Thus two castes were formed and kept themselves aloof from those whom they thought as lower orders. When priests and warriors were thus separated by such absolute and inviolable rules, the humblest of the former classes were debarred from marriage even with the greatest and richest amongst *Vaisyas*. According to Puranas there was only one caste in *Arish Yuga*. Then gradually, as population increased, different groups formed into different tribes, travelled into distant lands and settled there. As there

was no easy means of communication, these different tribes forgot all about the original stock from whom they separated. Thus, they were considered as different castes.

In conclusion, the lecturer said that he had endeavoured to describe the present state of our society and had compared it with those of other countries. He had explained the origin and development of estates, classes and castes and the differences between them historically. It was for them to judge and decide. He appealed to them as educated and enlightened gentlemen of their society to take necessary steps, so far as it lay in their power, to exterminate the most dreaded and unwholesome influence of caste system.

(To be continued.)

THE HINDU WIDOWS' HOME ASSOCIATION, POONA.

Monthly Report for September 1908.

Mrs. Parvatibai Athavale is still working in Bombay. She is also doing a little work for the Seva Sadan.

2. The most important event of the month was His Excellency's visit to the institution. H. E. Sir George S. Clarke and Miss Clarke accompanied by Captain G. Greig came to the institution at noon on the 24th September. They inspected the several classes in which usual regular work was going on. Then looking into the dormitories and sick room, they inspected the household work of heating rice and grinding corn done by some of the inmates in the manner they do at home. Then after seeing the arrangements for cooking and washing, they looked into the weaving department. Some of the inmates were engaged in that work. After making enquiries into the details and watching the work for about five minutes, they were taken to the small, humble but were a beginning was made with half a dozen girls eight years ago. Then passing by the Teachers' Quarters, they were taken to a hall upstairs where all the inmates had assembled. The moment they stepped in, a song of welcome was begun by the girls in chorus. Then there were a few dialogues and recitations by the girls. Then the Lady Superintendent, Mrs. Kashibai Devdhar, thanked the party and His Excellency showed his appreciation of the work in a short sympathetic speech. The party was greatly pleased and left with hearty good wishes for the work.

3. Several money gifts worth mentioning were received during the month. His excellency the Governor sent Rs. 300. A gentleman had left Rs. 50 to the disposal of Miss Clarke and she sent the amount to the Home. Rs. 200 came from Mr. Ganesh Balwant Limaye of Poona and Rs. 138-5 from Shri-mant Babasahab Pantasahiv of Bhore. An annual prize of Rs. 5 is to be awarded out of the interest on that sum to the girl who stands first in drawing. Rs. 100 each were received from the Hon'ble K. Venkata Rao of Bellary, Seth Dharamsi Morarji Gokuldas of Bombay and Mr. S. N. Pandit of Rajkot. Monthly contribution of Rs. 50 is being regularly received from Mr. Pandit, an additional Rs. 50 being sent this month. Mr. K. Kodandramiah, pleader, Sompel, Ganjam District, has kindly written about his intention to award two small scholarships in honour of H. E. Lady Clarke and Miss Clarke.

4. Mrs. Kashibai Devdhar has gone on leave for one year and a quarter to complete, if possible, her B. A. course of the Madras University. It is hoped that she will succeed in her object and become more useful to the Home than she has hitherto been.

5. During the month, there were 54 visitors—12 ladies, 40 gentlemen and 2 advanced students. Out of these, 27 came from Poona, 9 from Bombay, 8 from the Berars, 2 each from the S. M. country and Canara and one each from the Carnatic, the Deccan, the Nizam's Dominions, and Burma. Among the visitors may be mentioned the Hon'ble K. Venkata Rao of Bellary, Seth Dharamsi Morarji Gokuldas of Bombay. Mr. R. Ramachandra Rao of Madras and Prof. Chhatre of the Indian Circus.

6. The number of contributors during the month was 49 and their contributions amounted to Rs. 1208.

HINGUJ BUDRUK VIA }
POONA CITY, }
28th October 1908.

VENUDAI NANJOSHI,
Secretary.

THREE READINGS OF A PALM*. THE FIRST READING: A FORTUNATE FAILURE.

[BY O. S. S. O.]
(All rights reserved.)

CHAPTER. XXI.

The Gooroo after satisfying himself that the tablets were delivered safely to the Maharajah of Restorepore and that all was now secure, directed his attention to their arrangement about sending Vene to Cashmere for a course of Persian prior to his settling down with the Ozaha.

Preliminary arrangements were soon arranged, and his Tutor consulted who gave his decision readily but in sorrow, not liking the idea, of parting with him. However his future was of more importance than their own wishes and so he, like his generous patron the Gooroo, cheerfully consented.

An auspicious day was fixed upon for their departure and accordingly the entire household consisting of five *chelas* Master Vene and Nana Sahib, the Gooroo, set out for Cashmere. Their baggage was carried on twelve ponies and a camel. But the camel had soon to be deserted in the wilds of the mountain—where there was plenty of fodder and water and from where it was possible for him to find his way back to the plains. This course was found necessary owing to the difficult route they had selected. Their road lay as far as practicable along the knees as it were of the great Himalaya mountains. They traversed the most impassable and unfrequented valleys and climbed the most difficult mounts that human foot had ever trod, except perhaps some adventurous *shikaris*. In consequence their progress was slow, hardly accomplishing more than about five miles a day. But this did not signify as time was their own. Occasionally, they would stray out of their course to replenish their commissariat and with the exception of these slight deviations they kept the crow's flight steadily in view. They were well supplied with arms and ammunition as precaution against dangers which were numerous and frequent. Scarcely a week passed that some reptile or quadruped did not cross their path or endanger the life of one or another, and once threatened total annihilation of the daring party. But never daunted, they pushed on on their difficult journey.

In one of their detours to replenish stores they deemed it advisable to hire the services of three mountaineers who though not of much use, being themselves indifferently acquainted with the route, were desirable additions in those wilds.

At night their camping ground, which was always carefully marked out, was surrounded with bon fires and watched by two in turn—two hours a watch. Being devoid of the luxury of watches, they calculated time from their own shadows by day, and moon and stars by night. Measuring hours by the shadow is known to every school boy, but calculation by stars may possibly be of some interest.—(For the Hindoo genius though it has given much to the world in inventing and imparting mathematics, still it has kept something back in the domain of science and common knowledge locked in elaborate Sanskrit phraseology but which coze out only from time to time)—and so we will not apologize for a brief outline:

A large level bottomed *thali* (salver) is filled with clean water and placed in a position so as to cause the reflection of a star, known to the rude mountaineers, under appellation of "Soriyarus." Its reflection in water assumes a beautiful soft

* This serial was commenced in our issue of the 5th April 1908.

blue color, not at all tiring to the eye. And from its visible movements perceptible in the *shali* these untutored denizens of the free mountains measure time in the silent solitudes where God alone in His awful Majesty reigns.

They had now been about a month on the way, and were not in the least tired of the mode of life. On the contrary, they enjoyed it more and more. One day, about noon, when they had scarcely been a couple of hours on their march they alighted on a lovely plateau surrounded with lofty trees, high mountains and giddy valleys beneath. They had often camped on such tablelands and thought nothing of it. But on this crisp bright day they felt conscious of a childish desire to shirk their self imposed task and halt. Even the hardy mountaineers expressed a wish to spend a day there. And one need not wonder at it, for the place had a subtle charm of its own, not easily described but silently comprehended and felt, in a language belonging to our true nature, apart from filthy materialism. And so without any extra persuasion, the Gooroo gave way to their general inclination.

Day wore away, the evening came on, fires lighted, watch set and the adventurous band, after a hearty dinner, retired to rest.

Presently, Master Vene not being able to sleep, peeped from under the tent and seeing the two on guard in close converse, concluded that the highlander was telling some thrilling story. And without a second thought, he went and joined them round the crackling pine fire.

The mountaineer kept the *chela*, his companion in the watch and Master Vene amused till about midnight, telling stories of his highland life and describing the sublime disorder of the scenery around, in his own unsophisticated style: "Look at that—" he said rising and waving his hand dramatically towards an elongated shade of a peak, which looked picturesque in the extreme in the fading light of the moon—"can you see anything like it in your cities. These towering trees, yawning chasms and lofty mountains—from whose summits occasional huge blocks of snow would come thundering down reverberating the silent night with their thousand echoes and disappearing in the abyss below with unearthly thud or die in broken fragments—are matters beyond the appreciation of city folk."

He had scarcely finished his sentence when an enormous block, hardened by time, loosened itself from its parent mass of solid snow, and rolled. The noise of this sudden separation, on such a large scale, broke the stillness of the night in so terrible a scream that the little band of slumberers sprang to their feet as if propelled by a power beneath their rocky beds.

"What is it—what has happened?"

"God help us!"—escaped the lips of some, so rudely disturbed. While the mountaineer, doubtful as to what it may be stood mute with his two listeners. Queries fell on dull ears—not a word escaped them. The effect of the weird story which he was relating and illustrating by scenes around, was wild in the extreme—for the couple hanging on his lips, were oblivious to all else when the crash came, leaving them bewildered and frightened above measure.

The Moon was hovering among the branches of some gigantic trees, threatening every moment to collapse. This added ghastliness to the scene and an involuntary shudder passed through their frames, as the last echoes of the disaster died in the distance.

Pen can never describe the awful solemnity of that situation. Man indeed stands powerless when Nature in her vigorous energy exerts to pay the homage demanded by her Creator!

(To be continued.)

H. H. THE DOWAGER MAHARANI OF MYSORE ON WOMEN'S EDUCATION.

(From a correspondent)

On Friday, 30th October 1908 at 5 p. m. H. H. the Maharani of Mysore C. I., accompanied by H. H. the Maharani and Mrs J. Weir, arrived at the premises of the Girls' College which was specially decorated for the occasion and outside the enclosure the royal party was received by the Honorary Secretary Rai Bahadur Rajakarya Prasaktha A. Narasim Iyengar, Soubhagyavati K. D. Rakmanamma, B. A., Offg. Principal of the College conducted the distinguished visitors from the carriage. A varied programme consisting of recitations in Sanskrit, English and Kanarese, Science Experiments, music vocal and instrumental, was gone through. The Lady Principal of the College read the following Address.

(The address will be published in the next issue.)

H. H. the Maharani replied as follows:—

TEACHERS AND STUDENTS OF THE MAHARANI'S COLLEGE,

I thank you for the welcome that you have given me to-day, which has touched me very deeply, and I desire to assure you in return, of the great pleasure, that it has given me to be present, and to take part in your prize-giving. I have listened, with great satisfaction, to the address that has been read by your principal, which testifies, not only to the good work done in the College, but also to the Principal's real appreciation of the high ideals, which inspired the founders of this Institution. I deem it a circumstance of the happiest omen, that a daughter of this College, should have been found worthy, to take her place at the head of the staff, and should so completely have justified her selection.

It is scarcely necessary for me to say that the fortunes of this College, founded under the auspices that we are happy to recall and identified by its name with myself personally, have always been very near my heart. I believe most thoroughly in its influence for good and I rejoice to think that under that influence the widespread prejudice against education of our girls, is gradually wearing away.

And now a word to the teachers. I would have you remember that if you enjoy the privilege of being associated with a College which is, I believe, rightly described as a Pioneer Institution, you have by reason of that privilege, a great responsibility. Many eyes are directed on you not only here in Mysore but wherever earnest men and women are striving and pleading for the cause of female education. If all the good work that you do here helps to advance that great cause so surely will your shortcomings tend to its discredit. Strive to set up to the ideals which your Principal has set before us to-day and you may be assured that your labour is not in vain.

To you, girls, I would say, remember that on you depends in a great measure the happiness of your homes, and the education—in its best sense—of the next generation. Most of you may look forward to the happy enjoyment of home life; and the influence that you will have it in your power to exercise will be immense. Book learning is not the beginning and the end of education, but without it your influence for good cannot be complete. Without it you cannot fully associate yourselves with the interests of your husbands and children. But your main ideal should be to train yourselves to be an example of goodness and purity of life, so that you may raise and not lower the characters of those with whom you will have to live and may be able to impart to your children that higher education which no school can give but which is the foundation of a nation's character. To you to whom home life in its fulness may be denied, I can only wish that, in the emulation of the pious women of old, you may find consolation for the joys that are denied you and that at the end of lives devoted to teaching the young, nursing the sick or setting an example of pure and Godly living, you may be able to reflect, and you have not lived in vain.

To the College itself, I wish the fullest measure of prosperity and success and I look forward to the time when the best testimony to a woman's character will be that she has been a pupil of the Maharani's College.

THE SEVA SADAN TRAINING INSTITUTE.

ANROLI HOUSE, GIRGAUM, BOMBAY.

The following Prospectuses and Forms are now ready and may be had on application to the Assistant Secretary:—

Programme of the Training Institute.

Ashram Regulations.

Paths of Service.

Panel of General Lectures.

Application Forms for Sisters, Probationers, Students, and Hearers.

The First Term commences on Monday, the 9th November 1908. Regular classes will be held from 1 to 5 p. m. (B. T.) on Mondays, Tuesdays, Thursdays, and Fridays.

GENERAL LECTURES.

On Wednesdays and Saturdays there will be General Lectures followed by Devotional Songs from 3 to 5 p. m. (B. T.) Lectures and instruction will be given in vernaculars and in English.

MEDICAL AND NURSING COURSES.

Pharmacy:—Mondays and Fridays, 8-30 to 9-30 a. m. Hon. Lecturer Dr. Gulbai M. Doctor L. M. & S.

Physiology and Hygiene:—Tuesdays and Thursdays 3 to 4 p. m. Hon. Lecturer Dr. Piroja J. Bahadurji L. M. & S.

First Aid:—Mondays and Fridays 3 to 4 p. m. Hon. Lecturer Dr. Hilla Banaji Batlibai L. R. C. P. & S. (Edin): L. M. (Rotunda).

Nursing:—Tuesdays and Thursdays 2 to 3 p. m. Hon. Lecturer Dr. Kashibai W. Nowrange, B. A. L. M. & S.

Practical Work and Clinical Instruction:—Working Days, 7-30 to 9-30 a. m. Hon. Physicians:—Dr. Gulbai M. Doctor L. M. & S. and Dr. Bachubai R. Banatwala, L. M. & S.

SHORT PRACTICAL COURSES.

English—Mondays and Fridays—1 to 2 p. m.

Sanskrit—Tuesdays and Thursdays—1 to 2 p. m.

WORK ROOM.

Open daily from 10 a. m. to 5 p. m.

The Inaugural address on "Devotion to God" of the series of General Lectures will be delivered by Mrs. Ramabai Ranade, the President of the Sadan, on Wednesday, November 11, from 3 to 4 B. T., when ladies of all communities—Hindu, Mohammedan and Parsi are cordially invited.



PHIROZE M. DASTOOR.

(Late Partner, D. H. Dastoor & Co.)

After sixteen years' continued practice and experience in sight-testing Retinoscopically,

is now working under the name and style of

PHIROZE M. DASTOOR & Co.,
Occulists and Opticians,

7, Hornby Row, Opp. Genl. Post Office.

The only firm in Bombay offering their patrons free services of a duly qualified Ophthalmic Surgeon from the Royal Westminster Ophthalmic Hospital (London), and the Ophthalmic Hospital, (Vienna), holding genuine degree of M.R.C.S. (England), L.R.C.P. (London.)

ENTIRELY NEW STOCK OF

Spectacles Eye-glasses Motor-goggles etc.,
of latest style and pattern.

Genuine 1st Quality Brazilian Pebbles.

PRICES EXTREMELY MODERATE.

Exceptional testimonials from the Hon'ble Sir Lawrence Jenkins, the Hon'ble Mr. Justice Batty, Mrs. Batty, The Hon'ble Mr. Justice Chandavarkar Lieut-Col. G.H. Bull M. D. I. M. S., Lieut-Col. Peatrs, M. B., I. M. S., and other high personages.

FOR SALE.

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

APPLY TO—The Manager.

SURAMMA

THE IDEAL HAIR TONIC.

It has a fine floral perfume and fluidity of water. It softens the hair and enriches its colour. It helps to grow luxurantly lost or faded hair and baldness is removed by this Medicated Oil. It removes all scalp diseases and improves the Complexion. It is the best hair vigour that can be thoroughly relied upon. It relieves headache and promotes sound sleep. Use it once and you will use it always. Price per Bottle As. 12. Post free Rs. 1-3 3 phials Rs. 2. Post-free Rs. 2-14.

S. P. SEN & Co.'s Swadeshi Perfumes.

THE PRIDE OF THE INDIAN INDUSTRY.

SABITRI.—The lovers' delight. Possesses a unique odour and strength and pleases all tastes.

BANGAMATA.—Represents the sweet Hasuna Henna. Very persistent and strong but not loud.

DIL OF ROSE.—Or the Indian Rose. The pride of the Indian Flower garden "Shut up in a Bottle."

KHUS-KHUS.—An oriental perfume of strength and aroma. Unrivalled in strength and cheapness.

BOCOOL.—The sweetest popular scent. Better than the best obtainable in the market.

All the Perfumes are bottled in three different styles—Large, medium and small. Prices Rs. 1, As. 12, and As. 7, respectively. Transit charges extra. Write for descriptive List, sent Post-free on application.

Our Superfine Virgin Ottos.—Unequaled for strength, Otto-de-Rose No. 1 (Virgin), Ott-de-Matis, Otto-de-Neroli and Khus-Khus. Price per Phial Re. 1. Doz. Phials Rs. 10.

MILK OF ROSES:—Euthrals the mind by its delicious scent; its application imparts a lustre, softness and delicacy to the skin, destroys pimples, scabs, blotches, freckles and other derangements of the skin.

Price per phial As. 8. Transit charges As. 5.



Sa, s and other Toilet Requisites, Hair Washes, Cosmetics, and Hair appliances, Oil Bergamot, Lemon and Lavendar of superior quality, and also fancy Scent bottles and Silk ribbons of different shape, size and colour, and other miscellaneous requisites for perfumery are also stocked. Prices low beyond expectation. 25% of the Approximate value should accompany every order.

S. P. SEN & Co. Manufacturing Chemists.

19/2, LOWER CHITPUR ROAD, CALCUTTA.

THE INDIAN SOCIAL REFORMER.

Rates of subscription inclusive of postage.

	In advance.	In arrears.
Per annum.....	Rs. 5 0 0	Rs. 6 0 0

Single copies 4 annas each.

The arrear rates will be enforced in the case of subscriptions which have not been paid within three months from the date on which last payment of subscription expires in case of annual subscriptions. All other outstanding dues will also be calculated at the arrear rates.

Orders for the paper should be invariably accompanied by a remittance or permission to send the first issue per V. P. Post to recover subscription.

Should payment be made by cheque on any mofussil Bank, please add 8 annas this being the discount charged in Bombay.

NOTICE.

The Madras Hindu Social Reform Association has been maintaining a matrimonial Bureau, and correspondence from ladies and gentlemen desirous of contracting widow-marriage, post-puberty marriage or marriage without ranya Sulkam or Varadakshna should be addressed to the Secretary—George Town

INDIAN-ENGLISH.

An examination of the errors of idiom made by Indians in writing English (With over 1200 actual examples from Indian Writings)

by
G. C. WHITWORTH.

"A valuable contribution to the study of the manifold eccentricities of the English tongue."
—*Contemporary Review.*

"His scholarly but unpretentious work will prove most serviceable, not only for those for whom it is primarily designed, but also to other foreigners, and not a few of his own countrymen."
—*Westminster Review.*

"Not only a hand book of errors, but also a correct and an acute and useful book of reference. . . . The compendium is excellent, and Englishmen, as well as Indians, would do well to consult it. The copious index facilitates reference."
—*Asiatic Quarterly Review.*

Price (of Indian Booksellers) Rs. 2½ net.

National Typewriting Company

Day & Evening Classes

For Ladies & Gentlemen.

Book-keeping **Rs. 100.**

Short-hand (upto 80 words per minute) **Rs. 15.**

Typewriting **Rs. 15.**

Over **30 Machines** of different makes for pupils use.

Electric light & fittings.

Ladies class under supervision of an experienced Lady teacher.

For full particulars send for illustrated prospectus.

B. B. Laskary, Proprietor,
21, Church Gate Street, Fort, **Bombay.**

LOOK SHARP!

LOOK SHARP!!

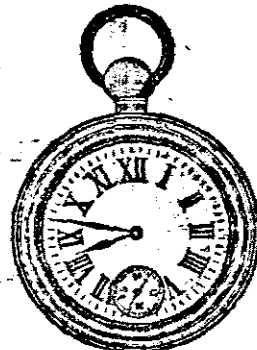
A Marvellous Offer!

Only for a Short Time!!

5000 WATCHES.

WITH PRIZES WORTH RS. 2500!

**A FRESH
CONSIGN-
MENT OF
WATCHES**



**MADE AT
OUR
SPECIAL
ORDER.**

**To be sold by the 31st December 1903
To Facilitate a Rapid Sale.**

270 Prizes amounting to Rs. 2,500 will be given away to the purchasers of any one of our watches:—

(1) O face Keyless Roskof style watch with detachable escapement plate, nickel case with hinges and glass dome with box, spare glass and spring, Price Rs. 4-0-0.

(2) O face Keyless Ladies' or Gents' Watch metal dome, gilt movement, O holes, white dial: Rs. 6-0-0.

(3) O face Keyless Ladies' or Gents' Watch Silver dome and embossed fancy dial: Rs. 8-8-0.

(4) The Picture Dial Watch (latest fashion) keyless, lever movement, Visible ruby pallets, 7 jewels, chronometer Balance flat shape with various coloured landscape revolving pictures in real nickel or gunmetal case: Rs. 11-8-0.

PARTICULARS OF PRIZES.

	Rs.	a.	p.
8 Reglan Bicycles worth ...each	120	0	0
3 Gramophones "	112	8	0
3 Improved Type writers "	60	0	0
36 Self-feeding fountain pens. .. "	8	12	0
100 Langendorf Keyless Watches "	6	0	0
120 American Timepieces "	1	8	0

A prize coupon accompanies each watch. Purchasers of 6 watches of one kind at a time will get an extra prize coupon. One watch will be given gratis for every doz. watches bought at a time.

ROLLED GOLD, Gent's collar Safety Pins
1½ inches long flattened shape Price annas
14 each.

THE EDWARD WATCH AGENCY.
Brito Buildings, Mangalore,
S. CANARA.

BRAHMA POSTAL MISSION.

Pamphlets with regard to Liberal Religion in India and abroad may be had free of all charges, one or two at a time by any genuine inquirer: On showing by a letter that these are carefully read, other two may be ordered free: Two whole set consisting of sixty pamphlets may be had at once by sending a V. P. order worth one rupee; or 1s. 6d. if payable outside India—All communications should be made to and any donation will be thankfully received by

V. R. SHINDE, Postal Mission Prathana Samaj, Girgaum—Bombay.



AMRUTANJAN.

An Indian Balm, A Magic Balm, Quickly Relieves and Cures.

HEADACHES, NEURALGIA, SPRAINS, SORE THROAT, CHEST COLDS, RHEUMATISM, LUMBAGO, WEAK JOINTS, BRUISES, CUTS
And also other ACHES and PAINS.—Price annas eight only

Ringworm Ointment. A POSITIVE CURE FOR RINGWORM AND DEBIL'S ITCH, &c.

Price annas six only.

Tooth Powder, CHEAP AND USEFUL.—Price annas two only.

AMRUTANJAN DEPOT. 16 OAK LANE, BOMBAY

Telegraphic address: "Amrutanjan," Bombay.

GOVERNMENT OF INDIA

After exhaustive tests and Trials with all the well-known makes of Typewriters

ORDER 100

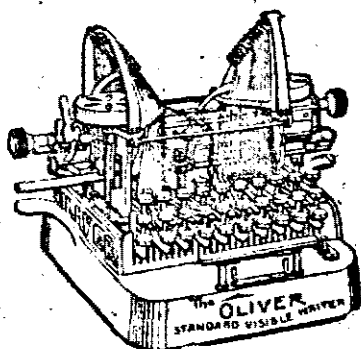
OLIVER TYPEWRITERS

for use in the GOVERNMENT TELEGRAPH
DEPARTMENT of INDIA.

Can you do better than order an OLIVER?

SOLE AGENTS:- W. H. THORNS & Co.,

13-15, HORNBY ROW, BOMBAY, CALCUTTA & MADRAS



INTENDING ASSURERS ARE INVITED TO COMPARE THE RATES AND CONDITIONS OF

The Empire of India Life Assurance Company, Limited.

WITH THOSE OF ANY OTHER COMPANY.

Head Office II: Elphinstone Circle, BOMBAY.

SEE REPORT AND OPINIONS OF THE PRESS AS TO THE REMARKABLE PROGRESS MADE
BY THE COMPANY.

ENDOWMENT NON-FORFEITABLE POLICY FOR RS. 3,000.

PAYABLE AT AGE 60 OR AT DEATH, IF PREVIOUS, WITH PROFIT,

If, at any time, the assured under this plan should desire to cease paying any more premiums, he can obtain a paid-up Policy for such a proportion of the original sum assured as the number of premiums paid bears to the number agreed upon. Thus a gentleman who had assured at age 30 for a Policy of Rs. 3,000 payable at age 60 or at Death, if previous, after 5 years payments, would be entitled to a Free paid-up Policy for Rs. 500 free of future payments.

MONTHLY PREMIUM.

AT AGE 20, Rs. 6-9-0.

AT AGE 25, RS. 7-8-0.

AT AGE 30, RS. 8-14-0.

AT AGE 35, RS. 10-13-0.

AT AGE 40, RS. 13-12-0.

AT AGE 45, RS. 18-10-0

SOME OF THE DISTINCTIVE FEATURES.

- * Funds invested in Government Securities and in accordance with the Indian Trusts Act
- Policy holders can appoint their own Directors.
- 90 per cent. of Profits to Participating Policy holders.
- Lapsed policies revived without Medical Certificate.
- Liberal Surrender Values 40 per cent. of the Tabular premium paid.
- Immediate payment of Claims.

Medical fees and stamps on Policies are payable by the Company.

The sum assured is PAYABLE IN FULL should death occur even immediately after payment of the first premium.
GUARANTEE INSURANCE.—This Company issues Guaranteed Policies in situation of trust and responsibility. It is specially authorized to guarantee the employees of the Post Office.

Proposal Forms and full Particulars may be obtained from any local Agent in India or from
E. F. ALLUM, General Manager.

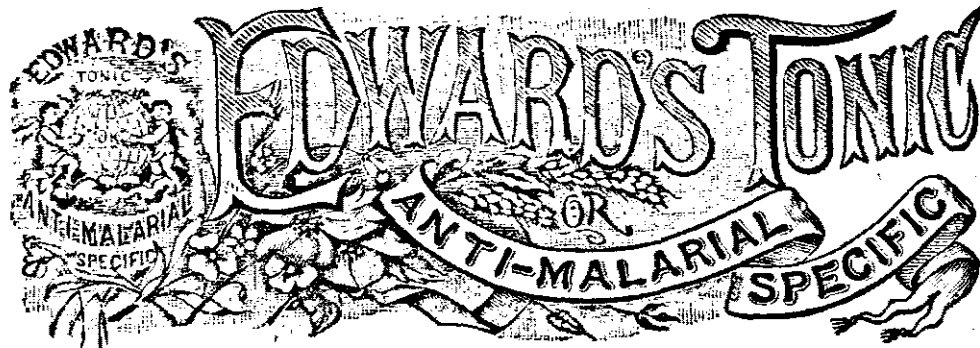
FOR MALARIA, INFLUENZA & MILD FORMS OF PLAGUE.

Use **Batiwalla's Ague Mixture or Pills**. Re. 1
Batiwalla's Cholera is the only remedy for Cholera Re. 1.
Batiwalla's Hareton has been recently improved, a great deal and restores Grey Hair to its Natural Colour. Rs. 2-8.
Batiwalla's Tooth Powder is scientifically made of Native and English Drugs, such as Mayaphal and Carbolic Acid. B. P. A. & S.
Batiwalla's Ringworm Ointment As. 1.
 Sold every where and also by
DR. H. L. BATLIWALLA,
 World Laboratory, Dadar, Bombay.

ROYAL TONIC PILLS.

A powerful Nutritious and Strength Restorer, Price Re. 1-3 per bottle of 30 Pills.

PREPARED BY—**GOVINDJEE DAMODER & Co.,**
 Wholesale and Retail Druggists and Commission Agents.
 2-02. **No. 57 New Hanuman Lane, BOMBAY**



Price of large quantity is somewhat less.

BUTTO KRISTO PAUL & Co., CALCUTTA.

The only Remedy
 FOR
MALARIA
 and all kinds of
FEVERS WITH ENLARGEMENT
 OF
SPLEEN & LIVER,
 OF
SWELLINGS OF ABDOMEN &c.

PRICES:-
 Large bot. 1 2
 Small " 0 14

Wanted Agents

We Never Speak More.

When we say—That our World-renowned highly scented Hair oil **Keshranjan** leads the way. The innumerable testimonials will speak for it.

When we say—That as a Cerebral Tonic it is unrivalled and most soothing in case of dizziness, vertigo, headache and burning sensation in the brain we speak always to the point.

When we say—That our **Keshranjan** is the only ingredient which helps a luxuriant growth of black hair and nourishes the hair-roots—and is a desirable acquisition on a lady's toilet table, we speak nothing but truth.

Price of one Phial Re. 1 Packing and Postage ... As. 5.

WHAT WE CAN GIVE YOU ?

It is the priceless gift of health. Health is every body's birth right; and it means a proper enjoyment of life. It means—riches and comfort and stands for all that is good in life.

Never mind! whether other drugs have failed to cure you. Never mind! what failures you have had; we believe that you are not incurable, and that through our system of treatment you will gain new health. You can enjoy the treatment and its brilliant results at your own home, in perfect privacy and with no waste of time. If there be painful discharges and burning sensation or any other urinary troubles, caused by that vile disease Gonorrhœa, please write to us for a Phial of our **Pramehabindu**. That will cure you in two weeks, although you are hopeless and given up.

Price per Phial with one box of Pills ... Re. 1-8
 Packing and Postage... .. As. 0-7

WHEN EVERY OTHER REMEDY AND PHYSICIANS FAIL

You should give a trial to our much-admired specific **Panchatikta Batika** made purely from vegetable ingredients

and free from Arsenic and Quinine. A few week's trial according to our directions, will convince you, about the efficacy of this marvellous medicine. It will stop your fever, improve the appetite, give a tone to your emaciated health and regulate the functions of your Liver. It has been tried in many hopeless cases with brilliant success.

Price per box ... Re. 1 Packing and postage As. 3

CHEST AND LUNG TROUBLES.

If you are a man above ordinary common sense, you can easily imagine the nature of injury that can be inflicted by throat and lung troubles. The peculiar soothing and healing effect of our **Basakarishtha** upon the mucous membranes of throat and lungs makes it exceptionally food without an equal for the cure and relief of coughs, bronchitis and all other chest affections. To those who are subject to bronchitis and bronchial asthma it is simply invaluable. The cough and hard breathing are made easier and bronchial irritation soothed, the character of the expectoration altered and all the symptoms greatly improved.

Price per phial ... Re. 1. Packing and postage As. 5,

Prescriptions with or without Medicines are sent to every part of India, Burma, Ceylon, Straits Settlements, Cape and the British Isles, on receipt of a concise account of disease.

Kaviraj Nagendra Nath Sen,

GOVERNMENT MEDICAL DIPLOMA-HOLDER, MEMBER OF THE CHEMICAL SOCIETY, PARIS; SOCIETY OF CHEMICAL INDUSTRY, LONDON; SURGICAL-AID-SOCIETY, LONDON; &c., &c.
 Nos. 18 1 & 19, Lower Chitpur Road, CALCUTTA.

WANTED AGENTS



WANTED AGENTS

NO. 72 MEADOW STREET, FORT BOMBAY.

Die-Sinking—Crests, Monograms and Mottos, engraved and bossed in various Colours.

Copper-Plates—visiting and Invitation Cards, etc., engraved and printed in best styles.

Blocks—Wood or Metal, engraved and supplied for illustrating purposes.

Presentation Inscriptions—On Gold, Silver, Ivory, etc; engraved and artistically displayed.

Seals, Peons' Badges, Brass Sign Boards. Stencil plate etc., are made for private, official and commercial use. Rubber stamps are made in any of the required languages at very cheap rates.

Electroplating and gilding works executed under skilled work men.

OUT STATION ORDERS PROMPTLY EXECUTED.
COMPARE OUR RATES WITH THOSE OF OTHERS.

SUBLIME PESSIMISM

OF

OMAR KHAYÂM

THE ASTRONOMER-POET OF PERSIA.

Price Ans. 8.

APPLY TO THE MANAGER TATVA-VIVECHAKA PRESS,
Khetwadi Back Road, Bombay.

A. K. JOSHI & Co.

Kalthadevi Road, BOMBAY.

We undertake every kind of Lithographic Art Printing in Colours. Publish Fine Art Pictures, &c.

Wholesale & Retail Dealers in Calcium Carbide.

Large Importers of Finest Printing Inks and Colours.

HIGH CLASS FRAME MAKERS.

MEYORES

IS INDISPENSABLE TO ALL WHO VALUE HEALTH.

FOR IT RESTORES WASTED STRENGTH, imparts vigour and tone to the muscles and tissues, in short vitalises the whole system. Thousands cured. Price Rs. 1 per phial.

INTERESTING NEWS.



Our renowned SPECIFICS for ASTHMA and HYDROCELE give instant relief rest and comfort. Cure permanent. Rev. JOSEPH DAVID, Mengasparam S. India, writes:—"Your specific for Asthma has done me good." S. B. Rao, Esq., Poona, writes:—"I have personally used your specific for Hydrocele and found it very wonderful in its efficacy." Per bottle of each Rs. 5.

DIABETES—Of any stage and standing is sure to be cured by our specific. A. Bose, Esq., Zemindar, Dum-Dum Calcutta writes:—"Five year's Diabetes completely cured." Price per bottle Rs. 3.

For particulars about our SPECIFICS for PILES, FEMALE DISORDERS look to our Catalogue sent post free on application.

BEWARE OF IMITATORS !!!

NO AGENTS.

WRITE

ONLY TO **J. C. MUKERJEE & Co.,**
THE VICTORIA CHEMICAL WORKS,
RANAGHAT, BENGAL.

YOUR ADDRESS, PLEASE,
For a Catalogue of our Numerous, Valuable Presents which we offer for nought to All at their own choice!!!

VAIDYA SHASTRI MANISHANKAR GOVINDJI

Atank Nigrah Pharmacy,

Jamnagar-KATHIAWAR.

THE MODERN REVIEW

EDITED BY RAMANANDA CHATTERJEE

The best illustrated Indian Review. Highly praised by the Press, Indian and Foreign, and leading public men. Greatest variety and largest quantity of interesting and excellent original reading matter. Reproduction of Indian Paintings a speciality. Volumes begin in January and July. Subscribers; enlisted from any month, Back numbers available. Annual Rs.6; half-yearly Rs. 3-6. Single number As. 8, postage 1 A.—R. Chatterjee, 210-3, Cornwallis Street, Calcutta.

PHOTOGRAPHIC ART STUDIO.

UNDER THE PERSONAL SUPERVISION OF

S. N. BHEDWAR.

AT THE JUNCTION OF

PRINCESS AND KALBADEVI STREETS.

CHARGES REASONABLE, SATISFACTORY WORK

BOMBAY:—Printed and Published by BHIVA HARI at the TATVA-VIVECHAKA PRESS, Nos. 1-2 & 3 Khetwadi, Back Road for the Proprietor K. NATARAJAN.

THE INDIAN * SOCIAL * REFORMER.

PUBLISHED EVERY SUNDAY MORNING.

Office:—HUMMUM STREET, FORT.

Editor:—K. NATARAJAN

Vol. XIX. BOMBAY—SUNDAY, NOVEMBER 22, 1908. No. 12

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

NOTES.

We are glad to learn that arrangements for holding the next Social Conference, are proceeding satisfactorily. At a meeting held last week, Rao Bahadur Mr. Audimaraynaiah was elected Chairman of the Reception Committee, Messrs. K. B. Ramnathan and Dr. C. B. Rama Rao, Secretaries, and Mr. P. Aurumuga Mudaliar, Treasurer. The Reception Committee, we are glad to see, consists of members from both the Reform Associations in Madras as well as some outsiders. Madras has elected seventy delegates. A strong Committee of ladies has been formed in connection with the annual Ladies' gathering, which consists, among others, of Mrs. Pattabhi Ram Rao, Mrs. Namperumal Chetti, Mrs. K. Jayan Nair, Mrs. M. Visvanatha Iyer, Mrs. R. Agniachandra Rao, Mrs. Gopala Chari, Mrs. Viresalingam and Mr. N. Subba Rao. The Bharata Mahila Parishad will be held on the 30th December in the Victoria Public Hall. A convenient house about half a mile from the Congress Pandal has been engaged for delegates. Maharani Gajapati Rao has kindly agreed to preside over the gathering.

It is understood that the recent conference between the Viceroy and the Members of the Home and Legal Departments of the Government of India, had reference to the situation in Bengal. Any scheme of improving it, which leaves out of consideration the central fact that the present system of governing Bengal is absolutely out of date, will be foredoomed to failure. Holding in utter abhorrence the anarchist developments, we cannot yet see Bengal placed under the heels of the sort of Police and Magistracy who were responsible for the gross and wanton abuse of their powers at Midnapore. Terrorism whether exercised by the Police or by private individuals, is the parent of evil. It demoralises the people and makes them admire violence, desperation and crime. After all, the most effective factor in the deterrent influence of penal laws lies in the public sentiment that it is shameful to be convicted and sent to jail. When scores of persons are passed through jails day after day and week after week, the sentiment vanishes, and the apostle of coercion has to seek fresh means of torture and humiliation. The victims grow in callousness with the cruelty of the law, and the bitterness of the strife brings out potent emotions which dominate over bodily suffering. These are elementary truths of state-craft, on which history has repeatedly set her seal, and we should be ashamed to trot them out here but for the fact that publicists like the writer in the *Daily Telegraph* are obsessed with the idea that the experience of historic England has no application to Indian administration.

Special laws and special courts mean, in plain English, indiscriminate arrests and

punishments. The State voluntarily shuts its eyes and lets the Police officers oppress the public, if they can, into an acquiescent frame of mind. We humbly warn the Government against listening to the siren voice of coercion. Moral causes and effects are as fixed in their sequence as physical, and the man who preaches coercion as sound statesmanship is as much an anarchist as the man who practices violence as sound patriotism. Both are enemies of law. If you treat the people as brutes to be thrashed into submission, you must expect them to retaliate after the manner of beasts whenever they get the chance. On the other hand, if you treat them as moral beings, respect their reasonable feelings, redress legitimate grievances, and treat their opinions as all modern rulers, including Kaiser William, treats public opinion, they will behave like moral beings. When one remembers how Bengal used to glory in being the premier province of British India, as the province which, in the Permanent Settlement and as the seat of the capital of the Empire, used to regard herself, and be regarded not without jealousy by other provinces, as the most favoured child of British rule; and compares it with the present situation, one is forced to the conclusion that it is not any inherent perversity of the Bengali mind but external causes that have brought about the estrangement that divides the Administration and the people. It is at the same time fair to remember that the officers are in no wise different from their predecessors. It is the Government of India that threw the apple of discord, and it must take it back, and let the old relations between the officers and the people be reestablished.

We have read with much relief and gratitude the weighty and statesmanlike speech in which His Excellency the Viceroy, addressing the Talukdars of Oudh, explained the position of the Government of India in regard to the situation created by the recent apparent recrudescence of anarchism in Calcutta. Lord Minto entered an emphatic protest against allowing the murderous deeds of misguided fanatics to blacken the reputation of a whole people or dissipate their rising hopes. He did not share the doubts of those who might think that the present moment was inopportune for the introduction of broader political principles into the administration of the Indian Empire. "At the same time," said His Excellency, "I refuse to minimise, in the slightest degree, the dangers which confront us. We are face to face with a conspiracy which, as long as it exists, is a menace, not only to personal safety, but to public security, and which must inevitably cripple the industrial progress so all-important for the future of this country. A poisonous seed has been sown in India, hitherto foreign to its soil. It has grown up into a noxious weed. We must dig it up and cast it out. The British Raj is determined, as it has ever been, to safeguard the populations committed to its charge.

It is determined to shut the door in the face of a ruinous anarchy and, for the special difficulties with which it has to deal, it will not hesitate to forge special weapons." No sane man can withhold support from measures which are directed to the uprooting of anarchic and murderous tendencies, and we understand the Viceroy's last sentences to mean that there will be no wild and random efforts involving indiscriminate harassment. The population has to be guarded as much from anarchical movements as from Police prosecution such as that at Rawalpindi and Midnapore. His Excellency's speech is of a reassuring character.

An English friend writes from Cambridge: "Some meetings are being held in Cambridge which it is hoped to keep up once a fortnight during the term. At these a small number of Indian undergraduates and a few English University men and ladies meet in the house of a friend, when a paper is read by one of them on a chosen subject. Afterwards, there is a short discussion by those present and interchange of Eastern and Western ideas. There have been so far two meetings, at the first of which a paper of much thought and depth was read on the Bhagavadgita by an Indian Professor, and at the second, one on the life of "St. Francis of Assisi" by a young Indian undergraduate, displaying a remarkable appreciation and sense of the beauty of the character of that saint of saints."

Several of our contemporaries print particulars of an arrangement alleged to have been arrived at between the extremist party and one of the Congress leaders in Calcutta, whereby the former are to sign the "creed" and attend the next Congress, on the understanding that the resolutions about boycott, &c. passed at the last Calcutta Congress shall be adopted by the Madras Congress. This is called a compromise. If the Madras Congress does not pass the four resolutions, the extremists, we are told, will be at liberty to withdraw. But they will also be at liberty to rush the platform as they did at Surat, and it is impossible to say that they will prefer the former to the latter liberty. We earnestly trust that responsible leaders will not allow themselves to be misled by words. The real question is what guarantee is there that, if the extremists are allowed to attend the Congress, they will not seek to enforce their views in the same manner as they did at Surat? On this point, nothing was said at Calcutta, either by Mr. Bhupendra Nath Bose or by the other side. This seems us to be of itself fatal to the "compromise." You cannot compromise with violence. It is unfair to the large majority of peaceful constitutional reformers, called to discuss public questions, to be confronted with the alternative, "Boycott or Broken Heads." We are utterly unable to understand Mr. Bose's action but that, no doubt, is due to our own obtuseness. We are glad to see that Madras, Bombay and the United Provinces, are taking a firm stand. If they persist in it, the extremists will come round unconditionally. This pretence of standing out is simply a ruse. They know very well that their only chance of existence as a party, is to hang on to the constitutionalists. In the best interests of the extremists themselves, we trust that the leaders of the Convention will accept nothing but unconditional surrender. We do not wish to hurt the feelings of the extremists whom, we regard, more as spoilt children than as congenital wrong-thinkers. Honest constitutional reformers who realise the harm that the extremists have done in weaning students from their studies and filling their brains with idle dreams, will not consent to help to prolong the existence of this particular school by recognising it and making terms with it. Leave the prodigals alone and they will by and by seek the

old fold sadder, perhaps, but wiser men. Since writing the above, we have read with great pleasure the forcible and eloquent letter which Sir Pheroze-shah Mehta has addressed to Mr. Bhupendra Nath Bose on the attempted compromise. Sir Pheroze-shah, we are glad, has not minced his words. The vast majority of sensible educated men in the country will feel grateful to him for his firm and dignified attitude.

The article which we reprint from the *Khalsa Advocate* on the subject of "Anand" marriages which the Hon. the Tikka Sahab Ripudaman Singh of Nabha, seeks to legalise by means of his Bill, does not give a fuller idea of what that form of marriage is and how it differs from the usual Sikh rites, than what is indicated by the two or three instances that are given of such marriages in recent years. On a reference to the Punjab Census Report, we find it stated that Sikhs often marry Hindu girls but the latter are generally, though not always, converted to Sikhism by administering the *pahul* previous to marriage. We fancy, however, that girls only from corresponding Hindu castes are so converted and married. That is to say, the caste relation is continued though one section of it may have gone over to Sikhism. We surmise that the Anand marriage is a marriage outside caste, as Mr. Harkissan Lal's marriage was. A contemporary, in fact, said that the most notable marriages of the kind were those contracted between some Sikh chiefs and European and Eurasian women. The *Khalsa Advocate*, however, is studiously silent on this point. Howsoever explicit may be the teachings of the Sikh Gurus, custom determines the law administered by the Courts, and the Hon. the Tikka Sahab is right in trying to secure the interests of the offspring of such marriages. There is even greater need to provide a form of marriage which can be used for intermarriages among Indians outside the customary caste limits. At present the only way in which such marriages can be contracted is under the so-called Brahma Marriages Act by both the parties declaring that they do not follow any religion. This is felt to be a grievance.

Messrs. Ganesh and Co. of Madras have issued a useful compilation in the shape of a neatly printed pamphlet on "the Press Gag in Mysore." The reception given to the Mysore Act throughout the country has, we hope, killed out all chances of a similar enactment in British India. The newspaper opinions collected together in this book, deserve the careful study of any administrator who is ambitious of trying his hand at press legislation.

The week's death-roll includes two names of note. The late Mr. Veerchand Deepchand was a very conspicuous type of the pious and conservative business man, and his death removes from Bombay society a much-respected figure. He belonged to the community of Jains who, like the Quakers in England, have always been a peaceful and prosperous people. The late Sir Bhashyam Iyengar filled a large space in the legal profession in Madras, and his last conscious thoughts were devoted to arguments in a case before the High Court. His career was one to which it is not easy for outsiders to do justice. The late Sir Harkissondas, who also paid the debt of nature during the week, represented a type of character which is not without its lessons.

Much concern and sympathy is felt on account of Lady Clarke's sudden illness at Mahableshwar. Her ladyship returned only recently from England, after her last illness, and every one is sorry that His Excellency the Governor has again cause for anxiety.

CONTENTS.

—o:—

Editorial Notes.	Three Readings of a Palm.
The Philosophers and the French Revolution.	The Ensuing Theistic Conference.
The Indian Ladies' Conference.	The Indian Problem.
The Hindu Widows' Home Association, Poona.	The Moral Education Congress.
	The Anand.

THE INDIAN SOCIAL REFORMER.
BOMBAY, NOVEMBER 22, 1908.

THE PHILOSOPHERS AND THE FRENCH REVOLUTION.

Mr. P. N. Wadia's essay, "The Philosophers and the French Revolution," of which a second edition has been issued through the *Times Press*, is an interesting contribution to the literature of that much-discussed period. It is now well understood that the French Revolution drew its life from the misgovernment of the *ancien regime*. Arthur Young, as the result of his personal observations during a journey through France a few years before the Revolution, had foreshadowed the event. His words have been frequently quoted and are one of the most remarkable political forecasts ever made. Herbert Spencer, in his "Sociology," and numerous other modern writers, have corroborated Young's diagnosis with details of the social condition of the people under the old system of government. In fact, the modern view of history is so entirely opposed to the theory of philosophers being the originating cause of the French or any other Revolution that one is rather disposed at first to regard Mr. Wadia's book as being supererogatory. But a perusal of the essay shows that Mr. Wadia's object is not so much to trace the source of the French Revolution as to trace the source of the philosophers whose writings supplied it with its theoretical and literary impetus. His thesis is, in the words which he quotes of M. A. Sorel, that "the French philosophers did not create the causes of the Revolution, they only manifested them." Or rather more correctly, to use his own words, "rather than themselves leading the French people to the Revolution, they (the philosophers) were themselves led by the upper classes in France." From internal evidence in the writings of the time, Mr. Wadia shows that there was no republican party on the eve of the Revolution though there was a certain theoretical preference expressed for the republican form of Government by certain writers, that these writers were aristocrats to the backbone and were intellectually and socially completely isolated from the masses of the people, that the individualistic tone of their teachings was "in the air," so to speak, at the time and had nothing to do with the grievances of the people or with dissatisfaction with the then existing form of government, and that the excitable temperament of the French sufficiently accounted for the suddenness of the Revolution. This, we trust, is a correct summary of Mr. Wadia's position. He has drawn his evidences from a wide range of writings and marshalled them with care and ability.

It is, we think, a truism that every movement for change requires two factors in order that it may bear

fruit. A current of thought when it meets a current of circumstance, produces the conditions in which new worlds both of thought and circumstance are born. Each current by itself is powerless to create. A people may suffer centuries of misgovernment without revolt if the intellectual spark be not there to ignite the gunpowder lying scattered over the whole social surface. On the other hand, mere intellectualism is destined to remain barren until it is wedded to the circumstances by which it is surrounded. A third fact to be remembered in this context, is that given the current of thought and the current of circumstance, they are sure to meet each other, however completely the intellectuals and the masses may appear to be isolated from each other. The two currents, like the positive and the negative, attract each other and penetrate sooner or later the social barriers which divide their respective media. Of the two main currents which converged in the French Revolution, Mr. Wadia's essay is concerned only with one, namely, the current of ideas. He shows that of these ideas, the philosophers were really the mouthpiece, and not the originators. The germs of those ideas were familiar to the world of culture—what Mr. Wadia calls "the upper classes"—and these germs, as he indicates in a general way, were wafted over from the movement of the revival of Classical Learning.

The links which connect the Renaissance with the Revolution are, however, to be found not in the literature of politics but in the history of law. The central ideas of the new thought were those which clustered round the term "Nature" in the writings of Rousseau. Rousseau was not, as Amiel claimed of him, his own ancestor. The idea of a "Law of Nature," from which "the State of Nature" was an obvious derivative, was the vitalising principle of Roman jurisprudence, that which gave it a type of excellence superior to that of the Hindu or any other system. There is nothing more fascinating in the writings of Sir Henry Maine than the chapter, in his *Ancient Law*, on "the Modern History of the Law of Nature," in which he shows this germinal idea in the law of the Romans as the source and parent of the moving principles of the English and French Revolutions as well as of the American Declaration of Independence. The French lawyers were enthusiastic exponents of "the Natural Law," before it was taken up by the men of letters one of whom, Rousseau, worked it into his own genius and produced the life-giving principle of the Revolution. Mr. Wadia, we think, is rather disposed to under-rate the philosophers more than is just to them. They were, no doubt, not the original cause of the Revolution nor even of themselves, but neither were they totally passive instruments of forces outside of themselves. They were not originators, but they were valuable contributors, and to them the Revolution owed much that was true and abiding in it. The great man is, no doubt, the son of his time, as Mr. Morley has said, but it is also true that the time that has given birth to a great man is blessed beyond all times on account of that fact. The action and reaction of individual and society on each

other, has in it all the elements of mysticism. We only know that the advent of a great soul on the scene results not in a mere addition to but in a profound transmutation of humanity. What *Abt Vogler* claims as the supreme gift of music to man, "that out of three sounds he frame, not a fourth sound, but a star," is true of the supreme gift of a great-souled man to the world.

Consider it well : each tone of our scale is nought ;
It is everywhere in the world—loud, soft, and all is said :
Give it to me to use ! I mix it with two in my thoughts
And, there ! Ye have heard and seen : consider and bow
the head !

THE INDIAN LADIES' CONFERENCE.

Among the Conferences to be held in Madras in December next will be a Ladies' Conference which, if we remember correct, was inaugurated in Bombay and which, subsequently, received the support at Calcutta of Her Highness the Maharane Gackwar. We understand that Maharane Gajpati Row has consented to preside over the deliberations of the session to be held in Madras. We are glad to know that arrangements are being made to make the forthcoming Indian Ladies' Conference a success. In Madras female education has advanced comparatively rapidly, though of course we have no reason to be satisfied with the extent of the progress we have made. But it is a fact that in this Presidency at the present moment there are a number of ladies, belonging to different communities, who have received a fairly good education, not only in the vernaculars but in the English language as well. It is a matter for congratulation that the pace is being quickened, so that the time is not far distant when a reasonable proportion of the fair sex in the upper ranks of society, at any rate, may be expected to follow intelligently and keenly the onward march of the moral, social, and intellectual forces which make for civilisation, enlightenment and happiness. It is but right that the Indian ladies should raise the level of their mental vision and comprehend, in all their magnitude and many-sidedness, not only their rights, but, still more, their duties and responsibilities in the making of the Indian nation of the future, a task without the due performance of which India cannot develop her latent possibilities and capacities and assume her rightful place among the most progressive and civilised countries of the world:—*The Madras Standard.*

THE HINDU WIDOWS' HOME ASSOCIATION, POONA.

MONTHLY REPORT FOR OCTOBER 1908.

1. Mrs. Parvatibai Athavale is still working at Bombay.
2. There were 29 visitors during the month 13 being ladies and 16 gentlemen.
11 of these came from Poona, 5 from Bombay, 4 each from the Deccan and Gujrat, 2 from the S. M. States and 1 each from the United Provinces and Nizam's Dominions.
Among the visitors were Rao Bahadur Manubhai N. Mehta of Baroda, the Hon'ble Mr. G. K. Parekh of Bombay, Sister Rosa Beatrice, Miss Florence Ashworth, and Mr. Shri Narayan Dubey of Aligarh.
3. A few money contributions deserve special mention. Rs. 150 came from Mr. S. N. Pandit of Rajkot and Rs. 100 each from Messrs. D. L. Vaidya and Manmohandas Ramji.
4. The number of contributors during the month was 139 and the contributions amounted Rs. 898.

HINGRE BUDRUK
VIA POONA CITY
14th November 1908.

VENUBAI NAMJOSHI,
Secretary.

THREE READINGS OF A PALM.* THE FIRST READING: A FORTUNATE FAILURE.

[BY O. S. S. O.]
(All rights reserved.)

CHAPTER. XXI.

Master Vene enjoyed the favour of all he came in contact with and being much petted was allowed to amuse himself during leisure hours, much in his own way. His mind had a rationalistic turn and this was fostered rather than checked by the learned Pundit of the hermitage under whose care he was for years.

Being fond of reading he would devour everything that came in his way : among others he had read several Bible Stories which roused the natural tendency of his enquiring mind, and did not rest till he had obtained a copy of the original from which the stories emanated. He was of an age when he could appreciate comparisons, and so would often draw up arguments on both sides in tabular forms. When this was done, he would place them side by side with the Moslem Creed—and then puzzle over and worry the first man he would come across. One fact, however, he could not get over, the toleration of evil and praying for its perpetrators. He had always been taught to pray for the destruction and annihilation of his enemies, whereas the *Nasara* teaches just the opposite: Pray for your enemies, love and do good to them, do unto everyman as you would they should do unto you. He often pondered over these principles and thought them manly and generous quite apart from religion.

But as for the serpent he associated him with deception and so did not answer the aged Gooroo when checked—but thought differently.

Presently he urged : " See, Goorooji, he is looking at us—as if inviting us to descend. I should like to see him closer."

" My dear boy, your curiosity is natural to your years—but one to which I cannot accede." Vene looked disappointed, and so he encouragingly added : " I admire your spirit but I don't think the pleasure of seeing it closer is worth the risk—"

He smiled acquiescence gratefully, which the elder understood and both sat silent watching the serpent in mute admiration. It remained resolute in the same attitude for some time looking grand in its repellent fascination.

Half of its body was hidden behind a rock—Master Vene was still anxious to see the full length and so had just taken up a stone, when sweetly rose, from as it were the deadly fangs of the reptile, a soft strain of plaintive music.

The effect produced upon the two may rather be imagined than described. The stone dropped out of his hand and they stared at one another scarcely knowing whether to give credence to their sanity or not. It continued—swelled in volume descended and then vibrated on a single note. Changed and rechanged at the pleasure of the artist, while the snake beat time in regular motion by swinging his head from side to side with the bird still perched upon its head. A sharp chord sounded and with it the snake turned his head towards the hill from whence the music now appeared to proceed. It ceased. And presently the music was replaced by a husky dismal whistle from the heart of the mountain, like that of a monster roused from an early sleep. This marvellous whistle rose higher and higher upon the still morning air till it could be heard at a distance of a mile or more. The other members of the party rushed to the rock occupied by the Gooroo and Master Vene, who remained impassive and immovable. They looked

* This serial was commenced in our issue of the 5th April 1908.

at each other in perplexity—but no one ventured to explain or offered a solution at what they were witnessing in those wilds—where no trace of human presence had even occurred to them. In the meantime, this constrictorial whistle modulated to creepy proportions and finally ceased!

All was quiet again and excepting for the snake in connection with what they had witnessed in the valley below, nothing was visible.

Presently one of the *chelas* remarked that the place was undoubtedly the abode of devils and genii. For what with their gambols of the night and sports of the morning, it is difficult to conceive what might follow. It will perhaps be as well to move on—.

“I should not think we would be safer by flying than by remaining on this secure plateau—” replied Vene delighted at the mystery. “Devils and genii are spirits and powerful in proportion, so if bent on mischief, they can harm us a hundred miles hence just as well as here.”

“But we might be disturbing them in their *asthan* (sanctum)—” joined the Gooroo liking the lad’s spirit—“which may incite them to vengeance.”

“I scarcely think these serial beings will choose a fixed place of abode—For my part”—Vene continued more deferentially, feeling obtrusive in the presence of his elders, “I am not afraid, and should like to unravel the mystery of the music.”

“My dear Ven—” said the Gooroo—“I should myself like to know more of this and had I been alone nothing would have persuaded me to move from here. At all events, while I perceived no immediate danger—but I must think of you all as well.”

“Our lives are no dearer to us—” ventured one of the bold mountaineers—“than yours to you. We carry our lives in our hands and daily risk it in beating game, for the brave sportsmen who sit secure on lofty trees or gorgeous *howdas*, for a paltry wage. Lalla (young Master) is brave and we would feign not be cowards.”

The others assented in similar language. The Gooroo was prepared for this contemptuous reference—the irony of the situation was too much and in spite of the cold morning breeze—heads of perspiration stood out on his forehead. And applauding the mountaineers and peasantry of Hindarya who risk their lives for such trifles, settled the matter: “Then my friends, we will encamp here for three days and if we fail to solve the mystery in that time, we shall declare it supernatural and resume our journey.”

Master Vene was simply ecstatic at the decision. His delight knew no bounds and he repeatedly declared that if there is a human agency connected with this, they will discover it within that time.

He was standing and telling them excitedly of the serpent incident when some one exclaimed, “Hark!” All eyes were instantly turned in the direction of the place where he had pointed out that the snake was seen and which had since disappeared. However, it was not absent long, but while they were yet looking, it came forward from behind the large boulder *minus* the bird and lay in view with his head slightly raised, as some subdued music was again wafted in the still morning air from the depth of the mountain.

The tones and trills were exquisite—like, yet unlike, the snake charmer’s primitive pipe. But whatever the instrument it was cunningly handed. No charmer in their experience had ever played so ably and mystically and in consequence they were the more bewildered.

“An arch charmer—” quoted a *chela* from a Sanskrit *staus*—“does indeed dwell among these direful valleys!”

Presently it ceased—they waited for a while and as it was not resumed, returned to their tents.

(To be continued.)

THE ENSUING THEISTIC CONFERENCE.

As the National Congress will be held in Madras this year, the Theistic Conference will also, it is to be hoped be held there during the last week of December. The Madras Samaj has appointed a provisional Committee to co-operate with the Standing Committee of the Theistic Conference to take the necessary action to make the next session of the conference a success in every way. Madras is very poor in men and the necessary resources which go to make such gatherings a success, and as the Theistic Conference has during the last few years been holding very good meetings which have impressed and attracted considerable attention from the public of India as well as those from abroad, it is highly desirable that those who are interested in the Conference should try their very best and take early steps to draw up an interesting programme for its sitting in Madras. As there is only a month before us we hope the General Secretary and the Committee will not be slow to act. A very important item is the selection of the President for the Conference and this will have to be done at once in order to give the President ample sufficient time to gather materials for his address. Bengal, Bombay and Madras have been honoured in this matter by the Conference having elected a leading Brahmo from each of these Provinces to preside at its annual sittings. We think this year it should invite any gentleman from one of the remaining Provinces such as the Punjab, the United or the Central Provinces and we know there are Brahmos in these parts who can fill the President’s chair with credit to themselves and honour to the Conference.—The *Thist*, Madras.

THE INDIAN PROBLEM.

Mr. S. K. Ratcliffe contributes to the October number of the “Sociological Review” an analysis of the social movement in India which deserves careful consideration. The polemic is concerned chiefly with the unrest, the politician with the scum which floats upon the surface, but the statesman with the spirit that moves. Mr. Ratcliffe, after long experience of India, comes to the same conclusion as to the nature of that spirit as that which Mr. Lajpat Rai maintained in our columns some weeks ago. We are witnessing in India at once a reaction against assimilation and an awakening of a national consciousness. The Indian filed up to some twenty years ago was to become as much like the Englishman as possible. The Indian prostrated his soul before that which was European; he made, or rather tried to make, the greatest of all surrenders, the surrender of the thousands of years of history, culture, and religion which had shaped him; and, as a rule Englishmen in India did their utmost, with the most unquestionable sincerity and good-will, to persuade him and assist him to the renunciation. A reaction from such an attitude was inevitable; how natural we can judge from similar movements in the experience of other peoples. The Jews, for instance, in the same period of the nineteenth century have endured an identical process of submissive self-annihilation, followed by a recoil, an explosion of national self-assertion. The parallel might be driven further. One cannot doubt that the reaction was inherent in both these ancient peoples, and that the instinct to persist as independent spiritual entities would have manifested itself even had the assimilating influence continued to be benevolent. As a matter of fact, however, in both cases national self-consciousness awoke just when it did because the assimilator desired to call a halt. Lord Curzon’s policy played the same part in the revival of Indian nationalism as Anti-Semitism in the revival of Jewish nationalism.

—The *Manchester Guardian*.

THE MORAL EDUCATION CONGRESS.

(Concluded from the last issue).

IMPARTING MORAL IDEAS.

But, apart from the corporate life of the school, there must be, and in good education always is and always has been, some direct imparting of moral ideas. Men and women need the inspiring force of a clearly apprehended religious and moral ideal. The Congress will, therefore, proceed to discuss how far such an ideal should be directly inculcated upon the pupils having regard to the recalcitrancy of youth, and to the fact that the efficacy of sermons is not always so great as the preacher, warm with his own emotions, sometimes allows himself to assume. The Congress will consider the moral influence which may be exerted through skilful and tactful suggestion, whether such suggestion be conveyed by the teacher's tone of voice and expression; or by the lessons read from his bearing and his life; or by the texture of the school curriculum; or by art and by music; or by the inspiration of poetry and of noble prose; or by the dignity and reverence shown in school festivals and worship; or by the beauty of school buildings and of playing-fields which bear witness to the liberality of benefactors and awaken honourable memories of the past.

THE GERM OF DIRECT MORAL INSTRUCTION.

Apart, however, from such indirect and individual suggestion, however skilfully may be planned its incidence upon the heart and mind of those sensitive to its teaching, the long experience of educators (including in that category parents and employers of labour and even elder comrades at school or at home) has led to the unanimous conviction that there is a need at the right moment for words in season wisely said. This is the germ of what, in technical and rather forbidding language, we call direct moral instruction. How far such instruction should be extended; how far it should be punctually recurrent; how far it should be anticipated by its recipients at a given hour in the cycle of each week or day; are subjects upon which the Congress hopes to learn much from the experts by whose names the roll of this Congress is adorned. I venture to allow myself but one observation. Some difference of opinion upon this important subject may, I think, be traced to an unconscious divergence in educational ideals. At the present time two ideas of the right organization of a school are in contrast amongst us. One of these views lays especial stress upon what may be called the didactic power and duty of the school. The other view lays especial stress upon the educative power of the varied activities of a school community. Those who incline to the first of these two views instinctively turn to methods of moral instruction which repeat and even irritate those who incline to the second. But both agree in the belief that the highest work of a school is to kindle noble ideals of life and of duty. For my own part, being a member of the party of the Left-Centre, I suspect that neither of these two ideals holds the whole of the truth, and that neither in its extreme form is really applicable to all the needs, the complicated and elusive needs, of the young. Perhaps the discussions of the Congress may help us to a synthesis of the two conflicting views. Perhaps we may be led to think that the right course is to blend with the more abstract and didactic part of school work, especially in the elementary and middle secondary schools, a larger measure of constructive occupation and of self-directing activity. Presiding over our deliberations might stand two busts those of Pestalozzi and of Herbart; with perhaps a few apt quotations from John Dewey. But, to whatever conclusion we incline, we cannot but be impressed by the profound and immediately practical character of the problem under review, and by the fact that the roots of it strike down into the deepest things. The organizers of the Conference have therefore wisely in my judgment determined to invite distinguished representatives of

different schools of thought to submit to us the results of their mature reflection upon the place which religious education should have in moral training, and to communicate to us the results of the experience gained in many types of schools by those imparting religious instruction on the one hand, or civic and moral instruction upon a basis detached from theological teaching on the other. I am persuaded that nothing but good can ensue from the temperate and respectful consideration of these vital matters, at a gathering attended by scholars and teachers, many of whom bear illustrious names. You will not, I venture to hope, regard me as passing beyond the limits of my duty if I feel it right to state, with deep respect for the convictions of those who differ from me, and with an earnest belief that we have all much to learn from the practice and criticism of those who hold a view conflicting with our own, that in my personal judgment there are certain parts of moral education, necessary to the good life, which are inseparable from one or other form of religious belief.

THE RELATIONS BETWEEN HOME AND SCHOOL.

But the school is not a thing apart. It is influenced by social conditions and by the home. The Congress will, therefore, proceed to discuss the relations between home and school. It will also review the special difficulties of schools in poor districts; the need for educational care through the critical years of adolescence; the work of boys' and girls' clubs; the influence of old scholars' associations; the educative power of holiday camps for boys and girls alike; the work of continuation classes in training for citizenship, for self-respect, and skill in practical occupations and for the making of good homes and (not least important) the remarkable influence of the adult schools, of the Workers' Educational Association, and of the Peoples' High Schools in Denmark in shaping character, and in inspiring young men and women with a worthy ideal of life. This will bring the Congress, in its review of the relations between schools and the life of the outside community, to the consideration of biological questions of great moment—to the influence of heredity and of environment, and to the educational needs which arise in dealing with the physiological and psychological conditions induced by adolescence.

THREE POINTS FOR CONSIDERATION.

May I in conclusion emphasize three points as deserving special consideration? First, how far is it possible under present conditions for our public elementary schools, which train the vast majority of the citizens of the future, to furnish for their pupils the precious character-forming influence of a corporate school life? Is it not desirable that the classes, committed to the charge of the teachers, should be made smaller? But (to use Bishop Berkeley's word) one query more—Can a teacher individualize more than 30 or 33 pupils in one class? Secondly, should not more be done in the course of preparation at our day training colleges, especially to give teachers the opportunity of more systematic preparation for the duty of moral education? Is it not important that the teacher should be equipped more fully than is often now the case, with the knowledge needed for the task of guiding conduct and of endeavouring to impart faith in a moral ideal? And if the answer to these queries is in the affirmative, ought not the period of the teacher's professional training to be extended, in order that the course of preparation may thus be deepened without risk of over-pressure and of intellectual congestion? Thirdly, is it not necessary that under the conditions of modern life more should be done to give educational help and guidance to young people during the years of adolescence? So far as statistics enable us to judge the true state of the case, not more than one out of every three children who leave the elementary schools of England and Wales at 13 and 14 years of age receives during the years which follow any kind of systematic educational care. Far too great a number pass out of the range of all good educational influence. Far too few receive the regular training which might help in quickening an ideal of personal and civic duty. This surely is a problem which calls for the earnest consideration of all educators, and of the statesmen to whom is committed the guidance of Governmental effort in national education.—*The Educational Review.*

THE ANAND.

(The Khalsa Advocate.)

The institution of Anand dates back among the Sikhs from very early times. It was the 3rd Guru, Guru Amar Dassji who first celebrated the marriage of Bhai Madho Murari in accordance with this rite. The teachings of the Gurus being quite unobtrusive and being based on moral persuasion rather than on any temporal force, the custom continued to be observed slowly but steadily by the followers of the Gurus. No doubt it did not make much noise in the world but it soon became an established custom among the Sikhs and all true believers in the Gurus would not celebrate marriages in any form other than this. Unfortunately there is no unbroken and authenticated record of the events of the period when the Sikhs flourished and developed their customs and hence we do not find much put down in black and white on these customs except an allusion here and there. Even some contemporary Mohamedan writers refer to this innovation—as they term it. But it would appear that the custom soon became an essential part and parcel of the domestic economy of Sikhs who then led a very simple life. They did not consider it worth their while to make a fuss over it and refer to it in their writings which were very scanty. During the time of Maharaja Ranjit Singh when the Dogras and Missars became powerful factors in the kingdom and consequently Sikh rites were tampered with, there appears to have been a falling back, for be it remembered that in his anxiety to extend his dominions and make his position strong and firm, the Lion of the Panjab did not care much about religion. Further to earn the good-will and co-operation of his powerful courtiers and allies he had to re-adopt several Brahmanical customs which had long ceased to be observed by the Sikhs. With the increase of wealth and power, religion lost its hold upon the Sikhs and they fell in luxury and consequently let the shrewd Brahmans, backed up by Dogras, Missars and Dats, have their own way. They even considered it derogatory to their greatness to refer to the *crotchets of idle brains*. However the light of faith kept on burning in humble cottages and increased in volume when favourable circumstances presented themselves. During the last three or four decades, we have seen a great dissemination of it and both Sikhs and Solij Dharies have been seen vying with one another in observing the custom of Anand. Several *Khalsa Bhandries* all over the province have been established to make the doctrine popular by precept and example. In fact the custom has got a strong hold of the people and some very recent examples for example, the marriage of the sister of Bhai Sahib Arjan Singh, Rais and Honorary Magistrate of Bagrian and spiritual advisor of the Chiefs of Phulkian States, that of Sardar Basant Singh, of Atari (alas? deceased now) and the Hon'ble Lala Harkishen Lal and innumerable others of equal and lesser magnificence would show that the custom is adhered to by Sikhs and Solij Dharies of all grades and societies.

But a custom is a custom after all and however long established, everyone is at liberty to impugn its validity without incurring any risk and thus at least harass the strong and discourage the weak in faith. Unfortunately there has sprung up of late a strong and influential party in the Panjab who look with an askant eye upon every movement of the Sikhs and would, if it were in their power, see all the Sikhs tonsured and decorated with the sacramental thread. They seem to think that the regeneration of *Bharat Bhumi* lies solely in this. Themselves they are leaving the old customs but can reconcile their consciences to force others into them. Strange irony of fate! the very people for whose deliverance from tyranny and oppression, the Sikh Gurus and high-minded Sikhs of the first stage strove hard and sacrificed their all in all, are carrying on a crusade against the true followers of their bene-

factors and repaying the debt of gratitude in a strange manner. These very people have not hesitated to call the issues of Sikhs who have united themselves in wed-lock in accordance with the ceremony of Anand, bastards and thus barred from inheriting the property of their progenitors. In some cases to harass poor peasants and earn their own fees they have managed to get cases instituted where the issues have been the legality of marriages by Anand and the legibility to heirship of the issues of such marriages. No doubt up to this time, such cases have either been compromised or decided in favour of Sikhs but still there is always a danger lest some poor Sikh should fail to establish this custom and a Judge of Anti-Sikh feelings should decide the case against him. It would be a very mischievous precedent then and would serve as a strong instrument in the hands of the enemies of Sikhs.

To safeguard against any such contingency we are glad to see that the wise and popular Tikka Sahib of Nabha, as a real well-wisher of the Sikhs and true servant of the Gurus, has managed to get introduced into the Legislative Council of the Viceroy, a Bill to declare legitimate, the marriages performed in accordance with the ceremony of Anand. The Bill if passed would set at right all misgivings of the Sikhs and would free their minds of an unnecessary anxiety. The Government have as yet withheld their support to the Bill as they intend to watch the trend of public feeling with regard to it. We would therefore like to request the Sikh public that now when the Bill has been brought on the Legislative anvil, it is the duty of every Sikh 'Keshadhari as well as Sehjdhari' to support it and give it the hearty accord which it deserves. Hindu and Mohamedan marriages are declared valid by legislation because Hindu and Mohamedan law has been given the force of Law as also the Brahm and Parsi marriages have been declared valid by an act of Legislature. So it is high time that the custom of Anand which is almost contemporaneous with the rise of Sikhs were declared valid by an act of legislature to facilitate the work of coming generation and to set the minds of the present generations of Sikhs at ease on this important point of their social life. It seems imperative consequently that the various Sikh societies established all over the Province should pass resolutions, backing up the Bill and forward them to the Tikka Sahib of Nabha.

The Chief Khalsa Diwan is to be congratulated for having taken the lead in this important matter and it is hoped that other Dewans and Singh Sabhas will also follow soon in the wake. We give below the full text of the Bill.

A BILL TO

Give legal sanction to a marriage ceremony common among the Sikhs called Anand.

WHEREAS it is expedient to give legal sanction to a marriage ceremony common among the Sikhs called Anand; it is hereby enacted as follows:—

SHORT TITLE, EXTENT AND COMMENCEMENT.

1. (1) This Act may be called the Anand Marriage Act 1908.
- (2) It extends to the whole of British India and
- (3) It shall come into force at once.

VALIDITY OF MARRIAGES SOLEMNIZED ACCORDING TO THE ANAND CEREMONY.

2. All marriages and re-marriages duly solemnized according to the Sikh marriage ceremony called Anand shall be considered good and valid.

SAVING OF CERTAIN MARRIAGES.

3. Nothing in this Act shall apply to—
 - (a) any marriage which has been judicially declared to be null and void; or
 - (b) any marriage which may be contracted by such persons as are related to each other in any of the degrees of consanguinity or affinity prohibited among the Sikhs.

STATEMENT OF OBJECTS AND REASONS.

"The object of the Bill is to set at rest doubts which may be raised as to the validity of the marriage rite of

the Sikhs called 'Anand.' This form of marriage has long been practised among the Sikhs but there are good reasons to believe that in the absence of a validating enactment doubts may be thrown upon it, and Sikhs may have to face great difficulties in the future, and incur heavy expenses on suits instituted in the Civil Courts. It is also apprehended that in the absence of such a law, some judicial officers may be uncertain as to the validity of this orthodox Sikh custom. It is desirable, therefore, that all doubts should be set at rest for the future, by passing this enactment, which merely validates an existing rite and involves no new principles.

5th October 1908.

(Sd.) **RIPUDAMAN SINGH,**



PHIROZE M. DASTOOR.

(Late Partner, D. M. Dastoor & Co.,)

After sixteen years' continued practice and experience in sight-testing Retinoscopically, is now working under the name and style of

PHIROZE M. DASTOOR & Co.,
Occulists and Opticians,

7, Hornby Row, Opp. Genl. Post Office.

The only firm in Bombay offering their patrons free services of a duly qualified Ophthalmic Surgeon from the Royal Westminster Ophthalmic Hospital (London), and the Ophthalmic Hospital, (Vienna), holding genuine degree of M.R.C.S. (England), L.R.C.P. (London.)

ENTIRELY NEW STOCK OF
Spectacles Eye-glasses Motor goggles etc.,
of latest style and pattern.

Genuine 1st Quality Brazilian Pebbles.

PRICES EXTREMELY MODERATE.

Exceptional testimonials from the Hon'ble Sir Lawrence Jenkins, the Hon'ble Mr. Justice Batty, Mrs. Batty, The Hon'ble Mr. Justice Chandavarkar Lieut-Col. G.H. Bull M.D. I. M. S. Lieut.-Col. Peatrs, M. B., I. M. S., and other high personages.

BOOKS AT CONCESSION RATES

TO SUBSCRIBERS OF THE "INDIAN REVIEW"

THE HON. MR. GOKHALE.—An exhaustive and comprehensive collection of his speeches with a biographical sketch and a portrait. Over 1000 pages, crown 8vo. Price Rs. 8. To subscribers of the *Review*, Rs. 2-8.

SHAKESPEARE'S CHART OF LIFE.—Being Studies of King Lear, Macbeth, Hamlet and Othello. By Rev. William Miller, LL.D., C. L. E.

Dr. Miller does not appear as an annotator or critic. He fixes his student's attention especially on the ethical side of Shakespeare's teaching. According to him, the plays of Shakespeare, whether designedly or not, are not calculated merely to amuse. They have each "an inner meaning," a "central idea," which it does the student good to search out and assimilate.

Bound in one volume. Price Rs. 4. To subscribers of the *Indian Review* Rs. 3. Also available for sale separately. Cloth, Re. One. Wrapper, As. Eight.

THE HON. DR. RASH BEHARI GHOSE. An exhaustive and comprehensive collection of his speeches. Crown 8vo. 160 pages. Price As. 12. To subscribers of the *Indian Review*, As. 8.

SWAMI VIVEKANANDA. An exhaustive and comprehensive collection of his speeches and writings. Crown 8vo. 672 pages, with four portraits. Second Edition, revised and enlarged. Price Rs. 2. To subscribers of the *Indian Review*, Re. 1-8.

ESSAYS ON INDIAN ECONOMICS. By the late Mahadev Govind Ranade. Price Rs. 2. To Subscribers of the *Indian Review*, Re. 1-8.

If you have not already seen the "Indian Review," send a two anna postage stamp for a free specimen copy to G. A. Natesan & Co., Madras.

A varied collection of books is offered at special concession rates to subscribers of the "Indian Review." List on application to G. A. Natesan & Co. Esplanade, Madras.

FOR SALE.

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

APPLY TO—**The Manager.**

SURAMMA

THE IDEAL HAIR TONIC.

It has a fine floral perfume and fluidity of water. It softens the hair and enriches its colour. It helps to grow luxuriantly lost or faded hair and baldness is removed by this Medicated Oil. It removes all scalp diseases and improves the complexion. It is the best hair vigour that can be thoroughly relied upon. It relieves headache and promotes sound sleep. Use it once and you will use it always. Price per Bottle As. 12. Post-free Re. 1-3 3 phials Rs. 2. Post-free Rs. 2-14.

S. P. SEN & Co.'s Swadeshi Perfumes.

THE PRIDE OF THE INDIAN INDUSTRY.

SABITRI.—The lovers' delight. Possesses a unique odour and strength and pleases all tastes.

BANGAMATA.—Represents the sweet Hasuna Henna. Very persistent and strong but not loud.

DIL OF ROSE.—Or the Indian Rose. The pride of the Indian Flower garden "Shut up in a Bottle."

KHUS-KHUS.—An oriental perfume of strength and aroma. Unrivalled in strength and cheapness.

BOCOOL.—The sweetest popular scent, Better than the best obtainable in the market.

All the Perfumes are bottled in three different styles—Large, medium and small. Prices Re. 1, As. 12, and As. 7, respectively. Transit charges extra. Write for descriptive List, sent Post-free on application.

Our Superfine Virgin Ottos.—Unequaled for strength, Otto-de-Rose No. 1 (Virgin), Ott-de-Matia, Otto-de-Neroli and Khus-Khus. Price per Phial Re. 1. Doz. Phials Rs. 10.

MILK OF ROSES.—Enthrals the mind by its delicious scent; its application imparts a lustre, softness and delicacy to the skin, destroys pimples, scabs, blotches, freckles and other derangements of the skin.

Price per phial As. 8. Transit charges As. 5.



Soaps and other Toilet Requisites, Hair Washes, Cosmetics, and Hair appliances, Oil Bergamot, Lemon and Lavendar, of superior quality, and also fancy Scent bottles and Silk ribbons of different shape, size and colour, and other miscellaneous requisites for perfumery are also stocked. Prices low beyond expectation. 25% of the Approximate value should accompany every order.

S. P. SEN & Co. Manufacturing Chemists.

19/2, LOWER CHITPUR ROAD, CALCUTTA.

THE INDIAN SOCIAL REFORMER.

Rates of subscription inclusive of postage.

	In advance.	In arrears.
Per annum.....	Rs. 5 0 0	Rs. 6 0 0
Single copies 4 annas each.		

The arrear rates will be enforced in the case of subscriptions which have not been paid within three months from the date on which last payment of subscription expires in case of annual subscriptions. All other outstanding dues will also be calculated at the arrear rates.

Orders for the paper should be invariably accompanied by a remittance or permission to send the first issue per V. P. Post to recover subscription.

Should payment be made by cheque on any mofussil Bank, please add 8 annas this being the discount charged in Bombay.

NOTICE.

The Madras Hindu Social Reform Association has been maintaining a matrimonial Bureau, and correspondence from ladies and gentlemen desirous of contracting widow-marriage, post-puberty marriage or marriage without ranya Sulkam or Varadakshna should be addressed to the Secretary—GeorgeTown.

INDIAN-ENGLISH.

An examination of the errors of idiom made by Indians in writing English (With over 1200 actual examples from Indian Writings)

by

G. C. WHITWORTH.

"A valuable contribution to the study of the manifold eccentricities of the English tongue."

—Contemporary Review.

"His scholarly but unpretentious work will prove most serviceable, not only for those for whom it is primarily designed, but also to other foreigners, and not a few of his own countrymen."—Westminister Review.

"Not only a hand book of errors, but also a correct and an acute and useful book of reference.

• • • The compendium is excellent, and Englishmen, as well as Indians, would do well to consult it. The copious index facilitates reference."—Asiatic Quarterly Review.

Price (of Indian Booksellers) Rs. 2½ net

National Typewriting Company

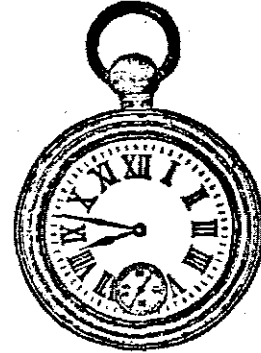
Day & Evening Classes

For Ladies & Gentlemen.

Book-keeping **Rs. 100.**Short-hand (upto 80 words per minute) **Rs. 15.**Typewriting **Rs. 15.**Over **30 Machines** of different makes for pupils use.**Electric light & fittings.**

Ladies class under supervision of an experienced Lady teacher.

For full particulars send for illustrated prospectus

B. B. Laskary, Proprietor,21, Church Gate Street, Fort, **Bombay.****LOOK SHARPI!****LOOK SHARPI!****A Marvellous Offer!****Only for a Short Time!!****5000 WATCHES.****WITH PRIZES WORTH RS. 2500!****A FRESH
CONSIGN-
MENT OF
WATCHES****MADE AT
OUR
SPECIAL
ORDER.**

To be sold by the 31st December 1908
To Facilitate a Rapid Sale.

270 Prizes amounting to Rs. 2,500 will be given away to the purchasers of any one of our watches:—

(1) O face Keyless Roskof style watch with detachable escapement plate, nickel case with hinges and glass dome with box, spare glass and spring, Price Rs. 4-0-0.

(2) O face Keyless Ladies' or Gents' Watch metal dome, gilt movement, O holes, white dial: Rs. 6-0-0.

(3) O face Keyless Ladies' or Gents' Watch Silver dome and embossed fancy dial: Rs. 8-8-0.

(4) The Picture Dial Watch (latest fashion) keyless, lever movement, Visible ruby pallets, 7 jewels, chronometer Balance flat shape with various coloured landscape revolving pictures in real nickel or gunmetal case: Rs. 11-8-0.

PARTICULARS OF PRIZES.

	Rs.	a.	p.
8 Reglan Bicycles worth ...each	120	0	0
3 Gramophones "	112	8	0
3 Improved Type writers "	60	0	0
36 Self-feeding fountain pens. .. "	8	12	0
100 Langendorf Keyless Watches "	6	0	0
120 American Timepieces "	1	8	0

A prize coupon accompanies each watch. Purchasers of 6 watches of one kind at a time will get an extra prize coupon. One watch will be given gratis for every doz. watches bought at a time.

ROLLED GOLD, Gent's collar Safety Pins
1½ inches long flattened shape Price annas
14 each.

THE EDWARD WATCH AGENCY.

Brito Buildings, Mangalore,

S. CANARA

BRAHMA POSTAL MISSION.

Pamphlets with regard to Liberal Religion in India and abroad may be had free of all charges, one or two at a time by any genuine inquirer: On showing by a letter that these are carefully read, other two may be ordered free: Two whole set consisting of sixty pamphlets may be had at once by sending a V. P. order worth one rupee; or 1s. 6 d. if payable outside India—All communications should be made to and any donation will be thankfully received by

V. R. SHINDE, Postal Mission Prathans Samaj, Girgaum—Bombay.

**AMRUTANJAN.**

An Indian Balm, A Magic Balm, Quickly Relieves and Cures.

HEADACHES, NEURALGIA, SPRAINS, SORE THROAT, CHEST COLDS, RHEUMATISM, LUMBAGO, WEAK JOINTS, BRUISES, CUTS

And also other ACHES and PAINS.—Price annas eight only

Ringworm Ointment. A POSITIVE CURE FOR RINGWORM AND DHOBI'S ITCH, &c.

Price annas six only.

Tooth Powder, CHEAP AND USEFUL.—Price annas two only.

AMRUTANJAN DEPOT. 16 OAK LANE, BOMBAY

Telegraphic address: "Amrutanjan," Bombay.

GOVERNMENT OF INDIA

After exhaustive tests and Trials with all the well-known makes of Typewriters

ORDER 100

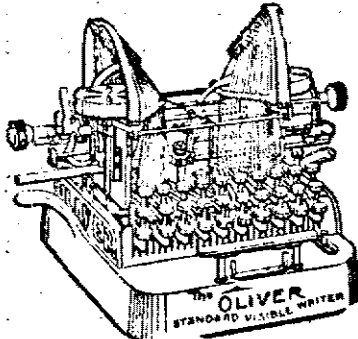
OLIVER TYPEWRITERS

for use in the GOVERNMENT TELEGRAPH DEPARTMENT of INDIA.

Can you do better than order an OLIVER?

SOLE AGENTS:- W. H. THORNS & Co.,

13-15, HORNBY ROW, BOMBAY, CALCUTTA & MADRAS



INTENDING ASSURERS ARE INVITED TO COMPARE THE RATES AND CONDITIONS OF

The Empire of India Life Assurance Company, Limited.

WITH THOSE OF ANY OTHER COMPANY.

Head Office II: Elphinstone Circle, BOMBAY.

SEE REPORT AND OPINIONS OF THE PRESS AS TO THE REMARKABLE PROGRESS MADE BY THE COMPANY.

ENDOWMENT NON-FORFEITABLE POLICY FOR RS. 3,000.

PAYABLE AT AGE 60 OR AT DEATH, IF PREVIOUS, WITH PROFIT.

If, at any time, the assured under this plan should desire to cease paying any more premiums, he can obtain a paid-up Policy for such a proportion of the original sum assured as the number of premiums paid bears to the number agreed upon. Thus a gentleman who had assured at age 30 for a Policy of Rs. 3,000 payable at age 60 or at Death, if previous, after 5 years payments, would be entitled to a Free paid-up Policy for Rs. 500 free of future payments.

MONTHLY PREMIUM.

AT AGE 20, Rs. 6-9-0.

AT AGE 25, RS. 7-8-0.

AT AGE 30, RS. 8-14-0.

AT AGE 35, Rs. 10-13-0.

AT AGE 40, Rs. 13-12-0.

AT AGE 45, Rs. 18-10-0

SOME OF THE DISTINCTIVE FEATURES.

- * Funds invested in Government Securities and in accordance with the Indian Trusts Act
- Policy holders can appoint their own Directors.
- 90 per cent. of Profits to Participating Policy holders.
- Lapsed policies revived without Medical Certificate.
- Liberal Surrender Values 40 per cent. of the Tabular premium paid.
- Immediate payment of Claims.
- Medical fees and stamps on Policies are payable by the Company.

The sum assured is PAYABLE IN FULL should death occur even immediately after payment of the first premium.

GUARANTEE INSURANCE.—This Company issues Guaranteed Policies in situation of trust and responsibility. It is specially authorized to guarantee the employes of the Post Office.

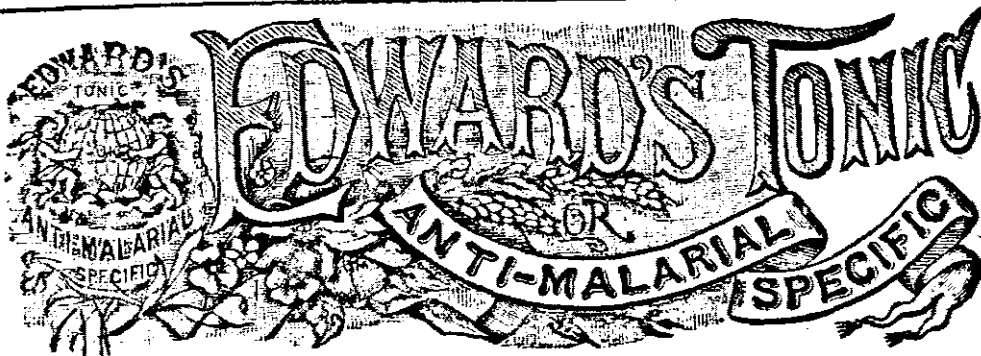
Proposal Forms and full Particulars may be obtained from any local Agent in India or from E. F. ALLUM, General Manager.

FOR MALARIA, INFLUENZA & MILD FORMS OF PLAGUE.

Use **Battiwalla's Ague Mixture or Pills.** Re. 1
Battiwalla's Cholera is the only remedy for Cholera Re. 1.
Battiwalla's Haretona has been recently improved, a great deal and restores Grey Hair to its Natural Colour. Re. 2-8.
Battiwalla's Tooth Powder is scientifically made of Native and English Drugs, such as Mayapal and Carbolic Acid. B. P. As. 4.
 - **Battiwalla's Ringworm Ointment** As. 4.
 Sold every where and also by
DR. H. L. BATLIWALLA,
 Work Laboratory, Dader, Bombay.

ROYAL TONIC PILLS.

A powerful Nutritious and Strength Restorer, Price Re. 1-4 p 2
 bott. of 80 Pills.
 PREPARED BY—**GOVINDJEE DAMODER & Co.**
 Wholesale and Retail Druggists and Commission Agents.
 2-02. No. 57 New Hanuman Lane, BOMBAY



Price of large quantity is somewhat less.

BUTTO KRISTO PAUL & Co., CALCUTTA.

The only Remedy
 FOR
MALARIA
 and all kinds of
 FEVERS WITH ENLARGEMENT
 OF
SPLEEN & LIVER,
 OF
 SWELLINGS of ABDOMEN &c

PRICES:-
 Large bot. 1 2
 Small ,, 0 14

Wanted Agents
CALCUTTA.

We Never Speak More.

When we say—That our World-renowned highly scented Hair oil **Keshranjan** leads the way. The innumerable testimonials will speak for it.

When we say—That as a Cerebral Tonic it is unrivalled and most soothing in case of dizziness, vertigo, headache and burning sensation in the brain we speak always to the point.

When we say—That our **Keshranjan** is the only ingredient which helps a luxuriant growth of black hair and nourishes the hair-roots—and is a desirable acquisition on a lady's toilet table, we speak nothing but truth.

Price of one Phial Re. 1 Packing and Postage ... As. 5.

WHAT WE CAN GIVE YOU ?

It is the priceless gift of health. Health is every body's birth right; and it means a proper enjoyment of life. It means—riches and comfort and stands for all that is good in life.

Never mind! whether other drugs have failed to cure you. Never mind! what failures you have had, we believe that you are not incurable, and that through our system of treatment you will gain new health. You can enjoy the treatment and its brilliant results at your own home, in perfect privacy and with no waste of time. If there be painful discharges and burning sensation or any other urinary troubles, caused by that vile disease Gonorrhœa, please write to us for a Phial of our **Pramehabindu**. That will cure you in two weeks, although you are hopeless and given up.

Price per Phial with one box of Pills ... Re. 1-8
 Packing and Postage... .. As. 0-7

WHEN EVERY OTHER REMEDY AND PHYSICIANS FAIL

You should give a trial to our much-admired specific **Panchatikta Batika** made purely from vegetable ingredients

and free from Arsenic and Quinine. A few week's trial according to our directions, will convince you, about the efficacy of this marvellous medicine. It will stop your fever, improve the appetite, give a tone to your emaciated health and regulate the functions of your Liver. It has been tried in many hopeless cases with brilliant success.

Price per box ... Re. 1 Packing and postage As. 3

CHEST AND LUNG TROUBLES.

If you are a man above ordinary common sense, you can easily imagine the nature of injury that can be inflicted by throat and lung troubles. The peculiar soothing and healing effect of our **Basakarishtha** upon the mucous membranes of throat and lungs makes it exceptionally good without an equal for the cure and relief of coughs, bronchitis and all other chest affections. To those who are subject to bronchitis and bronchial asthma it is simply invaluable. The cough and hard breathing are made easier and bronchial irritation soothed, the character of the expectoration altered and all the symptoms greatly improved.

Price per phial ... Re. 1. Packing and postage As. 5,

Prescriptions with or without Medicines are sent to every part of India, Burma, Ceylon, Straits Settlements, Cape and the British Isles, on receipt of a concise account of disease.

Kaviraj Nagendra Nath Sen,

GOVERNMENT MEDICAL DIPLOMA-HOLDER, MEMBER OF THE CHEMICAL SOCIETY, PARIS; SOCIETY OF CHEMICAL INDUSTRY, LONDON; SURGICAL-AID-SOCIETY, LONDON; &c., &c.

Nos. 18 1 & 19, Lower Chitpur Road, CALCUTTA.

WANTED AGENTS



NO. 72 MEADOW STREET, FORT BOMBAY.

WANTED AGENTS

Die-Sinking—Crests, Monograms and Mottos, engraved and bossed in various Colours.

Copper-Plates—visiting and Invitation Cards, etc., engraved and printed in best styles.

Blocks—Wood or Metal, engraved and supplied for illustrating purposes.

Presentation Inscriptions—On Gold, Silver, Ivory, etc; engraved and artistically displayed.

Seals, Peons' Badges, Brass Sign Boards, Stencil plate etc., are made for private, official and commercial use. Rubber stamps are made in any of the required languages at very cheap rates.

Electroplating and gilding works executed under skilled work men.

OUT STATION ORDERS PROMPTLY EXECUTED.
COMPARE OUR RATES WITH THOSE OF OTHERS.

SUBLIME PESSIMISM
OF

OMAR KHAYÂM

THE ASTRONOMER-POET OF PERSIA.

Price Ans. 8.

APPLY TO THE MANAGER TATVA-VIVECHAKA PRESS,
Khetwadi Back Road, Bombay.

A. K. JOSHI & Co.

Kalbadevi Road, BOMBAY.

We undertake every kind of Lithographic Art Printing in Colours. Publish Fine Art Pictures, &c.

Wholesale & Retail Dealers in Calcium Carbide.

Large Importers of Finest Printing Inks and Colours.

HIGH CLASS FRAME MAKERS.

MEYORES

IS INDISPENSABLE TO ALL WHO VALUE HEALTH.
FOR IT RESTORES WASTED STRENGTH, imparts vigour and tone to the muscles and tissues, in short vitalises the whole system. Thousands cured. Price Re. 1 per phial.

INTERESTING NEWS.



Our renowned SPECIFICS for ASTHMA and HYDROCELE give instant relief rest and comfort. Cure permanent. Rev. JOSEPH DAVID, Mengnapuram S. India, writes:—"Your specific for Asthma has done me good." S. B. Rao, Esq., Poona, writes:—"I have personally used your specific for Hydrocele and found it very wonderful in its efficacy." Per bottle of each Rs. 5.

DIABETES—Of any stage and standing is sure to be cured by our specific. A. Bose, Esq., Zemindar, Dum-Dumt Calcutta writes:—"Five year's Diabetes completely cured." Price per bottle Rs. 3.

For particulars about our SPECIFICS for PILES, FEMALE DISORDERS look to our Catalogue sent post free on application.

BEWARE OF IMITATORS !!!

NO AGENTS.

WRITE ONLY TO **J. C. MUKERJEE & Co.,**
THE VICTORIA CHEMICAL WORKS,
RANAGHAT, BENGAL.

YOUR ADDRESS, PLEASE,
For a Catalogue of our Numerous, Valuable Presents which we offer for nought to All at their own choice!!!

VAIDYA SHASTRI MANISHANKAR GOVINDJI

Atank Nigrah Pharmacy,

Jamnagar-KATHIAWAR.

THE MODERN REVIEW

EDITED BY RAMANANDA CHATTERJEE

The best illustrated Indian Review. Highly praised by the Press, Indian and Foreign, and leading public men. Greatest variety and largest quantity of interesting and excellent original reading matter. Reproduction of Indian Paintings a speciality. Volumes begin in January and July. Subscribers enlisted from any month, Back numbers available. Annual Rs.6; halfyearly Rs. 3-6. Single number As. 8, postage 1 A.—R. Chatterjee, 210-3, Cornwallis Street, Calcutta.

PHOTOGRAPHIC ART STUDIO.

UNDER THE PERSONAL SUPERVISION OF

S. N. BHEDWAR.

AT THE JUNCTION OF

PRINCESS AND KALBADEVI STREETS.

CHARGES REASONABLE, SATISFACTORY WORK

BOMBAY:—Printed and Published by BHIVA HARI at the TATVA-VIVECHAKA PRESS, Nos. 1-2 & 3 Khetwadi, Back Road for the Proprietor K. NATARAJAN.

THE INDIAN * SOCIAL * REFORMER.

PUBLISHED EVERY SUNDAY MORNING.

Office:—HUMMUM STREET, FORT.

Editor:—K. NATARAJAN

Vol XIX. BOMBAY—SUNDAY, NOVEMBER 29, 1908. No. 13

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

NOTES.

We have much pleasure in printing the vigorous letter in which "Son of India" criticises the ill-informed attack on social reformers by Mr. Ramanatha Iyer in the *Malabar Quarterly Review*. One passage from Mr. Iyer's article, is enough to show how hazy his notions are about the real attitude of reformers. Mr. Ramanatha Iyer writes: "The despotic authority of customs and the peremptory obedience to its absurd demands are sapping our vitality. To follow a mode of life and thought bristling with such grotesque and absurd superstitions is revolting to the sense of duty of educated men. So complains the reformer: But in his anxiety to reform, he underrates the pertinacity and tenacity with which the masses cling to these old and antiquated notions." The reformers' complaint is not that the "masses" do not practice social reforms but that educated men are found backward when the time for action comes. Take the case of a well-known Professor of Madras, for instance. He criticised the social reformers on the same grounds as those mentioned by Mr. Ramanatha Iyer, but even while he was carrying on the controversy, he had arranged to get his daughter married at an age regarded as too tender even by many orthodox people. It is all very well to argue fluently on paper, but in the matter of practical results what have these prudent, cautious, sane, balanced, sober, eloquent advocates of reform, to show? It is no pleasure to us to dwell on the backslidings of distinguished men. We would much rather dwell on the good that they have done. But when the party of action is sought to be discredited as impatient and over-enthusiastic, we are compelled to remind these exponents of an oft-discredited method, of actual facts. Dewan Bahadur Raghoonath Rao advocated freedom of remarriage for young widows: but he would not dine with a remarried couple belonging to the same sect as himself. We have referred to Professor Ranga Charya's case. The late Mr. Justice Telang's example also proved the danger of attempting to stifle one's conscience by means of plausible sophistries in the matter of social reform. We gladly acknowledge that these eminent men have done much to popularise social reform by their writings and speeches.

The *Indian Nation* has some very apt comments on the extraordinary attitude of the European Powers in regard to the recent high-handed violation of the provisions of the Treaty of Berlin by Austria and Bulgaria. The first impulses of the European Powers, as our contemporary points out, appear to have been all in the right direction. Britain and Russia appeared to have been roused the most. For a few days we heard of angry, at any rate, determined utterances; and we heard also of the movements of fleets. In the course of a week, however, there came a remarkable change of tone. There was no longer any talk of resenting the viola-

tion of the Treaty of Berlin. We were told that the dismemberment of the Turkish Empire must be accepted as "an accomplished fact" and the only question was what compensation should be secured for the bereaved Turk. The *Indian Nation* rightly says: "Are we to understand that attempted violations of a treaty or any other attempted wrongs, are alone to be interfered with, and all successful attempts or completed wrongs are to be let alone as accomplished facts? We cannot imagine any doctrine more preposterous. If Ireland or Scotland not only raised the standard of revolt but declared herself independent, would England be content to treat the situation as an accomplished fact, and, if she felt any grievance at all, would she be content with a money indemnity? If Alsace and Lorraine declared themselves independent, or if they were annexed by France, would the European Powers treat such a situation as an accomplished fact and abstain from interference? Would Germany be held not justified in interfering? If Transvaal or Orangia, or, for that matter, an Indian province, declared itself independent, or was annexed by, say, France, would the European Powers, including Britain, be content to look on? We have yet to see what the ultimate decision of the Powers will be, but a toleration of the breach of a treaty, a break-up of an old European state otherwise than by war, we shall not be able to regard otherwise than as a culpable indifference of the Powers to the rights of a friendly Power, a conspiracy or a connivance to get rid of Turkey, and practically to send the Turk out of Europe, bag and baggage."

The subject of polygamy, says the *Burman Buddhist* published in Rangoon by the Young Men's Buddhist Association, which was so keenly debated recently has been receiving the close attention of the Law Courts. Since the days of the late Mr. Burgess, the custom has been looked upon with disfavour, and several attempts have been made to obtain a definite pronouncement on its strict legality or otherwise according to the Dhammathats. The first step towards securing its downfall was taken by Sir Harvey Adamson (then Chief Judge) in a case which came up from Moulmein, and ultimately went up to the Privy Council. It is now settled that where a woman knowing that a man is already married, lives with him unknown to the head wife, she is not a wife in law but a concubine. Sir Charles Fox in an unreported case has also shown himself disinclined to encourage polygamy, but the most recent and important decision is that of a Full Bench of the Chief Court (consisting of Irwin O. C. J. and Hartnoli and Ormond J. J.) in the case of Makha U. vs. Maung Po Swa which came up on reference from Mr. McCoil, Sessions Judge of Bassein. It was held that where a head wife refuses to live together with her husband on the ground that he is living with a second wife without her consent, such ground must be taken as just cause for allowing her separate main-

tenance. This important ruling, says our contemporary, will be received with heartfelt approbation by thousands of parents who hitherto have had no safeguard against the reckless desertion of their daughters by unfeeling husbands.

The death is announced of Mrs. Mumtaz Ali, the talented writer and the well-known worker in the cause of women's advancement. "The deceased," says the *Observer* of Lahore, "had been ailing for sometime past and about a fortnight ago she was taken to Simla, but succumbed to illness at the Ripon Hospital, Simla, on Tuesday last. In Mrs. Mumtaz Ali passes away a notable personality from Muslim society in Lahore and her death creates a void which will not be easily filled up. Indeed, as the editor of the *Tahzib-i-Niswan*, authoress of several valuable Urdu books for boys and girls, Secretary of the Indian Ladies' League of Help and founder of the Poor Women's Home at Lahore, she had succeeded in breathing a new spirit in the circles of Indian ladies here and her arrival in Lahore was followed by the starting of many a noble movement which aimed at the education and emancipation of Indian women. Irreparable the loss to her husband is, to whom we offer our heartiest condolence, his grief is shared by a much larger circle of those who are interested in the cause that Mrs. Mumtaz Ali had made her own."

In the *Modern Review* for November, the Rev. C. F. Andrews traces the correspondence between literature and art, and national life in some European countries and in India. He is of opinion that "to the historian one of the most delicate and sensitive tests of a true national movement is found in its effect upon art, literature and music. If these remain unquickened, then the movement has not yet reached down to the heart of the people; it is only galvanized into action from without; it has not yet a genuine life of its own. Great material prosperity may be built upon commercial and material lines, and for a time, the national structure may appear lofty and imposing; but all the while the soul of a people may be dying. The inner history of every race is to be found in its spiritual rather than in its material products, and literature and art, when great and noble, are essentially spiritual things." In other words, nationalism, like literature and art, is the expression of a full life, and not a remedy for a poor life. Let us endeavour to increase the volume of thought and aspiration in every direction; that will be the true way of quickening nationalism.

We have to acknowledge receipt of the following books. "The teaching of Jesus, Our Lord" by the Rev. J. P. Jones and published by the Christian Literature Society, Madras. Dr. Jones points out that not one of the Gospels is a history or was intended to be a history of Jesus Christ. He explains the principal events recorded in the Gospels in a simple and easy manner for the benefit of student readers. The enterprising firm of Messrs. G. A. Natesan & Co., have issued an interesting sketch of the career of Mr. Surendra Nath Banerjea, a translation of the popular stories of the Raja and Appaji, and a useful symposium on the Swadeshi movement containing the views of representative Indians and Anglo-Indians. We are indebted to the Christian Literature Society of Madras for a copy of "a History of India" by Mr. E. W. Thomson M. A. which is one of the best histories of India that we remember to have seen. It deserves to be noticed at greater length than is possible in this issue. We cordially commend it as a suitable book for use in schools and colleges. Another important publication which we have to postpone noticing, is the very interesting Report of the third Indian Industrial Conference

which Rao Bahadur Mudholkar and Mr. C. Y. Chintamani have brought out.

We have received two communications, one from Mr. Venkatramana Rao (address not given), and the other from Mr. Alakh Dhari of Ambala, on the subject of the next Congress. As we know exactly what happened at Surat at first hand, and as we are unable to recognise in the statements and assumptions in these letters any semblance to the actual facts regarding the split and the Convention, we cannot give publicity to them. The attempt to obscure by means of resounding catchwords the real nature of the wreckers of the Surat Congress, must fail so long as there are some men of commonsense who have not been abused or threatened by the extremists into acquiescence in their views. As might have been expected, the extremist organs are wroth with Sir Pherozshah Mehta for his outspoken letter to Mr. Bhupendra Nath Bose and some of them would seem to have descended to very vulgar methods of denunciation. All that need be said about them is that they are revelations of their own petty and ill-bred natures, and they will only serve to enhance the esteem in which Sir Pherozshah is held by all those who can appreciate solid, sustained and selfless public work as distinguished from low intrigue and blatant self-advertisement.

The Hon. Mr. Justice Russell made a new departure at the last Criminal Sessions of the High Court. In passing sentences on a batch of old offenders, his lordship observed that the Factory Commission had reported that taking an average of the large number of convicts in jails and mill hands in India, the former weighed individually 10 lbs. more than the latter. It seemed to his Lordship an anomaly that dishonest persons should put on weight at the expense of the State, while persons earning honest living did not do so. He, therefore, determined to make a new departure in dealing with old offenders by sentencing them to whipping only. This is certainly a novel use of the Factory Commission's Report, and one at which the Commissioners themselves would be the most astonished. Moreover, immediately after the sentence referred to by Mr. Justice Russell, they point out that the degree of importance to be attached to this result is a different question. "In the first place," they say, "it is impossible to assume that the jail population between the ages of 20 and 50 correctly represents the general average of the population from which the factory operatives are drawn; in the second place, prisoners generally gain in weight in the Indian jails, and it is probable that their average weight considerably exceeds that of the population from which they are drawn; and, in the third place, factory operatives are in some cases not drawn from the provinces in which they work." Mr. Justice Russell says that it is an anomaly that dishonest persons should put on weight at the expense of the State, while persons earning honest living did not do so. There are worse anomalies than this to which attention may be usefully directed. The State is a good deal more responsible for producing hardened criminals than Mr. Justice Russell thinks. Charles Dickens has said somewhere that if you do not build schools, you will have to build jails. The State in India spends the least of any civilised or semi-civilised Government in the world on education, and it should at least not grudge the expenditure involved in keeping some of the illiterates in jail for a period of their lives. We commend Mr. Justice Russell's remarks to the Secretary of State as typical of the attitude of a certain class of Anglo-Indian officials on problems affecting the people of this country. Flogging is a punishment which brutalises the victim more than several years of incarceration, and Mr. Justice Russell's remedy is sure to prove worse than the disease.

CONTENTS.

Editorial Notes.
Railways and Irrigation.
Three Readings of a Palm.
Chinese Longevity.
Pandbarpur Orphanage.
Legislation and Social Reform.

The Famine Relief in the United Provinces.
The Dewan of Cochin and The Depressed classes.
Origin of Caste.
The Depressed Classes Mission.

THE INDIAN SOCIAL REFORMER.
BOMBAY, NOVEMBER 29, 1908.

RAILWAYS AND IRRIGATION.

A Committee recently sat in London to consider whether the amounts allotted in recent years for railway construction and equipment in India were sufficient for the needs of the country and for the development of its trade; and, if not, what additional amounts may properly and advantageously be raised for this purpose, within what limits of time and by what methods they should be raised, towards what objects they should be applied, and whether the system under which the Railway Board now works was satisfactory or was capable of improvement; and to make recommendations. The report of the Committee begins with a brief but informing review of the Railway policy of the Government of India in the past, of which the principal features may be summed up here. Railway construction was first started in India in 1850. Between that date and 1869, a number of lines were constructed by companies under contracts with the Government, which guaranteed to the companies 5 per cent interest on their capital. In 1869 the State first undertook the construction of railways by Government officers, and for the next 10 years all new lines were constructed in this manner. In 1879, however, companies were again allowed to enter the field, and from that year till the present time the construction of railways has been carried on partly by the State and partly by companies. Most of these modern companies have received financial assistance from the Government, and in practically every case they have been provided with land free of cost. Under the conditions attaching to the contracts, the Government has purchased almost all the railways, the only lines of any magnitude which are not owned by it being the Southern Punjab and the Bengal and North-Western. In these cases, too, the State holds the right of purchase and within the next twenty-five years all the railways now existing in British India may, if the Government so desire, become State property. At the end of 1906, the total capital expenditure on State and Guaranteed lines in British India, amounted to £253,708,169, and the net earnings in 1906-07 amounted to 5.26 per cent on it. During the seven years 1900-01 to 1906-07, the capital expenditure amounted to £30,247,030. The annual expenditure increased from £ 5,317,768 in 1900-01, to £8,990,430 in 1905-06, £ 9,741,000 in 1906-07, and £ 10,000,000 in 1907-08. The Committee has come to the conclusion that even ten million pounds a year is insufficient for railways. It recommends £ 12,500,000 as a proper amount to be allotted annually to the railway programme. It expects that the Secretary of State will be able to borrow £ 9,000,000 in London in normal years, and it assumes that £ 5,000,000 will be available in India.

The Railway Committee refrains from recommending the employment of the whole available amount, namely £ 14,000,000, on railways, as it estimates that £ 2,000,000 will have to be spent annually on irrigation works. 12½ millions for railways and 1 million for irrigation works! And this notwithstanding the fact that while the return on railway expen-

diture was less than 6 per cent, and for several years involved a heavy loss, the State derived 8.14 per cent on the capital invested up to 1906-07, in Irrigation works which, moreover, have never been a source of loss. There is, perhaps, no branch of the administration where the policy adopted contrasts so markedly with that which a national government would have adopted, as Irrigation. Compare the figures for Railways and Irrigation. The total capital expenditure on the former down to 1906-07 was, as mentioned above, £253,708,169: that on Irrigation works, Rs. 47,44,41,385 or about £32,000,000, that is, about one-eighth of the expenditure on railways. The figures for Irrigation are taken from the annual review of the Government of India issued last week, and are for 1906-07, the same year as that for which the Railway figures are given. The two reports together are very suggestive reading. If the annual Railway grant is increased as recommended by the Committee the proportion of railway expenditure to irrigation would be 12½ to 1. This persistent extension of railways at the expense of irrigation, is a matter which should receive the earnest attention of the public. There is a large body of interested persons in England and India who are always urging Government to build more railways. The Indian ryot, although supplying the theme for a touching peroration to retiring Viceroys, is voiceless, and his interests go to the wall, although irrigation works are, as we have shown, more paying and more steadily paying than railways. The Irrigation Commission of 1901-03 has shown that 44 crores of rupees can be spent on a programme of works every one of which would be productive. No doubt, that Commission has explained why the rate of progress must be slower on new irrigation works than on railways. Earth-works form a minor change in railways, and the greater part of the expenditure is incurred on the permanent way, iron work for bridges, fencing &c. and rolling-stock, which are manufactured in other countries. On an irrigation work, on the other hand, almost the whole of the outlay is on account of earth-work and masonry works, the progress of which depends to a great extent on the local supply of labour. This is true, but we doubt if it justifies the great disparity that exists between the two grants at present. If railway construction be reduced, some amount of local labour now employed in it would be set free for irrigation works. The Irrigation Commission was informed that an outlay of 25 lakhs per annum would exhaust the labour available in the Dekhan. The programme of the Irrigation Commission was intended to be completed in 20 years, which would require an annual grant of over two crores. The Government, however, has cut this down to one crore, notwithstanding the Commission's opinion that it would be possible to attain a higher rate of progress, if establishments were suitably strengthened, and if Government would commit itself to a continuous policy of irrigation extension, which would induce private enterprise to import labour, and notwithstanding the pointed observation that the outlay incurred on irrigation works is spent almost entirely in the districts which the works are intended to protect, while railway expenditure is mostly foreign expenditure.

In the House of Commons, on the 26th inst. Mr. Asquith announced that Lord Morley hoped to make his statement on Indian policy about December 14th and that he would at the same time lay papers comprising the proposals of the Government of India and the Secretary of State's reply. A very short Bill would be necessary, and would be presented next session. "That," said Mr. Asquith, "would seem to be the best occasion for discussion here when members have had time to consider the papers and their reception in India."

THREE READINGS OF A PALM.*

THE FIRST READING: A FORTUNATE FAILURE.

[BY O. S. S. O.]

(All rights reserved.)

CHAPTER. XXI.

Having concluded their morning ablutions and devotions at a natural basin (formed by dripping of melting snows) under a frowning cliff, they sat down to a hearty repast. During the progress of the meal various projects were launched forth for the discovery of the nymph or whoever the weird musician was; but all were found impracticable.

One scheme, however, was possible, that, two of their number should remain at the encampment and the remainder go together in a body on exploring expeditions. But who should remain was the next difficulty—all were anxious to be of it's party. This problem was at length solved by drawing lots from which the Gooroo alone was exempted. Their names were written on nine slips of paper which after being rolled into balls and well shaken, were placed in the natural niche of a tree by the Gooroo. The youngest member then took two of these, leaving the remaining seven in their place and the names indicated on these slips were to stop back and keep watch. This was done each time they set out, till all had their turn; and the difficulty was overcome without a jar.

Having armed themselves properly, they descended on the north-eastern side of their plateau. On their left as they went down, to a valley about two hundred feet below, rose the lofty Himalayas cutting off communication from the Western boundary of their hill. They went down merrily, with occasional stoppages to examine natural caves, niches and hollows in the mountain side, to the bottom. Nothing unusual was discovered save the lair of a bear, where a young mother was suckling and rolling with her two cubs. She raised her head slightly, as they traced their way at a respectable distance; looked at them unconcernedly while frothy saliva trickled down the sides of her open mouth, and continued her gambols without further notice.

Picking their way along the boulder strewn valley that led in an easterly direction for a mile or so—they noticed a gradual slope from their tableland on their right which terminated in a sharp promontory in a dry water course. Then turning the angle they took a South-Westerly direction, (of course taking their encampment as the base). Here they found a herd of deer and wild goats grazing peaceably sheltered from the cutting northern winds. Following the water course at the base of the plateau they arrived at the southern extremity where a beautiful gurgling brook met them. It issued from the north and taking a meandering course through the western boundary touched the dry water course that met it in the south, dividing their encampment, round which they were travelling, from another and loftier mount. Here under some trees, they rested, refreshing themselves with dry fruits, they had brought, and clear snow water from the running stream.

As they finished one of the mountaineers stood up and surveying the horizon critically, suggested they had better move on as the day was waning. His advice was taken and continuing their course followed up the rivulet towards its northern source.

As they went on, the space on their right, between the stream and the hill, widened, and they recognized the acclivity

from where they had ascended the plateau, on their arrival the day previous. It seemed a fitting invitation to return and so forsaking the brook took the acclivous slope, wending up to their encampment rather tired but full of life and hope.

Night passed without incidents and they rose fresh, ready for another days excursion. So after an early breakfast they again set out, descending at the point from whence they had ascended the evening before, in order to do the circuit—as far as possible—without break.

Circling part of the western side of their plateau they came on to a large hill which brought them up within about twenty feet of the level of their own tableland, and broke off in a sharp precipice to the north overlooking the very spot where the snake had been seen the day before.

Scenery from this position was superb: In front were the mighty Himalayas, high and smiling in the sun's rays; on either hand barren rocks, lovely trees and verdure commingled; while immediately below lay an extensive lawn of thick turf with a serpentine rivulet blocking the western entrance to it.

Master Vene who, had as yet escaped being kept back on watch and adored nature was enchanted, and dwelt lovingly in describing the light and shade around.—

The two sentinels who were left behind were standing a few feet above on the edge of the precipice to their right, from where the party a couple of days previous had witnessed the obeisance of the cobra and listened to the melody of subtle Oreads. Seeing their companions a little below on their left, they shouted exclaiming they had seen either a human figure or spirit of marvellous beauty, passing close by the rock where the snake was seen. The shape resembled that of a woman without clothing but perfectly enveloped from head to foot apparently in her own long hair. The symmetry of her form could partially be discerned when she moved—motion dividing and thinning the trailing hair about her person. In one of her rounds she halted abruptly near the rock and looking fixedly towards their side for a minute hastily disappeared, on the right of the watchers, below the precipice.

"Yes," the second sentry repeated in answer to questions, "when she stood still, her hair entirely covered her body as if she were draped in sleeveless habil."

"This happened about an hour after you all had left."

"We have neither seen nor heard anything since."

"This is all we observed and know nothing more."

Enjoining strict vigilance, they went down the hill on its western declivity, for it was impossible to descend over the almost perpendicular fall in front—keeping, at the same time, as they descended a sharp look out to their right in the hope of seeing something of this mysterious being.

The slope of this hill ended in the clear shallow brook, mentioned before. It was about twenty feet wide and from two to three feet deep. And the water was so beautifully clear that every stone was visible.

Taking off their long boots and leather stockings which reached over their knees, they began wading up the current at right angles to the hill just descended. This, in about twenty minutes brought them out into the all important opening where they stepped on to the soft grass whose blades lapped the running waters. The width of the rivulet varying at different points, here widened considerably—while the depth must also have greatly varied for the bed of the stream could not be seen at all points.

This opening, where the snake was seen and which Master Vene in his enthusiasm termed the "Nymph's Lawn," was entirely cut off from the rest of the valley by the waters of the brook which came gliding along from the north, kissing the

* This serial was commenced in our issue of the 5th April 1909.

base of the Himalayas rising in a majestic pile from this very lawn. Thus it will be seen that the "nymphs lawn" which was about five hundred paces long and from hundred and fifty to about three hundred paces broad—being widest near the stream—was bounded on the north by the lofty heights of the Himalayas which rose in a straight rugged wall; on the east by their own tableland almost perpendicular; on the south by a hill a few feet lower than the level of their plateau, but quite perpendicular and running at right angles to the west, whose top gradually sloped off and ended in the rivulet; and on the west by the lovely stream which flowed past licking the very sides which walled off the north-western and south-western limits of this beautiful little natural enclosure. It was covered with fine grass and a tiny species of fragrant clover which scented the air lightly around. And save for a clump of trees, three enormous boulders—two of which were close to each other about the centre of the lawn while the third lay closer up the eastern boundary—the whole space was perfectly clear and looked like a well-appointed lawn.

Here throwing themselves on the inviting soft sward they began to dry and rub their feet for the water was icy cold and after putting on their shoes and stockings proceeded to examine the three sides of the quadrangular space. But saw nothing. Rocks on all sides seemed solid without the slightest sign of a fissure. They walked round the identical snake rock, stood on the very grass where the serpent had been and where their companions had seen the mystic being a few hours before—but discovered nothing. Not even a hole or crevice was visible. Disappointed, they replaced their daggers and revolvers which were drawn to guard against possible accidents. And stretching themselves on the grass under the grateful shade of the grove settled for refreshment and rest.

About three o'clock in the afternoon the watchers appeared on the edge of the precipice to whom they shouted for the rope ladder, and who trying a long rope to a tree threw it down and the party ascended the plateau in safety without further discoveries.

CHINESE LONGEVITY.

The Vedas tell us that the normal age of man is 100 years. They inculcate that we should go on striving for the good of humanity for hundred years but at a time when the normal age of man has come to be fixed at 30, the statement made in the Vedas seems, to some, to be preposterous. We, the Vedic Dharmists, believe that the Vedas did not indulge in a figure of speech when they lay down that the normal age of man is 100 years. If the duration of the normal age has decreased, it is owing to the misuse of our powers. The following lines from *The London and China Telegraph* will, we think, throw some light on the matter:—

"The Chinese Ambassador at Washington proclaims his conviction that he will live 200 years by the aid of a proper system of diet. The famous Chinamen's methods are as follows. (1) I have given up breakfast and take only two meals a day: (2) I abstain from all flesh food, my diet being rice, or, when I go out to dinner, whole wheat bread, fresh vegetables, nuts and fruits. (3) I avoid coffee, cocoa, tea, liquors, condiments and all rich foods. (4) I have given up salt because it makes the bones stiff. (5) I masticate every mouthful thoroughly. (6) I do not drink at meals but between meals, or one hour after meals. (7) I practise deep breathing. (8) I take moderate exercise. —The *Arya Patrika*, Lahore.

FOR SALE.

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

APPLY TO—The Manager.

PANDHARPUR ORPHANAGE.

Report for the month of September and October 1908.

Since 2 months plague has made its appearance here and owing to some inconveniences we were unable to publish the reports regularly as usual.

Prohibition of last Ashadhi and Kartiki important fairs, we could get no income, while the expenses are increasing. This Institution is such, that unless it is personally seen, nobody has any idea about it or is moved with pity. The very visit to the Institution brings in some help.

From April to September last i. e. during the last six months, our income at Pandharpur was as Rs. 2517-12-7 and Rs. 850 had to be asked for, from the Bombay Prarthana Samaj, as we were obliged to spend Rs. 3375-2-1 over this Institution. This fact clearly shows, how much we need the help from the public, there being no sufficient funds. It is hence hoped, that some rich donors will come forward to give us some sound help.

PRESENT STATE OF THE HOME.

There are 14 boys and 20 girls grown-up and 53 infants under the protection of the home. Out of 53 infants, 17 are in the home and 36 are with the wet-nurses and 9 widows in the Ashram at present.

One girl aged 12 and the other aged one month were sent to us by the "Society for the Protection of Children, Poona Branch." One boy only 3 days old was received from the Barsi orphanage. One girl only 3 days old was thrown away in latrines, made for the pilgrims, and was in a very precarious condition. This was brought to the notice of the Fouzdar Sahab of Pandharpur through whom we received the said child.

NAMES OF DONORS.

		Rs.	a.	p.
Bombay.	A Gujarathi lady	62	3	9
"	"	25	0	0
"	Shet Madhavdas Gokuldas	15	0	0
Kurla.	Mr. A. V. Thacker	10	0	0
Madras.	Shet Madhavdas Hansaraj	10	0	0
Bombay.	" Shamji Parmanand	10	0	0
"	Mrs. Kashibai Bhosle	7	10	0
"	Shet Gokuldas Khimji	5	0	0
Nurbad.	Mr. Narayan Bhaushet	5	0	0
Jamnagar.	" Balaji Narayan Joshi	5	0	0
Nowsari.	"Gopal Krishna"	5	0	0
Bombay.	Mr. L. B. Dhargalkar	5	0	0
Poona.	Shri Krishnaabawa Garwadkar	5	0	0
Baroda.	Mr. Govind Dipaji	5	0	0
Parel.	Mrs. N. G. Powar	5	0	0
Bombay.	Shet Vasanji Narsi	5	0	0
Baroda.	Mr. Paudurang B. Mano	5	0	0
Bombay.	Shet Gokuldas Deoji	5	0	0
Subscribers below Rs. 5 amounted to		40	0	0
Collections from the charity box		8	1	9
Total		242	15	6

A number of other gentlemen contributed help in other ways such as Grain, Clothing, Iron Cuts, medicines &c.

The Home is indebted to all the abovementioned donors.

PANDHARPUR,

15th Nov. 1908.

K. R. BHOSLE,

N. T. PRADHAN.

Superintendent.

LEGISLATION AND SOCIAL REFORM.

SIR,

The article so ably written by Mr. S. Ramanatha Iyer in the *Malabar Quarterly Review* and so kindly extracted by you in your valuable paper for the edification of your readers, cannot but provoke the righteous indignation of those, who being 'stung by the extreme degradation of his country, patriotically hit upon the project of raising their community to a high level.' Mr. Iyer seems to think that social reform should be effected after the whole country with its 300 millions of population got themselves educated and even then a healthy opinion is created amidst them. Yes, it is well said. But who knows that even after they had received education they would not follow the cautious footsteps of their wiser brethren of the school to which Mr. Iyer belongs? By the bye Mr. Iyer seems to have overlooked the historical facts that all kinds of reform were at the outset originated in the mind of one individual which afterwards became the property of a few, who had to struggle their way against odd criticisms and vilest persecutions. If all those reformers like Martin Luther, John Wesley, were to be so prudent as our Mr. Iyer is, perhaps the Protestant reform of the Christianity could not have seen the light. But these are not the facts which Mr. Iyer requires to be told, but it is only the want of moral backbone on the part of those who cannot translate their words into deeds, that pose themselves as the defenders of the illiterates.

Granting that we should wait till all our grand mothers die, and all our cowherds imbued with the principles of liberal education, before we introduce any healthy reform in our society, let Mr. Iyer alone say what earnest attempts are being made by the so-called advocates of reform on the lines suggested by him? Again can Mr. Iyer, who always keeps in his mind 'the inviolable conditions that form the root of our social system' deny the assertions of the Reformer 'who in his anxiety to reform,' made against the baneful customs of early marriage, polygamy and caste? If not why should he hold up the Reformer as a contemptuous being to his fellow men, instead of honestly trying to lay the axe at the root of the evils. Mr. Iyer speaks of the obstinate tenacity with which the masses cling to their customs and again very ably tries to justify the system of caste prevailing in this unfortunate country under the pretext that it was originally formed on principles based on broad social and economic conditions! Let Mr. Iyer think for himself what social and economic principles have been violated if a *Smartha* brahmin accepts food from a *Vaishanava* brahmin! These are simple facts, which require no Theosophist, Annie Besant, to give them esoteric interpretations. Let such of those who have regard for their customs, which were created by the very Brahma himself, as Mr. Iyer would have us believe, cling fast to them and get their boys and girls married when they are still in their teens.

The social reformer has neither the energy nor the patience to satisfy these servers of pernicious customs and the respectors of *Shastras* framed by some one in the remotest part without having a slightest glimpse of the circumstances and conditions under which we are now placed. By all means, the Social Reformer not having satisfied with his denunciations against the silly orthodoxy, both in the press and in the platform, he now wants to see his country bettered, by the pressure of the legislature. What harm is there if he seeks the protection of the law to introduce healthy reforms in the society, when the orthodox people want to preserve the old rotten customs ruinous to the well being of a nation by the enforcement of the *Shastras* (Are they not laws, perhaps more rigid and oppressive)? Unfortunately for us the Government, by the reason of its being foreign, cannot take the bold step to interfere with our religious and social customs. Though

the occasion necessitated the Government to promise the people that they would maintain strict religious neutrality, it is we that are losing much by their strict adherence to this promise to the very letter of it.

We should not forget the fact that the Government, while brushing aside all other promises of the Proclamation, by putting upon it ingenious interpretations, are very dexterously laying stress on this religious and social neutrality, knowing fully well that such an interference would naturally lead to the betterment of the people, which again will be detrimental to the stability of their rule in India! If they are honest and if they fulfil all the conditions of that glorious Proclamation, they need not be afraid. But conscious as they are, how far they fulfilled their promises there is no wonder if they strictly refuse to interfere with our social customs, even after our request. But, we being peculiarly proud of our old faith and their civilization, for the time being forgetting the wretched state to which we are reduced, we make no secret of our gratitude to the benevolent Government for allowing us to rot under superstitious! Very noble Government indeed! But my brethren, let me tell you, that unless we understand our situation correctly and try to better ourselves by our strenuous work, all our protestations for superior claims in the administration of our country will end in failure. Let us learn to follow Japan which by its liberality to accept truth from whatever source it might, it could have built up an Empire within a short time. Let our ideal always be "Hope on, strive on, work on, and trust on."

CALCUTTA }
11-11-08 }

SON OF INDIA

THE FAMINE RELIEF IN THE UNITED PROVINCES.

TO THE EDITOR OF the *Indian Social Reformer*,
SIR,

In your Editorial Notes of the 27th September 1908, you say that Mr. G. K. Devadhar and Mr. Kaikini of the Servants of India Society went to Northern India for famine relief duty under Lala Lajpat Rai, but I wish to inform you if you have not already known that Mr. Nandagiri Ramchandra Rao B. A., of Madras also from the same Society went and worked in Drummondgang, in Mirzapur District, in the midst of cholera and small-pox, himself suffering from an attack of the former after he left that place, but by God's grace recovered from its evil effects later on.

MADRAS, }
22nd November 1908. }I remain,
Yours faithfully,
GOVIND NARAIN.

THE DEWAN OF COCHIN AND THE DEPRESSED CLASSES.

Talking of work among depressed classes, it is gratifying to learn that such classes in the Cochin State are coming in for a fair share of the sympathetic attention of Mr. Banerji and the Durbar. Reference has occasionally been made in your columns to the measures Mr. Banerji is adopting to help the Valams and other fisher communities by both conserving and developing the fisheries of the State, and now, it is said the Dewan intends opening a few schools for the backward classes at Tripunithur, and Nedupuzha in Trichur and Ambattupalayam in Chittur. Who are the backward classes of Cochin, it may be asked. There are many of them. There are, for instance, the Kanjians, or astrologers, the Panans, or sorcerers, the Vilkurups, or umbrella makers, and the Pulluvans, singers in serpent groves. There are also the Pulayans and other agrarian serf classes, and they constitute an appreciable proportion of the population of the State. I think I should also add that, in several portions of the State the Chogans or Ezhavans require to be put into the list of backward classes, for backward they undoubtedly are, morally, materially, socially and intellectually, though individuals among them are to be found, who have plenty of worldly substance and are fairly, some of them highly, educated.

—The *Malabar Daily News*.

ORIGIN OF CASTE.

To,
THE EDITOR, THE *Indian Social Reformer*,
SI,

I think Mr. Somasundaram Pillai and Mr. Raman Pillai, if their speeches are correctly reported in the last three issues of the *Indian Social Reformer*, have not altogether succeeded in their attempt to explain the origin of caste. To say that the caste arose out of the division of labour is not at all satisfactory because division of labour has nowhere out of India given rise to communities resembling the Hindu castes. Mr. Raman Pillai suggests that the isolation of India preceded and promoted the growth of castes. Perhaps it would be more reasonable to say that the influences which led to the formation of castes caused the isolation of India. To my mind two things have been chiefly instrumental in the creation of castes. The one is the puerile ideas about personal holiness and purity and don't-touchism in the matter of food. It might be said that this over sensitiveness to touch is a feature of later Hinduism. But this is not so. For Gibbon tells us, in one of his most stinging phrases, that the ancient Zoroastrians strikingly resembled the Hindus in their absurd notions about touch in the matter of food and water. The Brahmans who are a race kindred to the Parsees must have begun to spread the infection of their curious ideas to the non-Aryan races when they first came in contact with these in very ancient times; so that to-day we see even the lowest castes dominated by these ideas.

The other and more important cause of caste was the hatred which the white skinned Aryans felt for the black natives of India. It is observed that when a white race comes to live among blacks, though marriage be interdicted, a mixture through illicit connections is inevitable. Every body knows how Europeans who despised the black races, were yet never ashamed to keep black mistresses and how as the result of these unlawful connections mixed races have come into existence. Similarly Hindu Aryans formed either marriage relations or illegal connections with the black women of India. This gave rise to a population of mixed blood which must have been looked down upon by the pure Aryans. While the pure blooded Aryans looked down upon the Hindus of mixed blood, the latter in their turn must have, like the Eurasians, imitated the ways of their white progenitors. Thus the reluctance on the part of the white Aryans to treat the black natives of India on a footing of equality and the inevitable mixture of races that lined side by side ended in divisions which under the influence of the religion of Don't--touchism took the form of castes.

That this explanation of the origin of castes is not imaginary will be easily allowed by those who have observed some of the prominent characteristics of the Hindu castes as they are to-day. The higher castes are always fairer than the lower. To limit myself to the Deccan, the Maratha Brahmans are fairer than the other castes. As Englishmen look upon the Hindus as an inferior race, so the Brahmans look upon the non-Brahmans as permanently inferior. The following sentence once appeared in the foremost Brahman magazine of Deccan: 'To try to set a non-Brahman above a Brahman is like attempting to rank an ass above a horse.' This arrogance of the Brahmans must be set down as much to their intellectual pride as to the ever present consciousness of a peculiarly fair complexion. It would not be difficult to find in the vocabulary of the Hindus a good equivalent for the English word nigger; which proves that contempt for black skin is not, after all, a peculiar weakness of Englishmen. The Hindu writers who pretend not to understand why Europeans dislike the dark races should consider if it were not the hatred of the Aryans and perhaps, in a greater degree, the far more deadly hatred of the Hindus of pure caste

but mixed blood for the dark aborigines of India that have been responsible for the existence of an untouchable class some of whom, on this rich and fruitful soil of India, were driven to share with carrion birds and carrion dogs the carcasses of dead cattle.

It is possible that this pride of complexion after having established the caste-system slumbered for a while, till it was roused on the advent of the English into India. The late Prof. R. R. Bhagwat who had meditated deeply on this subject appears to have thought so. He says in his essay on Parsees and their religion. "English education has introduced a new element of distraction into the already much divided state of the Hindus. It is the false pride of Aryan blood. The fair complexioned castes who conduct our newspapers have begun to fondly imagine that the same Aryan blood that flows in the veins of Englishmen also flows in their own veins. The result is that they are forming a separate class who think that they are more nearly related to their rulers than to their darker fellow countrymen whom they despise." All high caste Hindus imagine that they are pure Aryans. The fact is that there is not a single Hindu caste, at least in the Deccan which can, with truth, claim to be purely Aryan. The higher castes have a larger proportion of fair-skinned men. But even the highest caste possesses a good number of black men. This is strikingly brought home to the observer when he sees a dark-skinned man mated with some fair Desdemona of his own caste.

But though even the higher castes are not pure Aryans they are, all the same, very keen about their comparative purity. This makes the problem of caste extremely difficult. In the presence of the pride of fair skin and of Aryan blood, the Upanishads, the Bhagwatgita and the philosophy of Shankar are all utterly helpless. Circumstances forced the Aryans and to mingle their blood with the non-Aryans and circumstances will continue to keep up the process of race-mixture. But the white race will never willingly unite on terms of equality with the dark races. However, Mr. Raman Pillai was right when he said that the caste system was doomed. The Religion of Don't-touchism is dying. Kill this religion of Don't-touchism and the sting of the caste-system is removed. As for inter-marriage, when the fairer castes overcome their prejudice against it, they will rather intermarry with the Europeans, Eurasians or Parsees than with the darker castes.

19th November 1908.

W. W. NOWAUNGAY,

DEPRESSED CLASSES MISSION.

While we are vegetating, others are acting. The need of reclaiming the depressed classes was more than once emphasised in the press and on the platform by eminent Indians and admitted on all hands. But except in the two Presidencies of Madras and Bombay no actual steps have yet been taken to reduce the noble wish into nobler action. The Salvation Army has, with the approval of Sir John Hewett, begun the work among the Doms of Gorakhpur. The scheme contemplates the founding of an industrial settlement and its supervision by a European married officer of the Salvation Army, every effort being made to induce the Doms to take to honest pursuits. The Government is to make a monthly grant of Rs 150 for the allowances of the staff besides a capital grant of Rs. 2,000 for the purchase of looms, accessories, wrap, web, carpentary tools, poultry, goats, and other things. For the purpose of the settlement the old police lines and compound at Gorakhpur have been placed at the Army's disposal. How quietly business like they are; how beautifully contemplative we are, spending our substance in thinking and thinking alone.—The *Advocate*, Lucknow.

THE INDIAN SOCIAL REFORMER.

Rates of subscription inclusive of postage.

	In advance.	In arrears.
Per annum.....	Rs. 5 0 0	Rs. 6 0 0
	Single copies 4 annas each.	

The arrear rates will be enforced in the case of subscriptions which have not been paid within three months from the date on which last payment of subscription expires in case of annual subscriptions. All other outstanding dues will also be calculated at the arrear rates.

Orders for the paper should be invariably accompanied by a remittance or permission to send the first issue per V. P. Post to recover subscription.

Should payment be made by cheque on any mofussil Bank, please add 8 annas this being the discount charged in Bombay.

NOTICE.

The Madras Hindu Social Reform Association has been maintaining a matrimonial Bureau, and correspondence from ladies and gentlemen desirous of contracting widow-marriage, post-puberty marriage or marriage without ranya Sulkam or Varadakshna should be addressed to the Secretary—George Town.

**PHIROZE M. DASTOOR.**

(Late Partner, D. M. Dastoor & Co.)

After sixteen years' continued practice and experience in sight-testing Retinoscopically,

is now working under the name and style of

**PHIROZE M. DASTOOR & Co.,
Oculists and Opticians,**

7, Hornby Row, Opp. Genl. Post Office.

The only firm in Bombay offering their patrons free services of a duly qualified Ophthalmic Surgeon from the Royal Westminster Ophthalmic Hospital (London), and the Ophthalmic Hospital, (Vienna), holding genuine degree of M.R.C.S. (England), L.R.C.P. (London.)

ENTIRELY NEW STOCK OF

Spectacles Eye-glasses Motor-goggles etc.,
of latest style and pattern.

Genuine 1st Quality Brazilian Pebbles.

PRICES EXTREMELY MODERATE.

Exceptional testimonials from the Hon'ble Sir Lawrence Jenkins, the Hon'ble Mr. Justice Batty, Mrs. Batty, The Hon'ble Mr. Justice Chandavarkar Lieut-Col. G.H. Bull M. D. I. M. S. Lieut-Col. Peatrs, M. B., I. M. S., and other high personages.

THE BOMBAY PHOTOGRAPHIC CO.

UNDER THE IMMEDIATE SUPERVISION OF

S. Hormusji, Photographer.

NEW SHOW ROOM, ELEPHANT BUILDING, KALBADEVI ROAD.

AMATEUR'S WORK & OFFICE AT SPECIALLY REDUCED RATES.

SURAMA**THE IDEAL HAIR TONIC.**

It has a fine floral perfume and fluidity of water. It softens the hair and enriches its colour. It helps to grow luxuriantly lost or faded hair and baldness is removed by this Medicated Oil. It removes all scalp diseases and improves the complexion. It is the best hair vigour that can be thoroughly relied upon. It relieves headache and promotes sound sleep. Use it once and you will use it always. Price per Bottle As. 12. Post free Re. 1-3 3 phials Rs. 2. Post-free Rs. 2-14.

S. P. SEN & Co.'s Swadeshi Perfumes.**THE PRIDE OF THE INDIAN INDUSTRY.**

SABITRI.—The lovers' delight. Possesses a unique odour and strength and pleases all tastes.

BANGAMATA.—Represents the sweet Hasuna Henna. Very persistent and strong but not loud.

DIL OF ROSE.—Or the Indian Rose. The pride of the Indian Flower garden "Shut up in a Bottle".

KHUS-KHUS.—An oriental perfume of strength and aroma. Unrivalled in strength and cheapness.

BOCOOL.—The sweetest popular scent. Better than the best obtainable in the market.

All the Perfumes are bottled in three different styles—Large, medium and small. Prices Re. 1, As. 12, and As. 7, respectively. Transit charges extra. Write for descriptive List, sent Post-free on application.

Our Superfine Virgin Ottos.—Unequaled for strength, Otto-de-Rose No. 1 (Virgin), Ott-de-Matia, Otto-de-Neroli and Khus-Khus. Price per Phial Re. 1. Doz. Phials Rs. 10.

MILK OF ROSES :—Enthrals the mind by its delicious scent; its application imparts a lustre, softness and delicacy to the skin, destroys pimples, scabs, blotches, freckles and other derangements of the skin.

Price per phial As. 8. Transit charges As. 5.



Soaps and other Toilet Requisites, Hair Washes, Cosmetics, and Hair appliances, Oil Bergamot, Lemon and Lavendare—superior quality, and also fancy Scent bottles and Silk ribbons of different shape, size and colour, and other miscellaneous requisites for perfumery are also stocked. Prices low beyond expectation. 25% of the Approximate value should accompany every order.

S. P. SEN & Co. Manufacturing Chemists.

19/2, LOWER CHITPUR ROAD, CALCUTTA.

BOOKS AT CONCESSION RATES

TO SUBSCRIBERS OF THE "INDIAN REVIEW"

THE HON. MR. GOKHALE.—An exhaustive and comprehensive collection of his speeches with a biographical sketch and a portrait. Over 1000 pages, crown 8vo. Price Rs. 3. To subscribers of the *Review*, Rs. 2-8.

SHAKESPEARE'S CHART OF LIFE.—Being Studies of King Lear, Macbeth, Hamlet and Othello. By Rev. William Miller, LL.D., C. I. E.

Dr. Miller does not appear as an annotator or critic. He fixes his student's attention especially on the ethical side of Shakespeare's teaching. According to him, the plays of Shakespeare, whether designedly or not, are not calculated merely to amuse. They have each "an inner meaning," a "central idea," which it does the student good to search out and assimilate.

Bound in one volume. Price Rs. 4. To subscribers of the *Indian Review* Rs. 3. Also available for sale separately. Cloth, Re. One. Wrapper, As. Eight.

THE HON. DR. RASH BEHARI GHOSE. An exhaustive and comprehensive collection of his speeches. Crown 8vo. 160 pages. Price As. 12. To subscribers of the *Indian Review*, As. 8.

SWAMI VIVEKANANDA. An exhaustive and comprehensive collection of his speeches and writings. Crown 8vo. 672 pages, with four portraits. Second Edition, revised and enlarged. Price Rs. 2. To subscribers of the *Indian Review*, Re. 1-8.

ESSAYS ON INDIAN ECONOMICS. By the late Mahadev Govind Ranade. Price Rs. 2. To Subscribers of the *Indian Review*. Re. 1-8.

If you have not already seen the "Indian Review," send a two anna postage stamp for a free specimen copy to G. A. Natesan & Co., Madras.

A varied collection of books is offered at special concession rates to subscribers of the "Indian Review." List on application to G. A. Natesan & Co., Esplanade, Madras.

INDIAN-ENGLISH.

An examination of the errors of idiom made by Indians in writing English (With over 1200 actual examples from Indian Writings)

by
G. C. WHITWORTH.

"A valuable contribution to the study of the manifold eccentricities of the English tongue."

—*Contemporary Review*.

"His scholarly but unpretentious work will prove most serviceable, not only for those for whom it is primarily designed, but also to other foreigners, and not a few of his own countrymen."—*Westminster Review*.

"Not only a hand book of errors, but also a correct and an acute and useful book of reference. The compendium is excellent, and Englishmen, as well as Indians, would do well to consult it. The copious index facilitates reference."—*Asiatic Quarterly Review*.

Price (of Indian Booksellers) Rs. 2½ net.

National Typewriting Company.

Day & Evening Classes

For Ladies & Gentlemen.

Book-keeping Rs. 100.

Short-hand (upto 80 words per minute) Rs. 15.

Typewriting Rs. 15.

Over 30 Machines of different makes for pupils use.

Electric light & fittings.

Ladies class under supervision of an experienced Lady teacher.

For full particulars send for illustrated prospectus.

B. B. Laskary, Proprietor,
21, Church Gate Street, Fort, Bombay.

LOOK SHARP!

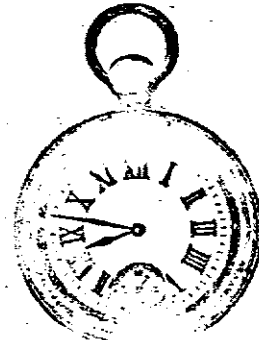
LOOK SHARP!!

A Marvellous Offer!

Only for a Short Time!!

5000 WATCHES.

WITH PRIZES WORTH RS. 2500!

A FRESH
CONSIGN-
MENT OF
WATCHESMADE AT
OUR
SPECIAL
ORDER.

To be sold by the 31st December 1908
To Facilitate a Rapid Sale.

270 Prizes amounting to Rs. 2,500 will be given away to the purchasers of any one of our watches:—

(1) O face Keyless Roskof style watch with detachable escapement plate, nickel case with hinges and glass dome with box, spare glass and spring, Price Rs. 4-0-0.

(2) O face Keyless Ladies' or Gents' Watch metal dome gilt movement, O holes, white dial: Rs. 6-

(3) O face Keyless Ladies' or Gents' Watch Silver dome and embossed fancy dial: Rs. 8-8-0.

(4) The Picture Dial Watch (latest fashion) keyless, lever movement, Visible ruby pallets, 7 jewels, chronometer Balance flat shape with various coloured landscape revolving pictures in real nickel or gunmetal case: Rs. 11-8-0.

PARTICULARS OF PRIZES.

	Rs.	a.	p.
8 Reglan Bicycles worth ...each	120	0	0
3 Gramophones "	112	8	0
3 Improved Type writers "	60	0	0
36 Self-feeding fountain pens. "	8	12	0
100 Langendorf Keyless Watches "	6	0	0
120 American Timepieces "	1	8	0

A prize coupon accompanies each watch. Purchasers of 6 watches of one kind at a time will get an extra prize coupon. One watch will be given gratis for every doz. watches bought at a time.

ROLLED GOLD, Gent's collar Safety Pins 1½ inches long flattened shape Price annas 14 each.

THE EDWARD WATCH AGENCY.
Brito Buildings, Mangalore,
S. CANARA.

BRAHMA POSTAL MISSION.

Pamphlets with regard to Liberal Religion in India and abroad may be had free of all charges, one or two at a time by any genuine inquirer. On showing by a letter that these are carefully read, other two may be ordered free: Two whole sets consisting of sixty pamphlets may be had at once by sending a V. P. order worth one rupee; or 1s. 6d. if payable outside India—All communications should be made to and any donation will be thankfully received by

V. B. SHINDE, Postal Mission Prathana Samaj, Girgaum—Bombay.



AMRUTANJAN.

An Indian Balm, A Magic Balm, Quickly Relieves and Cures.

HEADACHES, NEURALGIA, SPRAINS, SORE THROAT, CHEST COLDS, RHEUMATISM, LUMBAGO, WEAK JOINTS, BRUISES, CUTS
And also other ACHES and PAINS.—Price annas eight only

Ringworm Ointment. A POSITIVE CURE FOR RINGWORM AND DHOBI'S ITCH, &c.
Price annas six only.

Tooth Powder, CHEAP AND USEFUL.—Price annas two only.

AMRUTANJAN DEPOT. 16 OAK LANE, BOMBAY

Telegraphic address: "Amrutanjan," Bombay.

GOVERNMENT OF INDIA

After exhaustive tests and Trials with all the well-known makes of Typewriters

ORDER 100

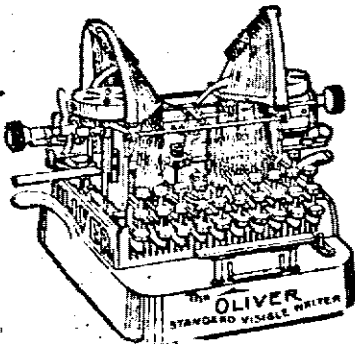
OLIVER TYPEWRITERS

for use in the GOVERNMENT TELEGRAPH DEPARTMENT of INDIA.

Can you do better than order an OLIVER?

SOLE AGENTS:- W. H. THORNS & Co.,

13-15, HORNBY ROW, BOMBAY, CALCUTTA & MADRAS.



INTENDING ASSUREES ARE INVITED TO COMPARE THE RATES AND CONDITIONS OF

The Empire of India Life Assurance Company, Limited.

WITH THOSE OF ANY OTHER COMPANY.

Head Office II: Elphinstone Circle, BOMBAY.

SEE REPORT AND OPINIONS OF THE PRESS AS TO THE REMARKABLE PROGRESS MADE BY THE COMPANY.

ENDOWMENT NON-FORFEITABLE POLICY FOR RS. 3,000.

PAYABLE AT AGE 80 OR AT DEATH, IF PREVIOUS, WITH PROFIT.

If, at any time, the assured under this plan should desire to cease paying any more premiums, he can obtain a paid-up Policy for such a proportion of the original sum assured as the number of premiums paid bears to the number agreed upon. Thus a gentleman who had assured at age 80 for a Policy of Rs. 3,000 payable at age 80 or at Death, if previous, after 5 years payments, would be entitled to a Free paid-up Policy for Rs. 500 free of future payments.

MONTHLY PREMIUM.

AT AGE 20, Rs. 6-9-0.

AT AGE 25, RS. 7-8-0.

AT AGE 30, RS. 8-14-0.

AT AGE 35, Rs. 10-18-0.

AT AGE 40, Rs. 13-12-0.

AT AGE 45, Rs. 18-10-0

SOME OF THE DISTINCTIVE FEATURES.

* Funds invested in Government Securities and in accordance with the Indian Trusts Act
Policy holders can appoint their own Directors.

90 per cent. of Profits to Participating Policy holders.

Lapsed policies revived without Medical Certificate.

Liberal Surrender Values 40 per cent. of the Tabular premium paid.

Immediate payment of Claims.

Medical fees and stamps on Policies are payable by the Company.

The sum assured is PAYABLE IN FULL should death occur even immediately after payment of the first premium.
GUARANTEE INSURANCE.—This Company issues Guaranteed Policies in situation of trust and responsibility. It is specially authorized to guarantee the employes of the Post Office.

Proposal Forms and full Particulars may be obtained from any local Agent in India or from
E. F. ALLUM, General Manager.

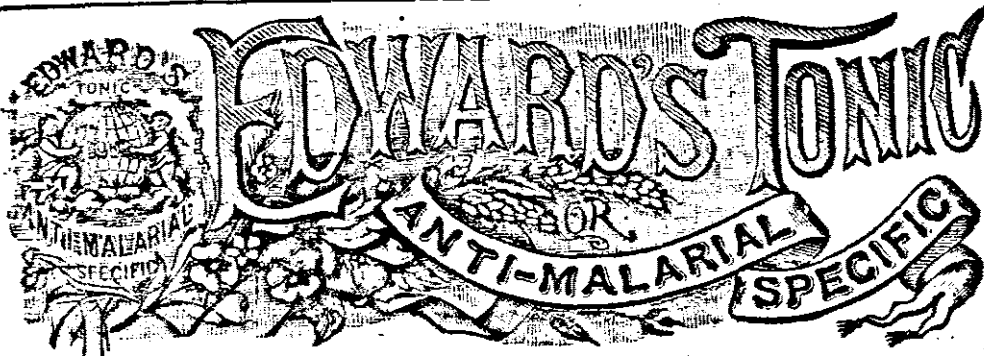
FOR MALARIA, INFLUENZA & MILD FORMS OF PLAGUE.

Use **Batlwalla's Agus Mixture or Pills.** Re. 1
Batlwalla's Cholera is the only remedy for Cholera Re. 1.
Batlwalla's Harestone has been recently improved, a great deal and restores Grey Hair to its Natural Colour. Re. 2-3.
Batlwalla's Tooth Powder is scientifically made of Native and English Drugs, such as Myrrh and Carbolic Acid. B. P. As. 4.
 - **Batlwalla's Ringworm Ointment** As. 4.
 Sold every where and also by
DR. H. L. BATLIWALLA,
 Worli Laboratory, Dadar, Bombay.

ROYAL TONIC PILLS.

A powerful Nutritious and Strength Restorer, Price Re. 1-4 per bottle of 90 Pills.

PREPARED BY—**GOVINDJEE DAMODER & Co.,**
 Wholesale and Retail Druggists and Commission Agents.
 2-03. No. 57 New Hanuman Lane, BOMBAY



Price of large quantity is somewhat less.
BUTTO KRISTO PAUL & Co., CALCUTTA.

The only Remedy
 FOR
MALARIA
 and all kinds of
 FEVERS WITH ENLARGEMENT
 OF
SPLEEN & LIVER.
 OF
 SWELLINGS of ABDOMEN &

PRICES:-
 Large bot. 1 2
 Small ,, 0 14

Wanted Agents

We Never Speak More.

When we say—That our World-renowned highly scented Hair oil **Keshranjan** leads the way. The innumerable testimonials will speak for it.

When we say—That as a Cerebral Tonic it is unrivalled and most soothing in case of dizziness, vertigo, headache and burning sensation in the brain we speak always to the point.

When we say—That our **Keshranjan** is the only ingredient which helps a luxuriant growth of black hair and nourishes the hair-roots—and is a desirable acquisition on a lady's toilet table, we speak nothing but truth.

Price of one Phial Re. 2 Packing and Postage ... As. 5.

WHAT WE CAN GIVE YOU?

It is the priceless gift of health. Health is every body's birth right; and it means a proper enjoyment of life. It means—riches and comfort and stands for all that is good in life.

Never mind! whether other drugs have failed to cure you. Never mind! what failures you have had, we believe that you are not incurable, and that through our system of treatment you will gain new health. You can enjoy the treatment and its brilliant results at your own home, in perfect privacy and with no waste of time. If there be painful discharges and burning sensation or any other urinary troubles, caused by that vile disease Gonorrhoea, please write to us for a Phial of our **Pramehabindu**. That will cure you in two weeks, although you are hopeless and given up.

Price per Phial with one box of Pills ... Re. 1-8
 Packing and Postage... .. As. 0-7

WHEN EVERY OTHER REMEDY AND PHYSICIANS FAIL

You should give a trial to our much-admired specific **Panchatikta Batika** made purely from vegetable ingredients

and free from Arsenic and Quinine. A few week's trial according to our directions, will convince you, about the efficacy of this marvellous medicine. It will stop your fever, improve the appetite, give a tone to your emaciated health and regulate the functions of your Liver. It has been tried in many hopeless cases with brilliant success.

Price per box ... Re. 1 Packing and postage As. 3

CHEST AND LUNG TROUBLES.

If you are a man above ordinary common sense, you can easily imagine the nature of injury that can be inflicted by throat and lung troubles. The peculiar soothing and healing effect of our **Basakarishtha** upon the mucous membranes of throat and lungs makes it exceptionally food without an equal for the cure and relief of coughs, bronchitis and all other chest affections. To those who are subject to bronchitis and bronchial asthma it is simply invaluable. The cough and hard breathing are made easier and bronchial irritation soothed, the character of the expectoration altered and all the symptoms greatly improved.

Price per phial ... Re. 1. Packing and postage As. 5,

Prescriptions with or without Medicines are sent to every part of India, Burma, Ceylon, Straits Settlements, Cape and the British Isles, on receipt of a concise account of disease.

KavirajNagendra Nath Sen,

GOVERNMENT MEDICAL DIPLOMA-HOLDER, MEMBER OF THE CHEMICAL SOCIETY, PARIS; SOCIETY OF CHEMICAL INDUSTRY, LONDON; SURGICAL-AID-SOCIETY, LONDON; &c., &c.
 Nos. 18 1 & 19, Lower Chitpur Road, CALCUTTA.

WANTED AGENTS

WANTED AGENTS

JOSEPH ADWAL & CO.
ENGRAVERS & PRINTERS

NO. 72 MEADOW STREET, FORT BOMBAY.

Die-Sinking—Crests, Monograms and Mottos, engraved and bossed in various Colours.

Copper-Plates—visiting and Invitation Cards, etc., engraved and printed in best styles.

Blocks—Wood or Metal, engraved and supplied for illustrating purposes.

Presentation Inscriptions—On Gold, Silver, Ivory, etc; on graven and artistically displayed.

Seals, Peons' Badges, Brass Sign Boards, Stencil plate etc., are made for private, official and commercial use. Rubber stamps are made in any of the required languages at very cheap rates.

Electroplating and gilding works executed under skilled work men.

OUT STATION ORDERS PROMPTLY EXECUTED.
COMPARE OUR RATES WITH THOSE OF OTHERS.

MEYORES

IS INDISPENSABLE TO ALL WHO VALUE HEALTH.
FOR IT RESTORES WASTED STRENGTH, imparts vigour and tone to the muscles and tissues, in short vitalises the whole system. Thousands cured. Price Re. 1 per phial.

INTERESTING NEWS.



Our renowned SPECIFICS for ASTHMA and HYDROCELE give instant relief rest and comfort. Cure permanent. Rev. JOSEPH DAVID, Mengnapuram S. India, writes:—"Your specific for Asthma has done me good." S. B. Rao, Esq., Poona, writes:—"I have personally used your specific for Hydrocele and found it very wonderful in its efficacy." Per bottle of each Rs. 5.

DIABETES—Of any stage and standing is sure to be cured by our specific. A. Bose, Esq., Zemindar, Dum-Dum Calcutta writes:—"Five year's Diabetes completely cured." Price per bottle Rs. 3.

For particulars about our SPECIFICS for PILES, FEMALE DISORDERS look to our Catalogue sent post free on application.

BEWARE OF IMITATORS !!!

NO AGENTS.

WRITE ONLY TO **J. C. MUKERJEE & Co.,**
THE VICTORIA CHEMICAL WORKS,
RANAGHAT, BENGAL.

SUBLIME PESSIMISM

OF

OMAR KHAYÂM

THE ASTRONOMER-POET OF PERSIA.

Price Ans. 8.

APPLY TO THE MANAGER TATVA-VIVECHAKA PRESS,
Khetwadi Back Road, Bombay.

A. K. JOSHI & Co.

Kalbadevi Road, BOMBAY.

We undertake every kind of Lithographic Art Printing in Colours. Publish Fine Art Pictures, &c.

Wholesale & Retail Dealers in Calcium Carbide.

Large Importers of Finest Printing Inks and Colours.

HIGH CLASS FRAME MAKERS.

YOUR ADDRESS, PLEASE,
For a Catalogue of our Numerous,
Valuable Presents which we offer for
nought to All at their own choice!!!

VAIDYA SHASTRI MANISHANKAR GOVINDJI

Atank Nigrah Pharmacy,

Jamnagar-KATHIAWAR.

THE MODERN REVIEW

EDITED BY RAMANANDA CHATTERJEE

The best illustrated Indian Review. Highly praised by the Press, Indian and Foreign, and leading public men. Greatest variety and largest quantity of interesting and excellent original reading matter. Reproduction of Indian Paintings a speciality. Volumes begin in January and July. Subscribers; enlisted from any month, Back numbers available. Annual Rs.6; halfyearly Rs. 3-6. Single number As. 8, postage 1 A.—R. Chatterjee, 210-3, Cornwallis Street, Calcutta.

PHOTOGRAPHIC ART STUDIO.

UNDER THE PERSONAL SUPERVISION OF

S. N. BHEDWAR.

AT THE JUNCTION OF

PRINCESS AND KALBADEVI STREETS.

CHARGES REASONABLE, SATISFACTORY WORK

BOMBAY:—Printed and Published by BHIVA HARI at the TATVA-VIVECHAKA PRESS, Nos. 1-2 & 3 Khetwadi, Back Road for the Proprietor K. NATARAJAN.

THE INDIAN * SOCIAL * REFORMER.

PUBLISHED EVERY SUNDAY MORNING.

Office:—HUMMUM STREET, PORT.

Editor:—K. NATARAJAN

Vol. XIX. BOMBAY—SUNDAY, DECEMBER 6, 1908. No. 14

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

NOTES.

We have received a copy of the prospectus of an Exhibition of ancient and modern Oriental Art, to be held early in February next at Calcutta. His Excellency General Viscount Kitchener is President of the Committee of the Exhibition, and Messrs. Blount and A.N. Tagore are the Honorary Secretaries. Specimens of the following are suggested as being suitable for exhibition. Brass, copper, silver, bronze and other metal objects: pictures, drawings, etc., in all mediums and processes, carvings in stone, ivory, jade, wood, etc. embroidery, lace, shawls, needle-work, fine fabrics and carpets, lacquer and inlaid work, modelling, china, porcelain and pottery, jewellery and enamels, etc, etc. Exhibits are invited from all artists and craftsmen of India, Ceylon and Burmah, and other countries of the East. They must be addressed to the Secretaries at 5, Fairlie Place, Calcutta. In these days when the awakening of Asia is the most striking fact, the Exhibition should prove of great attraction and interest.

✓ The part of the Hon. Mr. Gokhale's speech at the New Reform Club in London, that has been most canvassed is the demand of an amnesty for prisoners convicted of political offences. And yet this was the part of it which, if he had thought only of his personal feelings, Mr. Gokhale might have refrained from putting forward. For months past the organs of the party from which these men have been mostly drawn, have positively revelled in vilifying him in the most reckless manner. There is not the least reason to expect that were Mr. Gokhale's suggestion to be acted upon, those who would benefit by it will abate their hostility to him and his party. Mr. Gokhale did well, however, to rise above personal and party feeling, and it is our belief also that the unconscionably heavy sentences passed on political offenders during the last twelve months, which we have repeatedly condemned, should be reduced, if they cannot be remitted. We need hardly say that nobody includes conspirators to murder or otherwise molest officials among political offenders. After Lord Morley's repeated declarations, it is futile to ask for a repeal of the Partition of Bengal. But it is possible to minimise, if not undo, the hardships felt on account of that measure, and, at the same time, make the administration of the provinces more efficient by means of improvements which do not touch the principle of the Partition. It is probable that Mr. Gokhale meant some such thing when he spoke of the modification of the Partition. The other suggestions contained in his speech do not call for comment. The speech was evidently intended as a manifesto on the eve of his departure from England. The joint letter which Mr. A. O. Hume and Sir William Wedderburn have addressed to the Chairman of the Reception Com-

mittee of the Congress at Madras, is extremely apt and well-timed.

The "Pioneer" hears that in the statement which Lord Morley will make in the House of Lords on the 14th instant, it is likely that some of the proposals of the Decentralisation Commission will be outlined, though their report has not yet been written.

A batch of printed papers being mostly letters written by Mr. Nasservanjee Manockjee Guzdar of Lamington House, Gilder Street, was received recently. The letters were many of them addressed to different railway authorities in India and there are three letters in the collection to the address of the Under Secretary of State in London. The letters deal with the grievances of third-class passengers. The B. B. & C. Railway, and more especially the Church Gate and Grant Road Stations on that line, have received most attention from Mr. Guzder, and on one occasion he actually succeeded in showing an official of that Railway the inconveniences to which third class passengers were put at the booking office at the former station. But though you may take a horse to the water, it is impossible to make him drink against his wish, and the official declined to know anything from Mr. Guzder. After this nothing but his extreme faith in official nature would have suggested the request that he preferred to the Railway Board to be given a free pass over Indian railways in order to study the grievances of third class passengers. The response of the Board was in its way quite as discouraging as that of the officer at the Church Gate Station. Mr. Guzder naturally thinks that the refusal of the Board shows that they do not wish him to detect the grievances which they are unable to discover. Mr. Guzder is not only a railway reformer but also an educational reformer. He suggested to Mr. Buchanan that no one should be employed on Indian railways who had not obtained a certificate "as to religious and moral training in their respective religions." Even this pail did not catch the Under Secretary of State. Many a younger man may envy Mr. Guzder's unconquerable energy and enthusiasm in the cause of third class passengers.

This is from the *Indian People* of Allahabad:—
"This then is hypocrisy—not simply for a man to deceive others. Knowing all the while that he is deceiving them, but to deceive himself and others at the same time." So wrote John Henry Newman in his Parochial Sermons. "We imbibe hypocrisy with our mother's milk," once said Mr. Ameer Ali, lately a Judge of the Calcutta High Court. Have we ever paused to think how much truth there is in that statement? Whether in the political or in the social

arena it is all the same. And it is in our social institutions, in our every day life that this artful god chiavelli to shame and make Chanaky blush. The man who would not hesitate to take food from forbidden hands in forbidden places could grow very sanctimonious at a *Brahm Bhoj*. The man who lives in open sin with a woman of low caste or of no caste at all would not attend the wedding of a virgin widow. Our boast about social reform and political progress is but hackneyed cant. Cowards and toadies—Uriah Heeps—are having their day; the old sturdy race of stalwart Indo-Aryans is no more."

The result of what is known as the Parsi Panchayet Case, is said to have given satisfaction to the community. That, in our opinion, is the most that can be said about it. Orthodoxy, which is often another name for bigotry, has triumphed over the handful of earnest men who had the courage of their convictions. It is a curious fact that the precept and example of the Founder of the religion of the Parsis, have been freely admitted to be on the side of the reformers, and against the orthodox. The orthodox party in this case appears throughout as the champion of certain vested interests while their opponents are the upholders of the true doctrine. When it is remembered that with every proselytising religion, making converts is an obligatory and not a permissive rule, the distance, not merely chronological, between the Pilgrim Fathers who left home and kindred at the call of faith, and their orthodox representatives of the present day, is great indeed. We must say that the judgments in the case are rather disappointing reading. We do not refer to the obvious defects of form, the general diffuseness, the frequent tautology, the note of sensationalism. It has long been our view that every one who has to write judgments must pass an apprenticeship in well-conducted journalism where roundabout writing receives short shrift. The judgments are disappointing on account of the disproportionate importance which they give to the technical and the trivial, while, to the lay mind, the treatment bestowed on the really serious issues, does not appear remarkably profound. The orthodox party has won; but the victory has cost the community its future. It is nothing that the Parsis do not allow converts to enter their temples or to be exposed on the Towers of Silence. But it is a great and serious thing that the orthodox party has cut itself adrift from the fountain-source of an ancient faith which made no distinction of race and which embraced all humanity in its hopes and prayers.

We have been favoured with an engraved card from the *Outlook* Company, announcing that Mr. Theodore Roosevelt, President of the United States, will on March 5th 1909, become a Member of the Editorial Staff of the *Outlook* which will thereafter be the exclusive channel for his writings on political social and industrial topics.

CONTENTS.

Editorial Notes.
The Consumption of Foreign Spirits.
Illiteracy in India.
Legislation and Social Reform.
Three Readings of a Palm.
The Coming Reforms.
Budget Discussion in the Bombay Legislative Council.

A Letter from Mr. A. O. Hume and Sir William Wedderburn.
The Next Social Conference.
The Indian National Congress, (1908).
Italian and Sikh Labourers Engage in a Fierce Fight in America.

THE INDIAN SOCIAL REFORMER.

BOMBAY, DECEMBER 6, 1908.

THE CONSUMPTION OF FOREIGN SPIRITS.

The Government of Bombay has appointed a Committee to investigate certain questions relating to the imports and consumption of foreign spirits in Bombay. The members of the Committee are Messrs. A. C. Logan, the Hon. Mr. Procter, Mr. C. H. Setalwad, Mr. S. Powell and Dr. Dadachanji. The questions submitted to them are, the extent to which crude potato and similar spirit, or liquors manufactured from such spirit, are imported into Bombay, and their ports of origin; the destination of these imports; their treatment by importers, and the various derivatives which are sold as spirits or wines; their descriptions when sold in foreign liquor shops; the present consumption of foreign liquor, whether it tends to increase and what classes consume it; whether any restrictions on the sale of foreign liquor beyond those now in force are desirable; whether correct description should be required as a condition of retail vend; and whether the liquors described in the first question are more harmful to the Indian than country spirits manufactured under supervision. The subject, it will be remembered, was examined by the Excise Committee two years ago, and its conclusions were generally accepted by the Government of India. The Committee had a special analysis made of cheap imported spirits by Major Bedford who held that the general impression that they were extremely noxious was not borne out by the results of his analysis. The Committee was disposed to believe that a large part of their repute for noxiousness was due to the fact that they had been consumed by classes not habituated to the use of alcohol in any form. "Foreign liquor," the Committee reported, "does appear to offer special attractions to many of the middle classes who would, perhaps, abstain if only country liquor were available. It does appear desirable to discourage their consumption of it by all reasonable means." The question, it will thus be seen, is essentially one relating to the middle classes who are not usually addicted to taking liquor and to whom, to use the words of the Excise Committee, cheap imported spirits afford facilities for acquiring the habit, both by encouraging the tendency to imitate western customs in this respect and by their superior attractions and real or fancied greater respectability as compared with the country spirit shops. The subject, no doubt, admits of fuller investigation with reference to Bombay and we regret that there are no non-official Hindu and Mahomedan members on the Committee, who would have been able to give valuable assistance to the investigation, especially as regards the last three questions. It is a pity that Government should make their selection of members in a question of this kind exclusively from the ranks of those who have not been associated with the movements for checking intemperance among the people. Constituted as the Government of Bombay is at present, we hesitate to attribute this to the usual official jealousy of non-official cooperation, but it cannot but strike any observer that not a single Hindu or Mahomedan who is interested in the Temperance movement has a place on this Committee. We trust that these observations may come under the eyes of the members of Government and that, if it be not too late, the omission may be rectified by the nomination of a Hindu and a Mahomedan non-official on the Committee.

ILLITERACY IN INDIA.

MR. DEVADHAR'S LECTURE.

Mr. G. K. Devadhar, M. A. of the Servants of India Society, Poona, delivered some days ago at Ahmednagar a lecture on the subject of 'Illiteracy in India' in a series of public lectures organised by the local Liberal Club. Most of the educated people of the place including half a dozen Missionaries were present on the occasion, the Rev. Mr. Fairbank being in the Chair. The following is a summary of his lecture :—

In introducing his subject to the audience, Mr. Devadhar said that the main consideration that led him to make the choice of the subject was his firm belief in the fact that the spread of education lay at the basis of our national growth and that from it mainly proceeded the flow of powerful vitality in various movements promoted by the best and the most thoughtful wellwishers of our country. That was one of the reasons, he said, why the Hon. Mr. Gokhale gave in the objects of the Society a prominent place to the task of education and elevation of the masses, women and the depressed classes of our country. Viewed from this point of view, the lecturer said that his subject did not merely suggest a statistical statement regarding the position of education in the country, but it mainly aimed at emphasising the duties of the educated classes towards their uneducated brethren in respect of their education and elevation, morally and socially. It was, in his opinion, singularly opportune to deal with this subject at a time when the national consciousness was sufficiently roused to think of the problem of educating the vast masses in their rights and responsibilities, in the glorious work of nation-building, without which one could hardly expect any living sympathy and steady support from them in the useful and indispensable work which our thoughtful and responsible Reformers began in the deepest interests of the country.

Before proceeding to give an exact idea how India stood in the matter of popular education, Mr. Devadhar thought it of great importance to determine the exact nature and character of the education that was needed by our masses, so as to be able to take a living interest in the steady march which India must make and for which they must be trained in the habits of industry and perseverance and must be made more intelligent, disciplined and, above all, sensibly patriotic. Such an education would fit men and women of the land for the proper discharge of their duties in life and would enable them to fulfil those responsibilities that devolved upon a good citizen and a true wellwisher of his country. Moreover, a true civic and national education must blend the people together by a kind of vital tie and teach them to be one in core if not in creed by rising superior to all considerations of caste and colour. A true and deep love for the people of the country must pervade all their thoughts and actions and in this way, every educated Indian, whatever be his position in life, may be ultimately trained to consider himself an Indian first and Hindu, Mahomedan, or a Christian afterwards. Without this liberalising influence of education, patriotism fades into a mere love of the clan and loses sight of the higher and larger interests of the country.

This being the central conception of the education which the lecturer wanted his countrymen to receive at the hands of the educated classes, Mr. Devadhar exhorted them to understand their charge in an unmistakable manner and be ready to make the necessary sacrifices for this noble cause by putting at the disposal of the country as much of their energy and ability as it was in their power to do.

Judging from this standard, Mr. Devadhar said that the work which lay before the educated people of the country was very stupendous and arduous. Coming to figures of education, he said the census of 1901 showed that in a total population of

nearly thirty crores of people, we only had a crore and a half including a little above a million women, that might be credited with a smattering of some living language in the country. That in his opinion did not imply the correct measure of patriotic sentiment in the country to gauge which, he thought, the number of the literates in English may roughly be taken as the basis for calculation. There were eleven lakhs of people able to read and write English; only a lakh among these being women. Comparing the educational condition of our country with that of some of the go-ahead Western countries and with the rate at which Eastern countries like Japan and China were advancing with the help of education, it seemed that the work was too vast and the resources of men and money being too scanty, rather impracticable. But it would ill become the patriotism of our educated men to be overawed by the difficulties of the task which they must undertake in a spirit of patience, hope and cheerfulness.

Speaking historically, Mr. Devadhar said that the great progress which countries like America, England and Switzerland made was not the work of a day and to achieve which it had cost them the labours and the love of devoted and patriotic men and women whose name is legion, for several centuries in the past. This is an achievement of the joint contribution of the Church, the Government and the people.

That is why almost every man or woman in those countries was educated and was enabled to take interest in the affairs of his or her country. In order as to how we here should proceed with the work taking advantage of the experiences of great workers in this cause, he detailed how in America religious preachers identified their work with education and how Governments recognising the value of education to the State made large grants of land towards the maintenance of educational institutions and how some of the richest people endowed large sums of dollars and how thousands of educational institutions were established to the sacred cause of the spread of knowledge among the people. Speaking about England and the history of education, in that country he showed that in the earlier stages it was the Church that undertook the work of educating the people which later on attracted the efforts of several patriotic and philanthropic bodies, Government coming to recognise its responsibility in that direction in its last stage. In Japan, though Government ultimately undertook education as a State responsibility and the Emperor issued an edict in 1871 to the effect that there should not be even a single village in his whole Kingdom in which one uneducated family could be found and that it should be impossible to come across one family which had even a single uneducated member therein, yet the educational upheaval there was mainly due to the enthusiasm and the devotion of the great Reformers who were a great glory of their motherland. Many of them had to go to foreign countries to receive new ideas even at the risk of their life. And, in this way, it was only the untiring efforts and the patriotic sacrifice on the part of such men that achieved the marvellous results which Japan evinced in these days.

China also learnt, though late, to follow in the footsteps of Japan and the single fact that there are nearly 10,000 Chinese students in Japan alone should clearly indicate the degree of readiness with which China had come forth to recognise the need of the spread of education accompanied by modern ideas.

Referring to the objection that is often levelled against those who viewed this question from this point of view that it was only independence enjoyed by these countries which gave the people the necessary facilities, the speaker while acknowledging some degree of truth in that objection pointed out clearly from the history of the countries referred to above that it was the people mainly that took the initiative in the work of spreading useful knowledge among the people. The lecturer emphasised in very clear terms that it was one of the greatest duties of Government in India to educate the people and that it was the people's birthright to receive that from Government. If Government were slack in their movement it was a part of the people's duty by all systematic and constitutional ways to make Government see that and hasten their pace.

(To be continued.)

LEGISLATION AND SOCIAL REFORM.

CIVIL MARRIAGE FOR HINDUS.

To

THE EDITOR, *The Indian Social Reformer*,
Bombay.

SIR,

A somewhat lively controversy is going on in the columns of your valuable paper as to how far the social reformer is justified in invoking the aid of the Legislature in furtherance of the work of social reform. In my humble opinion, there is considerable force in the position of those who maintain that under the peculiar circumstances of this country too much legislative interference with our social customs and observances is hardly desirable. It will however serve no practical purpose to discuss as to what would have been the best policy, most conducive to our national well-being, if we were placed under a different set of circumstances. But there is a limit to every argument. There are occasions when you are forced to seek the help of the legislature in order to remove those harmful restrictions which are hampering your progress. When you want freedom to act in accordance with the dictates of your own conscience and you find that your efforts howsoever strenuous, unaided by the legislature cannot secure you this freedom of action, what are you to do? Are you to sit with folded hands and refuse legislative help simply because forsooth such help may not under all circumstances be desirable?

Take for instance the question of intermarriage amongst the Hindus. I challenge any body to show me any precept of the Shastras which prohibits the marriage of, say, a Mahratta Brahman man with a Bengali Brahman woman. I have discussed this question with some of the most orthodox Pandits and they have been forced to admit that custom alone is responsible for the restriction in this case.

Shastras are *unwritten* in nature, it is very doubtful if our Law Courts will recognise them as valid. What do our friends who are opposed to all legislative action advise us to do? There may be and in fact are many who do not condemn the caste system *intoto*; but who is there who supports the division of a caste into innumerable sub-castes? I may claim to be right in alleging that there is a perfect unanimity as regards the advisability of doing away with these sub-castes and sub-divisions. But the legal difficulty stares us in the face and makes us pause.

I am afraid those who take pride in their Hindu orthodoxy do not apparently take a far-reaching view of these questions. It is in the interest of Hindu orthodoxy itself that this reform is needed. If you keep these mischievous restrictions intact, people will revolt against them and go out of the fold of the Hindu society. A man will have nothing to do with your Hinduism if it tends to deprive him of his freedom of action. We find friends of Hindu orthodoxy springing upon all sides who propose to defend and protect it, but well may Hindu orthodoxy exclaim 'Save me from such friends.' They wish to make it a hide-bound system which will be hopelessly inelastic and utterly unprogressive. Is this Hinduism which so many love and revere? From the very beginning Hinduism has been growing and expanding and those who desire to stop this process are laying the axe at its very root.

Through the medium of your valuable paper, I beg to draw the attention of all the caste conferences and other social reform movements, many of which will hold their sittings during the next Christmas week, to this question. Let us ask the Government to come to our rescue in this matter and thereby earn the gratitude of the people.

ALLAHABAD,
1st December 1908.

Yours truly,
ISWAR SARAN,
Vakil, High Court,

THREE READINGS OF A PALM.
THE FIRST READING: A FORTUNATE FAILURE.[BY O. S. S. O.]
(All rights reserved.)

CHAPTER. XXII.

Having ascended, they drew up the ladder but kept it ready attached to the tree, so that, it might be lowered at a moment's notice.

Evening and night passed without anything of importance.

Next morning, as arranged the night previous, they set watch over the "Nymph's Lawn" instead of going out on their usual exploring expedition. The first watch was set at dawn.

Presently as the first streak of the sun shone over the landscape and part of the stream, which was visible from their encampment, they heard a subterranean rumble as if rocks were being rolled beneath them. Several of the party rushed to the edge of the precipice overlooking the "Nymph's Lawn" where the watch was set. Peering over, lying on their stomachs, they saw nothing but still the rumbling continued at intervals. At length they decided to lower the ladder, which they did and allowed it to hang about half way down the precipitous wall. The Gooroo taking the lead descended holding a dagger between his teeth and a revolver in one hand. All sound ceased—he waited in breathless suspense and then getting tired was about to return, when the rumbling was resumed.

Looking on all sides he was extremely puzzled, for everything around was lifeless, but grand in passive calmness. All held their breath, expecting they knew not what—their chests heaved with excitement.

At length on the extreme North Eastern corner, about two hundred paces from where he stood suspended on the lowest rung of the ladder, a solid piece of rock, about which there appeared not the vestige of a crack, seemed to quiver. He beckoned to be lowered and held up his hand to stop when he came almost in line with the upper part of the heaving rock. As he came to a halt, the solid block separated and bent noiselessly inward. He could see the open aperture but nothing more, as the inside was enveloped in darkness.

Presently a light floated past the open entrance but the darkness was too intense for it to be of any use. He thought of a second witness—and beckoned to a *Chela* to descend—who did so, and stood a couple of rungs above him. To whom he whispered: "Note all—' pointing to the open aperture—'but do not speak."

In the meanwhile, the others seeing the excitement, let down another ladder on which a *Chela* and master Vene descended and taking up a position behind the other two, waited in breathless suspense.

Presently an old man, with snow white hair closely cut and a long flowing beard, stepped out of the opening, on to the dew laden grass in which his sandalled feet softly sank.

Either he ignored the presence of these strangers hanging in mid air or failed to notice, and so looked straight before him over the gliding rivulet, to the West where the prospect was gradually becoming brighter with the spreading rays of the rising sun. Then casually turning his face to the snow clad peaks on his right, gave a low whistle, and out glided an enormous serpent out of the same opening—Immediately followed by a handsome youth of about twenty. He, like the old man, who evidently was the Head if not the father, was loosely clad in a Saffron Cassock reaching down to the ankles, and bound round the waist with a thick scarlet cord, whose heavy tasselled

* This serial was commenced in our issue of the 5th April 1908.

ends, hung on his left. His feet were also sandalled like the old man's and both wore the usual leather stockings which showed that they were not entirely isolated from the rest of the world.

The serpent crawled about aimlessly while the two looked on and finally came to a stop near the opening out of which he had emerged, and coiling itself comfortably rested his head on the thick folds of his own body facing the intruders.

Presently a three pronged wand was seen jutting out of the aperture. It gradually lengthened— and behind which appeared a young woman bearing the end of the long rod in her right hand in graceful carelessness, and lightly touching the snake with the trident moved close to the youth who came forward to meet her. Putting her cheek on his shoulder with the familiarity of a brother, the pair stood side by side watching the serpent which coiled round the wand—while the father looked on with a pleased smile. The brother and sister—for they could not be anything else to be so free before their elder—looked superbly beautiful in those strange surroundings. She was slightly shorter and dressed in the same croceous habit as the men; while the hair tied together at the shoulder, to keep it from spreading, hung loose down to her ankles. And being free from oils, looked intensely lovely. The young man stroked it tenderly for a minute or two and then playfully thrust his hand among the luxuriant black threads which made her slightly turn to the left, and in doing so spied the intruders who were staring in wonder and admiration.

She returned their gaze with mingled contempt and amusement and whispering something to her companion, addressed the old man in an exquisite soft voice which a chance puff of wind wafted to their side.

Turning towards them, the trio smiled at their ridiculous situation: "Who are you going to fight—" called the young man walking towards them beaming with mischief—"with those ugly looking weapons?" with which he was familiar. And then laughingly added: "Come down, you will not be hurt. Unless you injure yourselves."

The explorers were dumb founded at the hearty tone of the genuine invitation, given in the purest Hindryan without fear or hesitation. The cheery voice of the young man left no room for doubt. And the Gooroo beckoned to his friends to lower them—stowing away their arms at the same time in some confusion.

The old man of the "Nymph's Lawn," leaving the young lady where she was, now went forward with a benevolent smile.

On alighting on firm ground, the Gooroo who appeared young before his venerable senior, saluted him by touching his own forehead with joined hands.

He smiled and returned their salutation in the same way, and repeating a *stot* in Sanskrit placed his right hand on the shoulder of the Gooroo in token of blessing and welcome.

The Gooroo felt—though unasked—that he must at once explain their untoward intrusion and did so forthwith.

The elder listened patiently and when he had concluded, said kindly: "There is no need to apologise. You were quite right in taking these precautions. Come refresh yourselves." And turning right about led them towards the opening where the young couple who had withdrawn, in respect, still lingered.

"These people will have coffee with us this morning," he said addressing the young lady in Sanskrit which he believed his guests did not understand.

"Very well, father—" and taking her brother's hand, both disappeared within the aperture.

"Come and see the river—" he invited pleasantly. "It is a lovely piece of water." And leading the way, took them to the stream to allow time to his daughter to prepare.

(To be continued.)

THE COMING REFORMS.

The *Daily Chronicle* Prints the following forecast:—

It was understood in advance that the King's Message to India could not contain, in reference to the promised reforms, anything more than a general statement of policy. The mention of any specific measure as, for example, a modification of the Partition of Bengal, (had such been in contemplation) would obviously be entirely out of place in a proclamation issued in the name of a Constitutional Monarch. Nevertheless the pledges given are of so definite a character that it is not difficult to deduce the main lines of the scheme which will be laid before Parliament within the next few weeks.

The most significant passage is that relating to the imminent extension of representative institutions.

This can mean only a substantial concession to the educated classes; it can have no reference to the princely or landed aristocracy. Moreover, it may be taken to imply that we shall hear no more of the proposed Council of Notables, which was a conspicuous feature of the original scheme drafted at Simla. The Notables, who were largely to consist of Princes were to be given advisory functions merely and it was made clear, in both Indian and Anglo-Indian expressions of opinion, that such an assembly would be at once cumbrous, costly, and merely ornamental. It has evidently been dropped.

We come then to the question of the reformed legislative councils. They are to be enlarged, in membership and in powers, and are to contain a representative element elected on a plan which will show a very decided advance on the existing system.

Hitherto, of course, the councils have had a permanent Government majority, and it is known that strong representations have been made, not from the Indian side alone, against the continuance of that majority. There can be no doubt that, when published in its final form, Lord Morley's scheme will be judged, as a liberal measure, largely on his decision with regard to this essential point.

The paragraph respecting the recognition to be accorded at the new year to the Indian troops foreshadows a material increase of pay and it will probably be felt that the increase is sufficient to lighten the growing difficulty of recruitment. It is no secret that the grievances of the Native Army have for some time past been realised as a serious factor in the situation.

BUDGET DISCUSSION IN THE BOMBAY LEGISLATIVE COUNCIL.

The announcement of a very important change was made during the week in the procedure relating to the Budget in the Bombay Legislative Council. The change is intended to enable non-official members to assist in framing the next Provincial Budget. The Government Resolution says that immediately after the submission on 20th January 1909 of the first edition of the Budget to the Government of India, the Accountant-General's Budget Notes, the Memorandum prepared by the Financial Department for the Meeting of the Executive Council held to consider the Budget Resolution issued in accordance with the orders passed at the Meeting, and a statement showing the Major Head figures, as finally adopted, would be circulated to all the non-official members (elected and nominated) of the Council, with a request that Government may be favoured with any suggestions they may have to make. On or about the 31st January the remarks of the Government of India on the first edition of the Budget will be received by the Accountant General, who would be requested to communicate them immediately to the Financial Department. Before the second edition is submitted to the Government of India, Government will consider their remarks, together with the suggestions of the non-official members with the assistance of these members themselves sitting in conference with the Honourable Member in charge of the Financial Department, and the Chief Secretary to Government, Financial Department. All the non-official members would be invited to attend the meeting of this Committee, which will be held at the Secretariat at 12 o'clock noon on 6th February 1909, and will be presided over by the Honourable Member. Something like this has been done in Calcutta and in Madras, and though Bombay is rather late in adopting the improvement, we are sure that no Government will be more hearty in benefiting by non-official co-operation.

A LETTER FROM MR. A. O. HUME AND SIR WILLIAM WEDDERBURN.

The following letters addressed to Sir S. Subramania Aiyar and Dewan Bahadur K. Krishnaswami Rao, Chairman of the Reception Committee, by Mr. A. O. Hume and Sir William Wedderburn have been sent to us for publication:—

II-XI-08.

British Committee of the Indian
National Congress, 84 and 85
Palace Chambers.
Westminster, London S. W.

My Dear Sir Subramania Aiyar,—Enclosed please find a joint letter from Sir W. Wedderburn and myself to Dewan Bahadur K. Krishnaswami Rao, the Chairman of the Reception Committee of the coming Congress. We shall be grateful if you will deliver this letter to the Dewan and, so far as may be convenient to you, support our recommendations.

I am glad to know that having retired after a distinguished career and having regained your freedom, as it were, you are now once more able to take part in Congress deliberations.

Wise guidance at this critical period of our history is what our brother Congressmen most need and I am sure that if your health only permits you to take an active part in the coming gathering, they will get the wise-guidance from you.

With all good wishes for you and all our brothers who are struggling righteously for the gradual enfranchisement of India's people.

I remain,
Dear friend,
Yours ever very sincerely,
A. O. HUME.

XV

The Chairman of the Reception
Committee of the Indian National
Congress Session, Madras.

DEAR SIR,—Looking to the exceptional circumstances connected with the holding of the forthcoming Session of the Congress at Madras next Christmas, we, two old and tried friends of the Congress, desire to convey to the coming gathering through you an expression of our most heart-felt desire for its success and for that of the great movement for Indian reforms which it is the mouthpiece.

The objects and methods of the Congress set forth in Article I of the constitution adopted at Allahabad last April, are precisely those with which our movement started when we inaugurated it at the first Bombay Congress in December 1885. They include practically all the reforms that we can desire and all the methods by which we can expect to realise these blamelessly.

Reflecting on all that has occurred during the past two years, we concur that it was necessary in the best interests of the national cause that participation in the Congress should henceforth be confined to those who frankly accept the object and methods on which the movement was originally based and which are well summarised in the 1st Article of the Allahabad Constitution.

It is true that, despite our long and persistent efforts, not much has so far been actually accomplished in those directions in which we are all agreed that progress is imperative. Still, disappointing as all this has been, we do not think that now there is any reason for us to be down-hearted or to despair in any way of the ultimate triumph of India's just cause.

The recent Proclamation of His Majesty, though some may regret its want of definiteness in regard to the immediate future, at any rate entirely confirms Queen Victoria's Charter, re-

declares the government's determination to abide by its noble premises and no longer leaves it open to any of those hostile to India's liberties to assert that this Charter is merely a pious aspiration in no way indicating what England had bound herself to carry out as soon as might be practicable.

Then there are those measures of reform adumbrated in the King's Proclamation which Lord Morley will bring forward at an early date and of which you will have received full details by telegraph before the Congress actually meets. We expect a good deal from these, from the immediate steps which they will lead to and even more from the further developments that will inevitably grow up out of them, if only India's people will continue wise, temperate and united on constitutional lines. We cannot overrate the importance of the latter nor can we too earnestly counsel you to make this Congress a real success, a harmonious gathering, accepting in kindly terms such reforms as may have been granted or definitely promised and then pointing out in a clear and temperate manner those further reforms which in your opinion are most urgently required and which are, you believe, practicable at an early date.

We implicitly believe that the progress of India's cause for several years to come will be materially influenced; first, by the coming Congress proving a successful gathering both as regards the character and patriotism of its delegates and the harmony of its proceedings, and secondly, by its acceptance, in an appreciative and loyal spirit, of anything that may have been conceded and its representation wise in its moderation, for some further instalments of what our late good Queen so generously promised and our present enlightened Sovereign has now emphatically endorsed.

Yours sincerely,
A. O. HUME.
W. WEDDERBURN.

THE NEXT SOCIAL CONFERENCE.

In commenting on the circular issued by the General Secretary, the Hon. Mr. Justice Chandavarkar, for the next meeting of the Conference, the *Madras Standard* says: "In our judgment the two subjects to which the energy of the practical reformer may be directed are female education and the annihilation of the caste system. In Mr. Chandavarkar's list the advancement of female education finds a place. But caste as such should form a subject of discussion. It is true that the question of caste will be considered along with some other subjects. It comes in directly with respect to the question of intermarriage and indirectly in connection with the elevation of the Pariahs and other depressed classes. But it must be gone into separately, so that public opinion may gather strength and private prejudices wear away under the weight of that public opinion. The time has come when outspoken and unqualified statements on the question of caste should be made by those whose utterances go far to mould public opinion and shape public and private conduct. With regard to the education of women there are not two opinions. The reformer and the mass of orthodox views are agreed as to the necessity for the education and elevation of Indian women. What is required is greater stimulus to action and greater facilities in the field of female education. But it seems rather curious that while the Conference insists on the abolition of the purdah system side by side with the education of women, the Indian Ladies' Conference has been conducted so far on the principle of the purdah. If this Conference which consists mainly of educated ladies and which is organised under the auspices of the National Social Conference would sit only behind a purdah, is it any wonder that the purdah system still exists in this land even amidst the fierce glare of the present civilisation?"

THE INDIAN NATIONAL CONGRESS, (1908)
RULES FOR ADMISSION
DELEGATES.

1. Delegates shall produce a credential in the prescribed form and shall sign the declaration at the back of it. They shall also pay the fee of Rs. 20- and shall get their names registered as delegates.

2. Delegates will wear badges provided for them and shall enter the pavilion through the gate set apart for them and shall sit only in places allotted to their respective provinces.

3. Delegates will obtain accommodation and boarding in the Congress camp on purchasing a ticket for the same at Rs. 5, for delegates living in Indian style, and at Rs. 20- for delegates living in European style. Servants' accommodation and boardings can be had for Rs. 3.

4. Delegates requiring accommodation and boarding on days other than the 27th to the 31st December 1908 will be charged extra one rupee (for living in Indian style), and rupees five (for catering in European style) per diem; servants will accordingly be charged eight annas extra per diem.

5. Delegates from other provinces than Madras may obtain accommodation and boarding in the Congress camp for friends who have accompanied them on purchasing delegates' mess ticket.

VISITORS.

Rule 28 of the Rules appended to the Constitution.

"Visitors may be allowed at the sitting of the Congress on such terms and conditions as the Reception Committee determines. They may, at any time, be asked to withdraw by the President. They shall be liable to be summarily ejected from the House if they enter the area marked out for the delegates or if they disobey the chair or if they are guilty of disturbance, or obstruction or if they are in anywise disorderly in their behaviour.

Terms and conditions of admission of visitors. (Determined by the Reception Committee.)

1. Visitors shall enter only through the gates specified in their tickets and shall sit only in the blocks shown on them.

2. Visitors shall not stand in their places or elsewhere in the Pavilion and shall not make or indulge in shouts, hisses, gestures or noise or other disturbance or interruption of any kind during the sittings of the Congress.

3. Tickets shall be non-transferable.

4. No pupil of a High School shall be admitted as a visitor into the Congress Pavilion during the sittings of the Congress.

5. Students of Colleges may be admitted as visitors in case the Principals of their Colleges have permitted them to attend the Congress sittings.

6. (i) Breaches of any of these rules shall be immediately brought to the notice of the Lieutenants in charge of the block by the member of the Congress Corps deputed to preserve order there.

(ii) The Lieutenant in charge shall warn the visitor concerned or summarily eject him taking possession of his ticket and send in the same to the Captain.

(iii) Any visitor ejected by the Lieutenant may explain his conduct to the Captain at his office after the sittings for the day are over, and the Captain shall have the power to withhold the ticket or give it back on such conditions as he may deem fit to impose.

OTHER RESOLUTIONS RELATING TO VISITORS.

1. In addition to complimentary tickets which may be issued under Rule 30 appended to the Constitution, Platform tickets may be issued by the Chairman and the Secretaries at

their discretion to such gentlemen as may have paid Rs. 100 or more to the funds of the Congress, 1908.

2. Ladies' Tickets may be had on payment of Rs. 5 each.

3. Visitors' Tickets may be had on payment of Rs. 10 each.

4. Delegates from other Provinces than Madras may obtain accommodation and boarding in the Congress Camp for friends who have accompanied them on purchasing a delegates' Mess Ticket for every one of them (available for Rs. 5 for boarding in Indian style and for Rs. 20 for boarding in European style for the days 27th to 31st December 1908.)

5. Delegates may obtain Servants' Mess Tickets on payment of Rs. 3 each.

V. RYRU NAMBIYAR,
L. A. GOVINDARAGHAYA AIYAR,
C. KANUNAKARA MENON,
V. MASILAMANI PILLAY,
V. S. SRINIVASA SASTRI,
A. S. BALASUBRAHMANI AIYAR,
Secretaries, R. C.

ITALIAN AND SIKH LABOURERS ENGAGE
IN A FIERCE FIGHT IN AMERICA.

The *Khalsa Advocate* of the 3rd prints the following letter. On 20th August 1908 in Tacoma U.S.A. one hundred Italians struck the Northern Pacific Rail road work. On the morning of the 21st at 7. a. m. the Superintendent of the Department employed 40 Sikhs who had been brought from Portland. When the Khalsas were busy at their work, suddenly 3 Italians appeared there and told the Khalsas to quit the work. But they refused to do so. At 9. 30, about 40 Italians presented themselves in the office of the Superintendent and told to discharge all the Khalsas. But he too refused to do it. Being wrathful the Italians organized and at 2 p. m. they made a rush upon the Khalsas with clubs and revolvers. The number of Italians is said to be 80 men at the time. The Khalsas had no revolvers and a few rifles in their possession. The leader of the Khalsas ordered them to attack the Italians with clubs and to fire. The brave Khalsas beat the timid downy Italians properly. Many Italians were seriously injured and many fled before the Khalsas. Our Khalsas made a pursuit after them as far as 500 yards firing and beating with clubs. At length the Superintendent came there with policemen and put a strong guard around the Khalsas to save them from any further troubles. In this fight our Khalsa brother Jeta Singh was seriously wounded by a stone which had been thrown by an Italian on his forehead. Jeta Singh has been taken to Pacific Hospital and other Khalsas are guarded in bunks and box cars by the police in the night. We have received a letter from Bur Singh, the leader among the Khalsas. He wants help from Vancouver because the Italians will again attack them with 500 men. We have written to all the Khalsas who are in Portland to join them if such opportunity presents itself. The white labourers have been causing troubles for two years. Last year many of our people had been driven from Bellingham and Everett, but now being tired we have compared the Italians and taught them a good lesson. We will fight to our last if the white men will continue such troubles.

We do not want to be disgraced by these ill-born people. We will sacrifice our lives in this country. We are treated worse than cattle. We respect the whitemen in India, we are not timid but we want to avoid the laws of the Government.

HARASA SINGH
Humble worker for Khalsas in
Vancouver B. C. Canada.

A LETTER FROM MR. A. O. HUME AND SIR WILLIAM WEDDERBURN.

The following letters addressed to Sir S. Subramania Aiyar and Dewan Bahadur K. Krishnaswami Rao, Chairman of the Reception Committee, by Mr. A. O. Hume and Sir William Wedderburn have been sent to us for publication:—

II-XI-08.

British Committee of the Indian
National Congress, 84 and 85
Palace Chambers.
Westminster, London S. W.

My Dear Sir Subramania Aiyar,—Enclosed please find a joint letter from Sir W. Wedderburn and myself to Dewan Bahadur K. Krishnaswami Rao, the Chairman of the Reception Committee of the coming Congress. We shall be grateful if you will deliver this letter to the Dewan and, so far as may be convenient to you, support our recommendations.

I am glad to know that having retired after a distinguished career and having regained your freedom, as it were, you are now once more able to take part in Congress deliberations.

Wise guidance at this critical period of our history is what our brother Congressmen most need and I am sure that if your health only permits you to take an active part in the coming gathering, they will get the wise-guidance from you.

With all good wishes for you and all our brothers who are struggling righteously for the gradual enfranchisement of India's people.

I remain,
Dear friend,
Yours ever very sincerely,
A. O. HUME.

To

The Chairman of the Reception
Committee of the Indian National
Congress Session, Madras.

DEAR SIR,—Looking to the exceptional circumstances connected with the holding of the forthcoming Session of the Congress at Madras next Christmas, we, two old and tried friends of the Congress, desire to convey to the coming gathering through you an expression of our most heart-felt desire for its success and for that of the great movement for Indian reforms which it is the mouthpiece.

The objects and methods of the Congress set forth in Article I of the constitution adopted at Allahabad last April, are precisely those with which our movement started when we inaugurated it at the first Bombay Congress in December 1885. They include practically all the reforms that we can desire and all the methods by which we can expect to realise these blamelessly.

Reflecting on all that has occurred during the past two years, we concur that it was necessary in the best interests of the national cause that participation in the Congress should henceforth be confined to those who frankly accept the object and methods on which the movement was originally based and which are well summarised in the 1st Article of the Allahabad Constitution.

It is true that, despite our long and persistent efforts, not much has so far been actually accomplished in those directions in which we are all agreed that progress is imperative. Still, disappointing as all this has been, we do not think that now there is any reason for us to be down-hearted or to despair in any way of the ultimate triumph of India's just cause.

The recent Proclamation of His Majesty, though some may regret its want of definiteness in regard to the immediate future, at any rate entirely confirms Queen Victoria's Charter, rede-

clares the government's determination to abide by its noble premisses and no longer leaves it open to any of those hostile to India's liberties to assert that this Charter is merely a pious aspiration in no way indicating what England had bound herself to carry out as soon as might be practicable.

Then there are those measures of reform adumbrated in the King's Proclamation which Lord Morley will bring forward at an early date and of which you will have received full details by telegraph before the Congress actually meets. We expect a good deal from these, from the immediate steps which they will lead to and even more from the further developments that will inevitably grow up out of them, if only India's people will continue wise, temperate and united on constitutional lines. We cannot overrate the importance of the latter nor can we too earnestly counsel you to make this Congress a real success, a harmonious gathering, accepting in kindly terms such reforms as may have been granted or definitely promised and then pointing out in a clear and temperate manner those further reforms which in your opinion are most urgently required and which are, you believe, practicable at an early date.

We implicitly believe that the progress of India's cause for several years to come will be materially influenced; first, by the coming Congress proving a successful gathering both as regards the character and patriotism of its delegates and the harmony of its proceedings, and secondly, by its acceptance, in an appreciative and loyal spirit, of anything that may have been conceded and its representation wise in its moderation, for some further instalments of what our late good Queen so generously promised and our present enlightened Sovereign has now emphatically endorsed.

Yours sincerely,
A. O. HUME.
W. WEDDERBURN.

THE NEXT SOCIAL CONFERENCE.

In commenting on the circular issued by the General Secretary, the Hon. Mr. Justice Chandavarkar, for the next meeting of the Conference, the *Madras Standard* says: "In our judgment the two subjects to which the energy of the practical reformer may be directed are female education and the annihilation of the caste system. In Mr. Chandavarkar's list the advancement of female education finds a place. But caste as such should form a subject of discussion. It is true that the question of caste will be considered along with some other subjects. It comes in directly with respect to the question of intermarriage and indirectly in connection with the elevation of the Pariahs and other depressed classes. But it must be gone into separately, so that public opinion may gather strength and private prejudices wear away under the weight of that public opinion. The time has come when outspoken and unqualified statements on the question of caste should be made by those whose utterances go far to mould public opinion and shape public and private conduct. With regard to the education of women there are not two opinions. The reformer and the man of orthodox views are agreed as to the necessity for the education and elevation of Indian women. What is required is greater stimulus to action and greater facilities in the field of female education. But it seems rather curious that while the Conference insists on the abolition of the purdah system side by side with the education of women, the Indian Ladies' Conference has been conducted so far on the principle of the purdah. If this Conference which consists mainly of educated ladies and which is organised under the auspices of the National Social Conference would sit only behind a purdah, is it any wonder that the purdah system still exists in this land even amidst the fierce glare of the present civilisation?"

THE INDIAN NATIONAL CONGRESS, (1908)
RULES FOR ADMISSION
DELEGATES.

1. Delegates shall produce a credential in the prescribed form and shall sign the declaration at the back of it. They shall also pay the fee of Rs. 20- and shall get their names registered as delegates.

2. Delegates will wear badges provided for them and shall enter the pavilion through the gate set apart for them and shall sit only in places allotted to their respective provinces.

3. Delegates will obtain accommodation and boarding in the Congress camp on purchasing a ticket for the same at Rs. 5, for delegates living in Indian style, and at Rs. 20- for delegates living in European style. Servants' accommodation and boardings can be had for Rs. 3.

4. Delegates requiring accommodation and boarding on days other than the 27th to the 31st December 1908 will be charged extra one rupee (for living in Indian style), and rupees five (for catering in European style) per diem ; servants will accordingly be charged eight annas extra per diem.

5. Delegates from other provinces than Madras may obtain accommodation and boarding in the Congress camp for friends who have accompanied them on purchasing delegates' mess ticket.

VISITORS.

Rule 28 of the Rules appended to the Constitution.

* Visitors may be allowed at the sitting of the Congress on such terms and conditions as the Reception Committee determines. They may, at any time, be asked to withdraw by the President. They shall be liable to be summarily ejected from the House if they enter the area marked out for the delegates or if they disobey the chair or if they are guilty of disturbance, or obstruction or if they are in anywise disorderly in their behaviour.

Terms and conditions of admission of visitors. (Determined by the Reception Committee.)

1. Visitors shall enter only through the gates specified in their tickets and shall sit only in the blocks shown on them.

2. Visitors shall not stand in their places or elsewhere in the Pavilion and shall not make or indulge in shouts, hisses, gestures or noise or other disturbance or interruption of any kind during the sittings of the Congress.

3. Tickets shall be non-transferable.

4. No pupil of a High School shall be admitted as a visitor into the Congress Pavilion during the sittings of the Congress.

5. Students of Colleges may be admitted as visitors in case the Principals of their Colleges have permitted them to attend the Congress sittings.

6. (i) Breaches of any of these rules shall be immediately brought to the notice of the Lieutenants in charge of the block by the member of the Congress Corps deputed to preserve order there.

(ii) The Lieutenant in charge shall warn the visitor concerned or summarily eject him taking possession of his ticket and send in the same to the Captain.

(iii) Any visitor ejected by the Lieutenant may explain his conduct to the Captain at his office after the sittings for the day are over, and the Captain shall have the power to withhold the ticket or give it back on such conditions as he may deem fit to impose.

OTHER RESOLUTIONS RELATING TO VISITORS.

1. In addition to complimentary tickets which may be issued under Rule 30 appended to the Constitution, Platform tickets may be issued by the Chairman and the Secretaries at

their discretion to such gentlemen as may have paid Rs. 100 or more to the funds of the Congress, 1908.

2. Ladies' Tickets may be had on payment of Rs. 5 each.

3. Visitors' Tickets may be had on payment of Rs. 10 each.

4. Delegates from other Provinces than Madras may obtain accommodation and boarding in the Congress Camp for friends who have accompanied them on purchasing a delegates' Mess Ticket for every one of them (available for Rs. 5 for boarding in Indian style and for Rs. 20 for boarding in European style for the days 27th to 31st December 1908.)

5. Delegates may obtain Servants' Mess Tickets on payment of Rs. 3 each.

V. RYRU NAMBIYAR,
L. A. GOVINDARAGHAYA AIYAR,
C. KARUNAKARA MENON,
V. MASILAMANI PILLAY,
V. S. SRINIVASA SASTRI,
A. S. BALASUBRAHMANI AIYAR,
Secretaries, R. C.

ITALIAN AND SIKH LABOURERS ENGAGE
IN A FIERCE FIGHT IN AMERICA.

The *Khalsa Advocate* of the 3rd prints the following letter. On 20th August 1908 in Tacoma U.S.A. one hundred Italians struck the Northern Pacific Rail road work. On the morning of the 21st at 7. a. m. the Superintendent of the Department employed 40 Sikhs who had been brought from Portland. When the Khalsas were busy at their work, suddenly 3 Italians appeared there and told the Khalsas to quit the work. But they refused to do so. At 9. 30, about 40 Italians presented themselves in the office of the Superintendent and told to discharge all the Khalsas. But he too refused to do it. Being wrathful the Italians organized and at 2 p. m. they made a rush upon the Khalsas with clubs and revolvers. The number of Italians is said to be 80 men at the time. The Khalsas had two revolvers and a few rifles in their possession. The leader of the Khalsas ordered them to attack the Italians with clubs and to fire. The brave Khalsas beat the timid downy Italians properly. Many Italians were seriously injured and many fled before the Khalsas. Our Khalsas made a pursuit after them as far as 500 yards firing and beating with clubs. At length the Superintendent came there with policemen and put a strong guard around the Khalsas to save them from any further troubles. In this fight our Khalsa brother Jeeta Singh was seriously wounded by a stone which had been thrown by an Italian on his forehead. Jeeta Singh has been taken to Pacific Hospital and other Khalsas are guarded in bunks and box cars by the police in the night. We have received a letter from Bur Singh, the leader among the Khalsas. He wants help from Vancouver because the Italians will again attack them with 500 men. We have written to all the Khalsas who are in Portland to join them if such opportunity presents itself. The white labourers have been causing troubles for two years. Last year many of our people had been driven from Bellingham and Averret, but now being tired we have compared the Italians and taught them a good lesson. We will fight to our last if the white men will continue such troubles.

We do not want to be disgraced by these ill-born people. We will sacrifice our lives in this country. We are treated worse than cattle. We respect the whitemen in India, we are not timid but we want to avoid the laws of the Government.

HAZARA SINGH
Humble worker for Khalsas in
Vancouver B. C. Canada.



PHIROZE M. DASTOOR.

(Late Partner, D. M. Dastoor & Co.,)

After sixteen years' continued practice and experience in sight-testing Retinoscopically, is now working under the name and style of

PHIROZE M. DASTOOR & Co.,
Oculists and Opticians,

7, Hornby Row, Opp. Genl. Post Office.

The only firm in Bombay offering their patrons free services of a duly qualified Ophthalmic Surgeon from the Royal Westminster Ophthalmic Hospital (London), and the Ophthalmic Hospital, (Vienna), holding genuine degree

of M.R.C.S. (England), L.R.C.P. (London.)

ENTIRELY NEW STOCK OF

Spectacles Eye-glasses Motorgoggles etc.,
of latest style and pattern.

Genuine 1st Quality Brazilian Pebbles.

PRICES EXTREMELY MODERATE.

Exceptional testimonials from the Hon'ble Sir Lawrence Jenkins, the Hon'ble Mr. Justice Batty, Mrs. Batty, The Hon'ble Mr. Justice Chandavarkar Lieut-Col. G.H. Bull M. D. I. M. S. Lieut.-Col. Peatrs, M. B., I. M. S., and other high personages.

FOR SALE.

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

APPLY TO—The Manager.

BOOKS AT CONCESSION RATES

TO SUBSCRIBERS OF THE "INDIAN REVIEW"

THE HON. MR. GOKHALE.—An exhaustive and comprehensive collection of his speeches with a biographical sketch and a portrait. Over 1000 pages, crown 8vo. Price Rs. 8. To subscribers of the *Review*, Rs. 2-8.

SHAKESPEARE'S CHART OF LIFE.—Being, Studies of King Lear, Macbeth, Hamlet and Othello. By Rev. William Miller, LL.D., C. I. E.

Dr. Miller does not appear as an annotator or critic. He fixes his student's attention especially on the ethical side of Shakespeare's teaching. According to him, the plays of Shakespeare, whether designedly or not, are not calculated merely to amuse. They have each "an inner meaning," a "central idea," which it does the student good to search out and assimilate.

Bound in one volume. Price Rs. 4. To subscribers of the *Indian Review* Rs. 3. Also available for sale separately. Cloth, Re. One. Wrapper, As. Eight.

THE HON. DR. RASH BEHARI GHOSE. An exhaustive and comprehensive collection of his speeches. Crown 8vo. 160 pages. Price As. 12. To subscribers of the *Indian Review*, As. 8.

SWAMI VIVEKANANDA. An exhaustive and comprehensive collection of his speeches and writings. Crown 8vo. 673 pages, with four portraits. Second Edition, revised and enlarged. Price Rs. 2. To subscribers of the *Indian Review*, Re. 1-8.

ESSAYS ON INDIAN ECONOMICS. By the late Mahadev Govind Ranade. Price Rs. 2. To Subscribers of the *Indian Review*. Re. 1-8.

If you have not already seen the "Indian Review," send a two anna postage stamp for a free specimen copy to G. A. Natesan & Co., Madras.

A varied collection of books is offered at special concession rates to subscribers of the "Indian Review." List on application to G. A. Natesan & Co., Esplanade, Madras.

SURAMA

THE IDEAL HAIR TONIC.

It has a fine floral perfume and fluidity of water. It softens the hair and enriches its colour. It helps to grow luxurantly lost or faded hair and baldness is removed by this Medicated Oil. It removes all scalp diseases and improves the complexion. It is the best hair vigour that can be thoroughly relied upon. It relieves headache and promotes sound sleep. Use it once and you will use it always. Price per Bottle As. 12. Post free Re. 1-8 3 phials Rs. 2. Post-free Rs. 2-14.

S. P. SEN & Co.'s Swadeshi Perfumes.

THE PRIDE OF THE INDIAN INDUSTRY.

SABITRI.—The lovers' delight. Possesses a unique odour and strength and pleases all tastes.

BANGAMATA.—Represents the sweet Hasna Henna. Very persistent and strong but not loud.

DIL OF ROSE.—Or the Indian Rose. The pride of the Indian Flower garden "Shut up in a Bottle."

KHUS-KHUS.—An oriental perfume of strength and aroma. Unrivalled in strength and cheapness.

BOCOOL.—The sweetest popular scent. Better than the best obtainable in the market.

All the Perfumes are bottled in three different styles—Large, medium and small. Prices Re. 1, As. 12, and As. 7, respectively. Transit charges extra. Write for descriptive List, sent Post-free on application.

Our Superfine Virgin Ottoes.—Unequaled for strength, Otto-de-Rose No. 1 (Virgin), Ott-de-Matia, Otto-de-Neroli and Khus-Khus. Price per Phial Re. 1. Doz. Phials Rs. 10.

MILK OF ROSES.—Enthrals the mind by its delicious scent; its application imparts a lustre, softness and delicacy to the skin, destroys pimples, scabs, blotches, freckles and other derangements of the skin.

Price per phial As. 8. Transit charges As. 5.



Soaps and other Toilet Requisites, Hair Washes, Cosmetics, and Hair appliances, Oil Bergamot, Lemon and Lavendare—superior quality, and also fancy Scent bottles and Silk ribbons of different shape, size and colour, and other miscellaneous requisites for perfumery are also stocked. Prices low beyond expectation. 25% of the Approximate value should accompany every order.

S. P. SEN & Co. Manufacturing Chemists.

19/2, LOWER CHITPUR ROAD, CALCUTTA.

THE INDIAN SOCIAL REFORMER.

Rates of subscription inclusive of postage.

	In advance.	In arrears.
Per annum.....	Rs. 5 0 0	Rs. 6 0 0
Single copies 4 annas each.		

The arrear rates will be enforced in the case of subscriptions which have not been paid within three months from the date on which last payment of subscription expires in case of annual subscriptions. All other outstanding dues will also be calculated at the arrear rates.

Orders for the paper should be invariably accompanied by a remittance or permission to send the first issue per V. P. Post to recover subscription.

Should payment be made by cheque on any mofussil Bank, please add 8 annas this being the discount charged in Bombay.

NOTICE.

The Madras Hindu Social Reform Association has been maintaining a matrimonial Bureau, and correspondence from ladies and gentlemen desirous of contracting widow-marriage, post-puberty marriage or marriage without ranya Sulkam or Varadakshna should be addressed to the Secretary—George Town.

INDIAN-ENGLISH.

An examination of the errors of idiom made by Indians in writing English (With over 1200 actual examples from Indian Writings)

by **G. C. WHITWORTH.**

"A valuable contribution to the study of the manifold eccentricities of the English tongue."

—Contemporary Review.

"His scholarly but unpretentious work will prove most serviceable, not only for those for whom it is primarily designed, but also to other foreigners, and not a few of his own countrymen."—Westminster Review.

"Not only a hand book of errors, but also a correct and an acute and useful book of reference. * * * The compendium is excellent, and English men, as well as Indians, would do well to consult it. The copious index facilitates reference."—Asiatic Quarterly Review.

Price (of Indian Booksellers) Rs. 2½ net.

National Typewriting Company.

Day & Evening Classes

For Ladies & Gentlemen.

Book-keeping (Rs. 100.)

Short-hand (upto 80 words per minute) Rs. 15.

Typewriting Rs. 15.

Over 30 Machines of different makes for pupils use.

Electric light and fittings.

Ladies class under supervision of an experienced Lady teacher.

For full particulars send for illustrated prospectus.

B. B. Laskary, Proprietor,

21, Church Gate Street, Fort, **Bombay.**

LOOK SHARP!

LOOK SHARP!!

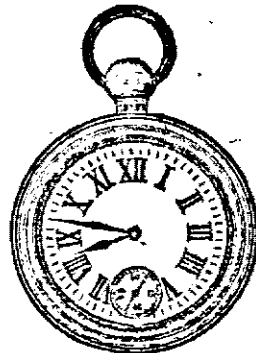
A Marvellous Offer!

Only for a Short Time!!

5000 WATCHES.

WITH PRIZES WORTH RS. 2500!

A FRESH
CONSIGN-
MENT OF
WATCHES



MADE AT
OUR
SPECIAL
ORDER.

To be sold by the 31st December 1903
To Facilitate a Rapid Sale.

270 Prizes amounting to Rs. 2,500, will be given away to the purchasers of any one of our watches:—

(1) O face Keyless Roskof style watch with detachable escapement plate, nickel case with hinges and glass dome with box, spare glass and spring, Price Rs. 4-0-0.

(2) O face Keyless Ladies' or Gents' Watch metal dome, gilt movement, O holes, white dial: Rs. 6-0-0.

(3) O face Keyless Ladies' or Gents' Watch Silver dome and embossed fancy dial. Rs. 8-8-0.

(4) The Picture Dial Watch (latest fashion) keyless, lever movement, Visible ruby pallets, 7 jewels, chronometer Balance flat shape with various coloured landscape revolving pictures in real nickel or gunmetal case: Rs. 11-8-0.

PARTICULARS OF PRIZES.

	Rs. a. p.
o Reglan Bicycles worth ...each	120 0 0
3 Gramophones "	112 8 0
3 Improved Type writers "	60 0 0
36 Self-feeding fountain pens. .. "	8 12 0
100 Langendorf Keyless Watches "	6 0 0
120 American Timepieces "	1 8 0

A prize coupon accompanies each watch Purchasers of 6 watches of one kind at a time will get an extra prize coupon. One watch will be given gratis for every doz. watches bought at a time.

ROLLED GOLD, Gent's collar Safety Pins 1½ inches long flattened shape Price annas 14 each.

THE EDWARD WATCH AGENCY.

Brito Buildings, Mangalore.

S. CANARA.

BRAHMA POSTAL MISSION.

Pamphlets with regard to Liberal Religion in India and abroad may be had free of all charges, one or two at a time by any genuine inquirer: On showing by a letter that these are carefully read, other two may be ordered free: Two whole set consisting of sixty pamphlets may be had at once by sending a V. P. order worth one rupee; or 1s. 6 d. if payable outside India—All communications should be made to and any donation will be thankfully received by

V. R. SHINDE, Postal Mission Prathana Samaj, Girgaum—Bombay.



AMRUTANJAN.

An Indian Balm, A Magic Balm, Quickly Relieves and Cures.

HEADACHES, NEURALGIA, SPRAINS, SORE THROAT, CHEST COLDS, RHEUMATISM, LUMBAGO, WEAK JOINTS, BRUISES, CUTS
And also other ACHES and PAINS.—Price annas eight only

Ringworm Ointment. A POSITIVE CURE FOR RINGWORM AND DHABI'S ITCH, &c.
Price annas six only.

Tooth Powder, CHEAP AND USEFUL.—Price annas two only.

AMRUTANJAN DEPOT. 16 OAK LANE, BOMBAY

Telegraphic address: "Amputanjan," Bombay.

GOVERNMENT OF INDIA

After exhaustive tests and Trials with all the well-known makes of Typewriters

ORDER 100

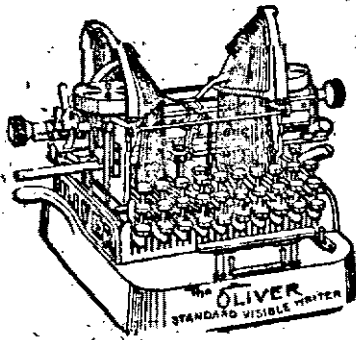
OLIVER TYPEWRITERS

for use in the GOVERNMENT TELEGRAPH DEPARTMENT of INDIA.

Can you do better than order an OLIVER?

SOLE AGENTS: W. H. THORNS & Co.,

13-15, HORNBY ROW, BOMBAY, CALCUTTA & MADRAS.



INTENDING ASSUREES ARE INVITED TO COMPARE THE RATES AND CONDITIONS OF

The Empire of India Life Assurance Company, Limited.

WITH THOSE OF ANY OTHER COMPANY.

Head Office II; Elphinstone Circle, BOMBAY.

SEE REPORT AND OPINIONS OF THE PRESS AS TO THE REMARKABLE PROGRESS MADE BY THE COMPANY.

ENDOWMENT NON-FORFEITABLE POLICY FOR RS. 3,000.

PAYABLE AT AGE 60 OR AT DEATH, IF PREVIOUS, WITH PROFIT.

If, at any time, the assured under this plan should desire to cease paying any more premiums, he can obtain a paid-up Policy for such a proportion of the original sum assured as the number of premiums paid bears to the number agreed upon. Thus a gentleman who had assured at age 30 for a Policy of Rs. 3,000 payable at age 60 or at Death, if previous, after 5 years payments, would be entitled to a Free paid-up Policy for Rs. 500 free of future payments.

MONTHLY PREMIUM.

AT AGE 20, Rs. 6-9-0.

AT AGE 25, RS. 7-8-0.

AT AGE 30, RS. 8-14-0.

AT AGE 35, Rs. 10-13-0.

AT AGE 40, Rs. 13-12-0.

AT AGE 45, Rs. 18-10-0

SOME OF THE DISTINCTIVE FEATURES.

* Funds invested in Government Securities and in accordance with the Indian Trusts Act Policy holders can appoint their own Directors.

90 per cent. of Profits to Participating Policy holders.

Lapsed policies revived without Medical Certificate.

Liberal Surrender Values 40 per cent. of the Tabular premium paid.

Immediate payment of Claims.

Medical fees and stamps on Policies are payable by the Company.

The sum assured is **PAYABLE IN FULL** should death occur even immediately after payment of the first premium, GUARANTEE INSURANCE.—This Company issues Guaranteed Policies in situation of trust and responsibility. It is specially authorized to guarantee the employes of the Post Office.

Proposal Forms and full Particulars may be obtained from any local Agent in India or from

E. F. ALLUM, General Manager.

FOR MALARIA, INFLUENZA & MILD FORMS OF PLAGUE.

Use **Batlwalla's Ague Mixture or Pills.** Re. 1
Batlwalla's Cholera is the only remedy for Cholera Re. 1.
Batlwalla's Hareton has been recently improved a great deal and restores Grey Hair to its Natural Colour. Re. 2-3.
Batlwalla's Tooth Powder is scientifically made of Native and English Drugs, such as Myapal and Carbolic Acid. D. P. As. 1.
Batlwalla's Ringworm Ointment As. 4.
 Sold every where and also by
DR. H. L. BATLIWALLA,
 World Laboratory, Dadar, Bombay.

ROYAL TONIC PILLS.

A powerful Nutritious and Strength Restorer, Price Re. 1-1 p 1
 bott. of 30 Pills.

PREPARED BY—**GOVINDJEE DAMODER & Co.,**
 Wholesale and Retail Druggists and Commission Agents.
 2-02. No. 57 New Hanuman Lane, BOMBAY



Price of large quantity is somewhat less.
BUTTO KRISTO PAUL & Co., CALCUTTA.

The only Remedy
 FOR
MALARIA
 and all kinds of
 FEVERS WITH ENLARGEMENT
 OF
SPLEEN & LIVER.
 OF
 SWELLINGS of ABDOMEN &c.

PRICES:—
 Large bot. 1 2
 Small 0 14

Wanted Agents
CALCUTTA.

We Never Speak More.

When we say—That our World-renowned highly scented Hair oil **Keshranjan** leads the way. The innumerable testimonials will speak for it.

When we say—That as a Cerebral Tonic it is unrivalled and most soothing in case of dizziness, vertigo, headache and burning sensation in the brain we speak always to the point.

When we say—That our **Keshranjan** is the only ingredient which helps a luxuriant growth of black hair and nourishes the hair-roots—and is a desirable acquisition on a lady's toilet table, we speak nothing but truth.

Price of one Phial Re. 1 Packing and Postage ... As. 0-7

WHAT WE CAN GIVE YOU ?

It is the priceless gift of health. Health is every body's birth right; and it means a proper enjoyment of life. It means—riches and comfort and stands for all that is good in life.

Never mind! whether other drugs have failed to cure you. Never mind! what failures you have had, we believe that you are not incurable, and that through our system of treatment you will gain new health. You can enjoy the treatment and its brilliant results at your own home, in perfect privacy and with no waste of time. If there be painful discharges and burning sensation or any other urinary troubles, caused by that vile disease Gonorrhoea, please write to us for a Phial of our **Pramehabindu**. That will cure you in two weeks, although you are hopeless and given up.

Price per Phial with one box of Pills ... Re. 1-8
 Packing and Postage... .. As. 0-7

WHEN EVERY OTHER REMEDY AND PHYSICIANS FAIL

You should give a trial to our much-admired specific **Panctikta Balaika** made purely from vegetable ingredients

and free from Arsenic and Quinine. A few week's trial according to our directions, will convince you, about the efficacy of this marvellous medicine. It will stop your fever, improve the appetite, give a tone to your emaciated health and regulate the functions of your Liver. It has been tried in many hopeless cases with brilliant success.

Price per box ... Re. 1 Packing and postage As. 3

CHEST AND LUNG TROUBLES.

If you are a man above ordinary common sense, you can easily imagine the nature of injury that can be inflicted by throat and lung troubles. The peculiar soothing and healing effect of our **Basakarishtha** upon the mucous membranes of throat and lungs makes it exceptionally good without an equal for the cure and relief of coughs, bronchitis and all other chest affections. To those who are subject to bronchitis and bronchial asthma it is simply invaluable. The cough and hard breathing are made easier and bronchial irritation soothed, the character of the expectoration altered and all the symptoms greatly improved.

Price per phial ... Re. 1 Packing and postage As. 5,

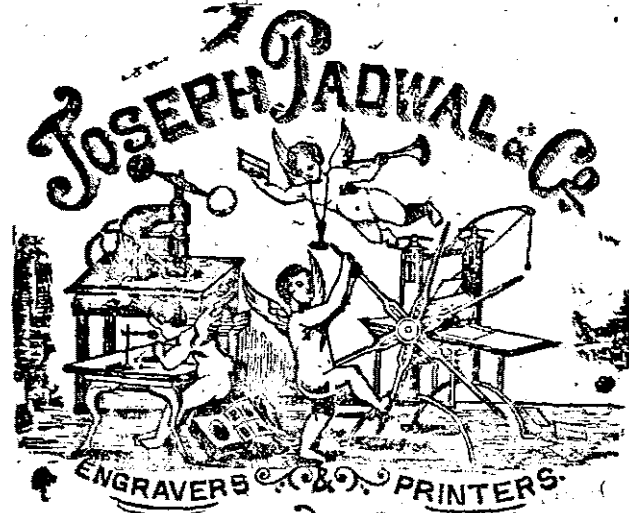
Prescriptions with or without Medicines are sent to every part of India, Burma, Ceylon, Straits Settlements, Cape and the British Isles, on receipt of a concise account of disease.

KavirajNagendra Nath Sen,

GOVERNMENT MEDICAL DIPLOMA-HOLDER, MEMBER OF THE CHEMICAL SOCIETY, PARIS; SOCIETY OF CHEMICAL INDUSTRY, LONDON; SURGICAL-AID-SOCIETY, LONDON; &c., &c.
 Nos. 18-1 & 19, Lower Chitpur Road, CALCUTTA.

WANTED AGENTS

WANTED AGENTS



NO. 72 MEDOW STREET, FORT BOMBAY.

Die-Sinking—Crests, Monograms and Mottos, engraved and bossed in various Colours.

Copper-Plates—visiting and Invitation Cards, etc., engraved and printed in best styles.

Blocks—Wood or Metal, engraved and supplied for illustrating purposes.

Presentation Inscriptions—On Gold, Silver, Ivory, etc; engraved and artistically displayed.

Seals, Peons' Badges, Brass Sign Boards. Stencil plate etc., are made for private, official and commercial use. Rubber stamps are made in any of the required languages at very cheap rates.

Electroplating and gilding works executed under skilled work men.

OUT STATION ORDERS PROMPTLY EXECUTED.
COMPARE OUR RATES WITH THOSE OF OTHERS.

SUBLIME PESSIMISM

OF

OMAR KHAYÂM

THE ASTRONOMER-POET OF PERSIA.

Price Ans. 8.

APPLY TO THE MANAGER TATVA-VIVECHAKA PRESS,
Khetwadi Back Road, Bombay.

A. K. JOSHI & Co.

Kalbadevi Road, BOMBAY.

We undertake every kind of Lithographic Art Printing in Colours. Publish Fine Art Pictures, &c.

Wholesale & Retail Dealers in Calcium Carbide.

Large Importers of Finest Printing Inks and Colours.

HIGH CLASS FRAME MAKERS.

MEYORES

IS INDISPENSABLE TO ALL WHO VALUE HEALTH.
FOR IT RESTORES WASTED STRENGTH, imparts vigour and tone to the muscles and tissues, in short vitalises the whole system. Thousands cured. Price Re. 1 per phial.

INTERESTING NEWS.



Our renowned SPECIFIC for ASTHMA and HYDROCELE give instant relief rest and comfort. Cures permanent. Rev. JOSEPH DAVID, Mengnapuram S. India, writes:—"Your specific for Asthma has done me good." S. B. Rao, Esq., Poona, writes:—"I have personally used your specific for Hydrocele and found it very wonderful in its efficacy." Per bottle of each Rs. 5.

DIABETES—Of any stage and standing is sure to be cured by our specific. A. Bose, Esq., Zemindar, Dum-Dum Calcutta writes:—"Five year's Diabetes completely cured." Price per bottle Rs. 3.

For particulars about our SPECIFIC for PILES, FEMALE DISORDERS look to our Catalogue sent post free on application.

BEWARE OF IMITATORS !!!

NO AGENTS.

WRITE ONLY TO **J. C. MUKERJEE & Co.,**
THE VICTORIA CHEMICAL WORKS,
RANAGHAT, BENGAL.

YOUR ADDRESS, PLEASE,
For a Catalogue of our Numerous, Valuable Presents which we offer for nought to All at their own choice!!!

VAIDYA SHASTRI MANISHANKAR GOVINDJI

Atank Nigrah Pharmacy,

Jamnagar-KATHIAWAR.

THE MODERN REVIEW

EDITED BY RAMANANDA CHATTERJEE

The best illustrated Indian Review. Highly praised by the Press, Indian and Foreign, and leading public men. Greatest variety and largest quantity of interesting and excellent original reading matter. Reproduction of Indian Paintings a speciality. Volumes begin in January and July. Subscribers: enlisted from any month, Back numbers available. Annual Rs.6; halfyearly Rs. 3-6. Single number As. 8, postage 1 A.—R. Chatterjee, 210-3, Cornwallis Street, Calcutta.

PHOTOGRAPHIC ART STUDIO.

UNDER THE PERSONAL SUPERVISION OF

S. N. BHEDWAR.

AT THE JUNCTION OF

PRINCESS AND KALBADEVI STREETS.

CHARGES REASONABLE, SATISFACTORY WORK

BOMBAY:—Printed and Published by BHIVA HARI at the TATVA-VIVECHAKA PRESS, Nos. 1-2 & 8 Khetwadi, Back Road for the Proprietor K. NATARAJAN.

THE INDIAN * SOCIAL * REFORMER.

PUBLISHED EVERY SUNDAY MORNING.

Office:—HUMMUM STREET, FORT.

Editor:—K. NATARAJAN

Vol XIX. BOMBAY—SUNDAY, DECEMBER 13, 1908. No. 15

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

NOTES.

The anxiety with which the course of Lady Clarke's illness, which ended fatally on Wednesday, was watched by the public, was as deep as it was sincere. Although her ladyship had been permitted to spend but a short time in this land, it had become evident very soon after their arrival in our midst that his Excellency the Governor's sympathy and kindly feeling for the people was shared by every member of his family. The intensity of family affection in this country makes the realisation of the great grief that has overwhelmed Sir George Clarke and his daughter peculiarly poignant to prince and peasant alike, and we trust that the knowledge that their sorrow is shared by the whole country, will lighten it somewhat to them. From the moment he set foot in Bombay, Sir George Clarke has spoken and acted not merely as the ruler of a province but as a statesman deeply interested in Indian life and problems as a whole, and consequently he is as much appreciated and admired in Calcutta and Madras, in Lucknow and Lahore, as in Bombay and Poona. There seems to be a doubt felt in some quarters whether his Excellency would care to remain in India after this. We earnestly hope that Sir George Clarke will not allow the heavy burden of this great affliction to come in the way of his important work in and for India. He has in him the qualities and convictions most essential to the solution of the important problems of Indian administration, and his presence among us at the inauguration and during the early years of the new era of reforms, which owe not a little to his strong personal support, is indispensable so far as the presence of any human agency can be said to be indispensable. And is not this event in itself a bond that binds India for ever to him and his?

The special legislation that has been brewing for some time past was passed at the meeting of the Viceroy's Legislative Council held on Friday. The new Act provides for a shortened form of trial before a special tribunal consisting of three Judges of the High Court in the case of certain offences of a political and anarchical character, and makes it penal to belong actively or passively to associations having objects of this nature or which the Governor-General in Council may declare to be unlawful. There is no doubt some vagueness in the latter provision but in the circumstances of the moment it is undesirable to enter on any minute criticism of a measure which has been forced on the Government and the public alike by the intolerably reckless doings of the anarchists in Bengal. The Governments of the provinces to which the Act applies at present, namely, the two Bengals, will of course impress on the Police and the Magistracy the need for a discriminate and just use of the new powers, as the abuse of them will have an effect on public feeling far more adverse to Government than the abuse of the provisions of

the ordinary law, of which there have been a few too many. Extraordinary powers require extraordinary care in their exercise. They are double-edged weapons, and it is necessary that those who are entrusted with their use should have had a clean record in the exercise of their ordinary legal powers. It is gratifying to see that Bengali opinion of all shades has welcomed Sir Edward Baker's accession to office, and it may be hoped that his Honour will be able to get the support of all that is strong and sober in Bengal life for his administration. The country has reason to be grateful to his Excellency the Viceroy for the measure which must be described on the whole as one of wise forbearance in the face of insensate violence on the one hand and of intemperate suggestions on the other.

The rules regarding the admission of delegates, visitors and students to the Madras Congress, which we printed last week, are admirably drafted and we are sure they will be strictly enforced. There is a definiteness and determination about them, which is full of promise for the future. The rules regarding the delegates are the outcome of the Constitution now adopted. The visitors have always been a problem, and we are glad that strict rules have been made to ensure that they do not interfere with the proceedings of the assembly. We congratulate the Committee on their resolve to do away with student volunteers. This is a species of co-operation which Government as well as parents and guardians, and sensible schoolmasters, will highly value. Latterly these volunteers had exceeded the purpose for which they were admitted, and many delegates will feel relieved to know that their comforts and conveniences are not to be relegated to the keeping of a band of irresponsible boys dressed in a pathetic semblance of military costume.

It was an extraordinary plea that Mr. Venugopal Chetty raised in the suit against him for judicial separation recently decided in England, and we most fervently repeat the hope expressed by the learned Judge who tried the case that it is not true that there are other Hindus who go through a form of marriage in England knowing that it is not binding. We believe it is an offence under the Penal Code to do so in this country. Mr. Chetty could not be said to have given any thought to considerations outside his paltry personal convenience when he endeavoured to plead the "privileges" of his caste which he violated in the very act of going to England and in other ways, to get out of the marriage. The good name of Hindus has been dragged in the mire. The English Court has held that Mr. Chetty's pleas did not avail to nullify the marriage and every right-thinking man will agree that that was a right and righteous decision. It so happens that Mr. Chetty is a member of the Indian Civil Service and is himself a District Judge. We need hardly suggest that by his surprising conduct in the case he has not established his fitness to hold any res-

possible position under Government. Nobody asks that the members of the Public Services, especially of the great Service to which Mr. Chetty still belongs, should be men of saintly character. But we have every right to demand that no man whose life has become a subject of well-founded scandal should be allowed to retain authority. This, to our mind, is the necessary counterpart of our demand that more Indians should be appointed to higher offices under Government. The private lives of Indians are to a large extent closed to the members of Government but, sometimes, one is led to think that there is a rather cynical preference shown for notorious evil-livers. Whatever may be the excuse when a man's life has not become a matter of judicial investigation, there can be none when a properly constituted Court has pronounced on the matter.

We have received an exceedingly well-written and temperate paper by "A Servant of India" dealing with the present Congress situation. The position is analysed in a clear and dispassionate style and the contention of the Extremists are shown to be either fanciful or futile. The writer shrewdly points out that the Extremists when left to themselves are as anxious to disown unconstitutional methods as the Conventionists. The fact is that responsibility has the effect of inducing sobriety among extremists as among others. The very act of organising a separate Congress brings them face to face with facts which, as a factious section of the old Congress, they could lightly ignore or ridicule the recognition of by others. Herein lies, in our view, the strongest justification of the wisdom of Sir Pherozeshah's advice that each set of views should have its own organization. So long as the burden of responsibility can be evaded by the Extremists, they will indulge in tall talk, but let them feel that they cannot use the Congress as a stall-horse to cover their vagaries, and they will behave exactly like the Constitutionals, if not, indeed, with a more fervent regard for the powers that be. To patch up a superficial unity would be to perpetuate the illusions in the minds of the Extremists, and the greatest possible disservice to them. What is wanted most urgently in the best interests of the country, is that the people should know what is what. Diplomacy, tergiversation and sophistry, have long been the bane of India. The sanctimonious *Amrit Bazar Patrika* may say what it likes, but all thinking men will recognise that the time is come when artificial unanimity will not assist national advancement. We trust that there is no truth in the rumour that the Central Provinces Government will not allow the Extremist Congress to be held at Nagpur. That Government cannot do a better service to the Extremists than to prohibit their meeting. They should be allowed to hold it and express their views so long as they do not do or say anything that constitutes an infringement of whatever may happen to be the law at the time.

The Bhattias are one of the most conservative sects of Hindus. There is, perhaps, no class of Hindus of the same standing, who are so much under the thumb of priests and *purohits*. Yet, as often happens, some of the strongest manifestations of the spirit of progress are appearing among members of this community. The sea-voyage question was hotly discussed some time ago and the reformers have won although not as thoroughly as one would wish. But well-begun is half done and the Bhatia reformers have proved their grit and may be expected to uphold the cause valiantly. The remarriage that took place the other day is remarkable as much on account of the position of the parties as of their caste. The bride-groom is a Deputy Collector in Sind, and the bride belongs to a respectable family. We trust that this will be followed by many more remarriages.

CONTENTS.

—o:—

Editorial Notes.

The Auction System of Excise Administration.

The National Social Conference.

The Kanya Maha Vidyalaya.

Illiteracy in India.

Ladies' Conference and a Common Dinner for Hindus at Madras.

Three Readings of a Palm. The Depressed Classes Mission Mangalore.

Indian National Congress, Madras 1908.

THE INDIAN SOCIAL REFORMER.

BOMBAY, DECEMBER 13, 1908.

THE AUCTION SYSTEM OF EXCISE ADMINISTRATION.

A somewhat important pamphlet on the auction system of excise administration, published under the auspices of the Calcutta Temperance Federation, has been awaiting notice for some time. The disadvantage arising from the system of selling shop licenses by auction was noticed at length by the Excise Committee. It was referred to by the Poona Temperance Association in the memorial sent to his Excellency the Governor some months back, and the Government of Bombay have also been calling attention to it for the last two or three years. The auction purchaser, as the Excise Committee pointed out, by having to pay a high competitive price for his privilege of vend, is directly impelled to make money out of his temporary possession of the right by every means in his power, licit or illicit, in other words, the system induces the very malpractices of which it is expected to give an indication. In each of the three districts of Belgaum, Poona, and Ahmadnagar the incidence of the main charges per gallon of 25° U. P. was in 1906 greater than the maximum selling price fixed for the districts, and it is surmised that the licensee must have resorted to adulteration and forced sales to convert the deficit into a profit for himself. The evil is undoubtedly there but the alternatives which have been suggested are attended with greater dangers. The Government of India have given conclusive reasons for rejecting them all in favour of the auction system. The Calcutta Temperance Federation puts forward the system of tenders. The great objection to this is that in a small area it would be easy to form a combination to tender only at certain rates. The main advantage of the auction system is its publicity, and we, for one, are not inclined to support any system which involves secret and confidential arrangements which, in the districts, mean so many openings for corruption. A simple device seems to us to be all that is needed to deprive the auction system of the defect complained of. Instead of fixing a maximum selling price beforehand, the price at which the licence is knocked down may be treated as the minimum price at which the lessee may sell. He must sell the liquor at that price or more. There may be objections to this plan, but we can think of none at once. The lessee will be compelled in his own interests not to make bids which are of a speculative character. At the same time, the penalties against illicit practices must be strengthened. The fact is that if Government are really anxious to

control the liquor-seller, they can do so easily. No man nor Administration can serve two masters. Increasing revenue is one thing and discouraging intemperance is another. The official attempt to combine the two has been an utter failure. The officials are naturally in favour of a system of non-inees. "The inevitable result of the introduction of such a system," as remarked by the Government of India, "would be that the shops would tend to become valuable properties even for a relatively short period, and would inevitably become objects of chicanery and jobbery, while the Government would lose revenue and consumption would consequently be increased." Abkari Contractors who made large fortunes had sometimes become much too influential in their districts with disastrous effects on public morality. The Government of India, in this matter, have taken a sound view, and we trust they will stick to it. The auction system will, in course of time, become an exact test of the local consumption of liquor if the officials concerned work it in an intelligent manner.

THE NATIONAL SOCIAL CONFERENCE.

The following circular letter was sent three weeks back to all Social Reform Associations :--

Sir,

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

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

The Secretaries of each province are:—

Punjab ...	Prof. Rachiram Shahni (Lahore)
Allahabad ...	Secretary, Allahabad Social Reform Association.
Calcutta ...	Prithi-C-Roy, Secretary Bengal Reform Association, 62, Bowbazar.
Nagpur ...	R. N. Mudholkar, (Amraoti)
Madras ...	Dr.C.B. Ramrao, Secretary Social Hindu Reform Association, Grogatowu.

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

(1) Advancement of Female Education, and the abolition of the parda system.

(2) Facilities for Sea-Voyage and foreign travel.

(3) Marriage reform including raising of marriage-age, inter-marriage between sub-castes of the main castes, Abolition of Polygamy.

(4) Bettering condition of widows by marriage, education or otherwise and by abolition of enforced tonsure.

(5) Protection of minor girls.

(6) Temperance and Social Purity.

(7) Admission of repentant converts into Hinduism.

(8) Elevation of Pariahs, and other depressed classes.

The report of the National Social Conference for last year will be soon out. Please let me know if you want any copy or copies by V. P. P; Previous Reports can be had for eight annas each. In conclusion I need hardly remind you that

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

You will be glad to learn that steps are being taken to hold the Bharat Mahila Parishad in Madras about the same time. The said Parishad is open to ladies only.

Pedder Road }
18th Nov. 1908 }

N. G. CHANDAVARKAR
General Secretary.

THE KANYA MAHA VIDYALAYA

To,

THE EDITOR, THE Indian Social Reformer,

Sir,

The anniversary of the Kanya Maha Vidyalaya comes off on the 26th December 1908. The proceedings will commence at 8 A. M. with and Havan and prayer. The main feature of the proceedings will be the distribution of the prizes to the scholars. After which there will be a short speech from the chair. Some Bhajans from the girls will end the proceedings at 12 noon. The articles prepared by the scholars themselves will be seen hanging at the premises. Ladies and gentlemen from different parts of the country are expected to attend the anniversary.

In September last, the Vidyalaya deputation paid a visit to some important stations on the G. I. P. Railway in the United Provinces and Berar. The leading citizens of those places helped the deputation in every way, and the Committee convey their thanks to those gentlemen.

This institution is one in the Province which is wholly supported by the public. The aim and object of the institution is to produce really good wives and mothers, and the Managers have so far succeeded in carrying out the said objects. At present there are ten classes in the school. The Committee is now thinking of opening the college classes from the next year.

There is a Widows' home attached to the institution, where widows of all classes live and receive education free of any charges. The condition of widows in this province is highly deplorable and it is believed that the opening of the home will be some relief in this direction.

Jullundur city. }
3rd December, 1908. }

JETHA MAL.
Honorary Secretary.

ILLITERACY IN INDIA.

MR. DEVADHAR'S LECTURE.

(Concluded from the last issue.)

Coming to the more practical part of the problem, it was pointed out that out of the 27 crores of people who were totally illiterate nearly 15 crores were women whose education and improvement should form the main channel in which our educational activities must run for a considerably long period. Eminent ladies like Mrs. Besant had repeatedly exhorted Indian audiences on social and religious platforms, to educate their women whose participation was of supreme value in moulding the destinies of the race and in securing for it a place in the great galaxy of nations, worthy of its past. Mr. Devadhar in this connection appealed to his hearers to seriously consider the problem of liberating, educating and elevating Indian woman and give her due place in the work of national regeneration. To those who had yet doubts and suspicions about the necessity or even the desirability of educating woman, he appealed to study the history in a sympathetic spirit of the social, industrial, religious, educational and philanthropic movements during the past 70 or 80 years in America and to find out what part woman played in bringing about the present phenomenal growth of that country. Such a study would set all honest doubts at rest and suggest methods of work suitable to the requirements of the situation in this country. Even countries like Japan and China saw full well the imperative necessity of educating women and that was why Japanese women are in no way backward in their readiness to take up cheerfully national service. The Emperor of Japan sent in the early seventies of the last century a batch of young girls belonging to very respectable and rich families to America for the purpose of speaking of the educational enthusiasts in America, the lecturer cited the instance of a gentleman who, with his limited resources, established a girls' High School and resolved to send out from that school 1000 educated girls. It was really surprising to learn that even conservative China was not lagging behind in this matter and that a large number of Chinese girls were at this day receiving their instruction in Tokio not to speak of those who have gone to other foreign countries. Portals of great halls and the doors of spacious churches are being opened for the establishment of schools and the question of woman's education had received the warmest support from the late Empress-Dowager and the people in general. Mr. Devadhar reminded his audience to remember the saying: "A nation rises no higher than its mothers."

Coming to the second group among the uneducated classes, the lecturer spoke particularly about the backwardness of Mahomedans from the educational point of view emphasizing that it was a part of the duty of the educated classes to promote the spread of education among our Mahomedan brethren of the country. He moreover noted with great satisfaction the recent educational awakening among them, their industrial and commercial activities being of older growth. From his experience, he stated how the Indian Mahomedans were feeling more keenly about the need of education and were prepared to make larger sacrifices for its spread. The Aligarh College which formed the pivot of this movement was a glorious source of all new educational energy and inspiration which was gradually bringing Indian Mahomedans as well as some of those from outside under its influence and how every student belonging to that college believed and believed it most wisely that it formed his first and foremost duty to educate the sons of his co-religionists at any cost. That was a very happy sign and in Mr. Devadhar's opinion their efforts in this direction were characterised by rare statesmanship and forethought.

The third group of the illiterates in India according to Mr. Devadhar was the great industrial and labouring class with its manifold prejudices against education. One of the many ways in which these vast classes might be won over would be, to start with, to impart such education to them as would increase their industrial and commercial knowledge and their business aptitude besides enlarging their view and educating them nationally.

The fourth and the last class to the treatment of which Mr. Devadhar gave a large portion of his time was the group of the Depressed Classes. This class, he said, has suffered at our hands in ways more than one. Their disabilities are tremendous and they were, in the eye of an average orthodox Hindu, no better than an ordinary beast. To substantiate this view, he cited a few instances from his experiences in the U. P., Madras and other provinces. In his opinion, it was a great national loss that this class of over five crores of people of untouchables in a population of 22 crores of Hindoos should be left entirely out of the pale of nationalistic and patriotic movements. What their condition demands today from the standpoint of both justice and equity and genuine patriotism is their liberation from the thralldom of custom, and their slow and steady elevation to their status of equality by education. The lecturer emphatically said, in no other country existed such large classes of human beings possessing no ordinary rights of men and treated by their own kith and kin as unworthy of association. About a million of people existed in Japan almost in similar circumstances called 'Ita' and 'Hinira' and the Japanese reformers were able to prevail upon their Emperor to emancipate them from the ban of social ostracism by a special Edict. What true patriotism therefore demanded of the nation, apart from considerations of humanity, was a conferring of complete equality in addition to education. There were difficulties in the matter, said Mr. Devadhar, but the reformer's path had been smoothened in his opinion by many forces such as our contact with the West and its civilization, the broad and unsectarian basis of the British Government and last, but not the least, the great humanitarian work done by Christian Missionaries in this country during the last century. Christianity and Buddhism and Mahomedanism raised these depressed classes from their social degradation but unfortunately said Mr. Devadhar the bent of popular Hinduism was against this work of social redemption. It was not the real principles of the Religion supported as it was by such a lofty philosophy that countenanced such debased demarcation. It was unfortunately the varied practice and custom which usurped the place of religion that degraded these people to the position to which they were unfortunately condemned. It was not only unpatriotic but it was irreligious, speaking broadly, and educated Indians who must be supposed to have imbibed broad and liberal notions about the rights and the liberties of man must really lose no time in trying to raise these people not only educationally but morally and socially. Then and then only, these could be made a potent factor in the rising Indian nation. In concluding his lecture by a brief peroration, Mr. Devadhar said "This is a cause in which all classes and races, men and women, rich and poor must co-operate with whole heartedness. This work is both patriotic and philanthropic. It is impossible to exaggerate any sacrifice which a man or a woman can make in its furtherance but it must be done in a spirit of hope, love and patience. Like many a cause, this will not bear full fruit within the life-term of one or two generations, but fruit it must bear and, it may be, for the use of future generations. In the true Hindu spirit of action preached by the Glorious Shrikrishna in the Bhagvat gita, it is a task which must be taken in hand irrespective of results. The idea of such work alone must prove a veritable source of steadfast interest and inspiration. Men and Women of this faith are urgently and eminently needed for this great work and there is no reason why the new, awakened, young India ought not to supply such workers. These by their devotion and labours, will secure the needful resources and steadily lay the foundation of that great and glorious nation which is the aspiration and the ideal of us all."

LADIES' CONFERENCE AND A COMMON DINNER FOR HINDUS AT MADRAS.

To
THE EDITOR, *The Indian Social Reformer*,

SIR,

I am not sure if it won't be politic to give the other side of any social point raised by any correspondents to your paper. The 'Madras Standard,' for instance, finds fault with the Bharat Mahila Parishad because it is not open to gentlemen, and finds something contradictory in the Social Conference advocating abolition of purdah and yet permitting purdah in the Ladies' Conference. People who have followed the course and details of the Ladies' Conferences so far as to attendance etc. will I believe not find fault with the procedure adopted. I am sure the 'Madras Standard' will tolerate this diversity of practice on reading the following lines. Before the Bharat Mahila Parishad was started in Bombay, it was always found that although the number of ladies attending the N. S. Conferences was yearly growing, the impetus to social amelioration will become stronger in various directions if a separate Ladies' Conference were held, where ladies who were either purdah ladies like Mahomedans and upper India Hindus could join hands with ladies who were already used to attend Social Conferences where gentlemen met. In the 2nd Ladies' Conference at Benares, there was not the least chance of even twenty ladies of the Province attending the mixed meetings of the N. S. Conference. In Bombay, Mahomedan ladies would not have attended, if a purdah Conference for Ladies had not been arranged. Even below the Nerbuda, it won't be correct to say that Bombay or Madras Hindu ladies will feel no restraint whatsoever in attending or speaking in mixed gatherings. The numbers that attended the 3rd Ladies Conference would have been impossible, if the Conference had not been restricted to ladies only. One is not sure if in the whole Indian history, there was ever such an occasion as was witnessed in Calcutta when the Maharanees of Baroda, Mysore, Moorbhunj, Diggapala, Coochbehar, met to exchange greetings and hear and discuss social questions affecting women. If it had not been for the purdah restrict on the meeting would have been impossible. Let ladies hear and discuss points that affect their homes, health etc. and purdah will give way. The frontal attack is not necessarily the best attack. Let ladies associate, think, and combine for their good, and the purdah will vanish sooner or later. Besides the number of those that join the purdah conference and the mixed conference has always been increasing though slowly. The attendance at these purdah conferences has always been very encouraging. As Mrs. Ranabai Ranade, the consort of the founder of the N. S. Conference said, as President of the 1st Ladies Conference, 'Let the mental purdah first vanish and the physical purdah will in course of time follow suit.' Besides, Mrs. Ranade remarked that 'there are certain questions affecting women which they would prefer to discuss amongst themselves only, for, even in purdahless countries, women have separate conferences of their own.' Another point is raised by Mr. Ishwar Saran stating that there are legal difficulties for marriage, say, between a Maratha Brahmin and a Bengali Brahmin lady. He believes the Courts are against such marriages. I don't think he is right. The Courts are if anything in favour of such marriages. It is no use giving long legal arguments in your weekly. But if Mr. Ishwar Saran, Vakil Allahabad High Court, attends the Madras Social Conference, it is possible to change his views. All that courts have decided so far is that no valid marriage can take place as Hindus, between Brahmias, Kshatriyas, Vaishyas and Sudras with one another. As regards branches of the main castes, the law is decidedly favourable. Apart from the legal question, I beg to draw Mr. Ishwar's attention and of all other gentlemen with similar earnestness, to be good enough, if their circumstances permit them, to join the Madras S. C. Secretaries in a dinner which will be held there, if sufficient numbers join the movement. The dinner will be strictly vegetarian, cooked by vegetarian Brahmias. Only those will be invited to join who agree in principle to intermarriage between subcastes of all main castes. I believe there will be separate rows for all Brahmias of all India, for all Kshatriyas of all India etc. and one for all Hindus, who like the Poojabees are already used to dining together.

B. N. BHASKAR.

THREE READINGS OF A PALM.* THE FIRST READING: A FORTUNATE FAILURE.

[BY O. S. S. O.]
(All rights reserved.)

CHAPTER. XXII.

On reaching the rivulet, he gave them a full account of its waters, source, length etc: not forgetting the fact that he had deepened the brook in front in order to make it swimmable.

They walked about the neatly kept enclosure, conversing lightly of their mountain life and grand surroundings till the identical whistle which had exercised them in no small measure on the first morning after their arrival, sounded. The travellers pricked up their ears and looked at one another significantly. While their host without noticing that anything unusual had stirred the attention of his guests, calmly said: "Come let us return—there is the whistle.—"

"Is that a whistle!" remarked the Gooroo in suppressed astonishment.

"Yes—" continued their host unconcernedly—"it is a whistle—or rather a sort of one. In reality, it is a mechanical contrivance for which bellows have to be used. More correctly speaking, it is a sort of rattle—and I am afraid—" he added smiling—"rather weird."

"Yes, it is. We heard it the first morning we were here and took it for a constrictor's warning—or approval of our approach and coming feast—"

"It certainly does not emit a pleasant sound—" he said appreciating the effect it had on the hearers with undisguised pleasure—"but serves our purpose well in scaring away wild beasts, etc:."

"Are those people up there—" he asked presently, as they approached the opening, pointing towards those on the precipice watching their comrades fraternizing with these mysterious dwellers—"your companions?"

"Yes," was the brief reply, hoping their new found friend would go on talking.

"How many are you?"

"Ten: Seven of us and three hired mountaineers."

"Where do these highlanders come from? Where did you pick them up?" he asked hastily.

"Oh, they do not belong to these parts," the Gooroo replied assuringly noticing the anxiety in his tone. "They live down the plains now and have never been so far before."

"Hum—" and he paused a minute, and as he was not interrupted, continued. "Will you all dine with us this evening? We are simple people and all share alike without distinction. Master and servant are one with us. So if you have no objection—come, all of you."

"You need not fear to leave your substance—there are no thieves here and wild animals seldom visit this neighbourhood."

"Thank you, we shall with pleasure—" he replied wondering their host had not thought fit to ask more about their personality and caste before giving them such an open invitation. "You are very kind to perfect strangers such as we are."

By this, they had reached the entrance to his dwelling and leading the way, he asked them to follow. Entering the opening, where a dim lamp burned, they passed through an equally dark passage which brought them out to an open space where the morning sun shone in full force against the mountain side. This *angan* was about eighty feet long by about forty broad, but narrowed at the ends, one side being semicir

* This serial was commenced in our issue of the 5th April 1906.

ular. Facing north west was a *verandah*, about fourteen feet high, supported on a solid stone colonnade carved out of the parent rock.

Six cells, each about twelve feet square and fourteen feet high, opened into this *verandah*. They had no doors but four of them had heavy crimson curtains stretched across the doorways.

This open space resembling very much a large bear's well with side cells, must have been between fifty and sixty feet deep, and judging from the direction of the sun it lay at the base of a high peak which rose in an almost perpendicular line on the north-western corner of the plateau occupied by the travellers.

A tiny stream of snow water flowed prettily into a stone basin hollowed out of the rock and always held a supply of from fifteen to twenty gallons. It was situated in the furthest north-western corner of the dwelling, where the overflow was absorbed in the side of the mountain. While in the extreme opposite end, the eastern corner, led up by half a dozen steps, was the necessary room of the dwellers, and the solid rock that formed the back wall of this, overlooked the north-eastern valley by which the Gooroo and his party first descended when beginning their explorations. From this an artificial outlet opened into the deep vale below forming an elaborate sewer discharging in the open depth of some hundred feet, and freely exposed to the rising sun.

Ingress from the top was protected by lattice work of strong iron bars, from which huge nails, tees and angle irons projected forming sharp avalanche breakers.

Round the six pillars, which supported the *verandah*, several stone flower pots were neatly arranged which, with the addition of a table and some chairs, imparted a comfortable homely appearance.

However, as the party emerged from the corridor into the *angan* of the cave dwelling, the brother and sister met and welcomed them.

There being not enough chairs for all, the host apologetically suggested that those subject to colds might take chairs while the rest, he hoped, would excuse him for offering the floor and proceeded to make himself comfortable on the luxurious carpet that covered part of the *verandah* pavement. Declining the chairs, all followed his example and a merry conversation ensued.

The young lady, taking a seat on the cushion placed for her next to her brother, signaled to a servant, who brought a large *samawar* (tea or coffee urn) while another a *thali* of silver cups—and placing them before the young mistress retired. A minute later both returned, each bearing a *thali* of dried nuts, fruits and home made cakes and sweets. Pouring out the coffee she passed it—on a smaller *thali*—to one of the domestics, who handed a cup to each.

"Do you live here all the year round?" asked the Gooroo after a while, noticing everything so home-like.

"Oh, no. We come here on a holiday now and then, and return home again.

"We are Rathores in Oudh—" he added with a smile after a second's pause—"but here we discard such enervating sentiments."

He looked at the speaker earnestly for a moment and then said: "You are inimical to our regulations of caste, I presume."

"Inimical!" and he gave a bitter sarcastic laugh. "I curse the day the founder of the scheme was born on," looking surperb as he stroked his long white beard in scorn.

The Gooroo had no desire to enter into a discussion which he saw irritated his host and so skilfully turned it to pleasanter topics. Feeling, at the same time, pleased that there are noble minds still among the Hindaryans who are not absolutely lost

in selfish caste ties— And determined on a more familiar discourse later on.

They thoroughly enjoyed the morning and separated in high spirits to meet again as old friends.

Their ladders were of course left hanging so that they might go up and down, and meet as often as they pleased.

In the afternoon, the younger members had arranged for a swim and so were to meet their host's son at the brook soon after *rozdha* (lunch), when he promised to show them the deep parts meant for diving.

"How many of you live in that cave?" asked Master Vene now, that an outing had made them chums.

"Seven: My father, my sister, and her two female attendants and their husbands, and myself."

"How long have you been in these parts?"

"About three weeks. But I think father intends returning soon—how soon I cannot say, probably within the month.

"When do you resume your journey?"

"I don't know—" replied Vene feeling sorry at the thought. "We halted for three days and to-morrow will be the third."

"Have you to reach Cashmere on any fixed day?"

"No, We have no specified time. I am going there for a course of Persian. All the others will return after seeing me settled."

"I wish father would let me go to Shrinaggar instead of sending me back to Benares."

"Oh, I wish he would—" jumped Master Vene at the idea. "It would be jolly. Ask him. I am only going to Shrinaggar for two years. After that I go on to Benares as well."

"I have already been at Benares three years. I don't care for Sanskrit. I suppose it is because I have 'nt much of a head."

"Anyhow, when you come, you must join our club. We have such capital fellows in the Akhars (club) and I am quite sure you will like Ramu Nand Warde, a perfect gentleman, independent, kind and gentle to all, no matter who they are. Always considering the comfort and convenience of others. Thoroughly opposed to caste like ourselves and almost as bitter as my old dad—you heard him this morning!"

"It is very strange that we should come in contact like this and above all in this out of the way place. My Gooroo has the same hatred for caste and his brother is even worse.

"By the bye, did you ever come across Bulwar Perhad Ozab, at Benares? He is a nephew of my Gooroo."

"Bulwar! of course, I have. He is a great friend of mine. He is Warde's brother-in-law and both belong to our club. Exceedingly nice fellows.

There is a talk of his marrying in Cashmere. So if it comes off within the next two years, you will see him there."

"Oh, if he comes to Shrinaggar I am bound to meet him."

"Now—" continued Master Vene presently—"tell me one thing more please: Why have you taken to this *fakharana rung* (croceous habit—colour of ascetics)?"

The young man's beautifully chiselled lips parted and a joyful smile overspread his handsome oval countenance, and he simply said: "We have given up beating the conventional line assigned to us by priest-craft. We dress for convenience and comfort, and to our taste. We also eat and drink what we like—provided it is clean.

"As for the yellow robes we only use them here because it suits our wild life—and does not get dirty soon."

"I am so glad of this—your father's principles are exactly those of my Gooroo—although with him they have simply been abstract ideas. He has never put them in practice himself nor do I think he has actually seen any one else do so. This is the first time."

(To be continued.)

**THE DEPRESSED CLASSES MISSION
MANGALORE.**

ITS WORK AND METHODS.

According to the last census, the population of India is 294 millions. Of these, 207 millions are Hindus, and out of these 207 million Hindus, over 53 millions are what may be described as 'Untouchables'—variously called Pariahs, cherumas, Holeyas, Mahars and so on.

The Depressed Classes of India, then, constitute fully one-fourth of the total Hindu population and more than one-sixth of the entire population of India. But for the proselytising work carried on through many centuries by Islam and Christianity, their number to-day should have been still larger.

They are very important in our social polity, for they are strong and hardy and constitute the bulk of our agricultural labourers. They possess a hereditary skill in certain manual arts and industries, and we could not get on without them.

The disgraceful condition in which we have kept them through long ages is a great blot on our civilisation and religion. By treating them worse than dogs, we have belied the ancient Indian teaching of the oneness of the Life Divine and all its manifestations.

It has been truly said that we, who make a grievance of our disabilities in South Africa should first set our own house in order and do justice to that large section of our own countrymen whom for ages we have grievously wronged.

The problem is nowhere more acute than in the South Canara District. Khan Bahadur M. Azizuddin Sabab Bahadur, Collector of South Canara, in the course of a recent speech remarked. *"I have not come across anywhere on the East Coast, anything like the persecution of the depressed classes that exists here."*

Work among the depressed classes was started at Mangalore in 1897 in a very modest way. In that year, Mr. K. Ranga Rao, a local pleader, started a school for Panchama children at his own expence and with the help and encouragement of a few European gentlemen. The children were provided not only with free education, but also with a simple meal. The school prospered and many boys were sent out from year to year with a decent primary education.

In November 1907, this work, hitherto carried on by one individual, was organised under a Depressed Classes Mission, of which four representative Hindu gentlemen of the town became members of the Committee, with Mr. Ranga Rao as Hon. Secretary.

The Mission is now conducting the following institutions:—

1. A day school with 78 Panchama pupils—66 boys and 12 girls—and manned by two teachers. These pupils besides free education, are supplied with clothing, books, etc and a daily midday meal.

2. A boarding house, with eight grown-up scholars who live permanently on the school premises for general education and industrial training. It is hoped that boys trained in this way under close supervision will, when sent out, have a leaving influence on their Community.

3. An industrial Institute, in which six fly-shuttle looms are worked at present. The object is to encourage some of these unfortunate people to make weaving a domestic industry.

To meet the cost of establishing and running the industrial institute, it was resolved to raise Rs. 2000 in forty shares of Rs 50 each—the subscribers to receive no interest or profits during the first five years and a moiety of the profits during the next five years and to have the money returned to them at the end of the tenth year. Only 17 shares have so far been subscribed.

The Secretary also sent out appeals for pecuniary help to all parts of India. Response came readily from distant parts, from Bombay, Hyderabad, Multan, Rawalpindi, Lahore, Agra,

Calcutta and other places for away, one generous donor anonymously giving Rs. 700. Help unsolicited was received from England also. But South Indian donations are yet few and small.

The total receipts from all sources have amounted to about Rs 2500. This amount has already been spent and the noble work cannot be continued satisfactorily unless it receives a more adequate share of public patronage.

The school costs Rs. 50 a month, including the free feeding. The cost would have been greater, but for the enthusiastic service of a band of youngmen, members of the local Brahma Samaj, who regularly go about from house to house and collect doles of rice for the scholars.

The efforts of the Mission to give Panchama boys and girls an intellectual, industrial, and moral training have so far been successful. The Mission has a further scheme for working among the grown-up people. Seven-and-a-half acres of land have been purchased, and fourteen acres will shortly come in possession as a gift from the Government. The Committee propose to parcel out this land among about sixty Panchama families, on a permanent lease for nominal rent and help them with small advances for building huts. In this way, a small Panchama colony is to be established, the people having their own little holdings for garden cultivation. As funds permit, it is proposed to extend the colony.

This scheme, when completed, will greatly facilitate the work of the Mission. These people, who live apart and are subject to incessant persecution at the hands of higher castes will have the immense benefit of living close together, on their own holdings. Their children can be more easily got together for school instruction. Night classes can be more easily worked for the grown-up people. And all the people can be more easily trained into habits of temperance, cleanliness, economy etc. Altogether their intellectual, material and moral uplifting can be more easily accomplished.

The colony will be formally opened shortly.

It is hoped that the work sketched above, which has been carried on hitherto under great discouragements will appeal to everyone, of whatever nationality, with human sympathies and particularly to every patriotic and public spirited Indian.

Seven centuries ago, Panchama Kings ruled in Canara. To-day the Canara Holeya is the lowest of the low—despised and cursed of men. To uplift this race is noble work. They are numerous in South Canara—about two-and-a-half lakhs or a fifth of the total population.

We are all members of one another, and each part of the world must respond in sympathy to the rest. Work such as is being carried on at Mangalore has not yet been started in other parts of South India. It ought to be. But meanwhile, every friend of the cause should contribute his mite towards the work at Mangalore.

You can help the Mangalore Depressed Classes Mission in any of the following ways:—

1. By purchasing one or more shares in the Industrial Institute (Rs. 50 per share).
2. By making a donation or an annual contribution to the Mission.
3. By lending money, not less than Rs. 100 without interest, repayable by ten annual instalments.
4. By giving rice, clothes, or building materials.
5. By purchasing articles made in the institute. Any contribution, however small, will be thankfully received.

Contributions may be sent to Mr. K. Ranga Rao, Honorary Secretary, D. C. M., Mangalore, who will also be happy to furnish any information called for.

MANGALORE, }
21-11-08. }

(Sd) U. RAGHUNATHAYA,
President, D. C. Mission, Mangalore.

INDIAN NATIONAL CONGRESS MADRAS 1908.

REPORTERS.

1. Editors of Newspapers desirous of arranging for reporting the Proceedings of the Congress to their papers by their Special Reporters may apply to the Secretaries of the Reception Committee for Press Tickets on or before the 25th Dec. 1908.
2. The Rules relating to Visitors apply to Reporters also.
3. The number of Press Tickets shall be limited to 40.

THE INDIAN SOCIAL REFORMER.

Rates of subscription inclusive of postage.

	In advance.	In arrears.
Per annum.....	Rs. 5 0 0	Rs. 6 0 0
Single copies	4 annas each.	

The arrear rates will be enforced in the case of subscriptions which have not been paid within three months from the date on which last payment of subscription expires in case of annual subscriptions. All other outstanding dues will also be calculated at the arrear rates.

Orders for the paper should be invariably accompanied by a remittance or permission to send the first issue per V. P. Post to recover subscription.

Should payment be made by cheque on any mofussil Bank, please add 8 annas this being the discount charged in Bombay.



PHIROZE M. DASTOOR.

(Late Partner, D. H. Dastoor & Co.,)

After sixteen years' continued practice and experience in sight-testing Retinoscopically,

is now working under the name and style of

PHIROZE M. DASTOOR & Co., Oculists and Opticians,

7, Hornby Row, Opp. Genl. Post Office.
The only firm in Bombay offering their patrons free services of a duly qualified Ophthalmic Surgeon from the Royal Westminster Ophthalmic Hospital (London), and the Ophthalmic Hospital, (Vienna), holding genuine degree of M.R.C.S. (England), L.R.C.P. (London.)

ENTIRELY NEW STOCK OF
Spectacles Eye-glasses Motor-goggles etc.,
of latest style and pattern.

Genuine 1st Quality Brazilian Pebbles.

PRICES EXTREMELY MODERATE.

Exceptional testimonials from the Hon'ble Sir Lawrence Jenkins, the Hon'ble Mr. Justice Batty, Mrs. Batty, The Hon'ble Mr. Justice Chandavarkar, Lieut-Col. G.H. Bull M. D. I. M. S. Lieut-Col. Patra, M. B., I. M. S., and other high personages.

THE BOMBAY PHOTOGRAPHIC Co.

UNDER THE IMMEDIATE SUPERVISION OF

S. Hormusji, Photographer.

NEW SHOW ROOM, ELEPHANT BUILDING, KALBADEVI ROAD.

AMATEUR'S WORK & OFFICE AT SPECIALLY REDUCED RATES.

SURAMA

THE IDEAL HAIR TONIC.

It has a fine floral perfume and fluidity of water. It softens the hair and enriches its colour. It helps to grow luxuriantly lost or faded hair and baldness is removed by this Medicated Oil. It removes all scalp diseases and improves the Complexion. It is the best hair vigour that can be thoroughly relied upon. It relieves headache and promotes sound sleep. Use it once and you will use it always. Price per Bottle As. 12. Post-free Re. 1-3 3 phials Rs. 2. Post-free Re. 2-14.

S. P. SEN & Co.'s Swadeshi Perfumes.

THE PRIDE OF THE INDIAN INDUSTRY.

SABITRI.—The lovers' delight. Possesses a unique odour and strength and pleases all tastes.
BANGAMATA.—Represents the sweet Hasuna Henia. Very persistent and strong but not loud.
DIL OF ROSE.—Or the Indian Rose. The pride of the Indian Flower garden. Shut up in a Bottle.
KHUS-KHUS.—An oriental perfume of strength and aroma. Unrivalled in strength and cheapness.
BOCOOL.—The sweetest popular scent, better than the best obtainable in the market.

All the Perfumes are bottled in three different styles—Large, medium and small. Prices Re. 1, As. 12, and As. 7, respectively. Transit charges extra. Write for descriptive List, sent Post-free on application.

Our Superfine Virgin Ottos.—Unequaled for strength, Otto-de-Rose No. 1 (Virgin), Ott-de-Matis, Otto-de-Neroli and Khus-Khus. Price per Phial Re. 1. Doz. Phials Rs. 10.

MILK OF ROSES.—Enthralls the mind by its delicious scent; its application imparts a lustre, softness and delicacy to the skin, destroys pimples, scabs, blotches, freckles and other derangements of the skin. Price per phial As. 8. Transit charges As. 5.

Soaps and other Toilet Requisites, Hair Washes, Cosmetics, and Hair appliances, Oil Bergamot, Lemon and Lavendare—superior quality, and also fancy Scent bottles and Silk ribbons of different shape, size and colour, and other miscellaneous requisites for perfumery are also stocked. Prices low beyond expectation. 25% of the Approximate value should accompany every order.

S. P. SEN & Co. Manufacturing Chemists.

19/2, LOWER CHITPUR ROAD, CALCUTTA.



BOOKS AT CONCESSION RATES

TO SUBSCRIBERS OF THE "INDIAN REVIEW"

THE HON. MR. GOKHALE.—An exhaustive and comprehensive collection of his speeches with a biographical sketch and a portrait. Over 1000 pages, crown 8vo. Price Rs. 8. To subscribers of the *Review*, Rs. 4-8.

SHAKESPEARE'S CHART OF LIFE.—Being Studies of King Lear, Macbeth, Hamlet and Othello. By Rev. William Miller, LL.D., C. I. E.

Dr. Miller does not appear as an annotator or critic. He fixes his student's attention especially on the ethical side of Shakespeare's teaching. According to him, the plays of Shakespeare, whether designedly or not, are not calculated merely to amuse. They have each "an inner meaning," a "central idea," which it does the student good to search out and assimilate.

Bound in one volume. Price Rs. 4. To subscribers of the *Indian Review* Rs. 8. Also available for sale separately. Cloth, Re. One. Wrapper, As. Eight.

THE HON. DR. RASH BEHARI GHOSE. An exhaustive and comprehensive collection of his speeches. Crown 8vo. 160 pages. Price As. 12. To subscribers of the *Indian Review*, As. 8.

SWAMI VIVEKANANDA. An exhaustive and comprehensive collection of his speeches and writings. Crown 8vo. 672 pages, with four portraits. Second Edition, revised and enlarged. Price Rs. 2. To subscribers of the *Indian Review*, Re. 1-8.

ESSAYS ON INDIAN ECONOMICS. By the late Mahadev Govind Ranade. Price Rs. 2. To Subscribers of the *Indian Review*. Re. 1-8.

If you have not already seen the "Indian Review," send a two anna postage stamp for a free specimen copy to G. A. Nutesan & Co., Madras.

A varied collection of books is offered at special concession rates, to subscribers of the "Indian Review." List on application to G. A. Nutesan & Co., E. P. Madras.

INDIAN-ENGLISH.

An examination of the errors of idiom made by Indians in writing English (With over 1200 actual examples from Indian Writings)

by **G. C. WHITWORTH.**

"A valuable contribution to the study of the manifold eccentricities of the English tongue."
—*Contemporary Review.*

"His scholarly but unpretentious work will prove most serviceable, not only for those for whom it is primarily designed, but also to other foreigners, and not a few of his own countrymen."
—*Westminster Review.*

"Not only a hand book of errors, but also a correct and an acute and useful book of reference."

"The compendium is excellent, and Englishmen, as well as Indians, would do well to consult it. The copious index facilitates reference."
—*Asiatic Quarterly Review.*

Price (of Indian Booksellers) Rs. 2½ net.

National Typewriting Company.

Day & Evening Classes

For Ladies & Gentlemen.

Book-keeping (Rs. 100.)

Short-hand (upto 80 words per minute) Rs. 15.

Typewriting Rs. 15

Over 30 Machines of different makes for pupils use.

Electric light and fittings.

Ladies class under supervision of an experienced lady teacher.

For full particulars send for illustrated prospectus.

B. B. Laskary, Proprietor,

21, Church Gate Street, Fort, **Bombay.**

LOOK SHARP!

LOOK SHARP!

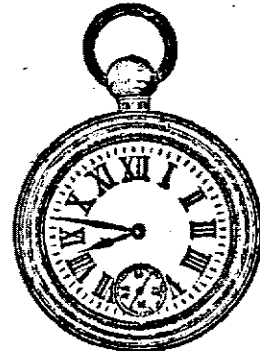
A Marvellous Offer!

Only for a Short Time!

5000 WATCHES.

WITH PRIZES WORTH RS. 2500!

A FRESH
CONSIGN-
MENT OF
WATCHES



MADE AT
OUR
SPECIAL
ORDER.

To be sold by the 31st December 1903

To Facilitate a Rapid Sale.

270 Prizes amounting to Rs. 2,500 will be given away to the purchasers of any one of our watches:—

(1) O face Keyless Roskof style watch with detachable escapement plate, nickel case with hinges and glass dome with box, spare glass and spring, Price Rs. 4-0-0.

(2) O face Keyless Ladies' or Gents' Watch metal dome, gilt movement, O holes, white dial: Rs. 6-0-0.

(3) O face Keyless Ladies' or Gents' Watch Silver dome and embossed fancy dial: Rs. 8-8-0.

(4) The Picture Dial Watch (latest fashion) keyless, lever movement, Visible ruby pallets, 7 jewels, chronometer Balance flat shape with various coloured landscape revolving pictures in real nickel or gunmetal case: Rs 11-8-0.

PARTICULARS OF PRIZES.

	Rs.	a.	p.
50 Reglan Bicycles worth ...each	120	0	0
3 Gramophones "	112	8	0
3 Improved Type writers "	60	0	0
36 Self-feeding fountain pens. "	8	12	0
100 Langendorf Keyless Watches "	6	0	0
120 American Timepieces "	1	8	0

A prize coupon accompanies each watch. Purchasers of 6 watches of one kind at a time will get an extra prize coupon. One watch will be given gratis for every doz. watches bought at a time.

ROLLED GOLD, Gent's collar Safety Pins 1½ inches long flattened shape Price annas 14 each.

THE EDWARD WATCH AGENCY.

Brito Buildings, Mangalore.

S. CANARA.

BRAHMA POSTAL MISSION.

Pamphlets with regard to Liberal Religion in India and abroad may be had free of all charges, one or two at a time by any genuine inquirer: On showing by a letter that these are carefully read other two may be ordered free: Two whole sets consisting of sixty pamphlets may be had at once by sending a V. P. order worth one rupee; or 1s. 6 d. if payable outside India—All communications should be made to and any donation will be thankfully received by

V. B. SHINDE, Postal Mission Prathana Samaj Girgaum—Bombay.

**AMRUTANJAN.**

An Indian Balm, A Magic Balm, Quickly Relieves and Cures.

HEADACHES; NEURALGIA, SPRAINS, SORE THROAT, CHEST COLDS, RHEUMATISM, LUMBAGO, WEAK JOINTS, BRUISES, CUTS
And also other ACHES and PAINS.—Price annas eight only

Ringworm Ointment. A POSITIVE CURE FOR RINGWORM AND DHABI'S ITCH, &c.
Price annas six only.

Tooth Powder, CHEAP AND USEFUL.—Price annas two only.

AMRUTANJAN DEPOT. 18 OAK LANE, BOMBAY

Telegraphic address: "Amrutanjan," Bombay.

GOVERNMENT OF INDIA

After exhaustive tests and Trials with all the well-known makes of Typewriters

ORDER 100

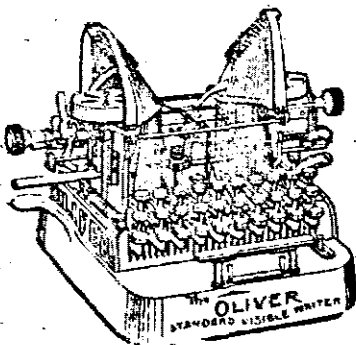
OLIVER TYPEWRITERS

for use in the GOVERNMENT TELEGRAPH DEPARTMENT of INDIA.

Can you do better than order an OLIVER ?

SOLE AGENTS:- W. H. THORNS & CO.,

13-15, HORNBY ROW, BOMBAY, CALCUTTA & MADRAS.



INTENDING ASSURERS ARE INVITED TO COMPARE THE RATES AND CONDITIONS OF

The Empire of India Life Assurance Company, Limited.

WITH THOSE OF ANY OTHER COMPANY.

Head Office II, Elphinstone Circle, BOMBAY.

SEE REPORT AND OPINIONS OF THE PRESS AS TO THE REMARKABLE PROGRESS MADE BY THE COMPANY.

ENDOWMENT NON-FORFEITABLE POLICY FOR RS. 3,000.

PAYABLE AT AGE 60 OR AT DEATH, IF PREVIOUS, WITH PROFIT.

If, at any time, the assured under this plan should desire to cease paying any more premiums, he can obtain a paid-up Policy for such a proportion of the original sum assured as the number of premiums paid bears to the number agreed upon. Thus a gentleman who had assured at age 30 for a Policy of Rs. 3,000 payable at age 60 or at Death, if previous, after 5 years payments, would be entitled to a Free paid-up Policy for Rs. 500 free of future payments.

MONTHLY PREMIUM.

AT AGE 20, Rs. 6-9-0.

AT AGE 25, Rs. 7-8-0.

AT AGE 30, Rs. 8-14-0.

AT AGE 35, Rs. 10-18-0.

AT AGE 40, Rs. 18-12-0.

AT AGE 45, Rs. 18-10-0

SOME OF THE DISTINCTIVE FEATURES.

- * Funds invested in Government Securities and in accordance with the Indian Trusts Act
- Policy holders can appoint their own Directors.
- 90 per cent. of Profits to Participating Policy holders.
- Lapsed policies revived without Medical Certificate.
- Liberal Surrender Values 40 per cent. of the Tabular premium paid.
- Immediate payment of Claims.

Medical fees and stamps on Policies are payable by the Company.

The sum assured is PAYABLE IN FULL should death occur even immediately after payment of the first premium.

GUARANTEE INSURANCE.—This Company issues Guaranteed Policies in situation of trust and responsibility. It is specially authorized to guarantee the employes of the Post Office.

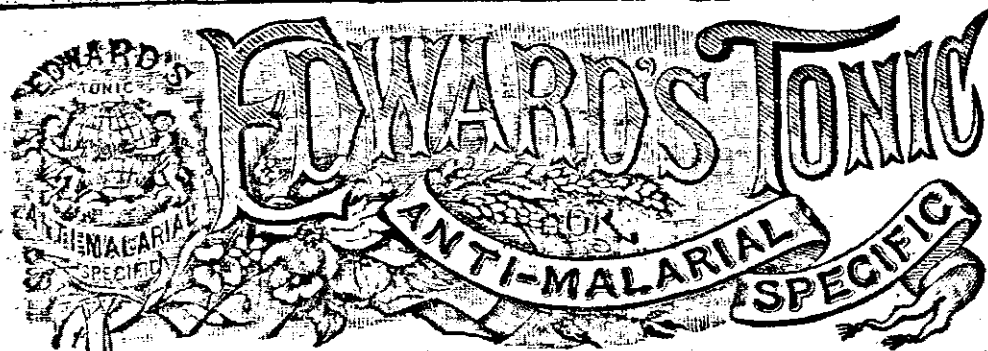
Proposal Forms and full Particulars may be obtained from any local Agent in India or from E. F. ALLUM, General Manager.

FOR MALARIA, INFLUENZA & MILD FORMS OF PLAGUE.

Use **Batlwalla's Ague Mixture or Pills.** Re. 1
Batlwalla's Cholera is the only remedy for Cholera Re. 1.
Batlwalla's Haritone has been recently improved a great deal and restores Grey Hair to its Natural Colour. Re. 2-8.
Batlwalla's Tooth Powder is scientifically made of Native and English Drugs, such as Mayaphal and Carbolic Acid. B. P. As. 4.
Batlwalla's Ringworm Ointment As. 4.
 Sold every where and also by
DR. H. L. BATLIWALLA,
 Werli Laboratory, Dadar, Bombay.

ROYAL TONIC PILLS.

A powerful Nutritious and Strength Restorer, Price Re. 1-4 per bottle of 30 Pills.
 PREPARED BY—**GOVINDJEE DAMODER & Co.,**
 Wholesale and Retail Druggists and Commission Agents.
 2-02. No. 57 New Hanuman Lane, BOMBAY



Price of large quantity is somewhat less.

BUTTO KRISTO PAUL & Co., CALCUTTA.

The only Remedy FOR **MALARIA** and all kinds of FEVERS WITH ENLARGEMENT OF **SPLEEN & LIVER,** OF SWELLINGS OF **ABDOMEN &c**

PRICES:-
 Large bot. 1 2
 Small " 0 14

Wanted Agents **CALCUTTA.**

We Never Speak More.

When we say—That our World-renowned highly scented Hair oil **Keshranjan** leads the way. The innumerable testimonials will speak for it.

When we say—That as a Cerebral Tonic it is unrivalled and most soothing in case of dizziness, vertigo, headache and burning sensation in the brain we speak always to the point.

When we say—That our **Keshranjan** is the only ingredient which helps a luxuriant growth of black hair and nourishes the hair-roots—and is a desirable acquisition on a lady's toilet table, we speak nothing but truth.

Price of one Phial Re. 1. Packing and Postage .. As. 5

WHAT WE CAN GIVE YOU?

It is the priceless gift of health. Health is every body's birth right; and it means a proper enjoyment of life. It means—riches and comfort and stands for all that is good in life.

Never mind! whether other drugs have failed to cure you. Never mind! what failures you have had, we believe that you are not incurable, and that through our system of treatment you will gain new health. You can enjoy the treatment and its brilliant results at your own home, in perfect privacy and with no waste of time. If there be painful discharges and burning sensation or any other urinary troubles, caused by that vile disease **Gonorrhœa**, please write to us for a Phial of our **Pramehabindu**. That will cure you in two weeks, although you are hopeless and given up.

Price per Phial with one box of Pills ... Re. 1-8
 Packing and Postage... .. As. 07

WHEN EVERY OTHER REMEDY AND PHYSICIANS FAIL

You should give a trial to our much-admired specific **Panctikta Batika** made purely from vegetable ingredients

and free from Arsenic and Quinine. A few week's trial according to our directions, will convince you, about the efficacy of this marvellous medicine. It will stop your fever, improve the appetite, give a tone to your emaciated health and regulate the functions of your Liver. It has been tried in many hopeless cases with brilliant success.

Price per box ... Re. 1. Packing and postage As. 3

CHEST AND LUNG TROUBLES.

If you are a man above ordinary common sense, you can easily imagine the nature of injury that can be inflicted by throat and lung troubles. The peculiar soothing and healing effect of our **Basakarishtha** upon the mucous membranes of throat and lungs makes it exceptionally food without an equal for the cure and relief of coughs, bronchitis and all other chest affections. To those who are subject to bronchitis and bronchial asthma it is simply invaluable. The cough and hard breathing are made easier and bronchial irritation soothed, the character of the expectoration altered and all the symptoms greatly improved.

Price per phial ... Re. 1. Packing and postage As. 5,

Prescriptions with or without Medicines are sent to every part of India, Burma, Ceylon, Straits Settlements, Cape and the British Isles, on receipt of a concise account of disease.

Kaviraj Nagendra Nath Sen,

GOVERNMENT MEDICAL DIPLOMA-HOLDER, MEMBER OF THE CHEMICAL SOCIETY, PARIS; SOCIETY OF CHEMICAL INDUSTRY, LONDON; SURGICAL-AID-SOCIETY, LONDON; &c., &c.
 Nos. 18 1 & 10, Lower Chitpur Road, CALCUTTA.

WANTED AGENTS



WANTED AGENTS

NO. 72 MEDOW STREET, FORT BOMBAY.

Die-Sinking—Crests, Monograms and Mottos, engraved and bossed in various Colours.

Copper-Plates—visiting and Invitation Cards, etc., engraved and printed in best styles.

Blocks—Wood or Metal; engraved and supplied for illustrating purposes.

Presentations—Inscriptions—On Gold, Silver, Ivory, etc.; engraved and artistically displayed.

Seals, Peons' Badges, Brass Sign Boards, Stenall plate etc., are made for private, official and commercial use. Rubber stamps are made in any of the required languages at very cheap rates.

Electroplating and gilding works executed under skilled workmen.

OUT STATION ORDERS PROMPTLY EXECUTED.
COMPARE OUR RATES WITH THOSE OF OTHERS.

SUBLIME PESSIMISM

OF

OMAR KHAYÂM

THE ASTRONOMER-POET OF PERSIA.

Price Ans. 8.

APPLY TO THE MANAGER TATVA-VIVECHAKA PRESS,
Khetwadi Back Road, Bombay.

A. K. JOSHI & Co.

Kalbadevi Road, BOMBAY.

We undertake every kind of Lithographic Art Printing in Colours. Publish Fine Art Pictures, &c.

Wholesale & Retail Dealers in Calcium Carbide.

Large Importers of Finest Printing Inks and Colours.

HIGH CLASS FRAME MAKERS.

MEYORES

IS INDISPENSABLE TO ALL WHO VALUE HEALTH.
FOR IT RESTORES WASTED STRENGTH, imparts vigour and tone to the muscles and tissues, in short vitalises the whole system. Thousands cured. Price Rs. 1 per phial.

INTERESTING NEWS.



Our renowned SPECIFICS for ASTHMA and HYDROCELE give instant relief rest and comfort. Cure permanent. Rev. JOSEPH DAVID, Mengnapuram S. India, writes:—"Your specific for Asthma has done me good." S. B. Rao, Esq., Poona, writes:—"I have personally used your specific for Hydrocele and found it very wonderful in its efficacy." Per bottle of each Rs. 5.

DIABETES—Of any stage and standing is sure to be cured by our specific. A. Bose, Esq., Zemindar, Dum-Dumt Calcutta writes:—"Five year's Diabetes completely cured." Price per bottle Ra. 3.

For particulars about our SPECIFICS for PILES, FEMALE DISORDERS look to our Catalogue sent post free on application.

BWARE OF IMITATORS!!!

NO AGENTS.

WRITE ONLY TO **J. C. MUKERJEE & Co.,**
THE VICTORIA CHEMICAL WORKS,
RANAGHAT, BENGAL.

YOUR ADDRESS, PLEASE,
For a Catalogue of our Numerous, Valuable Presents which we offer for nought to All at their own choice!!!

VAIDYA SHASTRI MANISHANKAR GOVINDJI

Atank Nigrah Pharmacy,

Jamnagar-KATHIAWAR.

THE MODERN REVIEW

EDITED BY RAMANANDA CHATTERJEE

The best illustrated Indian Review. Highly praised by the Press, Indian and Foreign, and leading public men. Greatest variety and largest quantity of interesting and excellent original reading matter. Reproduction of Indian Paintings a speciality. Volumes begin in January and July. Subscribers; enlisted from any month, Back numbers available. Annual Rs.6; half-yearly Rs. 3-6. Single number As. 8, postage 1 A.—R. Chatterjee, 210-3, Cornwallis Street, Calcutta.

PHOTOGRAPHIC ART STUDIO.

UNDER THE PERSONAL SUPERVISION OF

S. N. BHEDWAR.

AT THE JUNCTION OF

PRINCESS AND KALBADEVI STREETS.

CHARGES REASONABLE, SATISFACTORY WORK

BOMBAY—Printed and Published by BHIVA HARI at the TATVA-VIVECHAKA PRESS, Nos. 1-3 & 3 Khetwadi, Back Road for the Proprietor K. NATARAJAN.

THE INDIAN * SOCIAL * REFORMER.

PUBLISHED EVERY SUNDAY MORNING.

Office:—HUMMUM STREET, FORT.

Editor:—K. NATARAJAN

Vol XIX: BOMBAY—SUNDAY, DECEMBER 20, 1908. No. 16

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

NOTES.

Professor Lees-Smith of the London School of Economics and Political Science began his course of lectures on Monday. The Hon. Mr. Muir Mackenzie, in the regrettable absence of H. E. the Governor, opened the proceedings with a short speech in the course of which he announced that it was the aim and object of his Excellency and his Government to see instituted in the University a faculty of Commerce and collegiate teaching which will provide the necessary training in Commerce and Economics. The difficulties involved, he said, were very great and they could only proceed gradually. Mr. Lees-Smith's lectures on Monday and Thursday were largely devoted to a preliminary survey of the subject and to explaining the scope of instruction imparted in the Faculties of Commerce in modern British Universities. The difference, he pointed out, between higher commercial education of a University standard and the ordinary elementary training for men going to take up merely subordinate positions, was that the former aimed at the moulding of the man and development of his judgment. It is necessary to bear this in mind in order to understand Mr. Lees-Smith's suggestion that such a training as that given in the London School of Economics was necessary to enable educated Indians to take a more effective share in the administration of the country. In British Universities, the Faculties of Commerce should be really called Faculties of Commerce and Administration. The subject, as described by Mr. Lees-Smith, has certainly elements of University culture, and though in our view "Commerce" is less adequately descriptive of it than the phrase, "Economics and Political Science," the subject demands the earnest attention not only of commercial persons but also of those who wish to take an effective share in the municipal and general administration of the country, whether as officials, publicists or politicians. Mr. Lees-Smith made one or two suggestions for Indian students who wish to conduct economic research. While much remains to be done in these directions, a beginning has been made of much value by more than one Indian. Mr. Komesh Dutt has done some good work in his history of Indian Economics which Mr. Lees-Smith does not seem to have heard of.

Anxious as we are that the fullest support should be given to Government in its efforts to root out anarchism, we cannot but feel that there has been something unhappy in resorting, as has been done, to the Regulation of 1818 and deporting several persons without any charge being made against them and without any trial, after no less than three special laws, all of a drastic character, had been placed on the statute-book on the plea that they were required to put down anarchism. Even now, we are prepared to give credit to Government

for a full measure of consideration and to believe that these deportations were really required for the pacification of Bengal. What we complain of is that, after leading the public to believe by passing the special laws that Government were not going to act under this irregular Regulation, Government should, at the very moment of passing one of them, have authorised the deportation of these persons. There is evidently some one in the Government of India possessed with the soul of a conjurer and with a relish for doing things secretly and suddenly. No doubt, he thinks that he understands Indian nature and that the swiftness and secrecy of a stroke is likely to impress the Oriental more than an honest straightforward course of conduct. He is very much mistaken. It cannot redound to the growth of public confidence in Government measures that they should appear to the people as providential visitations like plague and famine, sudden and unaccountable in their incidence. There is a good deal of talk of responsibility, but the men who will have to experience the effects of Government by deportation are not those who resort to it but their successors.

The *Times* concludes a leading article on the "situation in India" in its issue of the 23rd November with the following remarkable words: "They (Lords Morley and Minto) are right in declining to postpone their reform proposals. The revolutionary party would dearly love a further postponement. The activity of the anarchists just now is largely due to a fear that they may soon find their occupation gone." The whole article is a very judicious estimate of the actual position in India, the only questionable statement being that in which the *Times* picks out "native" judges as being more or less unversed in the exercise of due judicial authority in matters of procedure. The English judge in India may be versed in the exercise of authority, but it is often unjudicial. If you cannot govern the country in jack boots, much less can you dispense justice in that article of martial attire.

We have been requested to publish the following: "His Excellency the Governor and Miss Clarke greatly regret that they find it impossible to reply personally in every case to the very numerous letters and telegrams which they have received from all parts of the Presidency. They cannot adequately express their gratitude for the touching tributes of sympathy which have been forthcoming from all races, creeds and communities. They will never forget that, in their great bereavement, they were supported in so full a measure by the thoughtful kindness which has created new links between them and the people of all classes in the Presidency."

The Rev. Mr. MacNicol will preside at the Temperance Conference to be held on the 28th inst. at Madras.

CONTENTS.

—o:0—

Editorial Notes.

The Reforms.

Summary of the Reforms.
Hind Aryans.The Hindu Widows' Home
Association, Poona."The Guru and the Serpent"
A Parallel Story.Three Readings of a Palm-
The Dev Samaj

Why not a National Dinner?

THE INDIAN SOCIAL REFORMER.

BOMBAY, DECEMBER 20, 1908.

THE REFORMS.

All that can be attempted today is a general view of the reforms in the Administration, details of which were published on Friday. They include the enlargement of the size and scope of the Imperial and Provincial Legislative Councils and a fundamental improvement in the constitution of the latter, namely, the elimination of the principle of a standing official majority; the appointment of Indians to the Executive Councils of Bombay and Madras and of the Government of India; of the release of Local and Municipal bodies from leading-strings, and of the reconstruction of the village community as an autonomous unit. Executive Councils are to be given to the other larger provinces on the same footing as in the two Presidencies. These are far-reaching reforms. Taken together with the nomination of two Indian gentlemen to the India Council, they denote that the governing principle underlying all these reforms is this: that British rule in India, which must and will be maintained with all the strength that England is capable of putting forth, is no longer to be the domination of one race over another but an equal opportunity for men of all races and creeds to make the best use of their talents and energies untrammelled by artificial restrictions. As Sir Edward Baker said at the Viceroy's Legislative Council the other day, Indians are henceforth to take a share in the affairs of their country, which is consistent with their notions of self-respect. If we do not do so, it will be due to our own faults and shortcomings. As an immediate effect of these reforms, we confidently expect the growth of a cordial feeling towards Englishmen in this country. What many an Indian could not recognise when placed in a position of avowed inferiority, will become natural and even pleasant to recognise in the position of comradeship which the reforms assign to them. The first feeling of gratification at the announcement of the measures must, in sober minds, give place to one of anxiety as to how we are going to make effective use of these concessions for the betterment of our country. We have a good deal to learn, and to what more capable teachers can we turn than to Englishmen, born and brought up in the very home of ordered liberty, with centuries of training in political freedom, and with an instinct for justice unparalleled among human races? Many men who would be inclined to doubt the necessity of Englishmen to India as task-masters, will, we are sure, readily acknowledge their necessity here as teachers, guides and leaders

whose character and qualities command voluntary deference. We most earnestly trust that henceforth there will be no repetition of the somewhat opprobrious language that has been sometimes indulged in with reference to Anglo-Indians as a class. They are the representatives of the mother-country here, and we cannot better show our gratitude to that country nor do anything more calculated to rejoice the hearts of those who have been instrumental in granting us these large privileges, than by making Englishmen in India feel that our regard for them is greater and our goodwill to them deeper on account of these reforms.

We rather prefer to think of our responsibilities than to rejoice over the privileges devolving on us as the result of these reforms. There can be no greater mistake made than to regard them as so many means of gratifying more numerous personal ambitions. In fact, the man who can think of personal ambitions on the threshold of the tremendous responsibilities cast on us, cannot be regarded as a very high type of a man. We can have no better aim in the discharge of our new duties than to see that we do nothing which would lay open the English statesmen and friends who have stood by us to the criticism of contemporaries and of posterity. Scarcely less important is our duty of making minorities of race and religion among us feel that their interests, sentiments and scruples will receive at the hands of others not the least check or offence. Lord Morley's scheme of an Electoral College is a great improvement on the original proposals for communal electorates, but even it is a slur—though not, we admit, altogether undeserved—on our will and on our ability to inspire confidence in the numerically smaller creeds and sects of the country. We had hoped that Government would give us an opportunity of showing that with increased responsibilities a greater determination will be shown to conciliate minorities, but we cannot find fault with them for not caring to try experiments in this matter. We hope and trust nevertheless that the necessity of a special provision to safeguard minor interests will be proved in time by the experience of the working of the scheme of Electoral Colleges to be superfluous. Although only Mahomedans are provided for in the scheme, we trust that the good sense of popular leaders will ensure that smaller communities like Parsis, Jains and so on get adequate representation in public bodies. The responsibility devolving on all Indians is very great, but that on educated Hindus is especially onerous. As representatives of the oldest and largest community of India, they have the fate of the future in their hands to a larger extent than any other creed or sect. Self-restraint, thoughtful consideration for other sects and classes, and determination to labour in the spirit of the teachings of the *Gita*, free from attachment to the fruits of action, are demanded of them by the highest dictates of their religion and the most vital interests of the country. We have refrained so far from mentioning the authors of this momentous reform, Lord Morley and Minto. In an event which, in our firm belief, cements the union of a great Empire, the figures of

Indian affairs are properly seen in a diminished perspective. It is in that spirit that these statesmen have laboured, amidst many difficulties, to perfect and introduce their scheme of reforms at this juncture. It is not to glorify themselves but to make great the Empire to which we all belong and which will continue ages after we have all passed away and are forgotten, to exercise its benign sway over untold millions of the human race, that they have persevered in their righteous course undeterred by anarchist bombs and by advocacies of murderous repression. They have deserved well of England and of India and their memories will remain with us and our children and children's children as great Imperial statesmen, as benefactors and friends who interpreted the true meaning of Empire aright to India and to England.

The leading monthlies in India have, most of them, each a distinctive character of its own. The *Hindustan Review* stands for a robust and consistent nationalism on modern lines and under British guidance, with a strong emphasis on social development as the basis of political progress. Among articles in recent issues of the *Hindustan*, two of the most remarkable are Mr. Mujabir Rahman's paper on "Indian Unity" in the November number and Mr. Abbas S. Tyabji's on "Indian Mussulmans and the Indian National Congress" in the December number. Both the writers are ardent nationalists who long to see Hindus and Mussulmans realising that they are Indians first and religious sectaries afterwards. Mr. Mujabir Rahman appeals to the Hindus, especially of Bengal, to show more consideration than they do at present in social intercourse with their Mahomedan brethren. His plea is so earnest, sober and sincere that we are sure it must arrest the attention of all thoughtful readers. He makes it clear that much harm is done by inconsiderateness in small matters where it should be as easy—and more pleasant—to be considerate. Merely making a shibboleth of Hindu-Mahomedan unity on public platforms, is of no use. We must each one of us try to carry the principle into the recesses of our inner life and habituate ourselves, by every means, to think and dream of each other as one in patriotism and one in service to the motherland. Mr. Abbas Tyabji's article is the counterpart of Mr. Mujabir Rahman's paper. Mr. Tyabji appeals to his fellow-Mussulmans, in impressive terms, to overlook minor differences and to co-operate with their Hindu brethren in working for national advancement. Mr. Tyabji writes with great feeling. "Now that the Extremists are out of the Congress, he sees no reason why the Mahomedans as a body should not heartily join the movement. If there be any reasons 'in God's name' he writes, 'let us have such reasons in detail given to us by a leader like his Highness the Aga Khan. Let him tell us why we should ever be singing the praises of the Great Akbar for having welded together his Mahomedan and Hindu subjects and yet in the time of the Great Queen and her Son, the Peace-Maker, it is our duty to keep ourselves aloof from our Hindu brethren. Let him tell us frankly whether he believes that men like Lord Minto, Sir George Clarke and Lord Morley desire to 'divide and rule,' rather than to rule an India where besides many other difficult questions they must try to satisfy the conflicting desires of two such parties."

SUMMARY OF THE REFORMS.

The Secretary of State's despatch dwells on practical difficulties of the Council of Chiefs, but leaves it to the Viceroy to give it a fair trial if a workable scheme can be devised.

It doubts whether the Provincial Advisory Councils are of any actual value, and agrees with the Government of India that increased facilities for discussion can better be given by extending the power of the Legislative Councils than by setting up rival Councils to Provincial Legislative Councils.

It accepts the principle of representation by classes and interests, but proposes a plan of electoral colleges for representation of landholders and Mahomedans.

It proposes to dispense with the official majority relying as a safeguard on the concurrent power of the Imperial Council to legislate. Subject to a modification in the direction of wider representation it accepts the number and constitution proposed by the Government of India. As to the Imperial Legislative Council it accepts the Government of India's proposals, but considers a permanent official majority absolutely necessary, and this majority must be substantial.

Electoral Colleges, for landholders and Mahomedans are to be provincial and the Central Provinces members to be nominated. The proposals of the Government of India on resolutions and Budgets are accepted.

Supplementary questions are to be allowed. Extension of Local Self-Government on Lord Ripon's lines is to be undertaken and carried down to village administration.

Power will be taken to raise to four the ordinary members of the Executive Councils of Bombay and Madras, one at least to be Indian.

This is not to be a provision of the statute, but practice and usage. It also attempts to create Executive Councils in larger Provinces, it being taken for granted that the heads of Provinces will be as now Indian Civilians.

The Imperial Financial Statement is to be discussed at the end of February by the Heads in Committee of the whole Council, and resolutions are to be moved and voted on, but not to bind the Government as final. The Budget being presented Government would explain why the resolutions should not be accepted and a general debate would follow, but no further resolutions would be allowed. Resolutions may also be moved by way of recommendations on matters of general public importance but not to bind Government. The President to have power to disallow any resolution as inexpedient.

The despatch mentions the possibility of enlarging the Executive Councils of Bombay and Madras and giving Executive Councils to larger provinces, under Lieutenant-Governors, but considers this a large departure which could only be adopted after full consultation with local Governments.

With regard to the Secretary of State's reference to the date of the Imperial Budget the Government of India's proposals are that the Financial Statement should be presented during the last five days of February. The Council will then resolve itself into a committee for the discussion of the Budget by blocks, this will be a committee of the whole Council with a member of the Government in the chair and the committee will sit from day to day until its work is completed which will be on or before the 10th March.

Resolutions will be moved upon which divisions may be taken, but the Government will not be bound to take any action on any resolution in whole or in part. When the Council sitting in committee has finished its labours it will be for the Government to decide what alterations, if any, be made in the Budget. These will be carried out in estimates at once.

At the adjourned meeting of the Council the Finance Member will submit the Budget in final form and a general discussion will follow, but no further resolutions will be admissible. The Finance Member would make a general reply and his Excellency the Viceroy sum up the debate as now.

In the Provincial Councils there will be a Standing Finance Committee, numbering not more than 12.

In some of the smaller Councils 8 or even 6 may suffice. These would consider the draft budget in private and make proposals which the local Government would consider. Then would come the revised budget, which the Council, sitting in committee, would discuss and finally the Financial Statement would be presented by the member in charge of the work and the report of the committee's proceedings.

A debate would follow as at present.

HIND ARYANS.

To

THE EDITOR, THE *Indian Social Reformer*, Bombay.

L

SIR,

I learn from the very instructive serial which is running in your paper, and which I am following with interest, that "O. S. S. O." is introducing a term which may in time replace the present noun India, as far as this country is concerned.

But before allowing the terms "Native" and "Indian" with which we are familiar to disappear, may I ask you or "O. S. S. O." to tell us exactly what is intended by the term "Hindaryan" and "Hindaryans" and how you would apply it to the whole of India?

I am asking this, not through any carping spirit or jealousy that our fellow citizens of this country should be known by a more precise and acceptable term, but whether it is comprehensive enough to embrace the whole of this interesting land.

ENQUIRER.

THE EDITOR, THE *Indian Social Reformer*.

II.

SIR,

From the thoughtful letter of "Enquirer" it is pleasant to see that he has an open mind and also that he is ready to recognize names and terms acceptable to sensitive people, if comprehensive enough. I shall therefore endeavour to place the whole matter before you as clearly as I can, so that all those whose home is now this country may rightly claim to be recognized as brother citizens under one comprehensive name:

"Hindaryan", is made up of two words: "Hind", which signifies East India, Hindustan, a term which is a common one; and "Arya" from "Aryan" the term by which the ancestors of the almost entire population of this country are known. By "Hindaryan", therefore, is meant the children of the soil of East India. Not India of the Red Indians, or India of Ishobablians and savages as playfully taught to children through nursery rhymes, but East India, Hindustan, the East Indies and a thousand other names by which this placid land of calm repose, the mother of Science, Art, Industry and Legislation, and envy of the world, is known.

COMPREHENSIVENESS.

1. The term includes the Aryans or Hindoos as they are now called,
2. The Mahomedans, almost entire part of whom are converts from Hindooism and their descendants,
3. The Parsis, who are also Aryans, as well as Indians from the another's side, and
4. The Christians, who emanate from Hindoos, Mahomedans and Parsis, an increasing class which now numbers about three million souls.

The Hindoos or Aryans as they were then called and by which the more sensitive classes still prefer to be called are not aborigines but conquering emigrants in contrast to the Parsee refugees who entered as suppliants more than a thousand years ago. But on the principle of *Noblesse Oblige* the term embraces all the above four classes into its fold under the comprehensive nomenclature "Hind Aryans."

The East Indians, Portuguese, Eurasians and the sprinkling from other nationalities who prefer to remain unclassified as far as fatherland is concerned, may be left out of count till they realize the folly of standing aloof without a home or country which they may call their own and in the privileges of which they may participate. Their sentimental objections to

countries which will not own them and the citizens of which look down upon and disclaim them, is as unfruitful as if the prominent classes among the Hindoos, Mahomedans, Christians and Parsis whose ancestors also came from other lands were to call themselves after those countries.

In this respect let America be their School Master.

But if that even will not teach them gratitude to the land of their birth—not the land of their emanation, for we all (in our forefathers) have come from strange lands—then the treatment which is being meted out to them by those who hail (more recently) from other countries will without doubt convince the more thoughtful among them as to what they in substance are and what should clearly be their duty towards their children yet unborn. And this being their unenviable position, they should formally apply to the National Congress for incorporation and recognition, unless they wish to be left behind, as soon as that body has decided to adopt this nomenclature for an United India.

Great Britain—is the united term for England, Ireland and Scotland; and its heterogeneous mixture of blood (which is no secret) is no bar to British citizenship.

The above therefore is the embryonic position of an United East India and which in the all embracing name "Hindaryan" she includes, like America, all these whose home and interests lie in this great country.

And now in conclusion, I may safely add that there is not the slightest doubt that as soon as the country puts forth its first request and asks the British Government for recognition under this new name, she will see the grace of concession and grasp the proffered hand in all sincerity as becoming her position of restorer and promoter in self-respect. For belittling ways, pin pricks, and degrading innuendoes belong to the domain of narrow priestcraft rather than highminded, broad, and noble statesmanship which alone tends to good fellowship and real amalgamation of thinking people.

O. S. S. O.

THE HINDU WIDOWS' HOME ASSOCIATION POONA.

Report for November 1908.

The inmates have returned after the Dewali Holidays and regular work of the Home has again commenced.

1. Mr. Anant Narayan Datar of Baroda has kindly sent the present of a harmonium.

2. Mrs. Saraswatibai Mhatre of Bombay has kindly sent a donation of Rs. 100 to the Permanent Fund.

3. There were 60 visitors during the month 33 being ladies and 27 gentlemen. Of these 51 came from Poona, 4 from Deccan, 2 from the Carnatic, and one each from Gujrat Konkan and Bombay.

4. The number of contributors during the month was 160 and their contributions amounted to Rs. 761.

HISORN BUDRUK,

Via Poona City,

18th December 1908.

VENUBAI NAMJOSHI,

Secretary.

The Government of India has, in a letter addressed to the Chief Secretary of the U. P. Government, expressed its appreciation of the famine administration of Sir John Hewett. It has a word of praise for the non-official workers who have helped in carrying on the operations of relief among whom mention is made of the name of the Maharaja of Bulrampur. The problems which are peculiar to the famine just over the Government of India reserves for notice for a future occasion.

"THE GURU AND THE SERPENT"—A PARALLEL STORY.

Sir,

In Chapter XXI of the "Three Readings of a Palm" appearing in the *Indian Social Reformer* of November 22 (p.p. 136 and 137), just to hand, appears the incident of the serpent and the "soft strain of plaintive music" that "directly rose, from as it were the deadly fangs of the reptile." Whoever the mysterious writer of the story is, he is a masterhand who knows how best to describe objectively the inner workings of the soul and the subtle signs of the awakening of the spirit. Without in anyway commenting on the incident and thereby marring the mysterious charm of the story, I wish simply to quote below a parallel story from "Gleanings on the Way." In the fourth shival of the little book is the story of "My own true Bride"—(A True Love Story), being "A Master-Soul's Experience in Kundalini Yoga." I will only add that Kundalini Yoga is a highly fascinating study of "motion by itself" by the *alone become soul* which leads to the realisation of "Rest in Motion and Motion in Rest." Yoga is the steadying of the senses and intellect (not their 'bleading'!). As the *Katha Upanishad* has it, "Yoga is creating accompanied with giving up." With these necessarily brief preliminary remarks, I quote from the book as follows forwarding to you a copy of the "Chart of Life" which accompanies the book.

[A sub-heading of the chapter amplifies the meaning of the head line,—"My own True Bride"—and runs thus: "The Naga-Maid and Her Soul's awakening." This will explain the allusion to the "Naga-maid" with which the extract begins.]

Mark! The Naga-Maid's Slumbering Soul is disturbed at last! She turns in her flesh! The union of soul to soul has her loving soul attracted and it has left its place of coiling and slumber.* The serpent in her has raised its head and looks steadily at the Light that has touched it so! Yes, the United projects of two earnest souls† in holy communion blended has drawn it out and it looks longingly at its mate with uplifted hood and fixed eyes emitting gleams of light. The lower self now disturbance makes and distorts the vision to my beloved soul. It frightens it with its devilish tricks and presages woe to her, to save itself from the doom that is now its due. So, falsely does it keep its hold on her I love and 'She, poor soul, clings yet to her serpent form though her raised hood and gleaming eyes bid her listen to the music of the Voice that is calling her to come. My beloved soul is now confused because of her finding ears to the lower-self that will still creep on earth and glide by smoothly and swiftly in crooked ways to its own place below. The tail and body still cling to the earth; but, the head is raised and her breast and heart (Anahata) she keeps true to her own plighted word, a sacred preserve for her Lord and husband to come and dwell. Oh the pity, what a spectacle this! Look, she is now half-dragon and half-maid. On her head gleams the gem of Light that her own Father gave her, but she sees it not and knows not too! (For this Light substitute a bird perched on its hood to follow Christian Experience.)

Her Husband from a far catches sight of her by the Light that lighteth the sky from her uplifted hood, the Higher-Self, and finding her presence out by that Light, 'He' approaches her unawares and hugs her heaving bosom to his own manly breast. Heart to heart unite and soul to soul in blissful union blend, mingling in Love, and in the ecstatic delight caused by the friction of soul to soul, the lower-self drops off distraught and heavenly angels singing *Tu Deum* echo the voice of God and My Holy Mother, "Let them be blessed, Let them be

blessed." "He" hears the voice and rejoices; but "she" falling a prey again to her Lower-Self forgets the Bliss of Union she had with her Love, and cries: "Oh! What a vision this, Sure it betokens some trouble to me!" Her trusted Lord and Guru she suspects at once. The Eve in her has triumphed for the nonce, and giving her ear to the serpent's voice and shutting her eyes to the shining gem that from above head has ever been lighting her path, she cries to Him; "Return my Love, Return me the Love I gave thee! . . . I am frightened, I can't stand fast to my plighted troth!" (Here follows a long passage describing the shrinking of the soul from its attempt to realise its own infinity, when that realisation is nigh at hand. I omit it through considerations of space.)

(Now the soul has grown in strength and grace and is ripe for that realisation which it shrank from at an earlier stage. Then comes the Lord to claim His own, which is thus described.)

Lo! He is come! The music of His foot-fall has ceased; but its echo still rings in the serpent's ear! It stands steady and erect with uplifted hood and fixed eyes flashing fire and lightning. The Charmer, He changes His form and flute in hand, a new and higher tune. He touches that will make the serpent forget its very life. "Meu, Meu" the voice is heard and in soft dulcet tones 'He' mews again." The Great Charmer now he steals unawares to the serpent's side and putting his hand in his mystic pouch, pulls out of it the true Philosopher's stone by which he tries all living souls—and rubs gently well on the soft white maiden's heart and tenderly in love he smooths her thought and gently presses close to his manly her throbbing heart and heaving bosom to calm and quietly reassure her doubting heart! A touch, a gentle rub, and another and yet another and lo! He has awakened the pure maiden's slumbering Soul, and with a pull has in the ecstasy of joy plucked the poisonous fangs (*Tri mala*) from off the beautiful Serpent's head, and with a dexterous touch of his blithe magical wand has severed the gem‡ from off the Serpent body (the highest of the *Tattvas*, symbolised by *Adhisesha* in macrocosm) to which it was fixed. And now he knows the Serpent (*Salasa-Sakti*) is harmless to touch§; and so he takes it gently in hand and plays with it! Its hisses are now but so many kisses! And a bite from it is nothing but massage to the flesh! The poison fangs he builds up as if by magic, into a loathsome creature that will frighten all pure and gentle souls, and thus guarded by its own ugliness—a plain warning to all of what it really is. 'He' lets it roam the dirty nooks and dark corners of slums in earth or heavens! The Spirit has triumphed over the flesh! "I have overcome the World." And *Alone*|| Now I go forth to conquer and to win fair maids in Angel-forms clothed, and pure as Ethereal white (*Suddha Satva*) to make them my own Heavenly brides to use and to enjoy and to make them serve with reverent heart and devotion true My Holy Mother that has lifted me up from the Earth! (*Mamoni-svami*). Here it concludes and I wish to leave it as it is without any comment of my own.

Lalitalaya, Madras, S. }

24th Nov. 1908. }

C. V. SWAMINATH AITAN.

* This shrinking feeling to face the inevitable that takes hold of the mind in its passage from the finite to the infinite is quite natural as HERBERT SPENCER has beautifully confessed. (Vide article "On The Enigma of Space" in *Wednesday Review* of 23rd May 1906.)

† "Sadhai".

‡ Refers to complete Mukti or final Freedom.

§ Because he has become capable of motiveless action.

|| Living ever in the eternal Present, free from all *Upadhis* or limiting conditions (*alone*), i. e., the freed Self delighting in itself as it sees nothing but itself everywhere, has great powers of attraction [to draw all *see* (thinking souls) Unto itself].

* Mooladhara?

† Has a historical as well as spiritual meaning.

THREE READINGS OF A PALM.*
THE FIRST READING: A FORTUNATE FAILURE.

[BY O. S. S. O.]
(All rights reserved.)

CHAPTER. XXII.—(continued)

While the young people were amusing themselves at the rivulet, the old man of the "Nymph's Lawn" made his way up the plateau and joined the Gooroo in a homely chat.

"Welcome, Rathore Sahib—" saluted the Gooroo, as the venerable old man stood nobly erect at the entrance of the tent, resplendent in his yellow robe and flowing silver beard—"Kindly come in—it is very good of you to take the trouble to climb our rough rope ladder."

"Sit still—" he said, motioning with his hand; as they rose to receive him—"no caremony here." And he made room for his guest on his right.

"The young people are still at the brook. I noticed them under a tree the other side of the stream. Presumably very happy too."

"I am quite sure Vene must be in ecstasies for it is not often, poor boy, that he has been in such congenial company. I did'nt quite catch your son's name, Rathore Sahib."

"Umrao Singh," returned the ancient Rathore proudly.

"By the bye, I nearly forgot, my daughter wishes to know whether you would like to be served separately at dinner by a Brahman, for one of our attendants and his wife are Brahman."

"We are—" replied the Gooroo proud of the thoughtfulness of the noble Rajput to keep a Brahman in his train so as not to miss a chance of showing hospitality—"of course Brahmans, but we have long given up supercilious practices and do not consider ourselves better than our fellow creatures. We would sit with and be served by any one provided they were clean."

The aged Rathore extended his hand in approval which the other grasped in fraternal fervour: "I am delighted to hear you say this. It is time we gathered ourselves together--"

"It is—" he said gravely—"uphill work. We are facing an old institution which will die hard."

"No doubt—but it must be faced. And this can only be done by men—not women. For those who initiate a new doctrine must be prepared for all odds. It is no work of the coward or the selfish! We must start it and reap the fruit, in our re-birth. Master minds are needed, and I am happy to observe that if Benares is an indication, we are on the right road at last."

"Yes, I have heard of the stir young people are making there. But I hope they will not precipitate matters."

"They are not likely to do this, as they do not act entirely on their own judgment. For instance, they have decided not to come openly forward till they have secured the co-operation of at least a hundred families. And the measure must not be underrated. Then think of the influence which these hundred families will exercise. Lower classes—or what we are pleased to term inferior castes at the present time—will naturally rally round us, if for no higher object at first, will do so for the sake of practical elevation of their own status."

"I quite see the importance of the matter—and have no doubt that the start is in the right direction."

"Take another example, my family: I have had several offers for my daughter's hand who is considerably over the prescribed age—I have decided not to influence beyond telling her that when she married I hope she will select a man who will be something more than a *doshalawala* (effeminate—given to delicacy and wearing of shawls). I invite eligible people to the house and give her a free hand in the matter. Unfortunately, she has no mother, but her aunt is as good a guide as any one could wish for. As for herself—except a father speaking—she is by no means a giddy girl, carried away by the pleasure of the moment. On the contrary, she is as you must have observed for yourself, sensible, and weighs before she acts. This result is the outcome of judicious freedom not restraint."

"I quite understand you—but don't you think we ought to be more guarded and slow in our forward movement where girls are concerned?"

"We have been a little too guarded and slow—" was the impatient response. And then he continued with perfect assurance:

"We are not advocating a new doctrine by allowing liberty and freedom to our women. It is their heritage, they always had it. It was only when the Mahomedans came into the country that we restricted them, and then for their own good—for you know what honor means among our Hindaryan women who are ever ready to give up life rather than lose honor and modesty."

"But now as matters are changing and we have a benevolent Government on the ascendency, it is time we picked ourselves up and reverted to our ancient customs. You know the principles of our forefathers; there were political reasons why those usages were set in abeyance. The practices adopted to suit those times are no longer necessary under the present benign regime and there is no reason now, why we should not revert."

"Some, no doubt, ignorant of our ancient institutions, will term it innovation—others through indolence or selfishness would rather matters should remain as they are—while a third will cynically smile at the idea merely that he might ride the hobby."

"Are we then, because of these, going to allow ourselves to be ridiculed into inaction and passivity for their advantage?"

"No, I hope we have not degenerated to that extent!" answered the Gooroo with a far off look.

"I trust not, either. Nana's noble struggles—though I do not approve of some of his actions, that is, of course, if they were his actions—have failed! But for many reasons I am glad his endeavours did not succeed. For I believe all happens for the best—God directs everything for our good provided we do our part manfully and conscientiously—even the reverses in the end turn to advantage."

"Don't misunderstand me that I glory under the foreign yoke, far from it; but there are times when such lessons are necessary. We have lost ground, we have perverted our conscience, we have become *exclusive* and concentrated all our energies to foster caste and family ties, to the exclusion of national and human interests."

"These losses must be replaced. But how? One may reasonably ask. My answer is: Time—peace—and rehabilitation are necessary precursors to the realization of God's purposes. For in following this line of argument—" he continued more gravely. "You must bear in mind the great designs of God. For there may be another side—notwithstanding our august intellectual conclusions!—to His purposes:"

* This serial was commenced in our issue of the 5th April 1909.

For instance, it may be the entire supplanting or regeneration of our race or nationality. In that case, no amount of our prudence will stay His intentions—His will must predominate.

"Now I do not wish you to take a pessimistic view of the future of this great country—independent of the whole world in her resources. Again, the signs are all favourable, we have but to follow a wide philanthropical course and we shall not fail in attaining the greatest good and happiness that the world can give: the happiness which is reflected back from the joys of millions."

At this juncture, the bathers returned and interrupted their instructive conversation.

The Gooroo, however, was much struck at the calm philosophic way in which his new friend had treated this great subject and resolved to follow the thread of their thoughts later, even if he had to stop a few days longer.

The allusion to himself also necessitated making himself known and this he decided to do at the very first opportunity.

They had now overstayed the specified three days by four more, and were still loath to part with their congenial friends. As far as the mysteries of the snake, music and the woman were concerned, there was no necessity to stay longer: for the serpent was an old tame cobra which lived in a sort of kennel under the big rock where it was seen, and was daily fed and petted by these excursionists. The bird noticed on his hood was an accident, if their sight did not deceive them; it had never been seen or heard of before.

The nude fairy, as they imagined, was none other than the dainty but spirited daughter of Rathore sahib. She was in the habit of racing about with her women, on the soft grass, to keep herself warm in those cold regions, and so when taking these early morning exercises, she and her maids, used to dress in skin tight clothing to allow freedom of limbs. This was indulged in only when the male portion were away.

That morning, had not the exploring party, on the southern boundary, innocently disturbed them, the sentinels left behind, would have witnessed some graceful feats of strength and activity Rajput ladies are capable of.

As to the music they heard, it was from this dwelling also. One of the domestics was a born musician and excelled in all string and wind instruments. His ear and memory were so correct that he seldom failed in reproducing a tune once heard. And he frequently charmed his little audience with his unique performances.

That morning, while waiting the return of his employers who had gone out on an exploring expedition to find if possible the remnant of the terrible avalanche, he was trying to reproduce thrilling sensations by means of his instruments. These he gradually modified and continued till the harsh whistle sounded—being worked by another domestic—to summon the wanderers to breakfast.

(To be continued.)

The British Indian Association representing all residents of the Transvaal and the Hamidia Islamic Society representing especially the Moslem community of the place have elected Shiekh Mubir Husain Kidwai as their delegate to the Moslem League and the Indian National Congress.

FOR SALE.

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

APPLY TO—The Manager.

THE DEV SAMAJ.

The Secretary, Dev Samaj, Lahore, sends us the following proceedings:—

The last Mahotsab of Dev Samaj or Fifty-eighth Birthday anniversary of Shri Dev Guru Bhagwan, celebrated in Dev Ashram, Lahore, on the 5th, 6th, 7th and 8th December proved a remarkable success, more than four hundred persons joined from eighty stations of the Punjab, the Frontier Provinces, Sindh, Baluchistan, and Rajputana. Great enthusiasm prevailed. There were four Public Lectures, seven meetings of members, two Conferences; one Ladies' gathering and Childrens' recitation. Large crowds attended the public lectures. The big Dev Ashram compound was so overcrowded that many had to be refused admittance for want of space. The Reverend Leader, despite his failing health, delivered a most impressive and inspiring discourse, concisely describing gradual evolution of cosmos, origin and development of different forms of Life and production of complete Higher Life in his soul, which hates and does away with all Untruth and Evil and loves and establishes all Truth and goodness in all relations of man with various departments of the Universe and thus opens the way to Eternal Life and progress through complete harmony with evolutionary process in nature. Thirty four ladies and gentlemen as compared with thirty of last year, were accepted as new members. Cash collections of past year amounting to Rupees Fifteen Thousand were announced as compared with Rupees Eight Thousand of the previous year. In response to an appeal for funds on the present occasion, more than Rupees twelve Thousand were paid and promised on the spot. This testifies to the growing spirit of self-sacrifice and devotion among the members. Dev Kumar Pandit Har Narain Agnihotri's Lecture on "Our opponents" was a great success and kept the vast audience spell-bound for full two hours, carrying conviction and inspiring enthusiasm. Mr. Paras Ram Kaul, M. A., L. L. B., a Sindhi member of the Samaj delivered a very fluent and forcible lecture in English on the "Non-existence of God." Two lectures on complete manifestation of Higher Life in Shri Dev Guru Bhagwan and on his saving and life-giving Powers were heard with rapt attention. A worker described unparalleled difficulties, oppositions, and persecutions encountered and suffered by Shri Dev Guru Bhagwan during the last twenty six years since he took his great vow of serving humanity. The Annual Report read in a meeting, shewed that the Samaj work was carried on in one hundred and twenty stations. Nearly ten thousand meetings were held during the year, one hundred and sixty persons were reclaimed from dishonest dealings, theft, flesh-eating, all kinds of Intoxicants etc. Four periodicals and nineteen books were published during the year, thousands received free medical relief, famine relief fund was opened in different stations, a new Sadhan Ashram was built, another is in course of construction, fifty-nine reformed Social Ceremonies including one inter-caste and five other reformed marriages were performed during the year, a new scheme of studies embracing commercial and industrial training along with literary instruction, independent of University courses, has been introduced in the Dev Samaj High School, Moga (Dist. Ferozepur). Several other boys and girls' schools were maintained during the year. In connection with the anniversary, a very forcible sermon on the unique High Life of Shri Dev Guru Bhagwan and the need of increasing Love with him was delivered by Dev Kumar Paudit Kantu Narain Agnihotri. Two girls and four boys were initiated into the order of Brahmacharya. In a meeting lasting for four hours, speaker after speaker testified to the great benefit and impetus received by joining the anniversary celebrations. The buildings were illuminated and all members joined the evening party given in honor of the occasion. Altogether, the Mahotsab was a complete success, in spite of all the ungentlemanly behaviour and rowdy spirit displayed by many bands of our opponents in order to disturb the whole proceedings of this Dev yajna.

WHY NOT A NATIONAL DINNER?

To, THE EDITOR, THE *Indian Social Reformer*,

Sir,

I was thinking of writing a letter to your valuable paper for publication urging upon the necessity of having an Institution to hold an annual Dinner along with the Indian Social Conference. So it is with great pleasure that I welcome the letter published in the last issue of your valuable paper by Mr. Bhajkar. But, it should be remembered by those who advocate half-measures, like that of the fusion of sub-castes, or the interdining, (to be more plain dining together) of all Hindu sects, that they are, instead of trying to strike at the root of existing evils of the perpetuation of the caste distinctions, only helping to emphasize the petty differences, which can claim neither shastric sanction, nor can it cover itself under the commonsense view. However, I am not one, who thinks, that no move is better than a slow-move only if it is directed in a proper direction. As for the suggestion put forward by Mr. Bhajkar, I have full sympathy and I hope that few educated men can plead any reasonable excuse to hold aloof from joining the Dinner, proposed to be held in Madras. But what I wish to bring to the notice of the organizers of the Social Conference is that the Conference is not the monopolized institution of any particular Indian community, much less that of Hindus, but is meant for the introduction of healthy social reforms in the Indian communities, as its very name clearly signifies. So Indian community, consisting of members of the Mohammedan, Christian, Parsi and Buddhist persuasions, have a word to say as regards the ideal of the Indian Social Conference. So will it not be better, that if the Social Conference organizes annual Dinners, to invite all communities together, instead of caring only for the Hindus. Besides let me tell my readers, that those who can break through the chains of customs or Shastric injunctions to dine with the various sub-sects, will and certainly can overcome the obstacles that stand in their way to dine with the other Indian communities also. However, instead of also denying the idea of Hindu dinner, the organizers of the Conference, may as well arrange for a National Dinner, which will be an index to the progress of Social reform that is being effected from time to time, by the efforts of the Indian Social Conference.

If the Social Conference shrinks from doing its legitimate duty, certainly there will be no want of workers to organize this noble Institution, why, even the Shastric Conference will be very glad to take this work into its hands. Since there is no time before us to indulge in discussions—and there is no need of discussion also—I hope the energetic secretaries of the Indian National Social Conference will see the National dinner held for the first time at Madras, which gave birth its mother, the present Social Conference.

CALCUTTA,
15-12-1908.

E. S. KRISHNA.

BY APPOINTMENT TO H. H. THE MAHARAJA.



GAEKWAR OF BARODA.

PHIROZE M. DASTOOR & Co.

OCULISTS AND SCIENTIFIC REFRACTIONISTS.

Oculists and Scientific Refractionists,

OPP. GENERAL POST OFFICE, 7 HARNEY ROAD, BOMBAY,
THE FIRST AND ONLY FIRM.

Who offer their patrons free services of a **duly qualified ophthalmic Surgeon** from various Eye Hospitals of Europe.

PHIROZE M. DASTOOR, Eyesight Specialists,

(Late Partner, D. M. DASTOOR & Co.)

With 18 Years' Practical Experience,

Holds **exceptional Testimonials** from the Hon'ble Sir Lawrence Jenkins, the Hon. Mr. Justice Batty, Mrs. Batty, the Hon'ble Mr. Justice Ghandavarkar, Mr. H. G. Geil, M. V. O. Lt-Col. G. H. Bull, M. D., I. M. S. and other high personages.

STOCK:—LATEST AND MOST PERFECT MAKE
PRICES:—EXTREMELY MODERATE.

A POCKET MANUAL "THE HUMAN EYE AND ITS SCIENTIFIC CORRECTION," FREE ON APPLICATION.

SURAMA

THE IDEAL HAIR TONIC.

It has a fine floral perfume and fluidity of water. It softens the hair and enriches its colour. It helps to grow luxuriantly lost or faded hair and baldness is removed by this Medicated Oil. It removes all scalp diseases and improves the complexion. It is the best hair vigour that can be thoroughly relied upon. It relieves headache and promotes sound sleep. Use it once and you will use it always. Price per Bottle As. 12, Post free Re. 1-8, 8 phials Rs. 2. Post-free Rs. 2-14.

S. P. SEN & Co.'s Swadeshi Perfumes.

THE PRIDE OF THE INDIAN INDUSTRY.

SABITRI.—The lovers' delight. Possesses a unique odour and strength and pleases all tastes.
BANGAMATA.—Represents the sweet Hasuna Henna. Very persistent and strong but not loud.
DIL OF ROSE.—Or the Indian Rose. The pride of the Indian Flower garden "Shut up in a Bottle."
KHUS-KHUS.—An oriental perfume of strength and aroma. Unrivalled in strength and cheapness.
BOCOOL.—The sweetest popular scent. Better than the best obtainable in the market.
All the Perfumes are bottled in three different styles—Large, medium and small. Prices Re. 1, As. 12, and As. 7, respectively. Transit charges extra. Write for descriptive List, sent Post-free on application.
Our Superfine Virgin Ottos.—Unequaled for strength, Otto-de-Ross No. 1 (Virgin), Ott-de-Matia, Otto-de-Neroli and Khus-Khus. Price per Phial Re. 1. Doz. Phials Rs. 10.
MILK OF ROSES.—Enthralls the mind by its delicious scent; its application imparts a lustre, softness and delicacy to the skin, destroys pimples, scabs, blotches, freckles and other derangements of the skin.
Price per phial As. 8. Transit charges As. 5.



Soaps and other Toilet Requisites, Hair Washes, Cosmetics, and Hair appliances, Oil Bergamot, Lemon and Lavendare—superior quality, and also fancy Scent bottles and Silk ribbons of different shape, size and colour, and other miscellaneous forquisites for perfumery are also stocked. Prices low beyond expectation. 25% of the Approximate value should accompany every order

S. P. SEN & Co. Manufacturing Chemists.

19/2, LOWER CHITPUR ROAD, CALCUTTA.

THE INDIAN SOCIAL REFORMER.

Rates of subscription inclusive of postage.
 In advance. In arrears.
 Per annum..... Rs. 5 0 0 Rs. 6 0 0
 Single copies 4 annas each.

The arrear rates will be enforced in the case of subscriptions which have not been paid within three months from the date on which last payment of subscription expires in case of annual subscriptions. All other outstanding dues will also be calculated at the arrear rates.

Orders for the paper should be invariably accompanied by a remittance or permission to send the first issue per V. P. Post to recover subscription.

Should payment be made by cheque on any mofussil Bank, please add 8 annas this being the discount charged in Bombay.

THE ARYAN MARRIAGE

WITH SPECIAL REFERENCE TO THE AGE QUESTION.
 A CRITICAL & HISTORICAL STUDY

By B. RAGHUNATHAN, B. A.

EXTRACT FROM THE PREFACE.

I have endeavoured to depict the Aryan Ideal of Marriage as found in the Sástras, and I have entered into Historical considerations to show how the Modern Hindu Marriage has come to be but a sad travesty of the Grand Old Ideal. *Pre-pubescent Marriage is un-Vedic.*

Double Crown 16mo. Pages 296. Rs. 1-8.

MARRIAGE AFTER PUBERTY.

ACCORDING TO THE HINDU SASTRAS.

RINIVASA SASTRI, B. A., L. T.

Under the authority of the Madras Hindu Association.

It is contended by orthodox pandits that the marriage of Brahmin girls after puberty not only has been expressly forbidden by Sastras, but was never in vogue. The object of this paper is to prove that that contention is wrong.

Price, As. 8.

MARRIAGE AFTER PUBERTY.

Translated into Tamil, by Mr. P. Narayana Iyer

PRICE, ANNAS FOUR.

THE VEDIC LAW OF MARRIAGE

BY

A. MAHADEVA SASTRI, B. A.

Price As 8.

G. A. Natesan & Co., Esplanade, Madras.

INDIAN-ENGLISH.

An examination of the errors of idiom made by Indians in writing English (With over 1200 actual examples from Indian Writings)

by **G. C. WHITWORTH.**

"A valuable contribution to the study of the manifold eccentricities of the English tongue."

—Contemporary Review.

"His scholarly but unpretentious work will prove most serviceable, not only for those for whom it is primarily designed, but also to other foreigners, and not a few of his own countrymen."—Westminster Review.

"Not only a hand book of errors, but also a correct and an acute and useful book of reference."

"The compendium is excellent, and English men, as well as Indians, would do well to consult it. The copious index facilitates reference."—Asiatic Quarterly Review.

Price (of Indian Booksellers) Rs. 2½ net.

LOOK SHARP!

LOOK SHARP!

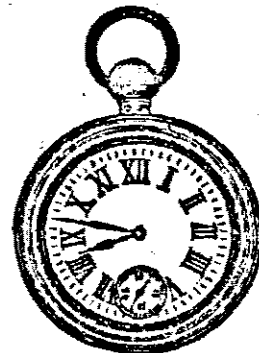
A Marvellous Offer!

Only for a Short Time!

5000 WATCHES.

WITH PRIZES WORTH RS. 2500!

A FRESH
 CONSIGN-
 MENT OF
 WATCHES



MADE AT
 OUR
 SPECIAL
 ORDER.

To be sold by the 31st December 1908

To Facilitate a Rapid Sale.

270 Prizes amounting to Rs. 2,500 will be given away to the purchasers of any one of our watches:—

(1) O face Keyless Roskof style watch with detachable escapement plate, nickel case with hinges and glass dome with box, spare glass and spring, Price Rs. 4-0-0.

(2) O face Keyless Ladies' or Gents' Watch metal dome, gilt movement, O holes, white dial: Rs. 6-0-0.

(3) O face Keyless Ladies' or Gents' Watch Silver dome and embossed fancy dial: Rs. 8-8-0.

(4) The Picture Dial Watch (latest fashion) keyless, lever movement, Visible ruby pallets, 7 jewels, chronometer Balance flat shape with various coloured landscape revolving pictures in real nickel or gunmetal case: Rs. 11-8-0.

PARTICULARS OF PRIZES.

	Rs.	a.	p.
50 Reglan Bicycles worth ...each	120	0	0
3 Gramophones	112	8	0
3 Improved Type writers	60	0	0
36 Self-feeding fountain pens.	8	12	0
100 Langendorf Keyless Watches	6	0	0
120 American Timepieces	1	8	0

A prize coupon accompanies each watch Purchasers of 6 watches of one kind at a time will get an extra prize coupon. One watch will be given gratis for every doz. watches bought at a time.

ROLLED GOLD, Gent's collar Safety Pins 1½ inches long flattened shape Price annas 14 each.

THE EDWARD WATCH AGENCY.

Brito Buildings, Mangalore.

S. CANARA.

BRAHMA POSTAL MISSION.

Pamphlets with regard to Liberal Religion in India and abroad may be had free of all charges, one or two at a time by any genuine inquirer: On showing by a letter that these are carefully read, other two may be ordered free: Two whole sets consisting of sixty pamphlets may be had at once by sending a V. P. order worth one rupee; or 1s. 6d. if payable outside India—All communications should be made to and any donation will be thankfully received by

V. B. SHINDE, Postal Mission Prathana Samaj, Girgaum—Bombay.



AMRUTANJAN.

An Indian Balm, A Magic Balm, Quickly Relieves and Cures.

HEADACHES, NEURALGIA, SPRAINS, SORE THROAT, CHEST COLDS, RHEUMATISM, LUMBAGO, WEAK JOINTS, BRUISES, CUTS
And also other ACHES and PAINS.—Price annas eight only

Ringworm Ointment. A POSITIVE CURE FOR RINGWORM AND DHABI'S ITCH, &c.
Price annas six only.

Tooth Powder, CHEAP AND USEFUL.—Price annas two only.

AMRUTANJAN DEPOT. 16 OAK LANE, BOMBAY

Telegraphic address: "Amputanjan," Bombay.

GOVERNMENT OF INDIA

After exhaustive tests and Trials with all the well-known makes of Typewriters

ORDER 100

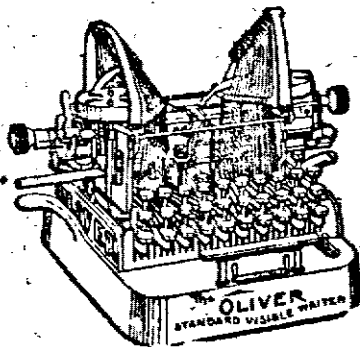
OLIVER TYPEWRITERS

for use in the GOVERNMENT TELEGRAPH DEPARTMENT of INDIA.

Can you do better than order an OLIVER?

SOLE AGENTS:- W. H. THORNS & CO.,

13-15, HORNBY ROW, BOMBAY, CALCUTTA & MADRAS.



INTENDING ASSUREES ARE INVITED TO COMPARE THE RATES AND CONDITIONS OF

The Empire of India Life Assurance Company, Limited.

WITH THOSE OF ANY OTHER COMPANY.

Head Office II; Elphinstone Circle, BOMBAY.

SEE REPORT AND OPINIONS OF THE PRESS AS TO THE REMARKABLE PROGRESS MADE BY THE COMPANY.

ENDOWMENT NON-FORFEITABLE POLICY FOR RS. 3,000.

PAYABLE AT AGE 60 OR AT DEATH, IF PREVIOUS, WITH PROFIT.

If, at any time, the assured under this plan should desire to cease paying any more premiums, he can obtain a paid-up Policy for such a proportion of the original sum assured as the number of premiums paid bears to the number agreed upon. Thus a gentleman who had assured at age 30 for a Policy of Rs. 3,000 payable at age 60 or at Death, if previous, after 5 years payments, would be entitled to a Free paid-up Policy for Rs. 500 free of future payments.

MONTHLY PREMIUM.

AT AGE 20, Rs. 6-9-0.

AT AGE 25, RS. 7-8-0.

AT AGE 30, RS. 8-14-0.

AT AGE 35, Rs. 10-18-0.

AT AGE 40, Rs. 12-12-0.

AT AGE 45, Rs. 18-10-0

SOME OF THE DISTINCTIVE FEATURES.

- * Funds invested in Government Securities and in accordance with the Indian Trusts Act
- Policy holders can appoint their own Directors.
- 90 per cent. of Profits to Participating Policy holders.
- Lapsed policies revived without Medical Certificate.
- Liberal Surrender Values 40 per cent. of the Tabular premium paid.
- Immediate payment of Claims.
- Medical fees and stamps on Policies are payable by the Company.

The sum assured is PAYABLE IN FULL should death occur even immediately after payment of the first premium. It is GUARANTEE INSURANCE.—This Company issues Guaranteed Policies in situation of trust and responsibility. It is specially authorized to guarantee the employees of the Post Office. Proposal Forms and full Particulars may be obtained from any local Agent in India or from E. F. ALLUM, General Manager.

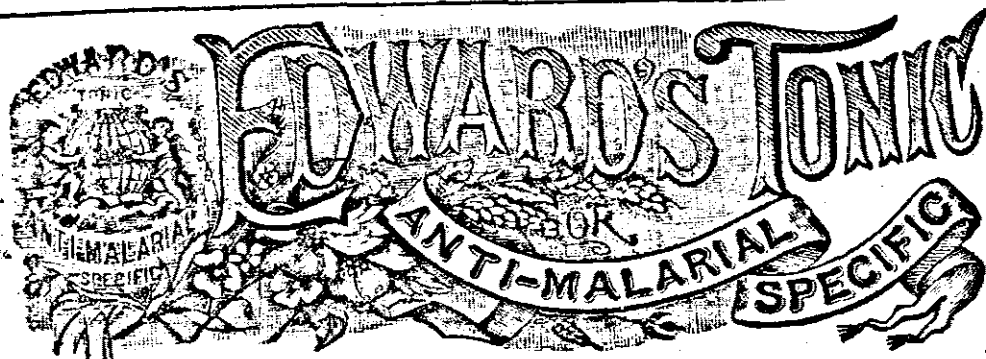
FOR MALARIA, INFLUENZA & MILD FORMS OF PLAGUE.

Use Batliwalla's Ague Mixture or Pills. Re. 1
 Batliwalla's Cholera is the only remedy for Cholera Re. 1.
 Batliwalla's Haretone has been recently improved a great deal and restores Grey Hair to its Natural Colour. Re. 2-8.
 Batliwalla's Tooth Powder is scientifically made of Native and English Drugs, such as Mayaphal and Carbolic Acid. B. P. As. 4.
 Batliwalla's Ringworm Ointment As. 4.
 Sold every where and also by
DR. H. L. BATLIWALLA,
 World Laboratory, Dadar, Bombay.

ROYAL TONIC PILLS.

A powerful Nutritious and Strength Restorer, Price Re. 1-4 3
 bott. of 80 Pills.

PREPARED BY—**GOVINDJEE DAMODER & Co.,**
 Wholesale and Retail Druggists and Commission Agents.
 No. 57 New Hanuman Lane, BOMBAY
 2-09.



The only Remedy
 FOR
MALARIA
 and all kinds of
 FEVERS WITH ENLARGEMENT
 OF
SPLEEN & LIVER,
 OF
 SWELLINGS of ABDOMEN &c

PRICES:-
 Large bot. ... 1 2
 Small 0 14

Price of large quantity is somewhat less.
Wanted Agents
BUTTO KRISTO PAUL & Co., CALCUTTA

We Never Speak More.

When we say—That our World-renowned highly scented Hair oil **Keshranjan** leads the way. The innumerable testimonials will speak for it.

When we say—That as a Cerebral Tonic it is unrivalled and most soothing in case of dizziness, vertigo, headache and burning sensation in the brain we speak always to the point.

When we say—That our **Keshranjan** is the only ingredient which helps a luxuriant growth of black hair and nourishes the hair-roots—and is a desirable acquisition on a lady's toilet table, we speak nothing but truth.

Price of one Phial + Re. 1 Packing and Postage ... As. 5.

WHAT WE CAN GIVE YOU?

It is the priceless gift of health. Health is every body's birth right; and it means a proper enjoyment of life. It means—riches and comfort and stands for all that is good in life.

Never mind! whether other drugs have failed to cure you. Never mind! what failures you have had, we believe that you are not incurable, and that through our system of treatment you will gain new health. You can enjoy the treatment and its brilliant results at your own home, in perfect privacy and with no waste of time. If there be painful discharges and burning sensation or any other urinary troubles, caused by that vile disease Gonorrhoea, please write to us for a Phial of our **Pramehabindu**. That will cure you in two weeks, although you are hopeless and given up.

Price per Phial with one box of Pills ... Re. 1-8
 Packing and Postage... .. As. 07

WHEN EVERY OTHER REMEDY AND PHYSICIANS FAIL

You should give a trial to our much-admired specific **Panctikta Batika** made purely from vegetable ingredients

and free from Arsenic and Quinine. A few week's trial according to our directions, will convince you, about the efficacy of this marvellous medicine. It will stop your fever, improve the appetite, give a tone to your emaciated health and regulate the functions of your Liver. It has been tried in many hopeless cases with brilliant success.

Price per box ... Re. 1 Packing and postage ... As. 3

CHEST AND LUNG TROUBLES.

If you are a man above ordinary common sense, you can easily imagine the nature of injury that can be inflicted by throat and lung troubles. The peculiar soothing and healing effect of our **Basakarishtha** upon the mucous membranes of throat and lungs makes it exceptionally good without an equal for the cure and relief of coughs, bronchitis and all other chest affections. To those who are subject to bronchitis and bronchial asthma it is simply invaluable. The cough and hard breathing are made easier and bronchial irritation soothed, the character of the expectoration altered and all the symptoms greatly improved.

Price per phial ... Re. 1. Packing and postage ... As. 5.

Prescriptions with or without Medicines are sent to every part of India, Burma, Ceylon, Straits Settlements, Cape and the British Isles, on receipt of a concise account of disease.

KavirajNagendra Nath Sen,

GRADUATE MEDICAL DIPLOMA-HOLDER, MEMBER OF THE CHEMICAL SOCIETY, PARIS; SOCIETY OF CHEMICAL INDUSTRY, LONDON; SURGICAL-AID-SOCIETY, LONDON; &c., &c.
 Nos. 18 & 19, Lower Chitpur Road, CALCUTTA.



WANTED AGENTS

WANTED AGENTS

NO. 72 MEDOW STREET, FORT BOMBAY.

Die-Sinking—Crests, Monograms and Mottos, engraved and boxed in various Colours.

Copper-Plates—visiting and Invitation Cards, etc., engraved and printed in best styles.

Blocks—Wood or Metal, engraved and supplied for illustrating purposes.

Presentation Inscriptions—On Gold, Silver, Ivory, etc.; engraved and artistically displayed.

Seals, Peons' Badges, Brass Sign Boards, Stencil plate etc., are made for private, official and commercial use. Rubber stamps are made in any of the required languages at very cheap rates.

Electroplating and gilding works executed under skilled work men.

OUT STATION ORDERS PROMPTLY EXECUTED.
COMPARE OUR RATES WITH THOSE OF OTHERS.

SUBLIME PESSIMISM

OF

OMAR KHAYAM

THE ASTRONOMER-POET OF PERSIA.

Price Ans. 8.

APPLY TO THE MANAGER TATVA-VIVECHAKA PRESS,
Khetwadi Back Road, Bombay.

H. K. JOSHI & Co.

Kalbadevi Road, BOMBAY.

We undertake every kind of Lithographic Art Printing in Colours. Publish Fine Art Pictures, &c.

Wholesale & Retail Dealers in Calcium Carbide.

Large Importers of Finest Printing Inks and Colours.

HIGH CLASS FRAME MAKERS.

MEYORES

IS INDISPENSABLE TO ALL WHO VALUE HEALTH.
FOR IT RESTORES WASTED STRENGTH, imparts vigour and tone to the muscles and tissues, in short vitalises the whole system. Thousands cured. Price Re. 1 per phial.

INTERESTING NEWS.



Our renowned SPECIFICS for ASTHMA and HYDROCELE give instant relief rest and comfort. Cure permanent. Rev. JOSEPH DAVID, Mengnapur S. India, writes:—"Your specific Asthma has done me good." S. B. R. Esq., Poona, writes:—"I have personally used your specific for Hydrocele and found it very wonderful in its efficacy." Per bottle of each Rs. 5.

DIABETES—Of any stage and standing is sure to be cured by our specific. A. Bose, Esq., Zemindar, Dum-Dum Calcutta writes:—"Five year's Diabetes completely cured." Price per bottle Rs. 8.

For particulars about our SPECIFICS for PILES, FEMALE DISORDERS look to our Catalogue sent post free on application.

BEWARE OF IMITATORS !!!

NO AGENTS.

WRITE

ONLY TO **J. C. MUKERJEE & Co.,**
THE VICTORIA CHEMICAL WORKS,
RANAGHAT, BENGAL.

YOUR ADDRESS, PLEASE,
For a Catalogue of our Numerous, Valuable Presents which we offer for nought to All at their own choice!!!

VAIDYA SHASTRI MANISHANKAR GOVINDJI

Atank Nigrah Pharmacy,

Jamnagar-KATHIAWAR.

THE MODERN REVIEW

EDITED BY RAMANANDA CHATTERJEE

The best illustrated Indian Review. Highly praised by the Press, Indian and Foreign, and leading public men. Greatest variety and largest quantity of interesting and excellent original reading matter. Reproduction of Indian Paintings a speciality. Volumes begin in January and July. Subscribers: enlisted from any month, Back numbers available. Annual Rs.6; halfyearly Rs. 3-6. Single number As. 8, postage 1 A.—R. Chatterjee, 210-3, Corwallis Street, Calcutta.

PHOTOGRAPHIC ART STUDIO.

UNDER THE PERSONAL SUPERVISION OF

S. N. BHEDWAR.

AT THE JUNCTION OF

PRINCESS AND KALBADEVI STREETS.

CHARGES REASONABLE, SATISFACTORY WORK

BOMBAY:—Printed and Published by BHIVA HARI at the TATVA-VIVECHAKA PRESS, Nos. 1-2 & 3 Khetwadi, Back Road for the Proprietor K. NATARAJAN.

THE INDIAN * SOCIAL * REFORMER.

PUBLISHED EVERY SUNDAY MORNING.

Office:—HUMMUM STREET, FORT.

Editor:—K. NATARAJAN

Vol. XIX. BOMBAY—SUNDAY, JANUARY 3, 1909. No. 18.

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

THE INDIAN NATIONAL SOCIAL CONFERENCE. AN ENTHUSIASTIC SESSION.

[From our own Correspondent.]

MADRAS, 1st Jan'y. 1909.

THE Indian National Social Conference held its 22nd session on Thursday, the 31st December, in the Congress pandal. In spite of heavy rain, the huge pavillion was completely filled. Over two thousand persons were present and most of them sat out the whole of the Session. This is a remarkable fact, as the delegates had to pay for admission. On the platform, there were, among others, the Hon'ble Mr. Justice Sankaran Nair, Rao Bahadur Audinarayanayyah, the Hon'ble Mr. Justice Chandavarkar, Rao Bahadur R. N. Mudholkar, Professors Lees-Smith, Paranjpye, the Hon'ble Mr. G. K. Gokhale, Messrs. Kamachandra Row, Mangesh Row, Lallubhai Samaldas, the Hon'ble Messrs. Govindaraghavier, Gurusamier, V. Krishnasami-aiyar, Mr. K. Srinivasrow, the Hon'ble Mr. Gokuldas Parekh, Sir Balchandra Krishna, the Hon'ble Mr. Dikshit, the Hon'ble Messrs. Madan Mohan Malarya, Bhupendranath Bose, Mr. Pathabhirama Row Dr. and Mrs. Clarke, Messrs. B. N. Bhajekar, D. G. Dalvi, Mr. and Mrs. Naidoo, Dr. Rama Rau, Mr. Hanumantha Row and numerous other notables from Madras and other provinces.

Rao Bahadur Audinarayana Iyah, Chairman of the Reception Committee, delivered his address—a calm, temperate and statesmanslike pronouncement. Precisely at 12, on his concluding, the Hon'ble Mr. Justice Chandavarkar proposed and Lala Dharmdas seconded the resolution proposing the Hon'ble Mr. Justice Sankaran Nair to the presidential chair. There were about 200 ladies present and several of the ladies spoke with marked eloquence. There were six speakers on the first Resolution, four of whom were ladies. Mrs. Hatchell is a practised speaker and so was Pandita Achalambika ammal, whose speech made a great impression on the audience. Mrs. Srirangammal who spoke on the third resolution is a graduate of the Madras University and Principal of the Maharani's College, Mysore. In seconding the resolution on intermarriages, Mr. Iswar Saran of Allahabad suggested that even intermarriages between members of the same main castes in different Provinces may not be legally valid and, if so, legislation should be sought. Mrs. Naidoo spoke with much feeling regarding the condition of Hindu widows and was supported in a thoughtful speech by Mrs. Alamangai annual. The Hon'ble Mr. Gokhale's speech on depressed classes was received with great enthusiasm; and Dr. Clarke in supporting him said that of all the Congresses and Conferences he had attended in India, during the

last 25 years, this Conference was the most important, the most hopeful and the most practical. The Hon'ble Mr. Govinda Raghavier and the Hon'ble Mr. Guruswami Aiyar spoke with great weight in emphatic support on resolution in favour of Dr. Ghose's Bill on religious endowments.

At the meeting of the Theistic Conference, held at Madras on the 29th. December, Mrs. Sarojini Naidu, made an interesting speech, which was an earnest plea for practical social work. She touched on the weakest point in Social Reform when she pointed out that the development of the sense of personal responsibility for social reform had not developed equally with a sense of collective responsibility. It is easier to get together a dozen persons to condemn a social evil, than one who will in his own sphere make a serious effort to put it down.

At the "Mahila Parishad" or the Ladies' Congress held at Madras on Wednesday the 30th December, the following were the papers read:—

- Mrs. Gopalacharlu on "Work in Srinivasa Mandiram" (Telugu).
 - Mrs. C. Rukmaniammal on "Marriage Expenses" (Tamil).
 - Mrs. Srirangammal, B. A., on "Foreign Travel" (English).
 - Secretary, Bharati Samajam, Guntur, on "Education of Girls" (Telugu).
 - Sowbhagyavati Lakshmiammal on "Women and Education—" (English).
 - Venkatrathnamma Garu on "The need for Girls' Schools" (Telugu.)
 - Mrs. Cunnammal on "Stridharms" (Malayalam.)
 - Pandita Achalambikammal on "The raising of the Marriageable Age of Girls" (Tamil).
 - Mrs. Sarojini Naidu on "The Necessity in Madras for a Hindu Girls' High School" (English).
 - Mrs. Pattabhirama Rao on "Industrial Education" (Telugu).
 - Mrs. Muthulakshmiammal on "Our Indian Sisters and Hindu Ethics" (English).
 - Mrs. Kashibai Deodhar on "Marriage Expenses" (Marathi)
 - Mrs. Sambamurthi Rao on "Education of Children" (Tamil)
 - Mrs. R. S. Subbalakshmiammal on "Education" (English).
 - Mrs. Raja Rao on "Home Education" (Marathi).
 - Mrs. Lakshman Rao on "Women's Duties to Society" (Tamil).
 - Mrs. B. Bangarammal "Is English necessary for our Girls" (Telugu).
 - Mrs. Rukmaniammal on "Education of Women" (English).
 - Mrs. K. Balarama Aiyar on "The place of Tamil in the Education of Girls" (Tamil).
 - Mrs. S. Sivakamavalliammal on "Charity" (Tamil).
- Some of the speeches were extempore.

The Indian National Social Conference.

THE TWENTY-SECOND MEETING AT MADRAS.

A SUCCESSFUL SESSION.

PRESIDENTIAL ADDRESS BY THE HON. MR. JUSTICE SANKARAN NAIR.

THE twenty-second Session of the Indian National Social Conference met in the Congress Pandal on the 31st December. The pavillion was full and a large number of ladies attended.

In welcoming the delegates, Rao Bahadur M. Audinarayana Iyah, the Chairman of the Reception Committee, delivered the following address:—

BROTHER DELEGATES, LADIES AND GENTLEMEN,

Once again, the turn has come for a session of the Indian National Social Conference to be held in Madras, and I feel it an honor and privilege, on behalf of the Reception Committee, to offer you a cordial welcome to this town.

The outlook of the Conference is a wide one. Its deliberations are not confined to the disabilities of any particular community. It summons delegates from the different communities inhabiting the land, and by endeavouring to find remedies for the disabilities which affect them either individually or collectively, to foster a spirit of brotherly help and mutual encouragement between them, and to break down, as far as practicable, the barriers of exclusiveness which keep them asunder. In short, the promotion of a feeling of solidarity and the realisation of a life of higher national efficiency are its ultimate aims. It is undeniable that the Conference, during its several annual sessions, has done much useful work in the past. It has constantly kept high ideals before our eyes, and to individual workers and to the different associations interested in the various causes taken up by them, it has communicated the strength and ardour which come from the knowledge that there is a growing confraternity of thought in the land in support of those causes.

Not long ago, there were some bitter controversies as to the methods to be followed in achieving the reforms we desire. The Conference itself, we must remember, does not commit us to any particular line of action. Of course, progress towards the accepted ideals is obligatory, but we are not all of us required to travel by the same road, nor could we do so if we wished. Local peculiarities, predilections and the conditions of particular communities have to be taken into consideration in deciding on our individual courses, and indeed, the Conference, from the cosmopolitan character of its constitution, is unfitted and cannot undertake to prescribe any particular line of action for universal observance. Broadly speaking, there are only two methods of work open to us, one from within the community, and the other from without it. These correspond to the National and Rationalistic methods round which the battle raged during the controversies of a few years ago. I believe the advocates on either side have since buried their hatchets, and there is a growing feeling that the two methods are really auxiliary to each other, and that action along both the lines is essential for a satisfactory realisation of our aims.

SELF-INFLICTED DISABILITIES.

As a Hindu, I can speak only from my knowledge of that community, which also happens to be the one suffering from the largest number of self-inflicted disabilities. Many of our present day customs, the restrictive operation of which we desire to modify, are invested with a quasi-religious sanction. In the later Smṛti days, the Smṛti-Kartas, from whom we

have inherited the sanctions for the present rigid customs, built up their social polity by gradually trenching on the liberty of anterior times, and placing under ban special practices which, in the then conditions of the country or from exaggerated addition to certain ideals, they considered to be prejudicial to the best interests of the community. We now wish to proceed in the opposite direction. Assured of peace and an orderly Government in our own country, we have come in contact with a new civilisation and a new world of ideas. We naturally desire to make our lives fuller and richer, and to this end, we wish to break up the shackles imposed on us by many of our customs. The more forward and impatient among us prefer to accomplish this purpose even at the risk of cutting themselves off from the rest of the community. This course certainly gives them the advantages of greater freedom of movement. They seek to usher in a new departure, and to create a new custom from a scattered number of instances, but the risk is great that they may not be able to make that new custom a part of the every day life of the community. The action of the Smṛti Kartas, on the other hand, was essentially action taken from within the community. To give to the changes, we now propose to introduce, a validity and universality, similar to that of the Smṛti sanctions, a somewhat analogous procedure would be desirable if we are to avoid further schisms in an already perplexed community. We must remember that to the more orthodox mass of the community, the deliberations of our Conference, and the conclusions it may arrive at, can only appeal with doubtful authority, for, they will be looked upon as carrying with them to some extent the taint of foreign inspiration, and of irresponsible extraneous suggestion; and nothing can so effectually disarm opposition to them as internal preparation and education of the community itself. This is also the method of conciliation to which, I believe, the late Mahadev Govind Ranade of venerated and illustrious memory and the father of this Conference movement, was himself partial. It is not my purpose to decry one method, or, to exalt the other, but to urge that both are equally welcome to our purpose.

NEED FOR ORGANISED WORK.

After all, the question of methods is comparatively a subordinate matter. What is more important is organized and sustained effort, whatever line we may choose to follow, and in this respect, it appears to me, that both the wings of the reform movement leave much to be desired. Many of the reforms and changes we propose, do not, we are satisfied, affect the essence of our religion. But, I believe, few of us are willing to throw our religion and its spiritual observances overboard, for the sake of simply adopting the changes. From my personal knowledge of several instances, I am sure that many are deterred from giving their adhesion to the proposed changes, merely because they do not know where to look for help to secure to them the consolations of their religion. For, once they adopt the more radical changes, there comes a split between them and their orthodox brethren, and with the split a ban, which deprives them of the services of the old ministry. Some of the braver spirits may think lightly of this deprivation, and hold on to their course, in the belief that matters will somehow adjust themselves in the end. But everybody is not

cast in the heroic mould. The bulk of the people can only follow where the path is made easy for them by the chosen few, and if it is not our intention, as I believe it is not, to cut ourselves away from our religion, it is incumbent on us to make suitable arrangements by which, to those who adopt the changes we recommend, the proper dispensations of their religion can be secured. It is hardly necessary to point out that, to a people so strongly and fervently attached to their religion as ours are, the prospect of going without its ministrations, or of having to be satisfied with an alien or mutilated substitute, is hardly at all encouraging. Yet, I believe, this is the predicament in which most of those, who have 'crossed the Rubicon,' and adopted some of the reforms involving a breach with their orthodox brethren, find themselves in at present. This is an elemental defect which it is incumbent on us to cure. We must create an organisation to render the services so clearly needed. Of course, this means some expense, but the necessary funds must be raised. It may not be practicable, at first, to do much in this direction, but taking the Madras Presidency, of which alone I can speak with some knowledge, if we can provide one or two of the more important centres in it with the necessary staffs suited to their requirements, the progress of reforms will, I think, be very much facilitated.

The conservative section of the reform party also, has much imperative work before it, which remains untouched. It must organise its forces to maintain a vigilant watch against re-action. Enjoying, as it does, the advantage of more intimate communication with the spiritual authorities of the community, it should be its first aim to leaven them with a more enlightened spirit than is the case at present. Every *Mutt* or seat of spiritual authority, and of these there are many in the country, was originally intended to be also a theological seminary or college. This purpose is rarely fulfilled by them at present. If those interested in the matter combine and exert their influence, it should not be difficult to prevail on these *Mutts*, which subsist mainly on public benefactions, to move down from their old-world status, and to adjust their activities to the needs of present conditions. We hear latterly a great deal about the necessity for the introduction of religious teaching into schools. We do not know what form this instruction will ultimately take, but we are bound to see that it does not encourage superstition and fanaticism. And, how shall we do this or lead the community in the path of progress, unless we succeed with the co-operation of the *Mutts* or other agencies in raising a class of teachers and religious guides who can discuss the questions of the day from a broader outlook than the narrow point of view of the cloistered theologian? All this may be very uphill and difficult work, but, it must be faced and done, for the need of the country for proper guidance is very great indeed. Here and there some efforts are made by issuing pamphlets to demonstrate that some of the irksome and painful customs we wish to get rid of, have no *shastric* sanction and in this respect some good work has been done recently in Madras and Mysore. But this kind of work has to be done more systematically and on a much larger scale, if any adequate impression is to be made on the mass of the community.

In other directions also, there is pressing necessity for organized action. Many of the items of reform, which you will presently discuss, partake of the nature of frontal attacks on long-standing petrified customs. The education of women and the betterment of the lot of the lower classes, are two flank movements, the vigorous pursuit of which will help much in the speedy capture of the strongholds of prejudice and superstition, under whose shelter many evil customs thrive. Have we, I ask, made any adequate organized efforts in this regard? Such work as is now being done in these two directions we owe mainly to the generosity of the Government and

to the benevolence of missionary bodies. Yet, this is a field in which all of us, without distinction of caste and creed, can join, and do much useful work.

It is not my intention to make any remarks on the particular items of reform on your programme, or to anticipate your discussions. I have long felt that the methods of work of the reform parties are loose, spasmodic, and deplorably wanting in organization, and to this drawback I desire particularly to draw your attention, in the hope that the necessary remedies may be applied. One word of caution only, I will permit myself to utter. It will be dangerous and futile to pursue the reforms in a spirit of irreligion. We have high authority, and historical evidence to show that the Sanatana Dharma of the Vedas is not opposed to reform, and there is, therefore, little reason for dissociation from a faith, which, to us Hindus not only enshrines the highest truths, but the traditions, the individuality, and the genius of the nation, its contribution and service to the religious thought of the world, and our own title of self-respect.

A WORK OF PEACE.

We are assembled here to carry out a work of peace and of peaceful progress, and it is due from us that we should express our deep abhorrence of the deeds of anarchism and of wanton and cruel crime which, though may be the work of a few misguided people only, are disfiguring the fair fame of Bengal.

In conclusion, permit me to say that we hope you may have a successful session in Madras, and that, when at its end you go back to your respective places, you will carry with you greater devotion to and enthusiasm for your work, and that you will guide the counsels of your several communities in the spirit of that large toleration which is indispensable for the realization of the objects we have in view.

MR. JUSTICE SANKARAN NAIR'S SPEECH.

At the conclusion of Mr. Andinarayana Iyah's speech, the Hon'ble Mr. Justice N. G. Chandavarkar proposed that the Hon'ble Mr. Justice C. Sankaran Nair, be elected president. This was seconded by Mr. K. Natarajan and supported by Lala Dharmdas of the Punjab. Mr. Justice Sankaran Nair, on taking the chair, spoke as follows:—

Ladies and Gentlemen,

For the last few days, there have been Conferences held in this town. The duty that lies before me differs in one respect from that imposed on the Presidents of any of those gatherings. The President of the great national gathering which closed its sittings yesterday was able to congratulate his countrymen on concessions recently announced. Both in that assembly and at the other gathering which met to consider the necessary measures for our industrial regeneration, educated India spoke with a practically united voice, the dissentients if any, being a negligible quantity. The material benefits sought for in both these assemblies were patent and understandable by any ordinary intelligence. In another gathering of a religious character, the predominant note was one of our conscious religious superiority. None of the Presidents had the unpleasant duty of telling the audience that for our national emancipation certain reforms which required sacrifices, painful and certainly unpleasant, are indispensable. To the active members of the Social Reform Association what I proceed the state will not cause any surprise. To others I would say occasional self introspection cannot do any harm and may be fruitful. In any event, I would request them to give patient attention to the proceedings of their countrymen amongst whom we might reckon individuals as earnest, as devoted and as unselfish in the pursuit of the general welfare as we are likely to find in any body of men in the land. This year will be
A LANDMARK IN THE HISTORY OF BRITISH ADMINISTRATION in India. We might therefore well pause to take stock of the work already accomplished. In this hall we are accustomed

to estimate the progress of India under British rule not by the length of the Railway lines, though they are reckoned in thousands of miles; not by the miles of road, though reckoned in hundreds of thousands; not by the increase in the extent of the land under irrigation, though reckoned in millions of acres, nor either by any commercial standard, though the increase in the imports and exports may amount to an aggregate total of crores of sterling. Harbours may have been built: towns may have sprung up; the highest appointments in the services may have been thrown open to us. Legislative councils may have been enlarged. District Boards and Municipalities composed mainly of the natives of the country may have been constituted. But we pass them by for the present. We fix our attention on those permanent, immutable changes which will operate through ages so long as India exists. The future of India may be a puzzle to thoughtful men. But it may be safely asserted that out of the turmoil going on we already see emerging around us certain ideals that will dominate the India of the future: at one time the Hindu mind did not revolt from human sacrifices which were not unknown in the middle years of the last century and it even claimed Puranic sanction for them. It tolerated the casting of children into the Ganges; it approved of female infanticide. It glorified, and when possible enforced Sati. Where do we stand at present? Will any one now sign a memorial like that presented to the House of Commons by a section of orthodox Hindus protesting against Lord Bentinck's resolution by which the practice of burning or burying alive Hindu widows was declared penal. Though we still hear of rare instances of Sati, I am confident that there will not be any repetition of an incident similar to that which took place only in 1863 when several zemindars and other persons holding respectable positions in life forced back into the flames an unfortunate victim who repented of her resolution and sought to save herself from the funeral pile.

To us this revolution in Indian thought more than any other marks our progress under British rule.

THE BREATH OF A NEW LIFE.

The result has fully justified the wisdom of those who sought for imparting English education to the Indian youth. The ideals of Western civilization are taking firm root. They are not foreign to Indian thought, but in India they were for a long time lost in oblivion or supplanted by other ideals. Now they are cast into a congenial atmosphere which is electric with the energies that are creating New India. It is impossible to stop the ceaseless irresistible flow of English literature into the country, permeating Hindu thought, transforming it in some respects out of recognition, altering it in various directions and even when it fails, leaving indelible marks of the conflict. Everywhere around us, we see the breath of a new life, and this Social Reform movement, is to my mind, the truest exponent of that new life. I regard the institutions that I see around me as so many experimental solutions of the social problem just as our ideas or religious doctrines as so many theocratic solutions of the riddle of life. They are no doubt appropriate at a certain stage of culture. But we have to subject them, every institution as well as every religious doctrine, to further ethical and utilitarian tests and if they are found wanting, we must treat them as inappropriate to our modern life. If unfortunately any religious doctrine comes into conflict with the exigencies of modern life, it does so not as a spiritual but as a secular, antisocial force. At a time when the sacrifice of individual freedom was necessary for survival, when the members of a society had to learn at all costs to act in concert and to obey, it is not surprising that the Hindu Church if I may so call it, should have assumed the form of a highly organized bureaucracy dominated by a powerful hierarchy. But we must now think and act for ourselves. If such a bureaucracy

insists upon the retention of its privileges, then it may be that we have to face a combination of class interest, religious sanction and national conservatism. All the same however, we cannot hesitate to take the steps needed to work out our own salvation. It is here necessary to utter

A NOTE OF WARNING.

In the political arena, malice obstinate and perverse blindness to the truth and unworthy motives, are often unjustly charged against critics who honestly point out our unfitness to undertake certain heavy responsibilities for which, in our own opinion, we may be very well fitted. On the other hand, instances are not wanting when equally honest, though unpalatable, criticism is branded as disloyal. Political rancour may to a certain extent be a factor in politics, but in the more important, more strenuous, though less noisy, social struggle in which we are engaged, it behoves us to see that it is carried on with no bitterness but in a spirit of good-will which alone can ensure our common happiness. To those who are struggling for the reforms we advocate, I would say it is opposed to the whole spirit of our movement to generate in our opponents a belief that we are not only in conflict with ideas but that we bear ill-will towards those who honestly oppose us. No good purpose is served thereby. Though the system that our opponents are fighting for may be detrimental in our opinion to progress, we must remember that it is the inheritance of generations, and we shall be guilty not only of unparadonable sin if we bear any ill-will towards the upholders of ancient privileges, but also of a great blunder.

We have of course to ask for similar indulgence at their hands. To be uncompromising in the maintenance of our ideals, to denounce what we consider to be the evils that retard our progress, to use in the heat of controversy words that on reflection the speakers themselves may disapprove—these are the ordinary incidents of controversy, and both interest and courtesy demand that we should extend to our opponents the charity that we ask them to extend to us.

In this connection, you will forgive me

A PERSONAL REFERENCE.

I belong to a caste whose treatment of the lower classes is as inhuman as any to be found anywhere in India. I have never hesitated to denounce that treatment. But it would certainly be a shock to me to hear that I hated my race. I trust, therefore, that everything said on this platform will be uttered and received in a spirit of brotherhood and love, and that no one will consider his opponent obnoxious to any but friendly and fraternal feelings towards himself, however the doctrines and usages revered by him may be denounced by the other. That natural spirit of toleration and friendliness is indispensable if our common goal, the happiness and prosperity of the people of India, is to be achieved.

It is specially indispensable now when a fruitful process of thought is going on, which has taken the form of a very critical self-examination and has led to activities in many divergent channels. Some of our countrymen have come to the conclusion that Hinduism is so hopelessly decadent, so incapable of opposing to Western civilization aught but the futile resistance of sullen and unintelligent fanaticism, so impervious to the influx of new ideas and to that freedom of experiment which is essential to progress, that they must perforce separate themselves from the orthodox Hindu community and form new sects or join alien religious communities. Others who draw their inspiration from the golden period of our history, when we were cultured and progressive, seek to support the reforms they advocate, or to meet the forces of conservatism with religious sanction from holy books. They declare that the Sastras can be reconciled with modern civilization, science and freedom of thought. Some of them think that for giving effect to our ideals it will be quite enough to restore what

hold to be the purity of the old Vedic religion and form themselves into separate sects like the Arya Samajists. Others there are who think that almost every reform we now advocate finds support in, if it is not actually enjoined by, the sacred books of India. We have also to accept with regret the fact that there are some who still cling to the traditions inherited by them from of old, undismayed and undeterred by the movement of Indian thought. The stream of life, however, will not stop for them but is flowing into other channels and other seas. Their predecessors in thought opposed the legislation for putting down Sati, for permitting widow marriage. In fact, it is difficult to name a single step forward taken in India which the orthodox Hindu Church has not met with hostility. If what I may call the orthodox Hinduism is to be a redemptive force for uplifting the Hindus, it cannot be indifferent to the movements which sway our thoughts and actions. If it is calous to them, if it persists in treating every new idea as an insult, it is idle for it to proclaim to the world the splendour of its own past achievements.

THE TREND OF PUBLIC OPINION.

But any way, educated India is not going back to the prison house it is escaping from. It is a matter for congratulation that all without exception, who have received English education, and generally those who have by social intercourse or otherwise come under the influence of Western civilization, are agreed that the old orthodox view that a woman is not fit for independence must be discarded. English educated scholars have discovered that the Sastras recognize no impediment even to Vedic learning whether for females or for any caste however low. It has also come to be recognized that castes if possible, should be differentiated by character and occupation and that the innumerable so-called castes are a menace to the progress of the country. Again, thoughtful minds wish to merge the various races of India originating apparently in territorial divisions as the Mahrattas, the Bengalis, the Tamilians, &c, in an Indian nation. Travelling to foreign countries in search of education is becoming a matter of course in spite of the risk one has to face on return, and I have no doubt that, by and by, men will wonder at the opposition which now deters the most powerful intellects in the land from availing themselves of the culture that might have been their own and might have proved of inestimable service to the country. Polygamy, except among Zemindars, is now practised only under circumstances which might justify a divorce in some countries in the West. The prohibition as to different castes dining together in this Presidency is not defended though for various reasons the conviction has not yet been publicly translated into general practice. The purdah is universally condemned. The anti-nautch movement commands universal sympathy. While the feeling that a man is polluted by the touch of another has completely given way. The opposition to marriage between castes or classes is slackening. Those who have had the curiosity to read the literature of what became afterwards the so-called Brahm Samaj Act of 1872 will remember that any marriage between various sub-divisions of the same castes was regarded with horror by the Madras opponents of that marriage legislation. Happily we have advanced far beyond that stage.

OBSTACLES TO PROGRESS.

So far as I am concerned, I have said over and over again whenever I had an opportunity, that so long as our women occupy a different stage of culture and are subject to a different mode of growth with different ideals, progress is practically impossible. With the existing caste restrictions, with the splitting up of India into number of territorial communities which, if it does not preclude, certainly stands in the way of social corporate life, no caste or class can be trusted to be fair towards the other castes or classes.

So long as we are not prepared to put our ideals into action by abolishing early marriage, by permitting widow marriage, by imparting education to females with the same ardour as to

males by discarding caste and by substituting if necessary class divisions based on personal fitness, by re-uniting the so-called racial but really territorial communities of India—the self-reliant nationalism of which we now hear so much can only be a mischievous dream. It can only lead to national disaster and plunge us again into that social chaos from which English education is slowly and painfully extricating us. As officials we may be found satisfactory, we may also be powerful critics of the administration, but we can never be safe administrators ourselves. The mental habit which sanctions and enforces the Purdah, approves and whenever it is safe to do so, enforces the customary treatment of the Panchamas, Christians and Mahomedans, is not conducive to progressive administration. The emancipation of the down-trodden masses or other classes cannot be safely entrusted to those who cannot divest themselves of this mental habit. Already the Mahomedan community has claimed and has been accorded separate representation on account of the risk of friction between communities dominated by class ideals. Those who have watched the recent demonstrations of loyalty in the provinces by the so-called lower classes will have noticed that they not only denounced the outrages but almost defiantly condemned "Swaraj" as tending to perpetuate their own degradation and expressed their gratitude to the British nation—"a nation" to quote the language of one of the resolutions "that has raised up the down-trodden classes from ages of degradation and plauted within them the idea that the spirit within is divine and that the Pariah man develops into a Brahmin by education and training." It is certain that a continuance of the existing state of things must conduce to bitterness and antipathy on the part of the lower towards the superior castes, as they become educated and that they will follow the lead of the Mahomedans in fighting for their own interests, even, if necessary, to the detriment of the general welfare of the country. The chief obstacle to our progress in this direction is presented by the unyielding attitude of those who stand aloof from modern culture. The essential ignorance in these respects of many of the ecclesiastical heads is supplemented by an arrogance which leads them to refuse advice and look down with utter contempt on opposition. We hope they will yield to the exigencies of the times and to a beneficent culture, far superior in these matters to their own. In our efforts to take the lower castes with us, we may alienate the higher. Self-interest and spurious patriotism may stand in our way. The natural movement of the lower classes towards a higher standard of existence is blocked by the passive, unsympathising resistance of the higher castes. It is for us and those who think with us, to tell every class association that they need for their own efficiency as well as for the good of the country, a broad universal spirit of justice and love, that they cannot be indifferent to any of the movements which sway the thoughts and actions of other classes and that they must view with sympathy the efforts of others to rise to influence and power, provided the good of the whole community is steadily kept in view. On the other hand, centuries of social oppression do not make a soil in which ideals of loyalty and brotherly feeling to the other castes and patriotic devotion to an Indian ideal can take root and flourish. It is for us to tell them that if one class seeks its own interest at the expense of others it becomes unjust and tyrannical. The leaders of Indian thought apparently are alive to this danger. Recently suggestions were placed before the Indian public to create constituencies based on caste and religious differences and it is a very hopeful sign of the times that every section of the Hindu public has condemned the proposals of Government to utilise the caste system as a basis of electorates which should return members to the new legislative councils. The government may be excused for attempting to build on the existing foundations of national life.

But these are already shaken and our Government would have fostered our unfortunate separatist tendencies, say, given them a vitality which they did not possess, had they persisted in carrying out their original proposals. They would have put themselves in direct opposition to the best interests of the country. All the Hindu leaders of thought almost without exception realized the danger and the matter has been happily dropped. Separate representation of the Muhamadans has to be provided for not only because they wish it, but because they are the representatives of a civilization which is essentially different from the Hindu and the Christian. This case, therefore, stands on a different footing. The so-called fusion of sub castes may be the first step to be taken. That fusion if effected will probably tend to destroy the barriers now existing between the different territorial divisions of the same caste, but I am satisfied myself that except in the case of castes inhabiting the same or adjoining province there is equal if not greater probability of destruction of the main caste barriers themselves. To start with, it is impossible, at any rate in Madras to allocate the classes among the four main castes and India is beginning to realize that nationalism is an impossible dream so long as the caste system stands in the way. Allow me to read to you, with reference to this, an extract from Lord Roseberry's Rectorial Address at Edinburgh:—

"The effigies and splendours of tradition are not meant to cramp the energies or the development of a vigorous and various nation. They are not meant to hold in mortmain the proper territory of human intelligence and righteous aspiration. They live and teach their lessons in our annals, they have their own worshippers and their own shrines, but the earth is not theirs nor the fulness thereof."

IN THE MADRAS PRESIDENCY.

I now propose to give you very briefly an idea of the position of Social Reform in this Presidency. In Canara, Social Reform is carried on by members of the Brahma Samaj who have started ladies' associations and a mission for the elevation of the low classes which is doing good work. Men who have returned from England are publicly treated as out-castes on account of excommunication by the Guru. But their relatives and friends freely associate with them and payment of a small fine secures immunity from any caste trouble. In a short time, there is reason to believe that a trip to England will not be attended with any risk so far as the caste is concerned. In Malabar, foreign travel never brought the Nairs into conflict with their caste or the priests. The provisions of the Malabar Marriage Act have not been largely availed of partly on account of certain defects in the measure itself and partly because another measure of reform which was in contemplation at the time of the passing of the Act has not been carried out. It is unnecessary to discuss that question further in this assembly. But the most notable event in that part of the country seems to be the efforts of the Tiyars to rise in status by building temples of their own and claiming a higher position than the others have been willing to accord to them. In fact, throughout the West Coast and the Tamil country, the desire for freedom and reform manifests itself, not in throwing off the trammels of caste but in claiming, whether rightly or wrongly, to belong to some one of the high castes. But the claim is one which some of them did not care to put forward and the other classes were not forward in acknowledging till the present time. It is observed in the last Census Report of this Presidency: "Kammalans and Kamsalas and Pattunulkarans desire to be classed as Brahmins; the Pallis or Vanniyas, the Shanars and some of the Balijas claim to be Kshatriyas, and the Komatties, the Muttans and some low Vellalas state they are Vaisiyas. The Pannikans of Tinnevely wish to be treated as Vellalas." In some cases, the claims are resisted with violence, and the Magistrates have often to intervene. These castes are prob-

ably following the lines on which reform proceeded in ancient days. In the North, the prospects are more cheering. In the Telugu Districts, ladies have not only started associations for their own improvement but have started girls' schools. There are ladies associations in almost every important place in the Circars. They get newspapers, hold periodical meetings, deliver addresses on Social Reforms and on religious questions, feed the poor on appropriate occasions. They take part in public meetings. In one place, the Association not only supervises the girls' school but finds conveyance as a labour of love to take the girls to the Government Girls' School. Our association justly attaches great importance to widow marriage as it is an uncompromising repudiation from the Hindu point of view of the ex inferiority which practically consigns women to a dependant position in life. In all these Districts, I am informed that the widow marriage movement has become comparatively popular; many widow marriages have taken place and such marriages are attended by respectable members of society. Enlightened public opinion is strongly in favour of permitting child widows to marry, and widows so married are freely admitted into Society. There is a widow marriage Association with Mr. Lakshmi Narayana a pleader of Guntur as its president. The members met in December last year at Rajahmundry, where they thankfully acknowledged the services of the Veteran Reformer, Mr. Veerasalingam, in fitting terms in an address presented to him. At Tenali, they are probably holding their meeting this day. It is a happy sign of the times that there is a Widow Marriage Association as other associations in favour of particular lines of Social Reform. Among the widows remarried, we see Brahmins, Vaisiyas and also other castes.

As to foreign travel, at a meeting held this year by the great leading community at Masulipatam, which was attended by many ladies, it was decided to re-admit into caste without any Prayaschittam, men returning from foreign countries, a resolution which has been put into practice. The rush of students to the West and the East for education has apparently brought about this desirable change. Till recently the members of the Social Reform party left the class of dancing girls severely alone, efforts are now being made to reclaim them and I am happy to inform you that many marriages have consequently taken place amongst them. The heads of many of the families of that caste have taken a vow to give their girls in marriage and to discard their customary life. Of one community, whose hereditary profession is prostitution, the members have resolved to lead the ordinary married life. This was only to be expected as there are graduates amongst them and many boys of that caste are receiving English education. A woman of the dancing girls caste has published a pamphlet in favour of reform which is largely circulated. Earlier contact with an alien civilization, the great influence of the writings of Veerasalingam Pantulu, may probably account for superiority in this respect of the Telugu people over the other races in the Presidency. I shall only make a passing reference to the Native States. It is to be regretted that Cochin is still conspicuous by its bull of ex-communication against foreign travel. In Travancore, no practical difficulty has been felt by the students who have returned. In that country, there is a strong movement on foot for the reform of marriage laws. The discussion of the marriage laws a few years ago, and the advancement of education have produced a strong desire for the reform of the marriage laws. A committee of native members appointed by the Sircar, presided over by a distinguished member of the Native Community, whom I am glad to see here this day has been able to recommend recognition by the legislature of the country of the existing social marriage. This is a measure of reform which the committee of which I had the honor to be a member was unable to recommend as the community were not

then prepared to accept it. It is of a more beneficial and far-reaching character than the law now enacted in British India, and I trust that the principles on which those recommendations are based will be accepted by the Government of Travancore. Mysore is honorably distinguished by its efforts in the progress of female education. Some of the papers read by the members at the meetings of the Women's Association at Bangalore published in the *Social Reformer* are full of practical wisdom and sound advice. While referring to the Native States of Mysore and Travancore, I cannot help noticing that our Madras Government has not yet been able to give us a Girls High School, much less a College for girls, while those States have got girls Schools and Colleges for women with their own schemes of study.

Though I have confined my review to this Presidency, I must note the great impetus to Social Reform given by the Gaekwar. The increase in the girls attending the schools is remarkable and the Gaekwar has also ordered that no one should be a member of his Council who observes pollution by touching one of another caste. Association in meals between members of different castes and even of religions is also not only common but practically enforced by his own example. On the whole, therefore, our progress has not been unsatisfactory.

THE UNREST.

Those who are responsible for the horrible crimes that have startled India form but a microscopic minority. They will soon be a memory of the past. The Indian official may also feel justly perturbed at the disrespect shown to authority and the school master at the lack of discipline in schools. But for every diseased mind that does not shrink from deeds of horror, for every boy that chafes at discipline forgetting that he who has not learned to obey is not fit to command, there are thousands of others in whom the sacred fire of service to humanity burns. They combine in them the Western ideals of female freedom with a solicitude to preserve her from the terrible evils of a civilization of which the survival of the fittest is the keynote. In this, they preserve the best traditions of our Sastras. Their love of Humanity is not bounded by limitations of religion or race or color. As members of our association, we may be taunted with not being practical. The results already achieved do not justify the charge. We are undoubtedly making progress. There is scarcely any reform we advocate which is not accepted by some one or other of the religious sects in India. These various sects attest the capacity of our race for reformation. There can be no doubt that our efforts are bound to strengthen the pure elements in them. We also oppose a barrier more or less effective to the spread of reactionary doctrines. But our aspirations are far higher. Their realisation may be very distant. But they will undoubtedly precede the fruition of the aims of the National Congress as the institutions they desire must follow or, at any rate, only accompany proved Social unity and efficiency and not precede and anticipate it. Undue absorption in some questions which has produced the political unrest, has retarded the progress of social reform. But that unrest is now for obvious reasons bound to disappear. Let us therefore steadily work towards the consummation of our ideals.

WORK FOR THE COMMON GOOD.

We will labor in association with others of whatever class or creed, even with those who may not belong to the Association, in the interests of female education and temperance, abolition of the existing caste system, emancipation of the depressed classes and, in fact, of every healthy social movement. As far back as our mental vision could penetrate, our village councils have been accustomed in Madras at any rate to deliberate and enforce their commands, to appoint the local governors or

rulers, a relic of which custom only recently came before the Courts. I am tempted to give you an example from the Archaeological Reports which though published mainly for antiquarian and historical purposes, are destined to revolutionise our conceptions of the social and economic history of the South India of ancient days—of what was done more than four hundred years ago by the Bramins of Padavidu in N. Arcot, believed to have consisted of about ten villages to put down what is even now felt to be an intolerable evil. In an assembly they passed the following resolution which is inscribed in the Gopuram of a temple :—

“If the Brahmanas of this kingdom of Padavidu viz. Kannadiyas, Tamiras, Telungas, Illalas, etc., of all Gotras, Sutras, and Sakhas, concluded a marriage, they shall from this day forward, do it by Kanyadanam. Those who do not adopt Kanyadanam. i. e. both those who give a girl away after having received gold and those who conclude a marriage after having given gold, shall be liable to punishment by the king and shall be excluded from the community of Brahmanas.”

The descendants of those who acted thus in co-operation in the interests of reform may undoubtedly venture to follow in their footsteps, to trust one another and subordinate selfish to common interests and work for the common good.

I shall not detain you further. I have attempted only certain general observations; specific propositions will now be placed before you. On those, I deem it unnecessary to speak. But I cannot help thinking that there are two questions of paramount importance which are necessary for unity of ideals and of action. We have no common language for India, language in which a reformer from the North may address a peasant in Southern India. We have not got a civil marriage law. It is an irony of fate that under what is perhaps the most tolerant government in the world, a Hindu, unwilling to conform to the ritual of the Sastras, a Hindu atheist or agnostic, or one who is not willing to recognize any sect or class—for Hinduism insists on conformity to the social code, not to any particular form of belief or faith—cannot contract a valid marriage. A Hindu in the North will scarcely run the risk of marrying in the South. It is a complaint very often made that persons become Samajists for the purpose of getting married under the Act. This is of course unsatisfactory from the Brahmo Samaj point of view. It is still more unsatisfactory on grounds of general policy. It also shows the necessity of the measure.

I have already detained you long. You would like, I have no doubt, to proceed to something more useful than listening to me and I trust that when we part, we may do so strengthened in the resolve to dedicate ourselves more to the service of humanity.

THE RESOLUTIONS.

I. That this Conference notes with appreciation the efforts made by Government, Missionary and indigenous agencies to spread education among Indian women and urges the desirability of all members of the Indian community co-operating with the Educational agencies by making it a rule to send their children to schools where they exist or by otherwise providing for their elementary and higher education in their homes. In this connection, the Conference regrets to note that the new Grant-in-Aid Rules for the Madras Presidency are such as to lessen the contributions from Government and to cripple the resources of the Managers of Girls' Schools.

Proposed by:—Mr. K. R. Ramanatha Aiyar, M. A. B. L.
Seconded by:—Mrs. C.F.W. Hatchell, wife of the Chaplain of Madras.

Supported by:—Pandita Acharya, Ubika Annal, Rakmani Annal, Miss Lazarus and Mr. Venkat Rao.

Carried unanimously.

II. That this Conference regards with satisfaction the growing feeling in favour of foreign travel and the recognition

of foreign-travelled persons into their respective castes and inasmuch as the interests of national efficiency and the material prosperity of the country, the need for over-sea travels to foreign countries is becoming more and more imperative, this Conference is of opinion that no obstacles should be placed in the way of the re-admission to the community of persons returning from such travels.

Proposed by: Rao Bahadur R. N. Mudholkar.

Seconded by:—The Hon. Mr. H. S. Dikshit.

Supported by:—Mr. V. Jogiah Pantulu.

Carried unanimously.

III. With a view to afford facilities for the school education of girls to a later age than now, to arrest the growing physical deterioration of the race and to minimise the chances of early widowhood, it is desirable that the sounder and more authoritative practice of post-puberty marriages should be adopted; in places, however, where public opinion is not ripe for this change, that the marriageable age of girls be raised as an initial step to at least twelve and that of boys to at least eighteen and that earnest attempts be made to achieve this result.

Proposed by:—Mrs. Kashibai Deodhar.

Seconded by:—Mrs. Sriranga Ammal B. A. and Mr. V. S. Srinivasa Sastri.

Supported by: Mr. K. Ramaswami Iyengar, M. A.

Carried unanimously.

IV. This Conference regrets that in the matter of the union of sub-castes by intermarriages very little progress has been made and earnestly exhorts all the leaders of the communities to do all they can towards bringing about this most useful and necessary reform.

Proposed by:—Mr. B. N. Bhajekar.

Seconded by:—Babu Iswar Saran of Allahabad and Mr. Lala Dharm Das Suri.

Supported by:—Mr. C. Y. Ohintamani.

Carried unanimously.

V. This Conference invites all communities concerned to give their earnest endeavours to save Hindu widows from the customary disfigurement, to ameliorate their condition by providing them with educational facilities and Widows' Homes after the model of Professor Karve's so that they may become better qualified than now to be sisters of mercy and useful and

respected members of Society and also by placing no obstacles in the way of their re-marriage.

Proposed by:—Mrs. Sarojini Naidu.

Seconded by:—Mr. K. Seshu Aiyar.

Supported by:—Mr. D. G. Dalvi, and by Mrs. Alamangai Ammal.

Carried unanimously.

VI. With a view to promote social and national efficiency, the Conference urges the desirability of a gradual relaxation of the rigid rules of caste.

Proposed by:—Mr. P. L. Narasu.

Seconded by:—Mr. S. Somasundaram Pillai.

Supported by:—Mr. M. K. Trivedi.

and by Mr. Chakravarti Iyengar

Carried unanimously.

VII. The Conference while noting with satisfaction the efforts made in the direction of elevating the depressed classes in Bombay, Poona, and in Mangalore by Mr. Rangarau, and in Madras by the Theosophical Society, urges the need of the Indian community doing its duty by the depressed classes by opening more schools for them, by creating a public feeling against the grossly unfair notion of regarding them as untouchable and by making, in other ways, earnest attempts to better their position in Society.

Proposed by:—Mr. V. R. Shinde.

Supported by:—the Hon. Mr. G. K. Gokhale and Dr. Clarke M. P.

Carried unanimously.

VII. (a) The Conference urges the necessity of maintaining the ancient ideal of total abstinence from using intoxicating drinks and drugs and urges on the Government, the Heads of different Religions and the Social Reform Associations, the duty of doing their utmost to check the grievous evil of intemperance in our midst.

Carried unanimously.

(b) The Conference notes with satisfaction that a higher standard of social purity is getting recognised and that the anti-naught movement is growing in popular favour all over the country and it would impress on all members of Reform Associations and friends of progress the importance of enlisting further support in this matter.

Proposed by:—Mr. A. O. Mumdar.

Seconded by:—Mr. R. Venkatarathnam Naidu.

Supported by:—Mr. K. Natarajan.

Carried unanimously.

IX. The Conference urges that if those who have changed their faith desire from conviction re-admission into their old

SURAMA

THE IDEAL HAIR TONIC.

It has a fine floral perfume and fluidity of water. It softens the hair and enriches its colour. It helps to grow luxuriantly. It removes all scalp diseases and improves the complexion. It is the best hair vigour that can be thoroughly relied upon. It relieves headache and promotes sound sleep. Use it once and you will use it always. Price per Bottle As. 12. Post free Rs. 1-3 3 phials Rs. 2. Post-free Rs. 2-14.

S. P. SEN & Co.'s Swadeshi Perfumes.

THE PRIDE OF THE INDIAN INDUSTRY.

SABITRI.—The lovers' delight. Possesses a unique odour and strength and pleases all tastes.

BANGAMATA.—Represents the sweet Kasuna Henna. Very persistent and strong but not loud.

DIL OF ROSE.—Or the Indian Rose. The pride of the Indian Flower garden "Shut up in a Bottle."

KHUS-KHUS.—An oriental perfume of strength and aroma. Unrivalled in strength and cheapness.

BOCOOL.—The sweetest popular scent. Better than the best obtainable in the market.

All the Perfumes are bottled in three different styles—Large, medium and small. Prices Rs. 1, As. 12, and As. 7, respectively. Transit charges extra. Write for descriptive List, sent Post-free on application.

Our Superfine Virgin Ottos.—Unequaled for strength, Otto-de-Rose No. 1 (Virgin), Ott-de-Matin, Otto-de-Neroli and Khus-Khus. Price per Phial Re. 1. Doz. Phials Rs. 10.

MILK OF ROSES:—Enthralls the mind by its delicious scent; its application imparts a lustre, softness and delicacy to the skin, destroys pimples, soabs, blotches, freckles and other derangements of the skin.

Price per phial As. 8. Transit charges As. 5.

Soaps and other Toilet Requisites, Hair Washes, Cosmetics, and Hair appliances, Oil Bergamot, Lemon and Lavender—superior quality, and also fancy Scent bottles and Silk ribbons of different shape, size and colour, and other miscellaneous requisites for perfumery are also stocked. Prices low beyond expectation. 25% of the Approximate value should accompany every order.

S. P. SEN & Co. Manufacturing Chemists.

19/2, LOWER CHITPUR ROAD, CALCUTTA



faith, the leaders of different communities should take steps to facilitate such re-admission.

Proposed by—Mr. O. Kandaswami Chetti.
 Seconded by—Mr. M. Venkatakrishnaaya.
 Supported by—Mr. P. L. Rajpal of the Punjab.

Carried unanimously.

X. The Conference gives its most emphatic support to the amendments in the law proposed by Dr. Rash Behari Ghose respecting the administration of Religious Endowments and would urge on the Government the desirability of adopting them.

Proposed by—Dewan Bahadur L. A. Govinda Raghava Aiyar.
 Seconded by—The Hon. Mr. K. R. Guruswamy Aiyar.
 Supported by—Mr. Sudara Rama Aiyar.

Carried unanimously.

XI. The Conference cordially supports the movement started to better the condition of unprotected children in general and appreciates particularly the agitation started to protect girls and young women from being dedicated to temples.

FROM THE CHAIR.

Carried unanimously.

Formal resolutions appointing Provincial Secretaries and the Hon. Mr. Justice Chandavarkar and Mr. Bhajekar as General Secretaries were passed.

A Vote of thanks to the Chair, was passed.
 The next Social Conference will be held at Lahore.

Owing to want of space, the continuation of our serial story and of the sketch of the late Prof. R. R. Bhagwat's life have to be held over for the next issue.

BY APPOINTMENT TO H. H. THE MAHARAJA.



GAEKWAR OF BARODA.
PHIROZE M. DASTOOR & Co.

OCULISTS AND SCIENTIFIC REFRACTIONISTS.

Oculists and Scientific Refractionists,

OPP. GENERAL POST OFFICE, 7 HARNBY ROAD, BOMBAY,
THE FIRST AND ONLY FIRM.

Who offer their patrons free services of a **duly qualified Ophthalmic Surgeon** from various Eye Hospitals of Europe.

PHIROZE M. DASTOOR, Eyesight Specialists,
 (Late Partner, D. M. DASTOOR & Co.)

With 18 Years' Practical Experience,

Holds **Exceptional Testimonials** from the Hon'ble Sir Lawrence Jenkins, the Hon. Mr. Justice Batty, Mrs. Batty, the Hon'ble Mr. Justice Chandavarkar, Mr. H. G. Geil, M. V. O. Lt-Col. G. H. Bull, M. D., I. M. S. and other high personages.

STOCK:— LATEST AND MOST PERFECT MAKE.

PRICES:— EXTREMELY MODERATE.

A POCKET MANUAL "THE HUMAN EYE AND ITS SCIENTIFIC CORRECTION," FREE ON APPLICATION.

INDIAN-ENGLISH.

An examination of the errors of idiom made by Indians in writing English (With over 1200 actual examples from Indian Writings)

by
G. C. WHITWORTH.

"A valuable contribution to the study of the manifold eccentricities of the English tongue."

—*Contemporary Review.*

"His scholarly but unpretentious work will prove most serviceable, not only for those for whom it is primarily designed, but also to other foreigners, and not a few of his own countrymen."—*Westminster Review.*

"Not only a hand book of errors, but also a correct and an acute and useful book of reference.

• • • The compendium is excellent, and English men, as well as Indians, would do well to consult it. The copious index facilitates reference."—*Asiatic Quarterly Review.*

Price (of Indian Booksellers) Rs. 2½ net.

LOOK SHARP!

LOOK SHARP!

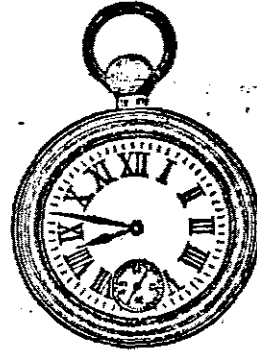
A Marvellous Offer!

Only for a Short Time!

5000 WATCHES.
WITH PRIZES WORTH RS. 2500!

To be distributed in May 1908.

A FRESH
 CONSIGN-
 MENT OF
 WATCHES



MADE AT
 OUR
 SPECIAL
 ORDER.

More than half the number already sold.

To Facilitate a Rapid Sale.

270 Prizes amounting to Rs. 2,500 will be given away to the purchasers of any one of our watches:—

(1) O face Keyless Roskof style watch with detachable escapement plate, nickel case with hinges and glass dome with box, spare glass and spring, Price Rs. 4-0-0.

(2) O face Keyless Ladies' or Gents' Watch metal dome, gilt movement, O holes, white dial: Rs. 6-0-0.

(3) O face Keyless Ladies' or Gents' Watch Silver dome and embossed fancy dial: Rs. 8-8-0.

(4) The Picture Dial Watch (latest fashion) keyless, lever movement, Visible ruby pallets, 7 jewels, chronometer Balance flat shape with various coloured landscape revolving pictures in real nickel or gunmetal case: Rs. 11-8-0.

PARTICULARS OF PRIZES.

	Rs.	a.	p.
5 Reglan Bicycles worth ...each	120	0	0
3 Gramophones "	112	8	0
3 Improved Type writers "	60	0	0
36 Self-feeding fountain pens. "	8	12	0
100 Langendorf Keyless Watches "	6	0	0
120 American Timepieces "	1	8	0

A prize coupon accompanies each watch Purchasers of 6 watches of one kind at a time will get an extra prize coupon. One watch will be given gratis for every doz. watches bought at a time.

ROLLED GOLD, Gent's collar Safety Pins 1½ inches long flattened shape Price annas 14 each.

THE EDWARD WATCH AGENCY.
Brito Buildings, Mangalore.
S. CANARA.

BRAHMA POSTAL MISSION.

Pamphlets with regard to Liberal Religion in India and abroad may be had free of all charges, one or two at a time by any genuine inquirer: On showing by a letter that these are carefully read, other two may be ordered free: Two whole sets consisting of sixty pamphlets may be had at once by sending a V. P. order worth one rupee; or 1s. 6d. if payable outside India—All communications should be made to and any donation will be thankfully received by

V. R. SHINDE, Postal Mission Prathana Samaj, Girgaum—Bombay.



AMRUTANJAN.

An Indian Balm, A Magic Balm, Quickly Relieves and Cures.

HEADACHES, NEURALGIA, SPRAINS, SORE THROAT, CHEST COLDS, RHEUMATISM, LUMBAGO, WEAK JOINTS, BRUISES, CUTS

And also other ACHES and PAINS.—Price annas eight only

Ringworm Ointment. A POSITIVE CURE FOR RINGWORM AND PROBI'S ITCH, &c.

Price annas six only.

Tooth Powder, CHEAP AND USEFUL.—Price annas two only.

AMRUTANJAN DEPOT. 16 OAK LANE, BOMBAY

Telegraphic address: "Amrutanjan," Bombay.

GOVERNMENT OF INDIA

After exhaustive tests and Trials with all the well-known makes of Typewriters

ORDER 100

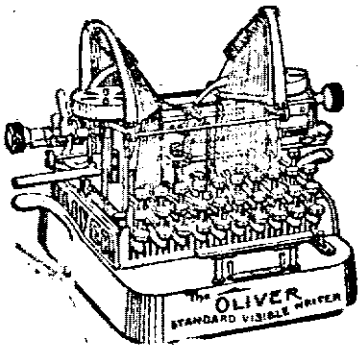
OLIVER TYPEWRITERS

for use in the GOVERNMENT TELEGRAPH DEPARTMENT of INDIA.

Can you do better than order an OLIVER?

SOLE AGENTS:- W. H. THORNS & Co.,

13-15, HORNBY ROW, BOMBAY, CALCUTTA & MADRAS.



INTENDING ASSURERS ARE INVITED TO COMPARE THE RATES AND CONDITIONS OF

The Empire of India Life Assurance Company, Limited.

WITH THOSE OF ANY OTHER COMPANY.

Head Office II: Elphinstone Circle, BOMBAY.

SEE REPORT AND OPINIONS OF THE PRESS AS TO THE REMARKABLE PROGRESS MADE BY THE COMPANY.

ENDOWMENT NON-FORFEITABLE POLICY FOR RS. 3,000.
PAYABLE AT AGE 60 OR AT DEATH, IF PREVIOUS, WITH PROFIT,

If, at any time, the assured under this plan should desire to cease paying any more premiums, he can obtain a paid-up Policy for such a proportion of the original sum assured as the number of premiums paid bears to the number agreed upon. Thus a gentleman who had assured at age 30 for a Policy of Rs. 3,000 payable at age 60 or at Death, if previous, after 5 years payments, would be entitled to a Free paid-up Policy for Rs. 500 free of future payments.

MONTHLY PREMIUM.

AT AGE 20, Rs. 6-9-0.

AT AGE 25, RS. 7-8-0.

AT AGE 30, RS. 8-14-0.

AT AGE 35, Rs. 10-13-0.

AT AGE 40, Rs. 13-12-0.

AT AGE 45, Rs. 18-10-0

The sum assured is PAYABLE IN FULL should death occur even immediately after payment of the first premium.

GUARANTEE INSURANCE.—This Company issues Guaranteed Policies in situation of trust and responsibility. It is specially authorized to guarantee the employes of the Post Office.

Proposal Forms and full Particulars may be obtained from any local Agent in India or from E. F. ALLUM, General Manager.

SOME OF THE DISTINCTIVE FEATURES.

* Funds invested in Government Securities and in accordance with the Indian Trusts Act

Policy holders can appoint their own Directors.

80 per cent. of Profits to Participating Policy holders.

Lapsed policies revived without Medical Certificate.

Liberal Surrender Values 40 per cent. of the Tabular premium paid.

Immediate payment of Claims.

Medical fees and stamps on Policies are payable by the Company.

FOR MALARIA, INFLUENZA & MILD FORMS OF PLAGUE.

Use Batliwalla's Ague Mixture or PILLS. Re. 1
 Batliwalla's Cholera is the only remedy for Ch. of Ra. L.
 Batliwalla's Harestone has been recently improved a great deal and restores Grey Hair to its Natural Colour. Re. 2-8.
 Batliwalla's Tooth Powder is scientifically made of Native and English Drugs, such as Myaphal and Carbolic Acid. B. P. A. 4.
 Batliwalla's Ringworm Ointment As. 4.
 Sold every where and also by
DR. H. L. BATLIWALLA,
 World Laboratory, Dadar, Bombay.

ROYAL TONIC PILLS.

A powerful Nutritious and Strength Restorer, Price Re. 1-4 per bott. of 30 Pills.

PREPARED BY—**GOVINDJEE DAMODER & Co.,**
 Wholesale and Retail Druggists and Commission Agents,
 2-02, No. 57 New Hanuman Lane, BOMBAY



The only Remedy

FOR **MALARIA**
 and all kinds of
FEVERS WITH ENLARGEMENT
 OF
SPLEEN & LIVER.
 OF
SWELLINGS of ABDOMEN &c

PRICES:-
 Large bot. 1 2
 Small ,, 0 14

Wanted Agents

Price of large quantity is somewhat less.
BUTTO KRISTO PAUL & Co., CALCUTTA.

IF ALL HAIR OILS WERE ALIKE.



It would not matter much where you bought it. But all Hair oils are not alike so look out for Kaviraj N. N. Sen's

Keshranjan.

The very name on the label guarantees purity, quality, and all the medicinal properties of a first class Hair-Food.

Keshranjan

Is sold everywhere at Re. 1-0 per bottle. If you have any difficulty in obtaining, write to the sole manufacturer.

Specifics of Special Value,

Panchatikta Batika—Cures malaria in all its stages. Most virulent types cured within a week. Enlarged spleen and liver are reduced to normal sizes rapidly. Re. 1-0 per. box Post-Free Re. 1-3.

For Coughs, Colds, and Winter Wrongs

ChyabanPrash

Has no equal in the medical kingdom. It restores vitality to hopeless eighties and is specially suitable for Asthmatic, consumptive and Weak Lungs. Re. 1-0 for a week's—measure Re. 1-5 Post-free.

OUR BRIHAT AMRITABALI KASHAYA OR CONCENTRATED FLUID OF SARIBA—Cures Primary, Secondary and Tertiary syphilis, mercurial eruptions of coppery tint, sore throat, enlargement of the glandular system pain in the limbs, or ulceration of the lips. Price per phial Rs. 2. Packing and postage As 11.

OUR ASOKARISHTA—Cures Speedily and permanently all sorts of female ailments such as Menorrhæa, Amenorrhæa, Menorrhagia, Dysmenorrhæa, Leucorrhæa, Sterility, uterine Tumour &c. &c. It is a safe remedy for habitual miscarriages and prevents the patient from catching a Puerperal fever if regularly taken after delivery. Price per phial Rs. 1-8. Packing and postage As 7.

N.B. All the proprietary medicines are kept on sale at Calcutta rates at **Messrs V. Valabha Das & Co.**

BHENDI BAZAR OPPOSITE CHUNA-BHATTI, Bombay.

Kaviraj Nagendra Nath Sen,

GOVERNMENT MEDICAL DIPLOMA—HOLDER, MEMBER OF THE CHEMICAL SOCIETY, PARIS; SOCIETY OF CHEMICAL INDUSTRY, LONDON; SURGICAL-AID-SOCIETY, LONDON; &c., &c.
 Nos. 18-1 & 19, Lower Chitpur Road, CALCUTTA.

WANTED AGENTS



NO. 72 MEDOW STREET, FORT BOMBAY.

Die-Sinking—Ornate, Monograms and Mottos, engraved and bossed in various Colours.

Copper-Plates—visiting and Invitation Cards, etc., engraved and printed in best styles.

Blocks—Wood or Metal, engraved and supplied for illustrating purposes.

Presentation Inscriptions—On Gold, Silver, Ivory, etc; engraved and artistically displayed.

Seals, Peons' Badges, Brass Sign Boards, Stenoll plate etc., are made for private, official and commercial use. Rubber stamps are made in any of the required languages at very cheap rates.

Electroplating and gilding works executed under skilled work men.

OUT STATION ORDERS PROMPTLY EXECUTED.
COMPARE OUR RATES WITH THOSE OF OTHERS.

WANTED AGENTS

MEYORES

IS INDISPENSABLE TO ALL WHO VALUE HEALTH.

FOR IT RESTORES WASTED STRENGTH, imparts vigour and tone to the muscles and tissues, in short vitalizes the whole system. Thousands cured. Price Rs. 1 per phial.

INTERESTING NEWS.



Our renowned SPECIFICS for **ASTHMA** and **HYDROCELE** give instant relief rest and comfort. Cure permanent. Rev. JOSEPH DAVID, Mengnapuram S. India, writes:—"Your specific for Asthma has done me good." S. B. Rao, Esq., Poona, writes:—"I have personally used your specific for Hydrocele and found it very wonderful in its efficacy." Per bottle of each Rs. 5.

DIABETES—Of any stage, and standing is sure to be cured by our specific. A. Bose, Esq., Zemindar, Dum-Dumt Calcutta writes:—"Five year's Diabetes completely cured." Price per bottle Rs. 3.

For particulars about our SPECIFICS for **PILES, FEMALE DISORDERS** look to our Catalogue sent post free on application.

BEWARE OF IMITATORS !!!

NO AGENTS.

WRITE ONLY TO **J. C. MUKERJEE & Co.,**
THE VICTORIA CHEMICAL WORKS,

RANAGHAT, BENGAL.

SUBLIME PESSIVISM

OF

OMAR KHAYÂM

THE ASTRONOMER-POET OF PERSIA.

Price Ans, 8.

APPLY TO THE MANAGER TATVA-VIVECHAKA PRESS,

Khetwadi Back Road, Bombay.

A. K. JOSHI & Co.

Kalbadevi Road, BOMBAY.

We undertake every kind of Lithographic Art Printing in Colours. Publish Fine Art Pictures, &c.

Wholesale & Retail Dealers in Calcium Carbide.

Large Importers of Finest Printing Inks and Colours.

HIGH CLASS FRAME MAKERS.

YOUR ADDRESS, PLEASE,
For a Catalogue of our Numerous, Valuable Presents which we offer for nought to All at their own choice!!!

VAIDYA SHASTRI MANISHANKAR GOVINDJI

Atank Nigrah Pharmacy,

Jamnagar-KATHIAWAR.

NOTICE.

The Madras Hindu Social Reform Association has been maintaining a matrimonial Bureau, and correspondence from ladies and gentlemen desirous of contracting widow-marriage, post-puberty marriage or marriage without Kanya Sulkam or Varadakshna should be addressed to the Secretary—George Town.

PHOTOGRAPHIC ART STUDIO.

UNDER THE PERSONAL SUPERVISION OF

S. N. BHEDWAR.

AT THE JUNCTION OF

PRINCESS AND KALBADEVI STREETS.

CHARGES REASONABLE, SATISFACTORY WORK

THE INDIAN * SOCIAL * REFORMER.

PUBLISHED EVERY SUNDAY MORNING.

Office:—HUMMUM STREET, FORT.

Editor:—K. NATARAJAN

Vol. XIX.

BOMBAY—SUNDAY, JANUARY 10, 1909.

No. 19

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

NOTES.

The Honour's List issued on New Year's Day is one of the best selected in recent years. The K.C.S.I. conferred on the Hon. Mr. Muir Mackenzie is a fitting recognition of the deep interest which he has been taking of recent years in movements of practical philanthropy. The C. S. I. given to Dewan Bahadur Raghonath Rao is a wholesome reminder that Government sometimes delights to honour solid worth and sterling character in a public man. The three Kaiser-i-Hind gold medals that go to the Hyderabad ladies whose names were mentioned in our notice of the work of the Ladies' Relief Committee, are among the best-bestowed of these medals. We should have been glad to see Mrs. Ranade, Miss Clarke and Mrs. Muir Mackenzie in this Presidency recorded the same distinction but, no doubt, this will be done in a future List.

Indian ladies are distinguishing themselves not only in modern education and philanthropic work but also in the sphere of ancient culture. The following paragraph which is reproduced from the *Mysore Mail* will be read with considerable interest. "Among the results declared at the meeting of the Board, this morning, of the Mysore Local examinations, under the presidency of the Inspector-General of Education, it is most gratifying to learn that a female candidate of the Maharani's College for the Pandit Examination has come out successfully at the very top of men who have passed. A marvellous success in female education, in the direction of Sanskrit, and Mysore can well be proud of this success as leading the way in female education. This successful female candidate is a talented young lady, and is a widow, her name Sundarammal, who will here after be known as 'Pandita Sundarammal.'

We referred some time back to the institution of certain fortnightly meetings at Cambridge. Our correspondent writes by the last mail: "In addition to the two little meetings of Indian and English friends already held in Cambridge two further gatherings of the same kind have taken place. One was on November 14th when an Indian student of St. John's College read a paper on the "Cardinal principles of the Aryan Religion" the account of which he cleverly and clearly condensed into a paper taking less than an hour to read, and listened to by a greatly interested audience which had increased in numbers. On November 28th an English friend gave an account of the lives of "Three Indian Heroes" which was enjoyed by the same listeners. All are not dispersed for the Xmas vacation but the meetings will be resumed next term."

The *Subodh Patrika* writes:—"We offer a very hearty welcome to Miss. L. Bishop, daughter of the Rev. J. W. Bishop of Manchester, who arrived here by the

English mail steamer on Friday morning. Miss. Bishop is well known to our readers who will not have forgotten her solicitude for the depressed classes of this country, which she showed by opening a fund in their behalf in the beginning of last year. Miss. Bishop who is to be married to Dr. Sukthankar will live in our midst and we have no doubt that she will be a source of much strength to the cause of Theism in this presidency, a cause which we know is so dear to her. We once again offer a cordial welcome to our sister."

We have to acknowledge with thanks the receipt of the following publications. From Messrs. G. A. Natesan and Co., of Madras, a life-sketch of Mrs. Annie Besant and a copy of the second edition of the excellent text and translation by that lady of the Bhagavad-Gita. This little book, priced two annas, is practically a gift to the reader by the publishers and we are glad to see it so popular. Mrs. Besant's translation in our view is truer to the spirit of the original than the sectarian efforts of more than Hindu interpreter of this grand poem. From Messrs. Norton and Co., also of Madras, we have received a highly useful handbook on "Indian plants and drugs," which contains a clear, concise and yet complete description of over four hundred select plants and drugs commonly used by medical practitioners, Indian and European. Messrs. Ganesh and Co., of Madras send us the second part of their series entitled Indian nation-builders. This volume contains short biographies of Mr. Dadabhai Naoroji, the late Mr. W. C. Bonnerjee, Mr. Lal Mohun Ghose, the late Mr. Badruddin Tyebji, Mr. B. G. Tilak, the late Swamy Vivekananda, Lala Hansraj, Mr. D. E. Wacha, the late Raja Sir. T. Madhav Rao, Mr. R. N. Mudholkar, Mr. R. C. Dutt, and H. H. The Maharaja of Mysore. The lives are brightly written up and are accompanied by portraits effectively printed. The Ripon Press National Diary for 1909, is replete with useful information and is neatly got up. These publications, all of which come from Madras, show that the art of printing has made great advance in Southern India.

The annual issue of "Cartoons from *Hindi Punch*" is one of the most welcome gifts that the New Year brings. The ninth series of selections, published last month, fully maintains the reputation that our enterprising and only comic contemporary has attained during the last several years. We have to call the *Hindi Punch* a comic journal, but really there is a serious purpose in all its cartoons and comments, and a total absence of sectarian bigotry. There are cartoons in this collection, which show that the *Hindi Punch* cartoonists have caught that highest phase of humour—the laughter that is ever near to tears. We congratulate the *Hindi Punch* on its healthy and vigorous growth and wish it many long years of usefulness. Its influence has been always cast on the side of purity and progress in social life and sobriety and dignity in politics.

CONTENTS.

—0:0—

Editorial Notes.

The National Social Conference.

The Religious Education Association of America.

A Prayer for the New Year.

The Italian Earthquake.

His Excellency the Governor on Social Reform.

The Ladies' Conference.

A Notable Reformer.

Three Readings of a Palm.

"Thoughts From Emerson on Reform."

Our Marriage Law.

THE INDIAN SOCIAL REFORMER.

BOMBAY, JANUARY 10, 1909.

THE NATIONAL SOCIAL CONFERENCE.

Dr. Clarke M. P. who attended the meeting of the Indian National Congress held at Madras as the delegate of the British Committee in London, observed at the Social Conference that it was the most important and most interesting of the movements which he had known in India during the last twenty-five years. The truth is that the social reform movement, of which the National Social Conference is the organ and mouthpiece, has been preaching the gospel of self-reliance and self-help in the only true interpretation of the terms, long before the extremists appropriated those qualities rather spuriously to their own propagandism. The social reform movement believes in the irresistible force of social efficiency and seeks to promote national progress by promoting social efficiency. It holds that national progress cannot be brought about by mere political agitation, and that, even if it can to a small extent, such progress can be neither solid nor permanent. Social reformers have always held that it is in combatting social wrongs and in striving for a higher justice in social life that the qualities which command success, in the administration and control of public affairs, are best developed. This is the true creed of self-help: not the bitter propagation of blind hatred towards another race but the spread of sentiments of unity and mutual service in one's own. We welcome the reforms in the political sphere recently announced, chiefly because they are likely to have the effect of dislodging many of us from the comfortable but misleading belief that the restrictions on Indian opportunity in the administration, are the cause of the lack of originality and vigorous initiative in Indian life. The restrictions removed, the thoughtful Indian is face to face with the essential fact that, more than political disabilities, social inefficiency arising from a hide-bound system of unmeaning routine, weights him down in competition with Englishmen in this country.

We expect, therefore, that the first fruits of these reforms will be the stirring up in thoughtful minds of an aching sense of the need and neglected opportunities of social reform. The wisest among our political leaders are asking themselves how the new responsibilities are going to be satisfactorily discharged by men brought up in the cramping divisions and prejudices of the caste system; how a community which treats a very large proportion of the toilers as outside the pale of civilization, can be expected to operate a system based on democratic ideals; and how the increasing duties of public life can be borne

except by a certain amount of decentralization which would devolve purely social activities on our women whose appalling illiteracy at the present day makes such devolution impossible. The phenomenal success that attended the last meeting of the National Social Conference, the complete accord among all shades of opinion, the cordiality among opponents of a few years back, the large and steady attendance, the earnest enthusiasm of the speakers especially of the women speakers, and the presence of leading political thinkers on the platform, were all indications of the new aspect that is coming over the outlook for social reform. Not only the Social Conference but also the Temperance Conference, which to our mind, is not less important from the national point of view, was well attended. The Rev. Mr. Macnicol delivered a powerful address [from the Presidential chair of the Temperance Conference, and the several resolutions were spoken to by representative men from all parts of the country. Another very remarkable feature of the social reform movement was that at Madras—the most orthodox of Indian cities—at more than one dinner during the Conference Brahmins and non-Brahmins sat together—not in different rows, but together.

THE RELIGIOUS EDUCATION ASSOCIATION OF AMERICA.

A valued friend sends us the following account of this important body:—"Each man interested in the moral and religious education of India should be in touch with the Religious Education Association of America. The late Dr. Charles Cuthbert Hall was President of this Association which has coordinated the thought and effort of over 2000 of the foremost College Principals, Professors, teachers and parents, interested in the problem of reverent, scientific, effective character-training.

The threefold purpose of the Religious Education Association is:—To inspire the educational forces of the country with the religious ideal; to inspire the religious forces of the country with the educational ideal; and to keep before the public mind the ideal of religious education, and the sense and need of its value.

The Association has during its five years of existence done more perhaps than any other single organ in the United States to arouse the public mind to a sense of the need of religious education and knowledge of right methods therein. It has united the forces for religious education, and promoted careful investigation. It has been a clearing house for the best thought with reference to religious education.

Being an American Association, naturally, most of its members are Christians, but every earnest thinker and worker in India would be welcomed to its fellowship and benefits. For it knows no sectarian lines; it has no theological platform; and it invites to membership all who sympathize with its purpose.

Membership entitles one to receive the bi-monthly magazine "Religious Education," and the annual volume of convention addresses, both very valuable to those interested in these lines. Application for membership should be sent to the Religious Education Association, 153 LaSalle St., Chicago, Ill., U. S. A., along with a Postal money Order for the equivalent of three dollars (about Nine rupees.)

A PRAYER FOR THE NEW YEAR.

A valued friend sends this as his greeting for the New Year, which we have much pleasure in passing on to our readers:—

Give me the Man-Soul, God—pure, brave, serene—

To meet these days,

Ready to walk, head high, with firm, sure tread,

The Year's strange ways!

Wake me to fill each day with work well done,

My work with joy:

And when it's over, let me laugh and play,

As when a boy!

May I not scorn the humble, lowly dead,

The common thing,

Nor hate nor harm the meanest slave, whose face

Veils thine, my King!

I would be soul-poised, great in gentleness,

Gentle in power,

Rich in self-giving, pouring life and love

Into each hour.

Teach me to be a steward of all things,

Owner of none;

Glad to give up my will, since thine, my God,

Shall still be done.

If in my mind lurk errors—sweet, false dreams—

Shine them away!

Shatter my dearest idol, purge my faith,

Till truth holds sway!

Help me to sing and fight, not weep and cower,

When blows fall fast;

Patient to bear, strong to endure,—thy son,

True to the last!

Grant me a heart in tune with Nature; eyes

To see yon stars

That dartle, read their message; ears to hear

Old Ocean's bars

Beat out their music; arms to hug this Earth,

Its joy and pain,

Till Life has lived its passion, loved its loves, and Death

Proves itself gain!

Let me live grandly, seek the things that last,

Press toward Love's goal;

Win—jewels? Fame? Nay, better; when Earth's past,

Stand—a Crowned Soul!

So be my helper, Father! Comfort me

With staff and rod,

Till I shall give thee back thy year, well lived

For Man and God!

HENRY HALLAM TWEEDY.

THE ITALIAN EARTHQUAKE.

To THE EDITOR OF THE *Indian Social Reformer*.

SIR,

A strong desire has been expressed that the city of Bombay should join with the whole of the civilised world in helping to relieve the unparalleled suffering caused by the recent terrible calamity in Calabria and Sicily.

India is no stranger to great catastrophes. In her time of need she has received the generous assistance of other countries in the relief of her severe distress. I feel sure that there must be many who desire to do something towards alleviating the awful suffering in Italy and I shall be glad to receive and acknowledge any subscriptions for this purpose, which will be remitted through the Italian Consul in Bombay.

H. E. PROCTER,
Sheriff of Bombay.

HIS EXCELLENCY ON SOCIAL REFORM.

THE EDITOR, THE *Indian Social Reformer*

DEAR SIR,

We have grown so much accustomed to the sympathetic rule of His Excellency Sir George Clarke, Governor of Bombay, that every act of kindness coming from him seems to be a matter of course. Nevertheless, the public would be interested to hear of one or two touching acts of generous recognition shown by His Excellency during his late visit to Karwar. With the ready discernment which is characteristic of His Excellency, His Excellency at once discovered that there were two highly useful institutions here which were deserving of sympathetic encouragement at the hands of high personages like him. The one is the Mitra Samaj and the other is the Karwar Students' Brotherhood. The first serves the useful purpose of creating a genuine social intercourse between the members of the different communities, in the broadest and healthiest sense of that expression; and the latter institution serves the same purpose with respect to the younger generation. His Excellency voluntarily made a handsome present of Rs. 150 (one hundred and fifty) to each of these institutions giving a hundred more for distribution of charities amongst the poor. It will be long before Karwar forgets such gracious acts.

Let me add a word more with regard to the younger institution—the Karwar Students' Brotherhood. It does, judging from what I saw here, all what such brotherhoods do elsewhere and a good deal more. Its members rendered yeoman service during the late cholera epidemic here. It has got a cricket and foot-ball club under its auspices. Mr. Steele, our popular Assistant Collector of Salt Revenue and Excise, is the life and soul of both these clubs. No soldiers were more devoted to their General than our boys are to their beloved Captain. He has succeeded in inculcating into the minds of his wards, the habits of obedience, reverence and discipline. During the late Christmas he took them with him to Marmagao to fight a very strong cricket and foot-ball team composed of European members, which had the reputation of being so long not beaten. Mr. Gangoli, the venerable president of the Brotherhood accompanied the teams. The habits impressed upon our boys by their Captain served them in good stead in the very determined contest of four days, as will be seen from the following account.

On Wednesday last the Karwar Cricket team won by an innings and 73 runs. On Thursday, the Karwar foot-ball club won by 3 goals against none. In the return match on Thursday, the Karwar Cricket Club won by an innings and fifty five runs and in the return foot-ball match of Saturday the Karwar team won by two goals against none. Both the parties showed excellent sportsman-like qualities. The field was happily free from the disgraceful scenes which often disfigure even first class matches in Bombay. The combatants emulated each other in showing the utmost consideration and courtesy to their opponents and our boys have come back highly satisfied with the very considerate treatment they have received from their hospitable hosts.

I think the presence of a few men like Mr. Steele in every one of our big towns will be the best antidote to seditious-mongers and persons morbidly anxious to detach the minds of the younger generation from the British Raj.

KARWAR,
4th January 1909.

OBSERVER.

The members of the Indian Christian Association, Madras, held a social gathering last week and accorded a public reception to Mr. J. R. Krishnamma I. C. S., son of the late Mr. O. S. R. Krishnamma of Masulipatam and a brother of Mrs. S. Sathyanadhan, Editor of the *Indian Ladies' Magazine*. Dewan Bahadur N. Subrahmanyam, the President of the Association, in the course of a few words of welcome, said that as an old man he would venture to give Mr. Krishnamma a piece of advice, viz., that wherever Mr. Krishnamma was, he should always remember that he was a native of India and a member of the Native Christian community.

LADIES' CONFERENCE.

LADY GAJAPATHI RAO'S SPEECH.

Sri Maharani Lady Gajapathi Rao Garu, in opening the Conference spoke as follows:—

DEAR SISTERS,—

I am deeply grateful to you for the honour you have done me in electing me as the President of the Bharata Mahila Parishad. When the Honourable Mr. Justice Sankaran Nair asked me to preside at this Ladies' Conference, my first impulse was to decline the honour, because I think I am not worthy of the distinction as no doubt there are others worthier than myself, and also because ever since my great sorrow, I have taken no active part in any public function. After leaving the invitation unanswered for a week and after consideration, I decided to accept it for two reasons. Firstly, it would be lack of sympathy on my part if I did otherwise towards a movement which had been got up for the amelioration of our Indian women to discuss our wants and aspirations; secondly, I thought it in the nature of a Command, a call to duty. It is in this spirit that I stand before you to-day to address you on some of the subjects in which this Conference is interested.

We have come here to consider the state of our Indian women, to cultivate mutual love, and to devise means to better our condition. No work is nobler and holier than this. I need not dwell too long on the importance of female education, for its importance in improving the lot of women is admitted on all hands. The days of stern opposition to the education of the Hindu girls have happily passed away and there are hopeful signs in all parts of our country for the advancement of female education which materially contributes to social, moral and spiritual elevation. Is it gratifying that our ladies themselves have begun to take a deep interest in matters relating to their own progress and we are, and every one of us should strive to promote the cause of education among our sisters. Education means knowledge that distinguishes right from wrong. Knowledge is the light that expels the darkness of ignorance. Therefore, without distinction of sex, knowledge is absolutely necessary to every human being, and to acquire such knowledge, education is indispensable. A wealthy king respected and revered in his own province but cannot command the same respect in foreign lands, whereas an educated man is respected and revered everywhere. Therefore try to improve your education and increase your spiritual knowledge.

ADVANTAGES OF EDUCATION.

I shall now dwell upon the advantages that accrue from education. Knowledge is derived from education, which enables one to manage well the house hold affairs, saving time and trouble to the husband. Besides this, educated women will be inclined to listen to the advice of elders and to cultivate love and friendship and thus avoid quarrels and misunderstandings in society. These are but a part of the benefits of education. By reading the life and history of the virtuous Janakaja, Droupadi and Savithri, we cherish a desire to follow in their footsteps. When misfortunes befall our families, our minds are immersed in sorrow. We can then have recourse to reading Uttargita, Bhagavatgita, and the like Puranic books to find consolation for our afflicted minds. By hearing and reading such sacred books, the grief will diminish and our minds will be pacified. Could we not, therefore, if we are educated, bring peace and pleasure to our depressed minds by reading such sacred books in leisure hours? For educated women, charity, wealth, love and moksha are objects easily attainable. Janakaja, Anasuya, Chendramathi, and Danyanti, the gems of the fair sex, have distinguished themselves by the excellence of their education and their devo-

tion to their husbands. It is education that leads us to the knowledge of God. Devotion to husbands, affection for brothers and sisters, love towards parents, desire to do good to others, kindness to animals and such noble virtues are the outcome of education. We learn from our ancient books that some educated women became famous as authors of books, and as benefactors to the world by preaching wisdom to the ignorant after much self-sacrifice and renunciation.

I should like to refer briefly to the history of the women noted for their education in ancient days and the examples set by them, and I crave, my dear sisters, your indulgence for any shortcomings.

Maiden Gargi was well educated and she composed an Upanishad which goes by her name. It is stated in the Bhagavatham that Kapila taught his mother, Devohothi, Sankhya Philosophy. The pious and holy Sita, the illustrious wife of our Sri Rama, had a masterly grasp of Vedanta and imparted it to Anjaneya at the instance of her husband. It is so stated in the Sita Ramanjaneya Samvedam.

At the time of gambling, Droupathi entered the hall of play and questioned Bhishma and other elders of the Kuru family on a legal doubt whether she was first staked and lost or if (Dharmarajah) first staked and lost.

It appears in the Mahabharatam that Virata Maharajah had got his daughter Uttara trained in the art of dancing under the tutorage of Bruhannala.

It also appears in the Puranas that Ratnavali, a virgin, had drawn a picture of the object of her love from memory and so subdued the sorrow of separation.

Education of women is a custom prevailing from our forefathers, but the conquest of India by Mussalmans has tended greatly to retard the progress of education and to the seclusion of women.

Female education had been on the decline, but it speedily began to revive and spread under the benign rule of our late lamented Queen Victoria. Every town and almost every big village now contains an institution for the education of our girls. We should therefore pay as much attention to the education of our girls as we do for the education of our boys. The crowning victory is won by education when it convinces you of the existence of God, the supreme importance of religion in our life and the ultimate basis and foundation of merit and moksha in morality and righteousness. You cannot buy off God by prayer and charity alone—Give, you must, Pray, you must. He rises in wrath against those who disobey His dictates of Right and Justice. Again, to train up children is an important task imposed upon women and this task cannot be advantageously accomplished without education. The child takes its first lessons from its mother who without education cannot generally be expected to give the children a proper training. If not for your sake educate yourself for the sake of your children. We are the builders of manhood and womanhood. Let your love for them manifest in this way. Teach them from infancy, obedience to their parents, loyalty to the King and duty to God and man. The mother should not neglect to teach them when at leisure, truthfulness, patience, obedience, love and kindness, towards God's creatures, to do good to others, and even-mindedness and piety towards God. To train children as above, small verses composed to soothe the baby minds should be read and care should be taken that they are let to follow the good ways conveyed to them in the verses.

We should not always punish children by beating, but we should try to teach them obedience and win their tender hearts with love and with mere show of fear. We should try to exact good behaviour from children not by imposing merciless punishments but by such simple means as not letting them out for play at play times, and by withholding from them sweets etc., and taking care to make them understand that for their misconduct, the privileges allowed to them are now withheld. By this way of smooth admonition and by studying the nature of each child, children can be brought up to learn to obey order in their course of early training.

(To be continued.)

A NOTABLE REFORMER.

THE LATE PROF. R. R. BHAGWAT.

(Continued from the issue of 27th December.)

Be this as it may, Mr. Bhagwat's views on Maratha History set forth in many a brilliant essay brought him into active sympathy with the anti-Brahman movement of the Deccan. Since 1818, the year of Brahman usurpation, there has existed a feud between Marathas and Brahmans or we might say between Kolhapur and Poona. The Peshwas of Poona were always regarded as usurpers by the old Maratha families. The Peshwas too looked upon the Maharajas of Kolhapur as their worst enemies and did all they could to overthrow them, but without success. The English Government has, indeed, succeeded in putting an end to the wars between Kolhapur and Poona. But the dark passions generated through so many years of constantly renewed hostility still survive and find vent in sharp but bloodless battles of newspapers. The anti-Brahman movement or Satya Shodhak Sabha or whatever else you call it, was started nearly forty years ago by some poor, toiling, obscure but zealous men. Jotirao Fule, the father of this movement, was a remarkable man. He was a resident of Poona, a day-labourer by profession and gardener by caste. He was a man of little education with his kind heart all on fire. From his books, he appears to have been a man of savage ferocity. But in reality, he was the most tender-hearted of men. He moved among the lowest castes lecturing on the injustice with which the lower castes have been treated by the higher. "Get rid of the Brahman priest," was his burden, "for it was not consistent with self respect to honour those who despise us." He was extremely popular among men of the lower castes who always sought his advice and guidance in times of trouble. He used to invite picked men of untouchable castes to his house and would sometimes dine with them secretly. He reared foundlings at his own cost and long before the Pandharpur Foundling was established, many a Hindu widow of the highest caste, weary and heavy laden, sought and found rest and deliverance in his house. The Marathi of his books was as strange and amusing as the English of George Fox, the founder of Methodism. The Brahman writers have laughed off the coarseness of his language, but few of them could answer the disconcerting questions that he put to them. Such in short, was Jotirao Fule, the originator of the anti-Brahman movement, a rough but benevolent man whose memory is still lovingly remembered by hundreds of Marathas.

There is a curious analogy between the methods of the political agitators of Poona and the methods of the Maratha historians. The twice born writers constantly remind their readers of the iniquities of Clive and Hastings. The Maratha historians on the other hand, frequently dwell on the great crimes and outrageous behaviour of Brahmans under the Peshwas: on how the third Peshwa of Poona forced the inconvenient widow of Shahoo to commit Satee, how the Brahman general of the Maratha forces at the 3rd battle of Paniput disgusted everyone by his caste arrogance, how a Brahman Sirdar set a Maharaaja of Kolhapur &c. Besides these memories of the past, the Satyashodhak Sabha had not to wait long before they received in a most generous measure scurrilous abuse from the Brahman press and curses at which superstitious Hindus must have turned pale. It has been said by an English writer that it is an insult or an outrage that sets the reforming conviction in a blaze. So it proved in this case. Mr. Bhagwat who always maintained that the grievances of the Marathas were just, completely identified himself with the anti-Brahman movement when he saw that the foremost Brahman papers joined in the abuse levelled at the Maratha agitators.

Two of the principal aims of the Satyashodhak Sabha are first to get rid of the Brahman priest and train up men of non-Brahman caste to officiate at marriage and other ceremonies in Maratha families and secondly to try to give a more truthful picture of Maratha History than Brahman writers can ever present. All talk of equality and brotherhood is mere mockery as long as it is practically maintained that a Hindu cannot approach his God except through a Brahman priest. Keshab Chandra Sen seceded from the Adi Brahma Samaj because in the pulpit of that Samaj none but a Brahman could sit. Mr. Bhagwat detested more than anything else the superstition that deifies the Brahmans. He was disgusted with the self abasement of the superstitious Hindus who fall flat and offer worship to a priesthood which, he thought, was made up of men of the most contemptible character. Hence he viewed with deep sympathy this aspect of the anti-Brahman movement. The Marathas claim to be Kshatriyas and expect that Brahmans would perform Vedic rites in their houses. This is called the Vedokta movement, an outcome of the anti-Brahman agitation. Mr. Bhagwat encouraged the Marathas to insist upon Vedic rites. And as it is impossible that Maratha Brahmans would ever consent to Vedic rites being performed in the houses of Shudras, Mr. Bhagwat saw only one course open; this was to advise the Marathas to get their religious rites performed by educated men of their own caste. Mr. Bhagwat hesitated a good deal before he accepted Jotirao Fule's principle as the only solution of the Vedokta question. The other object of the Satyashodhak Sabha was to try to give a more correct idea of Maratha History than Brahman writers, accustomed to blow the trumpet of their own castemen, were likely to present. Mr. Bhagwat always maintained that Brahman writers were not only too partial to their own castemen but grossly unjust to distinguished men of other castes. It is no pleasure to read that portion of Mr. Bhagwat's writings in which he exposes the systematic attempts of Brahman writers and speakers to belittle great non-Brahmans for the purpose of magnifying some favourite Brahman hero. For instance, it has been maintained by Brahman writers and orators and Brahman novelists that it was the inspiration and direct teaching of Ramdas that impelled Shivaji to the great undertaking of his life, that behind all the glorious achievements of the Maratha warrior and statesman there was "the Brahman Ramdas. This is as absurd and provoking as it would be to say that at the bottom of all the beneficent activities of H. H. of Baroda there is some learned Brahman modestly keeping himself unknown to fame. No one resented this filching of laurels more than Mr. Bhagwat. He proved from the Bakhars that there was no evidence to support the pretensions of Brahman writers on behalf of Ramdas. It is an obvious fact that Shivaji's success was largely due to the assistance of his faithful lieutenants and followers. It may be that Ramdas worked in his own way for the success of Shivaji's mission. But it is false to assume that Shivaji owed to him more than he owed to Tukaram and other saints and prophets. It is remarkable that Mr. Ranade quietly ignores the popular Brahman view of Ramdas. When Mr. Bhagwat died, an old Brahman writer frankly admitted that his argument on this subject was unanswerable. It is important to bear in mind that the Brahman writers who are thus guilty of disparaging great non-Brahmans are not bad men. On the contrary, some of these men are both in their public and private life, not only blameless but even admirable. What the average Maratha Brahman simply cannot understand is that a lowcaste man like Shivajee could be so great without the direct assistance of a Brahman.

(To be continued.)

THREE READINGS OF A PALM.*

THE FIRST READING: A FORTUNATE FAILURE.

[BY O. S. S. O.]
(All rights reserved.)

CHAPTER. XXIII.

"So you return home to-morrow—" remarked Mr. Warde to his brother-in-law—"and the wedding comes off in April—nearly four months yet—and leave for Shrinaggar at the end of February. So we shall not meet again before you start."

"How are you going to manage—are you coming straight on to Shrinaggar?"

"Yes, I will have to do that. There is no other alternative."

"Pity, I wish you could have come with us."

"So do I, but it can't be helped. I must get through my English course this year."

"Where is sister?"

"Have not seen her yet—I suppose upstairs."

"Well I am going to say goodbye to the Chaubés and will call on Isal Bai on my way back. So you may expect me back in an hour, or an hour and half."

"Oh, you are here busy—" said Mr. Warde to his wife whom he found in an upper room packing for their journey. "Take plenty of warm clothing, it will be bitter cold."

"See, I am taking all these," she said pointing to heaps about her and rising from her knees. "They ought to be enough! The truth is if it was not for Bul, I would leave half behind."

"You will have to be careful with him, *lordi!* And avoid a relapse, whatever you do, and don't be head strong about yourself because you happen to be stronger than your brother. Listen to what he says about yourself although he is younger."

"One would imagine I was in the habit of despising him, the way you talk," she retorted slightly piqued.

"Now don't put on a solemn face—you know I did not mean anything of the sort," he replied good humouredly.

Bul was sorry the very next instant, for taking him up so sharply. But the words had escaped in their usual impulsive way without thought. His playful rejoinder had, however, its effect—it restored her equanimity and she gave him one of her bewitching looks: "But you know—" she said flinging her round arms caressingly about his neck—"You tease me so much, when you know I am a *sodate old* married woman, and say such odd things at odd times, that you will make me positively ill-tempered—. But never mind—" she continued with an extra squeeze. "You won't have me here to-morrow to tease." And without waiting for a response softly whispered: "Will you miss me?" And disengaging her arms peered into his almond-shaped black eyes. "Miss you—" he repeated, and in answer passionately folded her in his arms.

Presently her brother's footsteps were heard on the stair case and her husband repeated his caution, adding: "Remember the hopes and interests of two families are centred in him."

"Be sure of this, my life," she answered brightly. "You don't know how happy I feel about this marriage. I hope she will be a good wife to him."

And she concluded with animation as her brother knocked and she opened for admission: "How happy we shall be—"

* This serial was commenced in our issue of the 5th April 1908.

The penalty of shouting was paid for by a severe fit of coughing, and as he tottered in, bent in two, threw himself on his sister's bed and lay exhausted. She went to his assistance immediately and pressing his head tenderly beckoned to her husband to open a certain draw, from which he took out a small box and opening it handed the contents to her. She took a handful and placing one in his mouth, put the rest in his hands. "I have a lot of these marbles for you. Hakinji says that from the moment you start from here, you must keep sucking them constantly, and continue for a day or two after reaching home."

The few remaining hours soon passed. Morning came, and brother and sister, attended by two women and their husbands, took their departure.

On arrival, Mr. Ozah met them at the station. They did not linger long over their belongings but hastened home with all speed.

Happy meeting! Parents receiving their loved ones again. Brother and sisters entwining their loving arms in lingering fondness, and hereditary domestics participating equally in all the joys of the family.

There was not a happier household in the neighbourhood that day.

The two beautiful sisters home again—one admiring the other and both bent on the pleasing preparations of a brother's wedding. And with nothing to hinder their progress or mar their feminine whims, they were as happy as the day was long.

Weeks passed rapidly and at length all preparations were complete and they now merely waited for the auspicious day and Pundit's blessing.

"Oh, mother—" came Azie Bai running from an adjoining room with a casket in her hand. "You have forgotten jewel box!"

"No, my child, I did not forget. I have kept it out on purpose. It contains the two jewels."

"What two jewels, mother, life?" she asked in surprise.

"Why, what is the matter with you—you have seen played with them often enough—open and see."

Obedying her mother, she found the well known necklace *surpich* (an ornament for the hair) which she had frequently fastened on to her mother's person among other jewels: "O these—but why did you speak of them so definitely as the two? That was what made me feel so surprised, mother, life!"

"Is it possible you do not know the history of these?" Mrs. Ozah exclaimed.

"Mother, no one could have told me. Or I am sure I would never forget!" she said as if guilty of some crime.

"Evidently not—"

Just then Myna Bai came in carrying her mother's dainty *pendon*, whom the younger at once addressed:

"Sister, did you know there was a history attached to the two jewels?" holding them up for inspection.

"Of course, did't you?"

"All right—" came the saucy joinder. "You all have kept it a secret from me." And they all laughed.

"What is the history, Myn?"

"I do not know it fully—but I believe thirty of our ancestors have been married with these identical jewels on. They have come down in a direct line. It is not so, mother?"

"Yes, and the reason why I have not packed them away is because on a journey of this kind the custom has been to wear them."

"You were married in them, mother life, and grand mother and great grand mother, and--!" she stopped looking at them reverently.

"Yes. Mys was also married with these on. In your case it was not necessary as Nundie had heirlooms of his own family. And they pass on to the eldest son."

"To his bride you mean--" she said mischievously, at which they all smiled--"the bride of the eldest surviving."

As far as tradition goes, these two jewels have never been broken or reset. Great many of the other family jewels are old and have been worn by successive generations but there is nothing to show, oral or written, that they have not been altered. That is why the necklace, composed of twenty one brilliants of the first water--varying in weight from three to eleven carats; and *surpach*, in the shape of a harp with a pure diamond of about twenty one carats in the centre of the triangular setting of rubies and emeralds, were so much prized.

However, the priest, who had been busy studying the stars, now announced that the home ceremonials must commence on the fifth, from that day, three hours after sun set.

These rites, with slight variations, are continued for three days. And the party according to the Pundit's calculations was to start the morning following the last day's ceremonials. So they had clear eight days for thorough enjoyment before setting out on their long journey.

Private dinners, caste feasts, receptions and fireworks every evening which closed the days festivities, were in full swing. Every one was happy, and the poor were not forgotten.

Four immense *Shamianas* were erected and set apart for dining purposes for the four castes--much against Mr. Ozah's inclinations who hoped for better times.

On the fifth night, after the first day's rites had been performed, Master Bulwar, the bridegroom elect, was taken suddenly ill after an unusual fit of coughing, in which he brought up blood by cup fulls.

Outside festivities went on just the same, while within confusion and anxiety were momentarily gathering!

He became worse--news spread, and the atmosphere became oppressive--!

Guests and friends moved about uneasily--all wanted to be of some service. Every Hakim or Ved they could think of was recommended--many came, but all declared the case hopeless. A miracle alone could save the young man!

Gradually he sank--whole of the eighth day and night he was unconscious, and on the ninth morning, the time fixed for their departure, he finally encumbered!

Consternation and grief of that house, we will let the reader imagine! It is too sacred to describe!!

Their happiness had been great--very great--too intense to last! Their sorrow is also now extreme--! And their hopes are shattered!

The only son, on whom the hopes of two old families were centred! Can grief be more poignant! Bitter it was--but too bitter for outward demonstration! And their tears flowed in silence and sacred solitude?

A message to Warde brought him to his father-in-law's house to join in the after funeral rites instead of proceeding to Shrinaggar as arranged. And then a week or ten days after these ceremonials, a messenger was despatched to Cashmere conveying the sad news to the sequestered household of Kadji Haveli (Blue Mansion).

Mr. Ozah feared the effects of the intelligence on the revered old man--and as he pondered over the conditions imposed he could not but acknowledge his friend's excellent prudence which, at that time, he considered unnecessary in the face of accepted custom and their youth.

THOUGHTS FROM EMERSON--ON REFORM.

(From a Correspondent.)

Many a reformer perishes in his removal of rubbish,--and that makes the offensiveness of the class. They are partial, they are not equal to the work they pretend. They lose their way, in the assault on the Kingdom of darkness, they expend all their energy on some accidental evil, and lose their sanity and power of benefit.

The criticism and attack on institutions which we have witnessed has made one thing plain, that Society gains nothing whilst a man, not himself renovated, attempts to renovate the things around him; he has become tediously good in some particular, but negligent or narrow in the rest; and hypocrisy or vanity is often the disgusting result.

It is handsomer to remain in the establishment, and conduct that in the best manner, than to make a sally against evil by some single improvement, without supporting it by a total regeneration.

I cannot afford to be irritable and captious, nor to waste all my time in attacks. If I should go out of church whenever I hear a false sentiment, I could never stay there five minutes.

In another way, the right will be indicated. In the midst of abuses, in the heart of cities, in the aisles of false churches, alike in one place and in another,--wherever, namely, a just and heroic soul finds itself, there it will do what is next at hand, and by the new quality of character it shall put forth, it shall abrogate that old condition, law or school in which it stands, before the law of its own mind.

If partiality was one fault of the movement party, the other defect was their reliance on Association.

Friendship and association are very fine things, and a grand phalanx of the best of the human race, banded for some catholic object: yes, excellent; but remember that no society can ever be so large as one man. He in his friendship, in his natural and momentary associations, doubles or multiplies himself; but in the hour in which he mortgages himself to two or ten or twenty, he dwarfs himself below the stature of one.

But the men of less faith could not thus believe, and to such concert appears the sole specific of strength. I have failed; you have failed, but perhaps together we shall not fail.

But concert is neither better nor worse, neither more nor less potent, than individual force. All the men in the world cannot make a statue walk and speak, cannot make a drop of blood, or blade of grass, any more than a one man can. But let there be one man, let there be truth in two men, in ten men, then is concert for the first time possible, because the force which moves the world is a new quality, and can never be furnished by adding, whatever quantities of a different kind. What is the use of the concert of the false and the disunited? There can be no concert in two, where there is no concert in one when the individual is not *individual*, but is dual, when his thoughts look one way and his actions another, when his faith is traversed by his habits when his will enlightened by reason, is warped by his sense, when with one hand he rows, and with the other backs water, what concert can be?

Each man if he attempts to join himself to others is on all sides cramped and diminished of his proportion, and the stricter the union the smaller and the more powerful he is.

The union is only perfect, when all the units are isolated. Government will be adamantine without an, governor. The union must be ideal in actual individualism.

The disease with which the human mind now labours, is want of faith.

OUR MARRIAGE LAW:

To

The Editor of the *Indian Social Reformer*

Sir,

The case in which an Indian Judge recently figured as defendant in an English Matrimonial Court brings home to our minds in a rather shocking manner the cruel hardship which the rigid marriage law of the Hindus and the absence of a liberal civil law of marriage for all India is bound to cause increasingly in these days of travel and free commingling of races.

You have dwelt with just severity on the moral aspect of this deplorable incident and no Indian who cares for the honour of his country will, I am assured, demur to your demand for strong measures against the delinquent. But the fact still remains, and we have it on very high authority, that the unscrupulous plea which the defence thought fit to set up in this case was absolutely unimpeachable in point of law. This brings us face to face with a standing menace to the liberties and honour of our people, an absolute bar to the progress of our country. We all rejoiced that the self-respecting and equitable laws of England have enabled the judge to disregard the personal law of the defendant and so meted out substantial justice to the injured lady. But would that have been the case in India? Supposing that Mr. Venngopal Chetti had remained faithfully attached to the wife of his choice and had honestly abided by his marriage contract, could he, as a Hindu, have secured to the unfortunate lady and her issue the full legal status of a wedded wife and a legitimate child? That is the larger question which apart from the immediate circumstances of the case, affects the future of our people.

Political reformers have dreamed of a United India holding an honoured place in the comity of nations. Social reformers are no less eager to weld the heterogeneous peoples of this country into a homogeneous nation for the welfare and glory of all. But how is this dream to be realized so long as each racial unit keeps aloof from the rest and prohibits the formation of any ties of union outside its narrow limits? Mr. Bhajekar assures us that there are no legal obstacles in the way of intermarriage between the innumerable sections and subdivisions of each of the four main castes or tribes of Hindus. Thus a Brahman of Madras will not be precluded from contracting a valid marriage with a Brahmani of any of the other provinces of India. The same is presumably the case with the Kshatriya, Vaisya and Sudra Castes. But I suppose it is very clearly understood, and Sir V. Bhashyam has left no doubt on this point, that there can be no valid marriage between persons who do not belong to the same caste although they may both be Hindus by religion. Thus, even if Mr. Chetti had married a daughter of the faith, her position would be no better in India than that he wanted to assign to his Christian wife out in England, unless his Hindu wife happened also to belong to the same caste in which he was born. The only escape from this unhappy restriction imposed by the religious law of the Hindus, a law, which curiously enough does not seem to bind the Hindu settlers of Jaffna in Ceylon where intermarriage between Hindus and Christians is by no means uncommon is afforded by the Indian Civil Marriage Act III of 1882, otherwise known as the Brahmo Marriage Act. But it applies only to persons who do not belong to any of the established religions of the civilized world. A Hindu therefore who conscientiously believes in the cardinal tenets of his faith cannot obviously take advantage of it. The man who cannot resist the desire to marry out of his caste and is yet anxious to save his wife from the disgraceful status of concubinage may of course invoke the aid of this Act, but the parties to the marriage will be purchasing the legal sanction at too great a price, the price of their conscience, for they at all have to repudiate their faith in sacred terms before they can be legally united. The question therefore that demands anxious consideration is whether a man for no other fault but that of being a conscientious Hindu is to be precluded from contracting an honourable and happy marriage outside his caste and creed. When we have solved this question, we shall have solved also the larger question whether the Hindus as a race are by reason of their religious faith to be precluded for a time to come from participating in the glory of the nationalisation of India. To my mind, it is the first duty of the Indian Social Conference to press this question on the attention of Government and procure an equitable legislation

which makes no cruel demands on our conscience as a price for our happiness and progress. It is obvious from what has transpired in Mrs. Chetty's case that, even the ruling race is not safe from the evil consequences of providing no general law of civil marriage for this country as they have in England, and we sincerely trust that the Government will not feel tempted to leave, this question on the usual plea of religious neutrality which would be irrelevant to this matter, but promptly grant us this much needed reform in legislation. It is perfectly evident that inequitable legislation is as much a menace to the honour of the English people as it is to the happiness of the Indians. We shall be much disappointed if the ensuing session of the Indian Social Conference has no resolution touching this vital question.

BERHAMPORE,
22-12-08.

A HINDU.

THE INDIAN SOCIAL REFORMER.

Rates of subscription inclusive of postage.

	In advance.	In arrears.
Per annum.....	Rs. 5 0 0	Rs. 6 0 0
	Single copies 4 annas each.	

The arrear rates will be enforced in the case of subscriptions which have not been paid within three months from the date on which last payment of subscription expires in case of annual subscriptions. All other outstanding dues will also be calculated at the arrear rates.

Orders for the paper should be invariably accompanied by a remittance or permission to send the first issue per V. P. Post to recover subscription.

Should payment be made by cheque on any mofussil Bank, please add 8 annas this being the discount charged in Bombay.

BY APPOINTMENT TO H. H. THE MAHARAJA.



GAEKWAR OF BARODA.
PHIROZE M. DASTOOR & Co.
OCULISTS AND SCIENTIFIC REFRACTIONISTS.
Oculists and Scientific Refractionists,
OPP. GENERAL POST OFFICE, 7 HARNBY ROAD, BOMBAY.
THE FIRST AND ONLY FIRM.

Who offer their patrons free services of a **duly qualified ophthalmic Surgeon** from various **Eye Hospitals of Europe.**

PHIROZE M. DASTOOR, Eyesight Specialists,
(Late Partner, D. M. DASTOOR & Co.)

With 18 Years' Practical Experience,

Holds **Exceptional Testimonials** from the Hon'ble Sir Lawrence Jenkins, the Hon. Mr. Justice Batty, Mrs. Batty, the Hon'ble Mr. Justice Chandavarkar, Mr. H. G. Geil, M. V. O. Lt-Col. G. H. Bull, M. D., I. M. S. and other high personages.

STOCK:— LATEST AND MOST PERFECT MAKE.
PRICES:— EXTREMELY MODERATE.

A POCKET MANUAL "THE HUMAN EYE AND ITS SCIENTIFIC CORRECTION," FREE ON APPLICATION.

YOUR ADDRESS, PLEASE,
For a Catalogue of our Numerous,
Valuable Presents which we offer for
nought to All at their own choice!!!

VAIDYA SHASTRI MANISHANKAR GOVINDJI

Aiank Nigrah Pharmacy,

Jamnagar-KATHIAWAR.

THE ARYAN MARRIAGE

WITH SPECIAL REFERENCE TO THE AGE QUESTION.
A CRITICAL & HISTORICAL STUDY
 By E. BAGHUNATHA RAO, B.A.
 EXTRACT FROM THE PREFACE.

I have endeavoured to depict the Aryan Ideal of Marriage as found in the Sāstras, and I have entered into Historical considerations to show how the Modern Hindu Marriage has come to be but a sad travesty of the Grand Old Ideal. *Pre-pubescent Marriage is un-Vedic.*

Double Crown 16mo. Pages 296. Re. 1-8.
MARRIAGE AFTER PUBERTY.
 ACCORDING TO THE HINDU SASTRAS.

BY V. S. SRINIVASA SASTRI, B. A., L. T.
 Under the authority of the Madras Hindu Association.

It is contended by orthodox pandits that the marriage of Brahmin girls after puberty not only has been expressly forbidden by Sastras, but was never in vogue. The object of this paper is to prove that that contention is wrong.

Price, As. 8.

MARRIAGE AFTER PUBERTY.
 Translated into Tamil, by Mr. P. Narayana Iyer
 PRICE, ANNAS FOUR.

THE VEDIC LAW OF MARRIAGE
 BY

A. MAHADEVA SASTRI, B. A.
 Price As 8.

G. A. Natesan & Co., Esplanade, Madras.

SUBLIME PESSIMISM

OF

OMAR KHAYÂM

THE ASTRONOMER-POET OF PERSIA.

Price Ans. 8.

APPLY TO THE MANAGER TATVA-VIVECHAKA PRESS,
 Khetwadi Back Road, Bombay.

A. K. JOSHI & Co.
 Kalbadevi Road, BOMBAY.

We undertake every kind of. Lithographic Art-Printing in Colours. Publish Fine Art Pictures, &c.

Wholesale & Retail Dealers in Calcium Carbide.
 Large Importers of Finest Printing Inks and Colours.
HIGH CLASS FRAME MAKERS.

INDIAN-ENGLISH.

An examination of the errors of idiom made by Indians in writing English (With over 1200 actual examples from Indian Writings)

by **G. C. WHITWORTH.**

"A valuable contribution to the study of the manifold eccentricities of the English tongue."
 —Contemporary Review.

"His scholarly but unpretentious work will prove most serviceable, not only for those for whom it is primarily designed, but also to other foreigners, and not a few of his own countrymen."—Westminster Review.

"Not only a hand book of errors, but also a correct and an acute and useful book of reference. The compendium is excellent, and English men, as well as Indians, would do well to consult it. The copious index facilitates reference."—Asiatic Quarterly Review.

Price (of Indian Booksellers) Rs. 2½ net.

LOOK SHARP! **LOOK SHARP!**
 A Marvellous Offer!

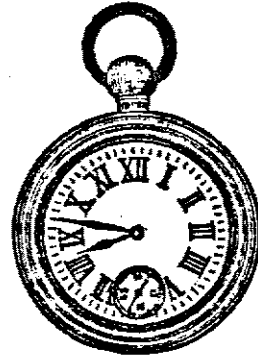
Only for a Short Time!!

5000 WATCHES.

WITH PRIZES WORTH RS. 2500!

To be distributed in May 1908.

A FRESH
 CONSIGN-
 MENT OF
 WATCHES



MADE AT
 OUR
 SPECIAL
 ORDER.

More than half the number already sold.

To Facilitate a Rapid Sale.

270 Prizes amounting to Rs. 2,500 will be given away to the purchasers of any one of our watches:—

(1) O face Keyless Roskof style watch with detachable escapement plate, nickel case with hinges and glass dome with box, spare glass and spring, Price Rs. 4-0-0.

(2) O face Keyless Ladies' or Gents' Watch metal dome, gilt movement, O holes, white dial: Rs. 6-0-0.

(3) O face Keyless Ladies' or Gents' Watch Silver dome and embossed fancy dial: Rs. 8-8-0.

(4) The Picture Dial Watch (latest fashion) keyless, lever movement, Visible ruby pallets, 7 jewels, chronometer Balance flat shape with various coloured landscape revolving pictures in real nickel or gunmetal case: Rs. 11-8-0.

PARTICULARS OF PRIZES.

	Rs.	a.	p.
50 Reglan Bicycles worth ...each	120	0	0
3 Gramophones	112	8	0
3 Improved Type writers	60	0	0
36 Self-feeding fountain pens.	8	12	0
100 Langendorf Keyless Watches	6	0	0
120 American Timepieces	1	8	0

A prize coupon accompanies each watch Purchasers of 6 watches of one kind at a time will get an extra prize coupon. One watch will be given gratis for every doz. watches bought at a time.

ROLLED GOLD, Gents' collar Safety Pins 1½ inches long flattened shape Price annas 14 each.

THE EDWARD WATCH AGENCY.
 Brito Buildings, Mangalore.
S. CANARA.

BRAHMA POSTAL MISSION.

Pamphlets with regard to Liberal Religion in India and abroad may be had free of all charges, one or two at a time by any genuine inquirer: On showing by a letter that these are carefully read, other two may be ordered free: Two whole sets consisting of sixty pamphlets may be had at once by sending a V. P. order worth one rupee; or 1s. 6d. if payable outside India—All communications should be made to and any donation will be thankfully received by

V. R. SHINDE, Postal Mission Prathana Samaj, Girgaum—Bombay.

THE BOMBAY PHOTOGRAPHIC CO.

UNDER THE IMMEDIATE SUPERVISION OF

S. Hormusji, Photographer.

NEW SHOW ROOM, ELEPHANT BUILDING, KALBADEVI ROAD.

AMATEUR'S WORK & OFFICE AT SPECIALLY REDUCED RATES.

SURAMA

THE IDEAL HAIR TONIC.

It has a fine floral perfume and fluidity of water. It softens the hair and enriches its colour. It helps to grow luxurantly lost or faded hair and baldness is removed by this Medicated Oil. It removes all scalp diseases and improves the Complexion. It is the best hair vigour that can be thoroughly relied upon. It relieves headache and promotes sound sleep. Use it once and you will use it always. Price per Bottle As. 12. Post free Rs. 1-3 3 phials Rs. 2. Post-free Rs. 2-14.

S. P. SEN & Co.'s Swadeshi Perfumes.

THE PRIDE OF THE INDIAN INDUSTRY.

SABITRI.—The lovers' delight. Possesses a unique odour and strength and pleases all tastes.
BANGAMATA.—Represents the sweet Hasuna Henna. Very persistent and strong but not loud.
DIL OF ROSE.—Or the Indian Rose. The pride of the Indian Flower garden "Shut up in a Bottle."
KHUS-KHUS.—An oriental perfume of strength and aroma. Unrivalled in strength and cheapness.
BOCOOL.—The sweetest popular scent, Better than the best obtainable in the market.

All the Perfumes are bottled in three different styles—Large, medium and small. Prices Rs. 1, As. 12, and As. 7, respectively. Transit charges extra. Write for descriptive List, sent Post-free on application.

Our Superfine Virgin Ottos.—Unequalled for strength, Otto-de-Rose No. 1 (Virgin), Ott-de-Matin, Otto-de-Neroli and Khus-Khus. Price per Phial Re. 1. Doz. Phials Rs. 10.

MILK OF ROSES:—Enthralls the mind by its delicious scent; its application imparts a lustre, softness and delicacy to the skin, destroys pimples, scabs, blotches, freckles and other derangements of the skin.

Price per phial As. 8. Transit charges As. 5.

Soaps and other Toilet Requisites, Hair Washes, Cosmetics, and Hair appliances, Oil Bergamot, Lemon and Lavendare—superior quality and also fancy Scent bottles and Silk ribbons of different shape, size and colour, and other miscellaneous for quises for perfumery are also stocked. Prices low beyond expectation. 25% of the Approximate value should accompany every order.

S. P. SEN & Co. Manufacturing Chemists.

19/2, LOWER CHITPUR ROAD, CALOUTTA.

INTENDING ASSUREES ARE INVITED TO COMPARE THE RATES AND CONDITIONS OF

The Empire of India Life Assurance Company, Limited.

WITH THOSE OF ANY OTHER COMPANY.

Head Office II: Elphinstone Circle, BOMBAY.

SEE REPORT AND OPINIONS OF THE PRESS AS TO THE REMARKABLE PROGRESS MADE BY THE COMPANY.

ENDOWMENT NON-FORFEITABLE POLICY FOR RS. 3,000.

PAYABLE AT AGE 60 OR AT DEATH, IF PREVIOUS, WITH PROFIT,

If, at any time, the assured under this plan should desire to cease paying any more premiums, he can obtain a paid-up Policy for such a proportion of the original sum assured as the number of premiums paid bears to the number agreed upon. Thus a gentleman who had assured at age 30 for a Policy of Rs. 3,000 payable at age 60 or at Death, if previous, after 5 years payments, would be entitled to a Free paid-up Policy for Rs. 500 free of future payments.

MONTHLY PREMIUM.

AT AGE 20, Rs. 6-9-0.

AT AGE 25, RS. 7-8-0.

AT AGE 30, RS. 8-14-0.

AT AGE 35, Rs. 10-18-0.

AT AGE 40, s. 18-12-0.

AT AGE 45, Rs. 18-10-0

SOME OF THE DISTINCTIVE FEATURES.

* Funds invested in Government Securities and in accordance with the Indian Trusts Act

Policy holders can appoint their own Directors.

90 per cent. of Profits to Participating Policy holders.

Lapsed policies revived without Medical Certificate.

Liberal Surrender Values 40 per cent. of the Tabular premium paid.

Immediate payment of Claims.

Medical fees and stamps on Policies are payable by the Company.

LE IN FULL should death occur even immediately after payment of the first premium,

GUARANTEE INSURANCE.—This Company issues Guaranteed Policies in situation of trust and responsibility. It is specially authorized to guarantee the employees of the Post Office.

Proposal Forms and full Particulars may be obtained from any local Agent in India or from E. F. ALLUM, General Manager.

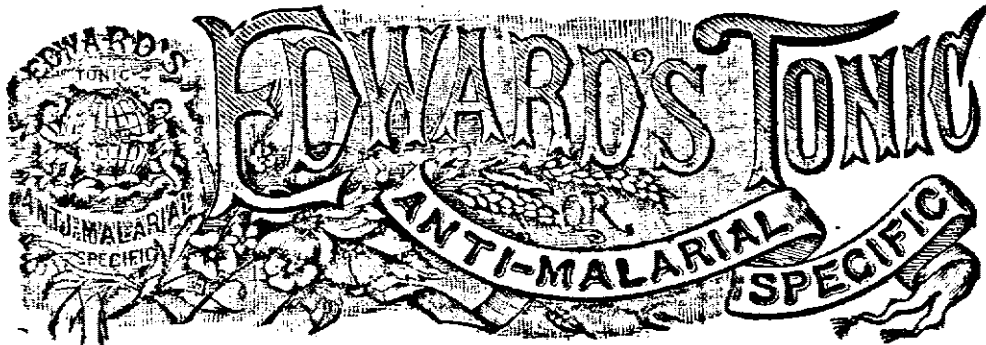
FOR MALARIA, INFLUENZA & MILD FORMS OF PLAGUE.

Use Batliwalla's Ague Mixture or Pills. Re. 1.
 Batliwalla's Cholera is the only remedy for Cholera Re. 1.
 Batliwalla's Harebone has been recently improved a great deal and restores Grey Hair to its Natural Colour. Re. 2-8.
 Batliwalla's Tooth Powder is scientifically made of Native and English Drugs, such as Mayaphal and Carbolic Acid. B. P. As. 4.
 Batliwalla's Ringworm Ointment As. 4.
 Sold every where and also by
DR. H. L. BATLIWALLA,
 Work Laboratory, Dadar, Bombay.

ROYAL TONIC PILLS.

A powerful Nutritious and Strength Restorer, Price Rs. 1-4 per bottle of 30 Pills.

PREPARED BY—**GOVINDJEE DAMODER & Co.,**
 Wholesale and Retail Druggists and Commission Agents.
 2-02. No. 57 New Hanuman Lane, BOMBAY



The only Remedy
 FOR
MALARIA
 and all kinds of
 FEVERS WITH ENLARGEMENT
 OF
SPLEEN & LIVER.
 OF
 SWELLINGS OF ABDOMEN &c

PRICES:-
 Large bot. 1 3
 Small 0 14

Price of large quantity is somewhat less.
Wanted Agents
BUTTO KRISTO PAUL & Co., CALCUTTA.

IF ALL HAIR OILS WERE ALIKE.



It would not matter much where you bought it. But all Hair oils are not alike so look out for Kaviraj N. N. Sen's

Keshranjan.

The very name on the label guarantees purity, quality, and all the medicinal properties of a first class Hair-Food.

Keshranjan

Is sold everywhere at Re. 1-0 per bottle. If you have any difficulty in obtaining, write to the sole manufacturer.

Specifics of Special Value.

Panchatikta Batika—Cures malaria in all its stages. Most virulent types cured within a week. Enlarged spleen and liver are reduced to normal sizes rapidly. Re. 1-0 per box Free Re. 1-3.

For Coughs, Colds, and Winter Wrongs

ChyabanPrash

Has no equal in the medical kingdom. It is a safe remedy for hopeless coughs and is specially suitable for consumptive and Weak Lungs. Re. 1-0 for 100 pills—measure Re. 1-5 Post-free.

OUR BRIHAT AMRITABALLI KASHAYA OR CONCENTRATED FLUID OF SARIKA—Cures Primary, Secondary and Tertiary syphilis, mercurial eruptions of coppery tint, sore throat, enlargement of the glandular system pain in the limbs, or ulceration of the lips. Price per phial Rs. 2. Packing and postage As 11.

OUR ASOKARISHTA—Cures Speedily and permanently all sorts of female ailments such as Menorrhæa, Amenorrhæa, Menorrhagia, Dysmenorrhæa, Leucorrhæa, Sterility, uterine Tumour &c. &c. It is a safe remedy for habitual miscarriages and prevents the patient from catching a Puerperal fever if regularly taken after delivery. Price per phial Rs. 1-8. Packing and postage As 7.

N.B. All the proprietary medicines are kept on sale at Calcutta rates at **Messrs. V. Valabha Das & Co.**

BHENDI BAZAR OPPOSITE CHUNA-BHATTI, Bombay.

Kaviraj Nagendra Nath Sen,

GOVERNMENT MEDICAL DIPLOMA-HOLDER, MEMBER OF THE CHEMICAL SOCIETY, PARIS; SOCIETY OF CHEMICAL INDUSTRY, LONDON; SURGICAL-AID SOCIETY, LONDON &c. &c.
 Nos. 18-1 & 19, Lower Chitpur Road, CALCUTTA.

WANTED AGENTS



NO. 72 MEDOW STREET, PORT BOMBAY.

Die-Sinking—Crests, Monograms and Mottos, engraved and bossed in various Colours.

Copper-Plates—Visiting and Invitation Cards, etc., engraved and printed in best styles.

Blocks—Wood or Metal, engraved and supplied for illustrating purposes.

Presentation Inscriptions—On Gold, Silver, Ivory, etc; engraved and artistically displayed.

Seals, Peons' Badges, Brass Sign Boards. Stencil plate etc., are made for private, official and commercial use. Rubber stamps are made in any of the required languages at very cheap rates.

Electroplating and gilding works executed under skilled workmen.

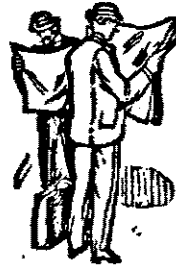
OUT STATION ORDERS PROMPTLY EXECUTED.
COMPARE OUR RATES WITH THOSE OF OTHERS.

WANTED AGENTS

MEYORES

IS INDISPENSABLE TO ALL WHO VALUE HEALTH.
FOR IT RESTORES WASTED STRENGTH, imparts vigour and tone to the muscles and tissues, in short vitalises the whole system. Thousands cured. Price Re. 1 per phial.

INTERESTING NEWS.



Our renowned SPECIFICS for ASTHMA and HYDROCELE give instant relief rest and comfort. Cure permanent. Rev. JOSEPH DAVID, Mengnapuram S. India, writes:—"Your specific for Asthma has done me good." S. B. Rao, Esq., Poona, writes:—"I have personally used your specific for Hydrocele and found it very wonderful in its efficacy." Per bottle of each Rs. 5.

DIAETES—Of any stage and standing is sure to be cured by our specific. A. Bose, Esq., Zemindar, Dum-Dumt Calcutta writes:—"Five year's Diabetes completely cured." Price per bottle Rs. 3.

For particulars about our SPECIFICS for PILES, FEMALE DISORDERS look to our Catalogue sent post free on application.

BEWARE OF IMITATORS !!!

NO AGENTS.

WRITE
ONLY TO **J. C. MUKERJEE & Co.,**
THE VICTORIA CHEMICAL WORKS,
RANAGHAT, BENGAL.



AMRUTANJAN.

An Indian Balm, A Magic Balm, Quickly Relieves and Cures.

HEADACHES, NEURALGIA, SPRAINS, SORE THROAT, CHEST COLDS, RHEUMATISM, LUMBAGO, WEAK JOINTS, BRUISES, CUTS
And also other ACHES and PAINS.—Price annas eight only

Ringworm Ointment. A POSITIVE CURE FOR RINGWORM AND DROBI'S ITCH, &c.
Price annas six only.

Tooth Powder, CHEAP AND USEFUL.—Price annas two only.

AMRUTANJAN DEPOT. 16 OAK LANE, BOMBAY

Telegraphic address: "Amputanjan," Bombay.

PHOTOGRAPHIC ART STUDIO.

UNDER THE PERSONAL SUPERVISION OF

S. N. BHEDWAR.

AT THE JUNCTION OF

PRINCESS AND KALBADEVI STREETS.

CHARGES REASONABLE, SATISFACTORY WORK

THE INDIAN * SOCIAL * REFORMER.

PUBLISHED EVERY SUNDAY MORNING.

Office:—HUMMUM STREET, FORT.

Editor:—K. NATARAJAN

Vol. XIX. BOMBAY—SUNDAY, JANUARY 17, 1909. No. 20

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

NOTES.

The provision made by Lord Morley's scheme of Electoral Colleges for the representation of minorities, do not seem to give satisfaction to some prominent spokesmen of the Mahomedan community. Under Lord Morley's scheme the return of a certain number of Mahomedans to the several Councils is assured. But the electorate which will return them will be a mixed one consisting of members of all communities in the proportion of their numerical strength in a district or division. In other words, Lord Morley's scheme is based on the territorial principle qualified by a special regard for the Mahomedan minority. We consider this as about the most statesmanlike solution of the problem of minority representation in this country. We have said again and again that the territorial principle must be the basic principle of representation. Those who maintain that this principle is unsuited to this country cannot be aware of the profound influence that territorial divisions have exercised on Indian society. Large homogeneous castes have been permanently split up by territorial divergences into sub-castes holding little social intercourse with one another. The feeling against the Partition of Bengal is a good proof of the hold that the territorial principle has on the Indian mind. We think, therefore, that Lord Morley has been well advised in adhering to that principle. At the same time, Mahomedan claims have been fairly met by laying down that a proportion of the members of that community, commensurate with their ratio to population in the particular electoral division, should be ensured in the electoral college as well as in the candidates returned by it.

But this does not apparently satisfy Mahomedan demands. So far as we can understand them, Mahomedan politicians want something more than the safeguarding of their interests as a minority. They ask that their representation must be proportionate not only to their numbers but also to what they call their "political importance." They ask that they should be provided with a totally distinct electorate of their own, electing only Mahomedans as members. As regards the first claim, we do not think that any responsible statesman will give encouragement to the idea that one section of His Majesty's Indian subjects is politically more important than the others. Mahomedan representation must be based on tests of numbers and educational and property qualifications just like the representation of other communities. With regard to the second claim of a distinctive communal electorate, we believe that there will be great practical difficulties in forming such electorates avoiding the unfairness, pointed out several months ago in these columns, and referred to in Lord Morley's despatch, of giving a double franchise to Mahomedans as such. If, however, these difficulties can

be overcome, holding as we do that communal electorates are calculated to perpetuate the present differences and to multiply the difficulties of administration, we should nevertheless not like to press our objections against the earnestly expressed desire of our Mahomedan fellow-subjects. We may add that it is essential to the success of the reforms, that no community, even if it happen to be a large majority, should feel that it is called upon to cooperate in carrying out a scheme which is manifestly and unreasonably injurious to its self-respect, if not to its interests.

We consider it unfortunate that the proposal to appoint Indians to the Executive Councils of the Viceroy and the Provincial Governors, should have been criticised on some of the grounds on which it has been criticised. The most conspicuous of these is that put forward by an important English newspaper, which practically amounts to saying that the Indian should not be on these Councils because he will know much more of India than his colleagues are ever likely to know of it. Thus, the very ground on which Lords Morley and Minto have decided in favour of this reform is sought to be turned into a reason against it. We are inclined to doubt the usefulness of the work of any Englishman in India, who is not able to bear testimony to the loyalty and fidelity with which he has been served by Indian subordinates and colleagues. Apart from the increased weight which it will impart to the deliberations of these Councils, we attach the greatest importance to this particular reform as removing the brand of political inferiority from the brow of the Indian and as a fulfilment of the pledge given in His Majesty's gracious Message promulgated last November.

Friday's *Times of India* printed a letter from the Hon. Mr. Gokhale to Sir Herbert Isley, in which he states that the memorandum, included in the papers relating to the reforms recently announced, is an old memorandum of his drawn up three years ago at the instance and for the personal use of Mr. (now Sir Norman) Baker. "With reference to this memorandum," writes Mr. Gokhale, "I would like to explain that when it was drawn up, the question had not been taken up by the Government of India; and, in the memorandum, therefore, I had to limit myself to suggestions which, considering the position of the Member in question, I was likely to take up personally and urge upon his colleagues. The whole position, however, underwent a change when the Viceroy and the Secretary of State for India definitely made Reform their own policy; and last September I laid before the Secretary of State a note embodying my proposals on the subject." The "note" is appended to the letter with the request that it might be included among any further papers that the Government of India might issue on Constitutional Reforms. We have no space for the document but we may mention that Mr. Gokhale provides for special constituencies for Mahomedans in his scheme.

CONTENTS.

—o:—

Editorial Notes.

A History of India.

The Indian National Social Conference.

Three Readings of a Palm.
The late Pro. R. R. Bhagwat.
Lady Gajapati Rao's speech
at the Ladies' Conference.

THE INDIAN SOCIAL REFORMER.

BOMBAY, JANUARY 17, 1909.

A HISTORY OF INDIA.*

We have great pleasure in recommending Mr. Thomson's History of India as a text-book for use in High schools. As a general rule we are against the appointing of texts for the Matriculation, thus making it a test of cram and not a test of general knowledge. But the question of Indian history deserves special treatment in view of the circumstances that attend the study of that subject in India. For Indians that study is absolutely necessary before they begin life whatever the line or profession they want to take up. And it is also equally necessary that that study should not be confined to particular periods but should extend over the whole period of three thousand years or thereabout, of which a fairly reliable account has been made available to us by the patient labour of successive generations of scholars. If we now turn to the average text-book on Indian History, usually studied in High Schools, we shall find that they treat the earlier periods in a slipshod fashion and enter into such unnecessary and tedious details in the British period that they manage to forget all about the broad principles of British Government in this country. This is most unfair not only to the dynasties and the peoples that have in their day played an important part and shaped the destiny of India but also to the British, in as much as young boys very often go away with the impression that the History of British India consist only of the miraculous victories of a few Britishers and Indian sepoys over immense armies of the Native States!

A text-book of Indian History must embody the result of the most recent researches, must observe due proportion, and must contain a true and sympathetic interpretation of all the different civilisations. Judged by all the tests, Mr. Thomson's book may be said to be a very creditable work indeed. For most writers of school books Post-Budhistic India does not seem to exist. Recently Mr. Vincent Smith has thrown flood of light on the dark ages of Indian History by his Pre-Muhamedan India which is a handy compilation of researches in Indian antiquities. We are glad Mr. Thomson has made the fullest use of Mr. Smith's book. The space assigned to the stories of the different Empires may be said to be fair, except in one instance. The author seems to think that the British succeeded the Moghuls in the Empire of India. But this is now an exploded theory. If students are to be taught the true perspective of events in the

eighteenth century, it cannot be too often pressed upon their minds that the political centre of India in that century was neither Delhi nor Calcutta, Madras nor Bombay, but Satara, Poona and the camps of the great Maratha commanders in Gondwana, Central India and Hindustan. In a way the writer himself admits this. He quotes with approval: "Previously to it (i. e. the Treaty of Bassein) there existed a British Empire in India. It gave the Company the Empire of India." What is by implication thus admitted ought to have been given direct recognition and the Maratha period should have been assigned a distinct and separate place by itself and not be made merely a supplement of the Moghul or the British. The death of Aurangzeb saw the beginning of the Maratha Empire; the treaty of Bassein tolled its death knell. Thus the Maratha period is a different entity by itself and can neither be ignored nor made subsidiary to the decline of the Moghuls or the rise of the British. In the treatment of his subject the author is both impartial and sympathetic. He has tried to bring out the better traits in the character of the much-maligned Aurangzeb and his account of the principles and organisation of the Maratha confederacy is such as to show, in spite of occasional lapses, that he has looked at the question from within and has not passed judgment on events and individuals as if they scarcely deserved any notice. If he is not a harsh and indiscriminating critic of earlier governments he is neither a slavish admirer of the acts and agents of the British Government from its beginning. His condemnation of the treachery of Clive and the misrule of his successors is as complete as is his high appreciation of the beneficent policy of Bentinck. His exposition of the administration of Dalhousie is lucid and his short and succinct analysis of the causes of the Mutiny shows a real grasp of the situation. We only wish he had not accepted the orthodox versions of the circumstances which led to the first Sikh war but had tried to ascertain the truth independently for himself.

After all, the author deserves well of students for inculcating the great principle that history is a great summation. The condition of a nation is not what one dynasty or a generation of rulers or a great political revolution makes it, but it is the result of forces operating from ancient times. No historian can afford to lose sight of this fact though some write as if they had to write about nations sent out of the earth or dropped down from the heavens. In the case of the history of India, extending as it does over a long period, any such supposition would be disastrous. Mr. Thomson, however, does not leave things to the chance inferences of the reader. At the end of each period he expounds the principles and describes the characteristics of that period and takes stock of the progress made. Thus by putting together all these reviews the reader can see for himself what the contribution of each period has been to the general onward progress, and has the fact impressed upon his mind that history is a record of the process of the evolution of the human race and of human institutions.

* [By E. W. Thomson M. A., published by The Christian Literature Society, London and Madras pp. 418]

THE INDIAN NATIONAL SOCIAL CONFERENCE.

A FULL REPORT.

At the conclusion of the Presidential address, already published in these columns, the Conference proceeded to consider the various Resolutions on the Agenda paper. The first one related to

FEMALE EDUCATION.

Mr. K. B. Ramanadha Aiyar in moving the following Resolution,

I. That this Conference notes with appreciation the efforts made by Government, Missionary and indigenous agencies to spread education among Indian Women and urges the desirability of all members of the Indian community co-operating with the educational agencies by making it a rule to send their children to school where they exist or by otherwise providing for their elementary and higher education in their homes. In this connection, the Conference regrets to note that the new Grant-in-Aid Rules for the Madras Presidency are such as to lessen the contributions from Government and to cripple the resources of the Managers of Girls' Schools,—said:—

Mr. President, Ladies and Gentlemen,

With regard to this Resolution you will find that the first part is broad toned and I am not going to speak on that part. I have been asked to explain how exactly is the grievance in regard to the last part of the Resolution i. e. the making of the new Grant-in-Aid Rules. I note that as a matter of fact, in this Presidency, the making of the Grant-in-Aid Rules cripples the resources of the Manager's of the Girls' Schools. Formerly the girls' schools were qualified as Primary, Lower Secondary and High Schools, now they are graded as Elementary Schools. The difference between the Elementary Schools and the Primary Schools works in this way:—The Primary Schools would be up to a certain standard, but if you have higher grades, the higher classes will inure to the benefit of the lower-classes. But in accordance with the new Grant-in-Aid Rules you will find the definition of such schools is this—All schools in which the girls or boys educated do not proceed to a higher stage will be regarded as coming under the Elementary Schools. If you have one or two higher classes there won't be any additional benefit by drawing the grant. The Managers do not find it to their benefit to have those higher classes. It means engaging teachers on higher pay. In the earlier Grant-in-Aid Code there was a favourable way in which the management was regarded and therefore they were able to draw a higher grant. Those that have to do with the bulk of the schools really know that they have to contribute a certain portion and it is only a part that they are able to contribute, and parents have recognized that it is not economic waste. It is with regard to girls that the parents have not recognized the utility of educating them in such a fashion as we are educating the boys. Therefore you have to see that the girls are somehow coaxed into schools. There are agencies that give prizes to the girls and against these private Managers they have to work. They have to rely upon the support of individuals or the support of endowments. I know these facts because I have a very small share in the management of one of these schools. According to the earlier arrangement, the school was getting Rs. 600, now that grant has dwindled to Rs. 220. The authorities are concerned as to what to do with the school next year. I hear there are schools in similar predicament everywhere. I would ask you to carry this part of the Resolution. This is a real hardship and you will be gaining the attitude of all the Managers. It is desirable to have a different kind of treatment accorded to Girls' Schools. We have not reached that stage. I mean there is not such a crying demand for Girls' Schools. It is only that part I wanted to draw

your attention to. With regard to the other part there would be other speakers. (Cheers).

Mr. C. F. W. Hatchell, wife of the Chaplain of Madras, in seconding the Resolution said:—

Mr. Chairman, Ladies and Gentlemen:—

It is with the greatest pleasure that I have come to second the Resolution regarding education and I wish to talk specially from the point of view as regards the teaching of Hindu girls. We hear a great deal about education. I see the programme does mention both the elementary and higher education. But I would like to talk to you from the standpoint of the late Mathew Arnold that education was an atmosphere, a discipline and a life. And in speaking about the education of the girls, let us remember that these girls will be the mothers of the next generation. And we know how strong is the influence of the mother on her children. Remember that the mother has to secure the future of the child long before it enters the arena of the school. Those early years are the formative period when the brain cells are stretching out fibres in all directions ready to receive new impressions and I ask you, shall we entrust those early years to the hands of those to whom the avenues of knowledge have been closed? You send your sons to the University, you send them to the highest colleges, you give them all the advantages that are possible and then perhaps they come back and you give them a wife who is not able to read or write (Shame, Shame). What intellectual companionship would there be between these two? I ask you, is she able to advance with him in those views (cheers). You know how great is the influence of the women of India. But oh! how often is that influence turned in a wrong direction. And why? because they have not been given the advantages which would have helped them to look at the matter from a totally different standpoint (Shame). We know it is the man who acts, but it is given to woman to guide and to control. Let us see that we give her the advantages so that she will be able to guide in the right direction. Women all over the world are now waking up to a sense of their responsibility as citizens. At the recent Congress the other day, it was said of the women of Japan that a new era had begun to dawn upon them. Why, the men had realized that women had the responsibilities not only to her family but to the community at large (hear, hear). And efforts were now being made to educate her for that wider sphere. Remember men and women make the world as heart and head make the human life (hear, hear). I would ask you, was it an accident that the first Ruler of this great Empire was a woman? and that too one of the noblest and the most cultured (cheers). Was not the reigning woman on the throne, in itself a protest against the keeping of women in ignorance? You cannot get any better memorial than our late beloved queen (hear, hear).

I feel that the prevalence of child marriage acts as a great bar to a girls' education. Her school career is suddenly interrupted. In a letter, Mr. Malabari said:—"Female education will never make any appreciable progress so long as girls had to be married in tender years. Look to the men of India to get convictions on this subject, to compel them to act. Unfettered growth to womanhood and possibilities of a real home can never come until the men are reformed in their views of women." The women will be ready to take up what is put in them, but it lies with the men to act. May I be allowed to give you a few figures which are given in the Census Report for 1901. There were of a school-going age—Males 28 lakhs, Females 29 lakhs. In 1907-08, 80 per cent of Males and only 6 percent of females were being educated. The number of scholars on the 31st of March 1907 who were going through a Collegiate Course were—Boys 921 and Girls 15 (Shame, Shame). I say to you, men of Madras, is it not time something better is done than that? Only 15 ladies have gone

up for the University education. But let it not all end in conference and in talk. We must be up and doing. Men must act. Let us not forget

"Our weakness somehow shapes the Shadow-Time.

But in the shadow let us work,

And mould the woman—to the fuller day."

(Caesars).

The Resolution was then supported by Pandita Achalambika Ammal and Rukmani Ammal of Cuddalore in Tamil

Miss Sundarama Lazarus (Delegate, Palghat Ladies Association) supported the Resolution in English:—(We have to hold over Miss Lazarus' speech for separate publication.)

Mr. K. Venkat Rao of Bellary was the last to support the proposition. In doing so, he said: I am not going to make any speech. I would rest content with the presentation of a few figures which would speak for themselves. I would only refer you to the percentage of the education of the colored races in the world. According to the Census of 1906 there were in Japan 97 per cent of men educated and the percentage of women educated was 81 per cent. Among the Negroes of America the percentage of males and females educated was 55 per cent, while the percentage of females alone amounted to 32 per cent. Then among the Red Indians, the so-called barbarous men, the percentage of women educated was 21 per cent, while the percentage of the educated of both sexes was 44.7 per cent. Among the Egyptians and the Philippines Islanders the percentages were—both sexes educated 28 and 12 per cent and of women alone 18 and 3 per cent, respectively. Then if you turn to your own country you will find the results as follows:—5.3 per cent of men, women and children educated of which the educated women formed 1.2 per cent.

The figures speak for themselves and I would only ask you to remember those figures.

The proposition was then put to the vote and carried unanimously amidst acclamations.

FOREIGN TRAVEL.

Rao Bahadur R. N. Mudholkar next moved the Second Resolution which runs as follows:—

That this Conference regards with satisfaction the growing feeling in favour of foreign travel and the re-admission of foreign travelled persons into their respective castes and, in as much as in the interests of national efficiency and the material prosperity of the country, the need for over-sea travels to foreign countries is becoming more and more imperative, this Conference is of opinion that no obstacles should be placed in the way of the re-admission to the community of persons returning from such travels.

In doing so he said:—

Mr. President, Ladies and Gentlemen—

It gladdens my heart to see this Social Conference held here. Five years ago when we had the Social Conference in Madras we were under a cloud when we were as anxious as this year. But I am glad to see that the difficulties that had surrounded the Social Reform movement about five years ago have now disappeared and that the Social Conference is this year well attended. We are all striving for national life. There can be no national life unless we work in three directions, industrial, political and moral and spiritual work (hear, hear). We can never be a great nation unless we are spiritualized, unless our moral standard is raised. I am therefore pleased to see that the Social Conference is receiving greater attention than in former years. Having said this, I will address myself to the proposition in hand.

Gentlemen I may say that so far as the Provinces to which I have the honor to belong, so far as the community to which I have the honor to belong is concerned, this problem is solved. It was solved 20 years ago, and you see standing before you one who returned from England and who had not to undergo any expiatory ceremony. At the same time, we must remember

that there are classes, there are castes in which the difficulties are still very great against foreign travel. Men of the highest intellectual calibre have told me that the caste difficulties in the way of Foreign Travel are very great in this part of the country. You who are aspiring to acquire political equality, I put it to you, whether this kind of institution, this sort of custom ought to keep you in bondage any longer (No, No). For the sake of at least acquainting yourselves with the Western institutions you ought to go and spend sometime in England and America. And if there are these difficulties, how can you obtain that practical knowledge with which we could carry out our reforms? We seek for the industrial regeneration of the country, but unless you go to America, to Europe, to Great Britain and to Japan you would not be able to see what science has achieved there and acquire that scientific knowledge without which no industrial progress is possible (hear, hear). On, therefore, the most utilitarian ground, I put it to you, is it not time to remove all obstacles in regard to the admission of foreign travelled gentlemen into their own castes? In doing so, we would not be doing anything that may be called revolution. Even in your nobler traditions you find such restrictions did not exist anywhere. In a Raghuwansha, you find Raghu preparing a flotilla of ships. In this matter as in other matters what the Social Conference is seeking to do is to draw you to the ancient, to the higher and to the nobler traditions of your race. I say to you all, gentlemen who lay special emphasis on the Shastras, that even the Shastras support us (hear hear). With these few words, I commend the proposition to your acceptance (Loud cheers).

The Hon'ble Mr. H. S. Dikshit in seconding the Resolution said:—

Mr. President, fellow Delegates, Ladies and Gentlemen—

I have very great pleasure in seconding the Resolution which has been so ably moved by my friend, Mr. Mudholkar. After what he has said, I do not think I shall be justified in taking your time. However, you will notice that the Resolution this year is of a more encouraging character, because the tendency of the general public is undergoing a change for the better (cheers). The Resolution expresses satisfaction at the growing feeling in favour of foreign travel and the re-admission of foreign travelled persons into their respective castes.

Mr. Mudholkar spoke about his own Province and I might follow his example. I belong to a community called the Nagar community that has had the reputation of being the most conservative community. Conservatism is not bad, but sometimes it is not quite the best. There too this question is practically solved. We have had cases of persons who had gone to England and they have been readmitted. In my Province, in one of the communities which is considered most conservative, the question of Foreign Travel is practically solved. One Mr. Kalyanji went to Japan and on his return the caste to which he belonged in a meeting assembled to consider the question of his re-admission merely passed a Resolution that Mr. Kalyanji had not broken any caste rules and that therefore he should be readmitted. Recently the Jain community readmitted Mr. Javeri. He was in England for 15 months and on his return he was readmitted without undergoing any ceremony. The community as a whole—even the most conservative, are freely readmitting England returned persons without any difficulty (hear, hear and cheers).

As to the necessity of foreign travel my friend Mr. Mudholkar has already told you why it is necessary and I do not think I need add anything to it. I do not know on what ground I was put to second this Resolution unless it be on the ground that I had just returned from England. But somehow the organisers of this Conference thought the subject that would most suit me was this. What my recent visit has taught me is that every one who can afford a trip to Europe ought to make it. Unless he does that, he cannot have a correct idea of the outer world. (Loud cheers).

(To be continued.)

THREE READINGS OF A PALM.*
THE FIRST READING: A FORTUNATE FAILURE.

[BY O. S. S. O.]
(All rights reserved.)

CHAPTER. XXIV.

The inmates of the Kadji Haveli who lived on their own jagere (Estate), in a noble pile of buildings, erected on the old Indian style—(not West Indian, savage or Red Indian style, but Hindoo Indian; whose civilization dates back to the dim ages of the world and which we now term, in order to distinguish from other Indias, as Hindarya. So we will not say Indian but Hindaryan)—erected on the old Hindaryan style and which stood out against the azure sky over a delightful valley in picturesque isolation, are cosily chatting over the arrangements of the coming wedding. Mr. Mahabere Ottis was unwilling to make the matter public and so beyond putting the mansion in order and renewing a few articles which could be done without drawing any special notice, he forbore doing anything likely to draw attention till the party should actually arrive.

Mr. Ottis was a descendant of a long line of ancestry whose fame had once been the envy of the surrounding country. But the ancient glory of this house had passed away and the inmates, who were reduced to three—father, mother and daughter—were living in comparative seclusion.

The old gentleman was known by the distinctive title of "the Lallaji of the Kadji Haveli," his wife as the "Rani of Kadji," while their beautiful daughter delighted in the impressive pet distinction of "Kadjlibun Rani (Queen of the azure forests)."

The mansion had received this name in times immemorial, doubtless from its picturesque situation overlooking a magnificent fertile valley whose slopes are covered with ancient trees and verdant patches of pasture land. The front of the mansion was metalled and, but for a few large trees and a small flower bed, it was entirely open. The two sides right and left of the Haveli were laid out in lovely flower beds and fruit garden, with numerous arbours and shady walks.

Here, among these delightful bowers, the Kadjlibun Rani often whiled away the sweet morning hours chatting and feeding her free, happy and fearless warbling world. Her visits were regular and the birds anticipating her arrival, invariably raised a clamorous chirrup and some even dared to plant themselves on her beautiful sloping shoulders, carolling sweetly in her shell like ears. She never approached with empty hands. In fact, the Kadjlibun maid was as good and gentle to her mortal world as she herself was pure and beautiful.

Intercourse between this household and the outer world was little indeed and in consequence visitors were limited and select: most of them sages of the old school, quoting Sanskrit, conversing on astronomy and playing *Chatrang* (chess).

The pretty and joyous Kadjlibun Rani would often take up a position beside her father and watch and listen to them by the hour though the sombre grandeur of their discourse was ill calculated to suit her youthful years. Nevertheless she derived a peculiar pleasure from its misty loftiness and would frequently pick up bits of incomprehensible matter which in time would be submitted to the family Pundit for explanation.

However, their unobtrusive preparations progressed slowly and in silence, so that their nearest friends even did not suspect that a great event was soon to be celebrated among those ancient walls. But this extraordinary mania to repair, clean and beautify was freely discussed among the domestics who in the end decided that perhaps some more visitors were ex-

pected. And the matter so far as they were concerned was set at rest.

Again the joys of such preparations so unaccountably suppressed seemed unnatural that the circumstance cast an uneasiness in the mother's mind—! But the master of the broad acres was firm.

The time for the arrival of their friends was approaching and in spite of the soberness of her surroundings, the Kadjlibun Rani was daily feeling excited and anxious. It was a trying time for her. And she would spend hours together in sweet communion with herself.

This afternoon she entered the lofty apartments of her father aimlessly, and found him deep in a game of *Chatrang* (chess) with an old Pundit; but as they did not perceive her entrance, glided out again unnoticed. Somehow she felt irritated and going through another room walked on to the balcony overlooking the fruit garden, where the cool shade, the ripening fruit and variegated foliage gave a soothing invitation—and so without waiting for a second thought accepted the imaginary welcome and raced down. Entering her favourite bower she threw aside her rich muslin *chaddar* (shawl) and loosening her hair to cool her head, sprang lightly on to a dainty swing. Rocking herself gently, by means of her feet, whose toes just managed to touch the ground she was soon lost in her own thoughts. Gradually the back and forward motion ceased. She was facing the entrance of the bower—her right hand went round the silken cord of the right side of the swing and locking the fingers of the left, lay idly in her lap. Looking straight before her, she remained absorbed for some time, on the now motionless swing, while her neatly slippered feet, undisfigured by rings or anklets, softly tapped the ground.

Kadjlibun Rani had cloth shoes, as her mother though quite alive to the danger of contracting diseases by treading on tainted spittle or other impure matter with bare feet, would not hear of the use of leather. The uppers of her dainty slippers were of bottle green velvet, while the soles were made of strong *munda* (a kind of felt) and fastened across the instep with a broad velvet strap.

Presently the tapping ceased, a smile stole across her lips, revealing a pearly set of ivory teeth, her pink little tongue brushed against them and completing the unconscious action by moistening the lips, softly articulated, "When will they arrive I wonder—?" A pause and her face flushed—"Will he be as I picture him to be—noble and dignified—good and pure—and will he love me as I love him already, though unknown."

Her face became hot and the rich gold of her velvety skin looked lovely in the shadow of the rustic arbour, having for its background at a distance a cluster of boughs, twigs and matted leaves, and immediately behind, the luxuriance of her dishevelled hair.

Her reverie changed and a cloud passed over her features: "What if he did not love me! Suppose he should treat me indifferently!" A thousand *whats* and *its* came crowding in as she now sat perfectly still.

Unlocking her hands, she slipped them up along the cords above her head and shifting her posture gave a vigorous push with her toes. But the swing being low, did not go high and merely swung in a zigzag way.

The excited energy with which she had dug her toes into the ground had burst the buttons of the strap of her right shoe—it slipped and fell—she bent over and looked at it but did not move; "I wonder if this is lucky—but never mind, I am a woman and will make him love me. I will tease, resist and give way like these buttons, till he can't do without me—" with the last words she stopped and picking up the buttons looked at them for a second and then placed them in her pocket with a smile.

(To be continued.)

* This serial was commenced in our issue of the 5th April 1908.

A NOTABLE REFORMER.

THE LATE PROF. R. R. BHAGWAT.

(Concluded from the last issue.)

Though the remembrance of the misrule of the Peshwas may account for much of the bitterness that characterises the social reform movement in the Deccan, yet English education is still the principal clue. It is said by one Anglo-Indian writer that the influence of Dr. Jowett has been responsible for the alienation between Indians and Anglo-Indians. Perhaps the best explanation is very simple. The Anglo-Indians of a generation ago were not men of a superior character, but it was easy for them to have loved the meek and docile Indians of their time. The Anglo-Indian of to-day finds it difficult to be courteous to a people who, as he thinks, being inferior in race are yet arrogant enough to claim equality with him. The Anglo-Indian of a generation ago never regarded Indians as his equals and yet he bestowed on them his love, a love such as that which we feel for our pet domestic animals, a love that is akin to contempt. Similarly, before the advent of the English, the lower castes respected the higher because they believed that the caste system was ordained by God and that it was their duty to reverence Brahmins. The Brahmins on the other hand heartily loved non-Brahmins who regarded them with such awe and veneration. And thus the caste system of the Hindus worked very well. But all this changed when non-Brahmins were admitted to read England's protestant literature. They began to talk of the equality and brotherhood of man. This provoked the Brahmins who had always looked with secret contempt upon non-Brahmins as an inferior race. Mr. Bhagwat knew all this. He knew the greatness of the English language and spoke and wrote about it with admiration and gratitude. In speeches addressed to his Maratha friends he always tried to impress the paramount importance of English education.

Justice Shankaran Nair in his convocation speech said that the colour feeling was new to the European races but that it was very old in India. Mr. Bhagwat knew well how curiously this colour feeling was intermingled with the caste feeling of the Hindus. He did not believe that the mixture of black and white races leads to physical and mental degeneration. Mr. Bhagwat was himself a Dravid Brahmin, and yet he was not afraid to say that Dravid Brahmins were a race of mixed blood. He has shown how these Brahmins of mixed blood have made some invaluable contributions to the Hindu literature. In his essay on the Marathas and their Religion he points out that Krishna, Arjuna and Vyas, all three associated with the Bhagwatgita, were dark-skinned men. Such curious statements repeatedly made in his writings appear to have been inspired by a keen sense of the contempt with which the darker castes have been treated by the fairer. In contrasting the Marathi with the Sanskrit literature, Mr. Bhagwat once wrote that while the latter was tainted with contempt for the black castes, the former was singularly free from it. He declared his sympathy for the untouchable castes by holding tea parties to which men from these castes were specially invited.

Mr. Bhagwat exposed in an elaborate essay the folly of tracing all Marathi words to Aryan sources. He showed how many Marathi words which some writers had tried to trace back to Persian or classical Sanskrit were really descended from ancient Marathi, and how some words in classical Sanskrit itself were also derived from ancient Marathi. When Mr. Bhagwat died, a learned writer in the *Indu Prakash* said that there was a solid core of truth in this strange contention of Mr. Bhagwat.

Mr. Bhagwat's ideal of womanhood was characteristic. Shivaji's mother, he writes, was an extraordinary woman because though polygamy was common among the Marathas, she

refused to stay with her husband when he took a second wife; she had the dignity of a true wife. Mr. Bhagwat compared the heroines of Bhavbhuti with the heroines of Kalidas, enthusiastically praised the former and condemned the latter. He was particularly hard on Shakuntala. He appreciated the merits of the great play, its beauty of simile and metaphor and its haunting melody. But he thought ill of the heroine for her headlong passion and her utter lack of self-control. Mr. Bhagwat was much abused by his enemies for his eccentricity and Goethe's lines were flung in his face. Perhaps, Mr. Bhagwat knew why the author of Wilhelm Meister liked Shakuntala so much. But he could not understand why orthodox Hindu writers, who would look upon Shakespeare's Miranda as a shameless woman and who can ill-brook in a castewoman even a slight deviation from the approved fashion of dressing the hair, should describe Shakuntala as an ideal Hindu woman, Shakuntala who was pregnant before her father knew anything about it. In closing this controversy, Mr. Bhagwat warmly told his opponents that if they really thought Shakuntala's conduct blameless they might by all means ask their unmarried daughters and sisters to study the Shakuntala.

Mr. Bhagwat was one of those who think that the social reformers must not transgress the injunctions of the Shastras. He insisted that the Shastras should be interpreted honestly. He condemned Dayanand Saraswati for his trifling with the sacred text. Mr. Bhagwat's method of interpreting the Shastras is well illustrated in what he writes of the so-called Kali prohibitions: "Everybody knows that a nation passes through the four states described in the Shruties. First, Kali which means a state of torpor, then Dwapar which is a state of dreamy repose; Treta is a state of awakening; and finally Krita which is a state of activity. According to the Shruties, then, we have long ago passed the state of torpor (Kali) and have now entered upon a state of complete awakening (Tretayuga), our dream (Dwapar) having been dissolved by the trumpet of English education. The Puranic interpretation of Kali and other ages is irrational and absurd. It is heretical because it has no sanction in either Shruties or Smritis.

With all his fervour of eloquence and denunciation, Mr. Bhagwat was no revolutionary in his programme of practical work. He advocated intermarriage between sub-castes and in his own family brought about two or three such intermarriages. He gave very great importance to intermingling as a means of bringing together different castes for the promotion of good feeling between them. If the different castes would freely intermingle, he thought, the dissolution of the caste system would be rapid.

Sir Henry Cotton has described the life of educated Indians as torn by contradictions. The educated Hindu does not believe in idolatry; but he experiences a thrill of pious awe in the Hindu temple which he misses in the Theistic Churches. He feels very grateful to men like Mr. Tilak (who know the unsettled state of his mind) for assuring him with terrible emphasis that there is nothing wrong in idolatry. And yet, he hardly ever worships his idols. So also about widow marriage. He plainly sees there is no escape from the reasoning of Professor Bhat and yet is unable to overcome his doubts and fears. He cannot help thinking sometimes that the caste system is a mistake and that something ought to be done to modify it. But he cannot even bear to think of intermarriage. Too timid himself to follow the conclusions of his own thought, he imagines that the Brahmins are repentant and that those who have married widows are unhappy. He is most happy when he is authoritatively told that the caste system and other social and religious customs of the Hindus are excellent, but he is soon irritated when a voice tells him that it is not so. He sometimes imagines that his irritation is due to the growing poverty of the ryot and the misrule of the English. But now and then he catches some glimpse of the truth. Mr. Bhagwat was never afraid to speak out what he believed to be true. For this he was abused and persecuted. His school was boycotted and more than once he was threatened with physical chastisement. It is said that it requires greater courage to face the conclusions of our own thought than to face the world. Mr. Bhagwat repeatedly exhibited in his life and writings this noble courage. He was never deterred by false notions of consistency from writing things which were directly opposed to what he had

written before. Hence he appears to be very inconsistent. But amid all the apparent contradictions of his writings he was always constant in his loyalty to truth.

One touch of Nature makes the whole world kin. Mr. Bhagwat was a man of strong affections. He was greatly attached to his old wife whom he appears to have left undisturbed to her melodious faith and who on her part meekly submitted to the aberrations of her husband. Many years ago, he lost his only child, a girl of ten. To the last, he silently sorrowed over his departed child and observed the anniversaries of her death in a characteristic manner. After the death of his daughter, his domestic affections were centred in his cousins. When, in June 1907, one of his cousins died under very tragic circumstances, Mr. Bhagwat appeared to be completely crushed. But he did not long survive this blow. I met him for the last time on the 1st of January 1908. The next day he was laid up with fever which carried him off in the early hours of the morning of the 4th.

W. W. N.

THE LADIES' CONFERENCE.

LADY GAJAPATHI RAO'S SPEECH.

(Concluded from the last issue.)

HEALTH.

While attention is paid to education health should not be neglected. It is of primary importance that we should know the principles of hygiene. This knowledge benefits the mothers and their children. The duty of man is to do *dharma* and the body is *dharma sadhanam*. This science of health should be taught in all the schools, more especially, in schools for girls, for a girl will be later on entrusted with the management of her house, her husband, her children and of other members of the family. Any ignorance or disregard on her part of the principles of health means ruin to many Hindu sisters, the Acharyakanda prescribed by our forefathers is evidently based on hygienic principles. No doubt that some of the rules are misunderstood and misapplied. But if these rules are observed in the spirit in which they were made, there can be no harm to health and I do not therefore propose to discourage those orthodox ladies who observe Acharam, but strongly commend to you all, the absolute necessity of the knowledge of the principles of hygiene for the maintenance of good health, which is the best of all blessings. I do not hesitate to assert that this science is a most important one, and believe that others of culture will readily agree with me. If we strictly follow the principles of this science from childhood, sickness will not attack us even in our advanced age and we shall be able to enjoy robust health.

Pure air, pure water and wholesome food are the chief elements for the preservation of human life and of these three, air is the most important factor. If we allow our homes to be dirty, filthy and impure, their becomes contaminated and impure matter gradually gets into water and food, and makes the objects we eat unwholesome. So, every endeavour should be made for the maintenance of good health. All filthy and impure matter should therefore be promptly removed so that our air and water may be kept pure and uncontaminated. In addition to pure air and pure water there are other factors which contribute to good health and happiness. Sound sleep and clean clothing are other chief factors for human health and happiness and no one can deny that any neglect in direction of securing any of the above will bring on sickness. Again, one has to take exercise and keep the mind in a happy state. I therefore strongly advocate the teaching of hygiene in all the girls' schools.

DOMESTIC ECONOMY.

Another subject the knowledge of which is so essential to women, is domestic economy and where it is not practised there is no happiness. Waste of money in all branches of house management must be avoided and care should always be taken to live within one's means. One should never think that any business in the house is not worth one's attention. By engaging servants, you have not done your work. You must supervise their work and see they do it all and well.

BRINGING UP OF INFANTS.

In this world there is no greater pleasure than being blessed with children. To enjoy this pleasure to the fullest extent,

there are many things which we should know. I shall here state briefly what they are:—

Parents should take care of their children and see what they eat, drink, and what exercise they take. It is the natural wish of all parents that their children should live long in this world, but they do not adopt means consistent with their wish. If parents do not possess a proper knowledge of bringing up their children, they do as they think with a spirit of self-sufficiency without consulting persons better qualified in the art of nursing. By such ignorance, the children become weak and meet with premature death. The training which the children undergo in their infancy will be beneficial to them in after life, both in bodily strength and longevity. Special care is therefore necessary in the bringing up of children.

FOOD TO INFANTS.

Food to infants should be in the shape of liquid. It should be fresh and easily digestible, but it should be neither too hot nor too strong. There is no food better than milk.

PURE AIR.

Pure air is very essential to infants. In this respect, we may treat infants as plants. Irrespective of the care we take to foster plants, they would soon perish if pure air is shut out from them, and the same fate awaits the infants if pure air cannot be had for them. Bathing should be continued from the date of the birth of the infants, and fresh and tepid water is a soothing factor for the bath of infants, and bathing as a rule should be done, of course, early in the morning. By taking the infants into the open air, the organs of breath would be strengthened.

CLOTHING OF INFANTS.

Tight clothing is prohibitive for infants and it should not be stiff, but as soft as possible. Hot and crowded rooms should be avoided for their accommodation. Their bringing up demands great care and vigilance on the part of every mother.

CHARITY.

The principle of charity is to help the needy and the deserving without any distinction of caste or creed. Charity bestowed upon undeserving objects is no real charity. There are institutions and causes which rightly require your help. We cannot atone for our sins by making Dharma. Dharma should be done for its own sake. Those who do wrong in this world cannot secure heaven. There is a prevailing notion that charity should chiefly be made to Brahmins and temples, and this is a mistake. You all know how famine is raging almost every year in some part or other of our country and how the benign Government is striving to combat the ravages of famine. Although our Government is doing their utmost to relieve a very large number of people from the effects of famine yet more funds are wanted—charity done for the relief of the poor, for the maintenance of hospitals, poor homes, etc. is praiseworthy. There is another most worthy object of charity that commends itself to us, and it is the establishment of "Widows' Homes" wherever possible.

SOCIAL REFORM.

To come to the question of social reform—there is no denying that our social life requires improvement in many directions. The advancement of our country depends on a large measure upon how we exert ourselves to reform our society. This question of social reform mainly centres round the position of women.

1. Marriage is a big ceremony held for five days. It has become costly and all attempts should be made to curtail the expenses. Marriages are said to be the cause of ruin and misery to many a family. In all other castes except Brahmins, it can be performed in a day, but some of these castes are imitating the Brahmins and celebrating their marriages for five days, irrespective of their means. Even among Brahmins, marriage can be finished in one day if celebrated at a sacred shrine. This practice is happily increasing but has not become common. I commend the question of curtailment of expenses whether celebrated for five days or one day to your careful thought.

2. A shameful feature of our marriages is the demand and payment of large sums of money. Let us see what the bargain is exactly. You pay a man for marrying your daughter or he pays you for giving your daughter. In effect your daughter buys him for a husband or he buys your daughter for

a wife. The price is a sum of money. Good trafficking in human beings! This is nothing short of slavery in another form. This pernicious custom of "Kanyasulkam" and "Varasulkam" is condemned by our Sastras and by all right-minded men including perhaps even those that take part in this objectionable custom which is apparently coming to stay amongst us and it is in your hands to root it out. It is this custom that is responsible partly for early marriages, and partly for early widowhood. Even among Brahmins, Vaisyas, and a few other castes where marriage of girls after puberty is prohibited, girls could be kept unmarried until at least they are 11 or 12 years old. This reform is easy and within your power.

It is to be regretted that in castes where marriage after puberty is allowable, the custom prevailing among Brahmins is blindly imitated. There is no necessity whatever for this. The result of this evil practice of early marriages has been the increase of child widows whose condition is deplorable. There was a time when Sati was prevalent in the Indian Empire. This pernicious custom had produced a baneful effect on womankind. The great reformer, Rajah Ram Mohun Roy, came forward for the relief of the poor widows and got this custom abolished by the most benign Government by means of a penal enactment, by which the practice of Sati was put a stop to. Unless some of our distinguished reformers concert effective measures to put a stop to the marriages of girls under 11 or 12 years of age the obnoxious custom of child marriages cannot be stopped. They may, of course, approach the benign Government and apply for legislation on this subject. Brahmins and Vaisyas are in dread of excommunication from caste if they marry their girls after puberty, and it may take some time to introduce a change for the better in this direction; but I think it a point of importance for all men interested in our social reform to take up the question in earnest and endeavour to bring about a wholesome change, in consultation with the Gurus of important Mutts—"Nothing venture, nothing win."

To ameliorate the condition of these widows it would be well to start useful home industries in embroidery and the like, and train some of them as teachers for girls' schools, as nurses and midwives for hospitals, as the want of such qualified women is felt everywhere. I have no doubt that any qualified and trained widows will find ready employment. As such, they will be of great value among all the women in their homes.

The abovementioned reforms I feel sanguine, will have your hearty support. Indian homes are noted for their purity, and I exhort you all to preserve and improve that purity. All obscene literature and lewd songs should be strictly prohibited and the greatest care possible should be taken to keep our boys and girls free from all vicious influences. In the Mahabharata conditions are laid down for success in life, viz, human effort and the will of God. The will of God is for the prosperity and betterment of His creatures.

TRUTHFULNESS.

In the world truthfulness is the source of all human happiness. There is a virtue of greater importance than truth. Irrespective of the troubles and difficulties to be encountered in this stage of life, one has to adhere to truth, which alone can bring happiness in this world and everlasting bliss in after life. Was it not by this truthfulness that Harischandra Maharaja, who was involved in trouble and difficulties had become famous amongst the kings of his time and is still alive in the dear memory of the world's generations? In days of yore, when Bali Chakravarti had promised to make charity to Vamanamurti, he was pressed by Sukracharya to withhold it, but Bali refused to hear him, saying that he could not retract what fell from his lips whatever might be the consequences following. We have read several such instances in our sacred books. When the speaking of an untruth even in trivial matters destroys confidence of husbands in their wives and of parents in their children there is no need to speak of its effect on others. It is not a difficult thing to say what is directly seen and heard. No effort is necessary to speak the truth. As regards untruth, one has to fabricate stories to deceive others and guard himself from exposure. If one perhaps commits a sinful act by mistake, his conscience pricks him till he confesses the truth before man or God. Repentance will then follow, and the penitent will pray often for peace of mind. A mind thus bent cannot venture to commit an evil act. God is all truth and he consequently loves those that are truthful and punishes the untruthful. The prayers of the truthful souls are most pleasing to God. Their prayers are granted. Lying lips are an abomination to God and their prayers are not heard.

The virtue of being truthful is the best of all good qualities and we should always exert ourselves to practise this virtue.

In this Bharatakhanda there are now several religions, each of which has its followers; but a major portion of the whole population adheres to Hinduism. We should, therefore, exert ourselves to improve our religious knowledge and offer prayers to God every day, not only during ceremonials and festivities. Further, some day in each week should be fixed and at a stated time and place all women should congregate and read the morals embodied in Ramayana and Mahabharata—the 5th Veda for the female population, and other books on Ethics.

It is gratifying to learn that Hindu Ladies' Associations are already coming into existence for this purpose here and there, it is hoped that more of these will be formed everywhere.

Religion should be particularly taught in all the schools. It is desirable to teach suitable portions dealing with the virtues and duties of righteous wives from Dharma Sastra, Puranas, and Itihasa. In this way they will acquire a knowledge of their duties in this world and also of the future state of bliss. Let each of us therefore work her little mite to attain the objects of the Conference.

Beloved sisters, I thank you all for the trouble you have taken to come here and for the patience with which you have so kindly listened to me.

The Secretary to the Mohurrum Committee writes:—"At the Meetings held of the Mahomedan Committee constituted at the instance of His Excellency the Governor to co-operate in securing peace and order at the approaching Mohurrum, the Bohras, at the instance of their Mulla Saheb, and the representatives of the Shias have thrown themselves on the good will of the Sunni community and expressed themselves willing to abide completely by the orders of Government in regard to the Mohurrum. These sentiments have evoked most cordial expressions of appreciation from the Sunni members of the Committee and it is hoped that the approaching Mohurrum may be celebrated in peace and harmony."

BY APPOINTMENT TO H. H. THE MAHARAJA-



GAEKWAR OF BARODA.
PHIROZE M. DASTOOR & Co.

OCULISTS AND SCIENTIFIC REFRACTIONISTS.

Oculists and Scientific Refractionists,
OPP. GENERAL POST OFFICE, 7 HARNBY ROAD, BOMBAY,
THE FIRST AND ONLY FIRM.

Who offer their patrons free services of a duly qualified ophthalmic Surgeon from various Eye Hospitals of Europe.

PHIROZE M. DASTOOR, Eyesight Specialists,
(Late Partner, D. M. DASTOOR & Co.)

With 18 Years' Practical Experience,

Holds Exceptional Testimonials from the Hon'ble Sir Lawrence Jenkins, the Hon. Mr. Justice Batty, Mrs. Batty, the Hon'ble Mr. Justice Chandavarkar, Mr. H. G. Geil, M. V. O. Lt-Col. G. H. Bull, M. D., I. M. S. and other high personages.

STOCK:—LATEST AND MOST PERFECT MAKE.
PRICES:—EXTREMELY MODERATE.

A POCKET MANUAL "THE HUMAN EYE AND ITS SCIENTIFIC CORRECTION," FREE ON APPLICATION.

SEVA SADAN

Arrangements for patients suffering from eye-diseases, have been made in connection with the **Seva Sadan Charitable Dispensary** for women and children. **Dr. Piroja Malabari** has kindly offered her services to look after the patients on every Wednesday and Saturday between 8 and 9 A. M. (B. T.)

SEVA SADAN, }
GIRGAUM. }

B. R. DIVATIA,
ASSISTANT SECRETARY.

THE INDIAN SOCIAL REFORMER.

Rates of subscription inclusive of postage.

	In advance.	In arrears.
Per annum.....	Rs. 5 0 0	Rs. 6 0 0

Single copies 4 annas each.

The arrear rates will be enforced in the case of subscriptions which have not been paid within three months from the date on which last payment of subscription expires in case of annual subscriptions. All other outstanding dues will also be calculated at the arrear rates.

Orders for the paper should be invariably accompanied by a remittance or permission to send the first issue per V. P. Post to recover subscription.

Should payment be made by cheque on any mofussil Bank, please add 8 annas this being the discount charged in Bombay.

THE ARYAN MARRIAGE

WITH SPECIAL REFERENCE TO THE AGE QUESTION.

A CRITICAL & HISTORICAL STUDY

By B. RAGHUNATHA RAO, B.A.

EXTRACT FROM THE PREFACE.

I have endeavoured to depict the Aryan Ideal of Marriage as found in the Sástras, and I have entered into Historical considerations to show how the Modern Hindu Marriage has come to be but a sad travesty of the Grand Old Ideal. *Pre-pubescent Marriage is un-Vedic.*

Double Crown 16mo. Pages 296. Re. 1-8.

MARRIAGE AFTER PUBERTY.

ACCORDING TO THE HINDU SASTRAS.

BY V. S. SRINIVASA SASTRI, B. A., L. T.

Under the authority of the Madras Hindu Association.

It is contended by orthodox pandits that the marriage of Brahmin girls after puberty not only has been expressly forbidden by Sastras, but was never in vogue. The object of this paper is to prove that that contention is wrong.

Price, As. 8.

MARRIAGE AFTER PUBERTY.

Translated into Tamil, by Mr. P. Narayana Iyer

PRICE, ANNAS FOUR.

THE VEDIC LAW OF MARRIAGE

BY

A. MAHADEVA SASTRI, B. A.

Price As 8.

G. A. Natesan & Co., Esplanade, Madras.

INDIAN-ENGLISH.

An examination of the errors of idiom made by Indians in writing English (With over 1200 actual examples from Indian Writings)

by **G. C. WHITWORTH.**

"A valuable contribution to the study of the manifold eccentricities of the English tongue."

—Contemporary Review.

"His scholarly but unpretentious work will prove most serviceable, not only for those for whom it is primarily designed, but also to other foreigners, and not a few of his own countrymen."—Westminster Review.

"Not only a hand book of errors, but also a correct and an acute and useful book of reference."

• • • The compendium is excellent, and English men, as well as Indians, would do well to consult it. The copious index facilitates reference."—Asiatic Quarterly Review.

Price (of Indian Booksellers) Rs. 2½ net.

LOOK SHARP! LOOK SHARP!

A Marvellous Offer!

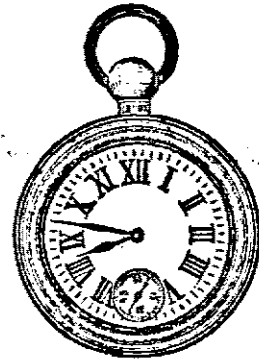
Only for a Short Time!

5000 WATCHES.

WITH PRIZES WORTH RS. 2500!

To be distributed in May 1908.

**A FRESH
CONSIGN-
MENT OF
WATCHES**



**MADE AT
OUR
SPECIAL
ORDER.**

More than half the number already sold.

To Facilitate a Rapid Sale.

270 Prizes amounting to Rs. 2,500 will be given away to the purchasers of any one of our watches:—

(1) O face Keyless Roskof style watch with detachable escapement plate, nickel case with hinges and glass dome with box, spare glass and spring, Price Rs. 4-0-0.

(2) O face Keyless Ladies' or Gents' Watch metal dome, gilt movement, O holes, white dial: Rs. 6-0-0.

(3) O face Keyless Ladies' or Gents' Watch Silver dome and embossed fancy dial: Rs. 8-8-0.

(4) The Picture Dial Watch (latest fashion) keyless, lever movement, Visible ruby pallets, 7 jewels, chronometer Balance flat shape with various coloured landscape revolving pictures in real nickel or gunmetal case: Rs. 11-8-0.

PARTICULARS OF PRIZES.

	Rs.	a.	p.
3 Reglan Bicycles worth ...each	120	0	0
3 Gramophones "	112	8	0
3 Improved Type writers "	60	0	0
36 Self-feeding fountain pens. "	8	12	0
100 Langendorf Keyless Watches "	6	0	0
120 American Timepieces "	1	8	0

A prize coupon accompanies each watch Purchasers of 6 watches of one kind at a time will get an extra prize coupon. One watch will be given gratis for every doz. watches bought at a time.

ROLLED GOLD, Gent's collar Safety Pins 1½ inches long flattened shape Price annas 14 each.

THE EDWARD WATCH AGENCY.

Brito Buildings, Mangalore.

S. CANARA.

BRAHMA POSTAL MISSION.

Pamphlets with regard to Liberal Religion in India and abroad may be had free of all charges, one or two at a time by any genuine inquirer: On showing by a letter that these are carefully read, other two may be ordered free: Two whole set consisting of sixty pamphlets may be had at once by sending a V. P. order worth one rupee; or 1s. 6 d. if payable outside India.—All communications should be made to and any donation will be thankfully received by

V. R. SHINDE, Postal Mission Prathana Samaj, Girgaum—Bombay.

YOUR ADDRESS, PLEASE,
For a Catalogue of our Numerous,
Valuable Presents which we offer for
ought to All at their own choice!!!

VAIDYA SHASTRI MANISHANKAR GOVINDJI
Atank Nigrah Pharmacy,
Jamnagar-KATHIAWAR.

A. K. JOSHI & Co.

Kalbaderi Road, BOMBAY.

We undertake every kind of Lithographic
Art Printing in Colours. Publish Fine Art
Pictures, &c.

Wholesale & Retail Dealers in Calcium Carbide.

Large Importers of Finest Printing Inks and Colours.

HIGH CLASS FRAME MAKERS.

SURAMA

THE IDEAL HAIR TONIC

Has a fine floral perfume and fluidity of water. It softens the hair and enriches its colour. It helps to grow luxuriantly lost or faded hair and baldness is removed by this Medicated Oil. It removes all scalp diseases and improves the Complexion. It is the best hair vigour that can be thoroughly relied upon. It relieves headache and promotes sound sleep. Use it once and you will use it always. Price per Bottle As. 12. Post free Re. 1-3 3 phials Rs. 2. Post-free Rs. 2-14.

S. P. SEN & Co.'s Five Swadeshi Perfumes.

THE PRIDE OF THE INDIAN INDUSTRY.

SABITRI.—The lovers' delight. Possesses a unique odour and strength and pleases all tastes.
BANGAMATA.—Represents the sweet Hasuna Henna. Very persistent and strong but not loud.
DIL OF ROSE.—Or the Indian Rose. The pride of the Indian Flower garden "Shut up in a Bottle."
KHUS-KHUS.—An oriental perfume of strength and aroma. Unrivalled in strength and cheapness.
BOCOOL.—The sweetest popular scent. Better than the best obtainable in the market.

All the Perfumes are bottled in three different styles—Large, medium and small. Prices Re. 1, As. 12, and As. 7, respectively. Transit charges extra. Write for descriptive List, sent Post-free on application.

Our Superfine Virgin Ottos.—Unequaled for strength, Otto-de-Rose No. 1 (Virgin), Otti-de-Matia, Otto-de-Neroli and Khus-Khus. Price per Phial Re. 1. Doz. Phials Rs. 10.

MILK OF ROSES.—Enthrals the mind by its delicious scent; its application imparts a lustre, softness and delicacy to the skin, destroys pimples, soabs, blotches, freckles and other derangements of the skin. Price per phial As. 8. Transit charges As. 5.

Soaps and other Toilet Requisites, Hair Washes, Cosmetics, and Hair appliances, Oil Bergamot, Lemon and Lavendare—superior quality and also fancy Scent bottles and Silk ribbons of different shape, size and colour, and other miscellaneous forquisites for perfumery are also stocked. Prices low beyond expectation. 25% of the Approximate value should accompany every order.

S. P. SEN & Co. Manufacturing Chemists.

19/2, LOWER CHITPUR ROAD, CALCUTTA.

INTENDING ASSURERS ARE INVITED TO COMPARE THE RATES AND CONDITIONS OF

The Empire of India Life Assurance Company, Limited.

WITH THOSE OF ANY OTHER COMPANY.

Head Office II: Elphinstone Circle, BOMBAY.

SEE REPORT AND OPINIONS OF THE PRESS AS TO THE REMARKABLE PROGRESS MADE BY THE COMPANY.

ENDOWMENT NON-FORFEITABLE POLICY FOR RS. 3,000.

PAYABLE AT AGE 60 OR AT DEATH, IF PREVIOUS, WITH PROFIT.

If, at any time, the assured under this plan should desire to cease paying any more premiums, he can obtain a paid-up Policy for such a proportion of the original sum assured as the number of premiums paid bears to the number agreed upon. Thus a gentleman who had assured at age 30 for a Policy of Rs. 3,000 payable at age 60 or at Death, if previous, after 5 years payments, would be entitled to a Free paid-up Policy for Rs. 500 free of future payments.

MONTHLY PREMIUM.

AT AGE 20, Rs. 6-9-0.

AT AGE 25, RS. 7-8-0.

AT AGE 30, RS. 8-14-0.

AT AGE 35, RS. 10-13-0.

AT AGE 40, RS. 13-12-0.

AT AGE 45, RS. 18-10-0

SOME OF THE DISTINCTIVE FEATURES.

* Funds invested in Government Securities and in accordance with the Indian Trusts Act Policy holders can appoint their own Directors.

90 per cent. of Profits to Participating Policy holders.

Lapsed policies revived without Medical Certificate.

Liberal Surrender Values 40 per cent. of the Tabular premium paid.

Immediate payment of Claims.

Medical fees and stamps on Policies are payable by the Company.

The sum assured is **PAYABLE IN FULL** should death occur even immediately after payment of the first premium.

* **GUARANTEE INSURANCE.**—This Company issues Guaranteed Policies in situation of trust and responsibility. It is specially authorized to guarantee the employees of the Post Office.

Proposal Forms and full Particulars may be obtained from any local Agent in India or from
E. F. ALLUM, General Manager.

FOR MALARIA, INFLUENZA & MILD FORMS OF PLAGUE.

Use Batliwalla's Ague Mixture or Pills. Rs. 1
 Batliwalla's Cholera is the only remedy for Cholera. Rs. 1.
 Batliwalla's Haretona has been recently improved a great deal and restores Grey Hair to its Natural Colour. Rs. 2-8.
 Batliwalla's Tooth Powder is scientifically made of Native and English Drugs, such as Myaphal and Carbolic Acid. B. P. As. 4.
 Batliwalla's Ringworm Ointment As. 4.
 Sold every where and also by
DR. H. L. BATLIWALLA,
 Worli Laboratory, Dadar, Bombay.

ROYAL TONIC PILLS.

A powerful Nutritious and Strength Restorer, Price Rs. 1-1 2
 bott. of 30 Pills.

PREPARED BY—**GOVINDJEE DAMODER & Co.,**
 Wholesale and Retail Druggists and Commission Agents.
 2-02. No. 57 New Hanuman Lane, DOLLA 1



Price of large quantity is somewhat less
BUTTO KRISTO PAUL & Co., CALCUTTA.

The only Remedy
 FOR
MALARIA
 and all kinds of
 FEVERS WITH ENLARGEMENT
 OF
SPLEEN & LIVER.
 OF
 SWELLINGS of ABDOMEN &c.

PRICES:-
 Large bot. 1 2
 Small " 0 4

Wanted Agents

IF ALL HAIR OILS WERE ALIKE



It would not matter much where you bought it. But all Hair oils are not alike so look out only for Kaviraj N. N. Sen's

KESHANJAN.

The very name on the label guarantees purity, quality, and all the medicinal properties of a first class Hair-Food.

KESHANJAN

Is sold everywhere at Re. 1-0 per bottle. If you have any difficulty in obtaining, it write to the sole manufacturer.

SPECIFICS OF SPECIAL VALUE.

Panchatikta Batika—Cures malaria in all its stages. Most virulent types cured within a week. Enlarged spleen and liver are reduced to normal sizes rapidly. Re. 1-0 per box Post-Free Re. 1-3.

For Coughs, Colds, and Winter Wrongs

CHYABAN PRASH.

Has no equal in the medical kingdom. It restores vitality to hopeless eighties and is specially suitable for Asthmatic, consumptive and Weak Lungs. Re. 1-0 for a week's—measure Re. 1-5 Post-free,

OUR BRIHAT AMRITABALI KASHAYA OR CONCENTRATED FLUID OF SARIBA—Cures Primary, Secondary and Tertiary syphilis, mercurial eruptions of coppery tint, sore throat, enlargement of the glandular system pain in the limbs, or ulceration of the lips. Price per phial Rs. 2. Packing and postage As. 11.

OUR ASOKARISHTA—Cures Speedily and permanently all sorts of female ailments such as Menorrhæa, Amenorrhæa, Menorrhagia, Dysmenorrhæa, Leucorrhæa, Sterility, uterine Tumour &c. &c. It is a safe remedy for habitual miscarriages and prevents the patient from catching a Puerperal fever if regularly taken after delivery. Price per phial Rs. 1-8. Packing and postage As 7.

N.B. All the proprietary medicines are kept on sale at Calcutta rates at **Messrs. V. Valabha Das & Co.**

BHENDI BAZAR OPPOSITE CHUNA-BHATTI, **Bombay.**

Kaviraj Nagendra Nath Sen,

GOVERNMENT MEDICAL DIPLOMA-HOLDER, MEMBER OF THE CHEMICAL SOCIETY, PARIS; SOCIETY OF CHEMICAL INDUSTRY, LONDON; SURGICAL-AID-SOCIETY, LONDON; &c., &c.

Nos. 18-1 & 19, Lower Chitpur Road, **CALCUTTA.**

N. B.—Telegrams—Keshranjan, Calcutta.

WANTED AGENTS

WANTED AGENTS

JOSEPH DAVID & CO.
ENGRAVERS & PRINTERS

NO. 72 MEADOW ST EET, FORT BOMBAY.

Die-Sinking—Crests, Monograms and Mottos, engraved and bossed in various Colours.

Copper-Plates—visiting and Invitation Cards, etc., engraved and printed in best styles.

Blocks—Wood or Metal, engraved and supplied for illustrating purposes.

Presentation Inscriptions—On Gold, Silver, Ivory, etc; engraved and artistically displayed.

Seals, Peons' Badges, Brass Sign Boards, Stencil plate etc., are made for private, official and commercial use. Rubber stamps are made in any of the required languages at very cheap rates.

Electroplating and gilding works executed under skilled workmen.

OUT STATION ORDERS PROMPTLY EXECUTED.
COMPARE OUR RATES WITH THOSE OF OTHERS.

MEYORES

IS INDISPENSABLE TO ALL WHO VALUE HEALTH.
FOR IT RESTORES WASTED STRENGTH, imparts vigour and tone to the muscles and tissues, in short vitalises the whole system. Thousands cured. Price Ra. 1 per phial.

INTERESTING NEWS.



Our renowned SPECIFICS for ASTHMA and HYDROCELE give instant relief rest and comfort. Cure permanent. Rev. JOSEPH DAVID, Mengnapuram S. India, writes:—"Your specific for Asthma has done me good." S. B. Rao, Esq., Poona, writes:—"I have personally used your specific for Hydrocele and found it very wonderful in its efficacy." Per bottle of each Ra. 5.

DIAETES—Of any stage and standing is sure to be cured by our specific. A. Bose, Esq., Zemindar, Dum-Dum Calcutta writes:—"Five year's Diabetes completely cured." Price per bottle Ra. 3.

For particulars about our SPECIFICS for PILES, FEMALE DISORDERS look to our Catalogue sent post free on application.

BEWARE OF IMITATORS!!!

NO AGENTS.

WRITE ONLY TO **J. C. MUKERJEE & Co.,**
THE VICTORIA CHEMICAL WORKS,

RANAGHAT, BENGAL.



AMRUTANJAN.

An Indian Balm, A Magic Balm, Quickly Relieves and Cures.

HEADACHES, NEURALGIA, SPRAINS, SORE THROAT, CHEST COLDS, RHEUMATISM, LUMBAGO, WEAK JOINTS, BRUISES, CUTS

And also other ACHES and PAINS.—Price annas eight only

Ringworm Ointment. A POSITIVE CURE FOR RINGWORM AND DHORI'S ITCH, &c.
Price annas six only.

Tooth Powder, CHEAP AND USEFUL.—Price annas two only.

AMRUTANJAN DEPOT. 16 OAK LANE, BOMBAY

Telegraphic address: "Amrutanjan," Bombay.

PHOTOGRAPHIC ART STUDIO.

UNDER THE PERSONAL SUPERVISION OF

S. N. BHEDWAR.

AT THE JUNCTION OF

PRINCESS AND KALBADEVI STREETS.

CHARGES REASONABLE, SATISFACTORY WORK

THE INDIAN * SOCIAL * REFORMER.

PUBLISHED EVERY SUNDAY MORNING.

Office:—HUMMUM STREET, FORT.

Editor:—K. NATARAJAN

Vol. XIX. BOMBAY—SUNDAY, JANUARY 24, 1909. No. 21

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

NOTES.

Comparisons have sometimes been made between the progress of Parsis in social reform and that of the Hindus, to the disadvantage of the latter. But while we gladly admit that considering only quantity the Parsis carry away the palm, as regards soundness of method, whose effects tell in the long run, the Hindus have a decided advantage. The Parsi reformers have gone into social reform with much brilliance and style—but without science and generalship. The result has been that they have allowed the orthodox party to attack them in the rear cutting them off from the ancient head-waters of their historic faith. It has been laid down on high judicial authority that, whatever might have been the dictates of the Prophet Zoroaster, the community as a whole is now bound to obey the dictates of the Mobed and the masses. The Hindu has been derided for his prolonged discussion of general principles in social reform. But this discussion has at least had this effect that it has made any such surprise movement on the part of the orthodox bigots impossible. The lines of communication between the original well-springs of Hindu thought and aspiration, and the outposts of modern reform, have been thoroughly secured, and the narrow sectarians of orthodoxy find themselves pressed in front and in rear by exponents of social reform like the Hon. Mr. Justice Sankaran Nair on the one side and Rao Bahadur Audinarayanah on the other. The time is not far off when the orthodox party will have to capitulate at discretion. The celebration of Dr. Sukhtankar's marriage with Miss L. Bishop yesterday, the venerable Dr. Bhandarkar officiating according to Theistic rites, in the presence of a distinguished and representative assembly, is in significant contrast to the sensational litigation about the admission of Mrs. R. D. Tata to Parsi tower and temple.

The Inspectress of Girls' Schools bears indirect testimony to the growing strength of the demand for higher education for girls in Bombay. In a passage, quoted from her report by the Director of Public Instruction in his last annual review, she says: "The largest (Girls') schools are owned by the Principals who have to depend entirely on fees and Government grant for income, and as the fee rates are low and the grant is proportional, while the rent of buildings in Bombay rises steadily year by year, they find it increasingly difficult to make both ends meet. The result is that instead of improving school accommodation the proprietors are forced to refuse applications for admission and frequently to take smaller buildings. Had this branch of education not been remarkably vigorous it would have been crushed under these difficulties, but the desire for higher education for girls is so strong that pupils will sit in over-crowded badly-ventilated and insanitary class rooms and, under these unfavourable conditions, do really creditable work." We really think that Government grants to these institutions should be on a much more liberal scale than at present. Education of women, to our mind, is at

least as important from the point of view of society as well as that of the State as the education of men. It is not right that both society and the State should leave the proprietors of girls' schools to struggle against the difficulties pointed out by Miss Ashworth, without taking effective measures to relieve them.

Reference was made last week to the character of some of the objections raised to the appointment of Indians as members of the Executive Councils in India. The most satisfactory feature of the situation, however, is that responsible Anglo-Indian opinion has declared itself solidly on the side of the reforms. As regards the appointment of Indians to the Executive Councils, this class of opinion only stipulates that, in the case of any of the administrative portfolios being given to an Indian, the Indian should be one who has had the same administrative training as the English members now in charge of the departments. This objection is not at all a racial one, and, besides, it does not apply to the Legal membership of the Viceroy's Executive Council, nor, we fancy, to the Educational and, probably, the Local and Municipal Departments in Provincial Governments being entrusted to an Indian member appointed from among non-officials. No Indian wishes that highly organized Departments like the Revenue, Home and Foreign Departments should be entrusted to Indian members who have had no official training. There is, therefore, practically no difference between responsible Anglo-Indian and Indian opinions, even as regards this important feature of the reforms.

The suggestion put forward by Prof. H. B. Lees-Smith in his letter which we print to-day, will, we trust, be earnestly taken up by Indian parents who wish to send their sons to England to complete their education. Those who have followed the Professor's lectures and speeches in this country, must be sure that there is very little cause in his case for the suspicion which suggestions of a semi-official character, about what young Indians in England had best do, generally inspire. Of his earnest desire to do all that he can for Indian students, he has given ample proof. The course of nine months at the London School of Economics, that he proposes to institute for the special benefit of Indian students, is excellently devised, and the advantage which one who has gone through it will have over another who has only read the text-books prescribed in Economics in Indian Colleges, will be by no means slight.

Mr. Hari Krishna Dutta, Secretary, Exhibition Committee, Vaish Conference, Hissar, Punjab, writes to us:—"An Industrial Exhibition and a market of Indian-made goods will be held at Hissar in connection with the XVth Session of the Vaish Conference, from 29th January to 3rd February 1909. Thousands of delegates and visitors from all parts of India are expected to grace the occasion. Persons desirous of promoting the cause of indigenous industry are requested to avail themselves of the opportunity." Railway concession tickets for delegates, visitors, and for goods meant for the Exhibition, can be had on application from Mr. Dutta.

CONTENTS.

—o:0—

Editorial Notes.
Economics and Politics.
Revised Sermons of a Reformed Hindu.
The Indian National Social Conference.

Why Not a National Dinner?
Three Readings of a Palm.
Political Education to Indians.
The Anniversary of Thayamal Girls' School.

THE INDIAN SOCIAL REFORMER.

BOMBAY, JANUARY 24, 1909.

X ECONOMICS AND POLITICS. X

Professor Lees-Smith, whose lectures are becoming absorbingly interesting, narrated some startling facts connected with the movement of sugar imports into India and the countervailing duties levied on bounty-fed and, later, on kartel-aided sugar, which should give pause to gentlemen who think that economic evils can be remedied by manipulating the tariff. The operation of economic laws is so persistent and insidious in its character that the adoption of measures for bringing about economic changes, without a very close study of facts, is apt to prove futile, if not dangerous. Let us, for instance, consider the suggestion put forward by Mr. C. Karunakara Menon, the able editor of the *Indian Patriot*, at the Madras Congress with the view of bringing down the present high prices of food-grains. Mr. Menon argued that the high prices were due to large exports, and that an export duty on food-grains must, therefore, lower prices. There are obvious objections to this course, the most prominent of them being that it would be unjust to the cultivator to deprive him of foreign markets where he can get more favourable prices than at home. Apart from this, can we be quite sure that an export duty on food grains will reduce their prices in this country? If these commodities are indispensable in the countries to which they are imported, the consumer will pay the export duty and food-grains will continue to be exported much in the same quantities as at present. If, on the other hand, the export duty is prohibitive, there is more than a chance that the cultivator will give up cultivating food-grains and take to growing cotton, oil-seeds and other crops which will not be subject to duty on export. We have only to turn to the agricultural statistics of Gujarat since the famine of 1899 to see that such a probability is by no means fanciful. Large tracts in that division as well as in the Central Provinces, which grew food-grains a few years ago, are now solely devoted to non-food crops grown for export. No doubt, it is not always easy to convert land under rice, for instance, to cotton, but it is not impossible everywhere and the example of Gujarat shows that such conversion will be effected wherever possible more quickly than under normal conditions if the export of food-grains were to be penalised by a heavy duty. If that happens, the last state would be worse than the first. Prices would go up much higher than at present and more quickly. To

our mind, so far as the high prices are due to exports, they must be left to take their course. Japan exports the food-grains that she grows and imports in their place cheap rice from Burma for her own consumption. It pays her to do so. In the same way, it will pay the Indian ryot to sell his produce to foreign countries for a higher price than he can get in India and to import rice from Burma and other countries for his own use.

In the existing circumstances we view with the greatest jealousy any attempt to manipulate the tariff. And we consider it regrettable that the suggestion should come from an influential Indian publicist. There is no strong and informed public opinion in the country, which is the only guarantee that the power of fixing tariff rates will be stringently reserved for industrial protection and will not become the play-thing of political adventure. While we adhere to the opinion that a judicious system of protection can do great good especially to infant industries, mature consideration has convinced us that in the present circumstances of the country more advantages are to be gained by insisting on the carrying out of public works which help production, and on the encouragement of technical and scientific education with special reference to industrial development, than by asking for protection either to the producer or to the consumer by means of tariff duties. The industries, which might have benefited by an import duty on foreign goods, are the cotton and iron industries. The cotton mill industry has survived its worst days and the promoters of the Tata iron industry have not thought the protection of import duties essential to the success of their enterprise. The sugar industry, as Professor Lees-Smith pointed out, has not been able to develop even under the shadow of the countervailing duties, the reason being that its decline is due more to its inherent weaknesses, the lack of enterprise, scientific knowledge and so on, than to outside competition. In any case, our immediate wants are, in the economic field, more technical education, scientific method, and industrial organization. Protective duties may be useful thirty years hence but just now they are premature and are calculated to do more harm than good. If this is the case as regards protection to producers, it need hardly be said that it applies with greater force to a proposal to protect consumers. No doubt, high prices are causing the gravest hardship to the urban population. Families which have lived in comparative affluence have been brought to the verge of poverty. The amount of misery and suffering caused is very great. But sentiment never solved an economic problem. On the contrary, it is wisest to distrust all suggested solutions of economic questions which proceed from sentiment. The statesman like the surgeon must feel with the head and not with the heart. We entirely approve of the suggested enquiry into the question of high prices, though we should have liked the Congress to have appointed its own Committee of investigation. We have played the part of mere critics of the administration too long, and the undertaking of such an enquiry would have been a sign that we are at last waking seriously to our responsibilities.

REVISED SERMONS OF A REFORMED
HINDU.

I. THE ASCENT OF ADVAITA.

(Contributed).

Wonderful are the philosophies of India and equally wonderful the ingenuity with which disputes are raised and the passion for truth—pertinacity, as it may appear—with which they are carried on. The religious philosopher speculates on the nature and the mutual relation of three principal objects of inquiry—his own self, the material universe around him, and the external minds, the existence of which he infers, or has been inculcated by tradition. The different views held on these questions have given rise to several systems of philosophy—broadly divisible into monistic and pluralistic. The Vedantins, who holds that Brahman is the only imperishable existence, the Charvaka, who doubts the separate eternal existence of anything besides the material Universe, and the Buddhist of that school which resolves all objects of positive knowledge into his own "states of consciousness" and refuses to believe in *atmas*—all these are literally monists, or Advaitas, though usage has restricted this term to Vedantins of a particular school. The boldness with which these three heights of philosophy were scaled is unsurpassed in the history of speculative thought. And yet, this feat was achieved early in the recorded history of the Aryans in India. "Ekam sat viprah bahudha vadanti, Agnim, Yamam, Matarishvanam ahuh—" so sang the poet in an early hymn of the Veda. Before he analysed the contents of his own consciousness, before he had the irreverent audacity to doubt the permanence and independent existence of anything besides fire, water, and the other elements, the sage first inquired into the notion of the superhuman Powers to whom he was daily offering oblations.

The introspection of the "Nihilist" seems to have come later in the history of Indian philosophy. The sage's eye rested first on the heavens, and disembodied, as it were, what the unsophisticated Nature's poet had "bodied forth." He discovered unity where tradition was content to recognise diversity. He was truly a *vipra*: those who called the one variously were *vipras* only in a technical sense. In arriving at his great discovery, the sage must have been helped by the phenomenal vestures which many of the Gods had still retained in his time. The origin of the Gods was not and could not be forgotten. Agni was not only an unseen spirit. Agni could be generated from wood, it fed upon all it could consume, and it vanished. Varuna was associated with an element which assumed various forms, hard, fluid, and invisible. Indra might slay his enemies in one season: they reappeared in another. Surya, indeed, seemed to be a permanent entity, but his heat and light varied in intensity. Soma was subject to nightly vicissitudes. Prithvi constantly changed. Yama could never put an end to all life: for every death, there was a birth.

When all nature proclaimed one visible reality assuming various forms, each called by a different name, why should not a similar unity be predicated of the invisible Gods, who were known by various names? And the philosopher made bold to assert such unity. Scholars have suggested that the practice of praising each God in his turn, as if he were supreme among all the deities, and of praising the Gods collectively, must have paved the way to the grand generalisation "Ekam Sat." Perhaps they hold that the Eastern mind cannot reconcile itself to the idea of a republic even in the unseen world. The Indian Kings were imperialists, trying to bring, whenever they had the power, all minor kingdoms under the umbrella. It was natural to suppose that similar dominion prevailed in the unseen world: only the Emperor

could not well be supposed to claim suzerainty over the minor rulers. Such a subordination of Agni, Yama and Matarishvan would have been blasphemy: they were all regarded as different manifestations of one transcendent Reality.

If this Reality was only a divine "Ekam," distinct from the material Universe, as certain scholars have pronounced, there must evidently have been a gap between that Great One and the Brahman of the Upanishads. It is not clear how the latter idea was reached—whether it was by some "intuitive" process which leaps over the tedious gradations of logical reasoning, or by an analysis of the human mind and of its conception of the material universe. An analysis of this kind is not recorded in the Upanishads. But that the nature of the human mind also formed a subject of speculation is clear enough from the earliest of those treatises. It was noticed that fasting causes mental exhaustion, that food supports not only the body but also the mind, and that there was an inter-relation between body and mind. Sleep, dreams and waking consciousness also gave rise to much speculation. However, the philosopher of the Upanishads drew a distinction between mind and the Atma or soul.

Hence the monism of the Upanishads, in the absence of the reasoning that led up to it, was capable of different interpretations. The Advaitins and the Dvaitins alike appealed to the Upanishads for authority. The task of analysing the belief in an Atma or personality was left to the Buddhist. Diverting his attention from the Gods enthroned in the heavens to the contents of the human consciousness, and analysing the consciousness of a personality with wonderful acuteness, he declared that the Atma—human or superhuman—was an illusion. So also declares Sully in his book on Illusions.

This impious dissolution of the Paramatman was more than the Brahmanical philosopher, and perhaps some of the Buddhists themselves, could bear. Shankara, among the Brahmins, taking up the gauntlet on behalf of this transcendental school, retorted: "Thou irreverent nihilist, thou darest to call my Paramatman a mere *maya*? I assert that my Paramatman is the only reality. Thy states of consciousness and everything else is *maya*." And Shankara scored in a land where the Empire of the unseen had been set up from time immemorial, and the sages had felt most happy when engaged in the search of that which could not be got at by any amount of discipline and labour. "Excelsior!" is written on the banner of the practical Advaitin. The Italian boy who carried that device on his banner, a Longfellow's poem, was buried in the Alpine snows. The practical Advaitin who attains his goal buries himself in perfect Anand, that knows neither pain nor pleasure, neither grief nor joy.

His Excellency the Governor, replying to an address presented by the Municipality of Karachi, explained that it was not the intention of Government, in requiring Municipalities to appoint a Chief Executive Officer and to give him extended powers of control over the Municipal staff, to insist in every case on the appointment of one of their own officers. What Government desired was that the Chief Officer, when appointed, should have reasonable guarantee of permanency of tenure in his post. One expedient suggested for this end was the formation of a divisional service of Municipal Chief Officers. "All I need say to-day," said his Excellency, "is that there is not the smallest intention on the part of Government to force their own officers upon Municipalities which might not be able to afford the necessary salaries."

The Marriage Ceremony of Mr. V. A. Sukhtankar, Ph. D., with Miss. L. Bishop, took place at the Prarthna Mandir, Girgaum, on Saturday the 23rd Inst., at 5-30 p. m. (S. T.)

CONTENTS.

—o:0—

Editorial Notes.
Economics and Politics.
Revised Sermons of a Reformed Hindu.
The Indian National Social Conference.

Why Not a National Dinner?
Three Readings of a Palm.
Political Education to Indians.
The Anniversary of Thayamal Girls' School.

THE INDIAN SOCIAL REFORMER.

BOMBAY, JANUARY 24, 1909.

ECONOMICS AND POLITICS.

Professor Lees-Smith, whose lectures are becoming absorbingly interesting, narrated some startling facts connected with the movement of sugar imports into India and the countervailing duties levied on bounty-fed and, later, on kartel-aided sugar, which should give pause to gentlemen who think that economic evils can be remedied by manipulating the tariff. The operation of economic laws is so persistent and insidious in its character that the adoption of measures for bringing about economic changes, without a very close study of facts, is apt to prove futile, if not dangerous. Let us, for instance, consider the suggestion put forward by Mr. C. Karunakara Menon, the able editor of the *Indian Patriot*, at the Madras Congress with the view of bringing down the present high prices of food-grains. Mr. Menon argued that the high prices were due to large exports, and that an export duty on food-grains must, therefore, lower prices. There are obvious objections to this course, the most prominent of them being that it would be unjust to the cultivator to deprive him of foreign markets where he can get more favourable prices than at home. Apart from this, can we be quite sure that an export duty on food grains will reduce their prices in this country? If these commodities are indispensable in the countries to which they are imported, the consumer will pay the export duty and food-grains will continue to be exported much in the same quantities as at present. If, on the other hand, the export duty is prohibitive, there is more than a chance that the cultivator will give up cultivating food-grains and take to growing cotton, oil-seeds and other crops which will not be subject to duty on export. We have only to turn to the agricultural statistics of Gujarat since the famine of 1899 to see that such a probability is by no means fanciful. Large tracts in that division as well as in the Central Provinces, which grew food-grains a few years ago, are now solely devoted to non-food crops grown for export. No doubt, it is not always easy to convert land under rice, for instance, to cotton, but it is not impossible everywhere and the example of Gujarat shows that such conversion will be effected wherever possible more quickly than under normal conditions if the export of food-grains were to be penalised by a heavy duty. If that happens, the last state would be worse than the first. Prices would go up much higher than at present and more quickly. To

our mind, so far as the high prices are due to exports, they must be left to take their course. Japan exports the food-grains that she grows and imports in their place cheap rice from Burma for her own consumption. It pays her to do so. In the same way, it will pay the Indian ryot to sell his produce to foreign countries for a higher price than he can get in India and to import rice from Burma and other countries for his own use.

In the existing circumstances we view with the greatest jealousy any attempt to manipulate the tariff. And we consider it regrettable that the suggestion should come from an influential Indian publicist. There is no strong and informed public opinion in the country, which is the only guarantee that the power of fixing tariff rates will be stringently reserved for industrial protection and will not become the play-thing of political adventure. While we adhere to the opinion that a judicious system of protection can do great good especially to infant industries, mature consideration has convinced us that in the present circumstances of the country more advantages are to be gained by insisting on the carrying out of public works which help production, and on the encouragement of technical and scientific education with special reference to industrial development, than by asking for protection either to the producer or to the consumer by means of tariff duties. The industries, which might have benefited by an import duty on foreign goods, are the cotton and iron industries. The cotton mill industry has survived its worst days and the promoters of the Tata iron industry have not thought the protection of import duties essential to the success of their enterprise. The sugar industry, as Professor Lees-Smith pointed out, has not been able to develop even under the shadow of the countervailing duties, the reason being that its decline is due more to its inherent weaknesses, the lack of enterprise, scientific knowledge and so on, than to outside competition. In any case, our immediate wants are, in the economic field, more technical education, scientific method, and industrial organization. Protective duties may be useful thirty years hence but just now they are premature and are calculated to do more harm than good. If this is the case as regards protection to producers, it need hardly be said that it applies with greater force to a proposal to protect consumers. No doubt, high prices are causing the gravest hardship to the urban population. Families which have lived in comparative affluence have been brought to the verge of poverty. The amount of misery and suffering caused is very great. But sentiment never solved an economic problem. On the contrary, it is wisest to distrust all suggested solutions of economic questions which proceed from sentiment. The statesman like the surgeon must feel with the head and not with the heart. We entirely approve of the suggested enquiry into the question of high prices, though we should have liked the Congress to have appointed its own Committee of investigation. We have played the part of mere critics of the administration too long, and the undertaking of such an enquiry would have been a sign that we are at last waking seriously to our responsibilities.

REVISED SERMONS OF A REFORMED
HINDU.

I. THE ASCENT OF ADVAITA.

(Contributed).

Wonderful are the philosophies of India and equally wonderful the ingenuity with which disputes are raised and the passion for truth—pertinacity, as it may appear—with which they are carried on. The religious philosopher speculates on the nature and the mutual relation of three principal objects of inquiry—his own self, the material universe around him, and the external minds, the existence of which he infers, or has been inculcated by tradition. The different views held on these questions have given rise to several systems of philosophy—broadly divisible into monistic and pluralistic. The Vedantin, who holds that Brahman is the only imperishable existence, the Charvaka, who doubts the separate eternal existence of anything besides the material Universe, and the Buddhist of that school which resolves all objects of positive knowledge into his own “states of consciousness” and refuses to believe in *atmas*—all these are literally monists, or Advaitas, though usage has restricted this term to Vedantins of a particular school. The boldness with which these three heights of philosophy were scaled is unsurpassed in the history of speculative thought. And yet, this feat was achieved early in the recorded history of the Aryans in India. “*Ekam sat viprah bahudha vadanti, Agnim, Yamam, Matarishvanam ahuh—*” so sang the poet in an early hymn of the Veda. Before he analysed the contents of his own consciousness, before he had the irreverent audacity to doubt the permanence and independent existence of anything besides fire, water, and the other elements, the sage first inquired into the notion of the superhuman Powers to whom he was daily offering oblations.

The introspection of the “Nihilist” seems to have come later in the history of Indian philosophy. The sage’s eye rested first on the heavens, and disembodied, as it were, what the unsophisticated Nature’s poet had “bodied forth.” He discovered unity where tradition was content to recognise diversity. He was truly a *supra*: those who called the one variously were *supras* only in a technical sense. In arriving at his great discovery, the sage must have been helped by the phenomenal vestures which many of the Gods had still retained in his time. The origin of the Gods was not and could not be forgotten. Agni was not only an unseen spirit. Agni could be generated from wood, it fed upon all it could consume, and it vanished. Varuna was associated with an element which assumed various forms, hard, fluid, and invisible. Indra might slay his enemies in one season: they reappeared in another. Surya, indeed, seemed to be a permanent entity, but his heat and light varied in intensity. Soma was subject to nightly vicissitudes. Prithvi constantly changed. Yama could never put an end to all life: for every death, there was a birth.

When all nature proclaimed one visible reality assuming various forms, each called by a different name, why should not a similar unity be predicated of the invisible Gods, who were known by various names? And the philosopher made bold to assert such unity. Scholars have suggested that the practice of praising each God in his turn, as if he were supreme among all the deities, and of praising the Gods collectively, must have paved the way to the grand generalisation “*Ekam Sat.*” Perhaps they hold that the Eastern mind cannot reconcile itself to the idea of a republic even in the unseen world. The Indian Kings were imperialists, trying to bring, whenever they had the power, all minor kingdoms under one umbrella. It was natural to suppose that similar absolutism prevailed in the unseen world: only the Emperor

could not well be supposed to claim suzerainty over the minor rulers. Such a subordination of Agni, Yama and Matarishvan would have been blasphemy: they were all regarded as different manifestations of one transcendent Reality.

If this Reality was only a divine “*Ekam,*” distinct from the material Universe, as certain scholars have propounded, there must evidently have been a gap between that Great One and the Brahman of the Upanishads. It is not clear how the latter idea was reached—whether it was by some “intuitive” process which leaps over the tedious gradations of logical reasoning, or by an analysis of the human mind and of its conception of the material universe. An analysis of this kind is not recorded in the Upanishads. But that the nature of the human mind also formed a subject of speculation is clear enough from the earliest of those treatises. It was noticed that fasting causes mental exhaustion, that food supports not only the body but also the mind, and that there was an inter-relation between body and mind. Sleep, dreams and waking consciousness also gave rise to much speculation. However, the philosopher of the Upanishads drew a distinction between mind and the Atma or soul.

Hence the monism of the Upanishads, in the absence of the reasoning that led up to it, was capable of different interpretations. The Advaitins and the Dvaitins alike appealed to the Upanishads for authority. The task of analysing the belief in an Atma or personality was left to the Buddhist. Diverting his attention from the Gods enthroned in the heavens to the contents of the human consciousness, and analysing the consciousness of a personality with wonderful acuteness, he declared that the Atma—human or superhuman—was an illusion. So also declares Sully in his book on Illusions.

This impious dissolution of the Paramatman was more than the Brahmanical philosopher, and perhaps some of the Buddhists themselves, could bear. Shankara, among the Brahmans, taking up the gauntlet on behalf of this transcendental school, retorted: “Thou irreverent nihilist, thou dardest to call my Paramatman a mere *maya*? I assert that my Paramatman is the only reality. Thy states of consciousness and everything else is *maya.*” And Shankara scored in a land where the Empire of the unseen had been set up from time immemorial, and the sages had felt most happy when engaged in the search of that which could not be got at by any amount of discipline and labour. “Excelsior!” is written on the banner of the practical Advaitin. The Italian boy who carried that device on his banner, a Longfellow’s poem, was buried in the Alpine snows. The practical Advaitin who attains his goal buries himself in perfect Anand, that knows neither pain nor pleasure, neither grief nor joy.

His Excellency the Governor, replying to an address presented by the Municipality of Karachi, explained that it was not the intention of Government, in requiring Municipalities to appoint a Chief Executive Officer and to give him extended powers of control over the Municipal staff, to insist in every case on the appointment of one of their own officers. What Government desired was that the Chief Officer, when appointed, should have reasonable guarantee of permanency of tenure in his post. One expedient suggested for this end was the formation of a divisional service of Municipal Chief Officers. “All I need say to-day,” said his Excellency, “is that there is not the smallest intention on the part of Government to force their own officers upon Municipalities which might not be able to afford the necessary salaries.”

The Marriage Ceremony of Mr. V. A. Sukhtankar, Ph. D., with Miss. L. Bishop, took place at the Prarthna Maudir, Girgaum, on Saturday the 23rd Inst., at 5-30 p. m. (S. T.)

THE INDIAN NATIONAL SOCIAL CONFERENCE.

A FULL REPORT.

(Continued from the last issue.)

Mr. V. Jogiah Pantala in supporting the Resolution on Foreign Travel said:—

Mr. President, ladies and gentlemen.

After the two able and eloquent speeches I do not think many words are needed from me. I therefore promise to be very brief. The subject relating to foreign travel is very important. At present, I think it is very important that we should take to foreign travel for more reasons than one. It adds immensely to our knowledge (hear, hear). It completes our education. It gives a finishing touch to it. Even in Europe education is not considered complete unless a graduate takes a continental tour. If India is to make any progress in its material condition, then I should think that her children should take very largely to foreign travel. It is said, and rightly too, that India cannot improve unless her industries are improved and unless her educated men are placed in the higher ranks of the service. But I think both things cannot be attained unless you take to the technical centres of education where examinations are instituted which would qualify them for the highest places in this country. I am glad the prejudice against foreign travel is rapidly wearing away in this country. (Cheers). The times have changed and so far as that part of the country from which I come is concerned, I will be pardoned, if I say, that it is much in advance than the other parts of the Presidency. Foreign Travel is not much condemned in the Northern Circars from where I come (Cheers). I will give you a few instances. Mr. T. Prakasham who had the courage to go to England to study for Law happened to visit Bharhampur—my native place—only a few months ago and he had the kindness to put up with me. And my friends not only did not urge any objection to his dining with us but they have even encouraged it. I may tell you that even the ladies of our house induced us to dine with him rather than throw obstacles (hear, hear and cheers). Two well-known families—orthodox men have sent their sons to England to study law. One is Mr. Ramesham, High Court Vakil, and another orthodox family in which I am told there are several Pundits. (Cheers).

All this shows that even the orthodox men have begun to realise the importance of Foreign Travel. And I may tell you that the two gentlemen that were sent happened to return to their home in the vacation and had to perform their annual ceremonies when not a voice was raised against them. All the ceremonies were carried on as usual. I trust that the noble example set by these two families will be imitated in other parts of our Presidency: (Loud cheers).

MARRIAGEABLE AGE.

Mrs. Kashibai Deodhar next moved the following Resolution:—

III. With a view to afford facilities for the school education of girls to a later age than now, to arrest the growing physical deterioration of the race and to minimise the chance of early widowhood, it is desirable that the sounder and more authoritative practice of post-puberty marriages should be adopted; in places, however, where public opinion is not ripe for this change that the marriageable age of girls be raised as an initial step to at least twelve and that of boys to at least eighteen and that earnest attempts be made to achieve this result:—

In so doing she said, Mr. President, ladies and gentlemen.

Since the birth of the social reform movement, its ardent upholders have been lecturing upon the awful evils of early marriage.

No one could say that they had spared their energies in bringing forward shastric physiological and other objections against early marriage, but still they have not been successful. This is partly due to our habitual thinking too long and too deep upon any reform and we have not the moral courage to put down early marriage in practice though we are convinced of its evils. Even the priest of to-day repeats with great appreciation the Swayamvaras of old. I have referred to this only to show that everyone of you in the heart of your home approves of marriage after puberty. What can a girl know of the marriage responsibilities at the tender age of 12 or 14? To my mind the marriageable age of girls must be beyond 17. What mental, physical and moral development can be expected of a girl of 12? In conclusion, I say the standard of reform must be borne by women who are the greater sufferers in a marriage contract, and if you really wish that your society should be saved from a host of evils such as child widow-hood, marriage expenditure etc., then the only possible remedy is to introduce marriage after puberty.

Mrs. Sreerangammal, B. A., of Mysore, in supporting the proposition said:—

Mr. President, brothers and sisters,

I have much pleasure in heartily seconding the proposition put forward just now by my esteemed sister, Srimati Kashibai Deodhar, and I deem it not only a pleasure, but a privilege, to be allowed to associate myself in the supporting of such an important resolution as that which concerns the advisability of raising the marriageable age of our girls in schools in reference to their education.

I can claim to speak with some experience and feeling on this subject because I have been connected in one way or another, during the past 20 years or so, with one of the most important and useful educational institutions for girls in South India—mean the Maharani's Girls' College in Mysore. During this rather long period, I have watched how, year after year, successive batches of girls have sought admission into the College, and how they, after receiving a more or less rudimentary education in the school for 2 or 3 years, have been obliged to leave the school and practically bid good-bye to their education because they had attained an age after which education for girls is considered by some people as a superfluous and unjustifiable luxury. Till she is married, a Hindu girl is a privileged, happy being and one of the pastimes she is allowed to indulge in during this privileged period is just a taste of education. The moment, however, that she is married, a continuation of that education which she had begun, is looked upon as a frivolity, or at any rate, as a piece of mere ornament which most families can but ill afford. After marriage, a Hindu girl must get into harness to perform the manifold duties of a wife, a daughter-in-law, a sister-in-law and so forth; and when such weighty responsibilities are thrown over her shoulders, it is considered inexcusable and unconscionable in her to be idling with books, as reading is familiarly described. The result is that just as a girl's mind is beginning to open and blossom, and she is learning to feel the pleasures that come from the exercising of her mind, she is taken away from school. Very often a girl thus leaving school, leaves it with a sore and heavy heart, and as it was marriage that thus put an end to her school-going career, demanding on her part the sacrifice of a pleasure she had just begun to taste, her conceptions of the married life begin to take a gloomy tinge from the very start. It is in this way that a system of early marriage obstructs and prevents our girls receiving a good, free and liberal education, and the little education they do get before marriage tends only to make them and their parents sour and contented.

Rather than give them this mere taste in education, leaving them incapable of satisfying the hunger that is bound to come

in after years, we often feel that it were better that no education had been given them at all. For we know too often and too well that to put a dream into a person's head without equipping that person with the means of realising that dream, is to do that person a disservice.

"A little knowledge is a dangerous thing," as the proverb says so truly.

"Drink deep or taste not the Pierian Spring," the poet sings and wisely too.

There are thus two courses open to us, if we are to give our girls a liberal education. The 1st is not to give them in marriage at all, but to train them to live the life of a Brahmancharini or a Sanyasini. By following this course, we can create a class of women who, besides being learned, will be the religious and moral teachers of the nation. If we could only accomplish this, the service we can do to our country at large will be inestimable. And we know that in the ancient history of India there have been such learned and selfless women. *Sulava*, *Gargi*, *Maitreyi*, and *Lilavati* are some of the names that occur to me now.

But this course besides being very difficult and taxing to the girl under training, is one not likely to commend itself so readily to the people of our country. Renunciation is not an easy ideal either to practise or to intelligently and earnestly approve of. The 2nd course open to us then is, if we are to educate our girls to some extent at least, to postpone the marriage of a girl under education to a time by which she will have received sufficient training and learning in school to be able to continue and follow it up even after the girl leaves the school and goes to join her husband. If thus a girl is put to school say at the age of 8, she should be allowed to remain studying in school undisturbed till she is at least 13 or 14. This gives us the age at which all earnest and intelligent parents ought to allow their girls to be married and not earlier.

Mr. V. S. Shrinivas Shastri supported the Resolution.

Mr. K. Ramswami Aiyenger M. A., in supporting the Resolution said:—

Mr. President, ladies and gentlemen.—

I thank the members of the Reception Committee most heartily for the honour they have done me—a mere recruit—in allowing me to appear before this galaxy of distinguished generals and their officers who have already achieved brilliant though stunted success. I beg that I not only support this very important proposition with all my might but offer my humble services. I am one of the few delegates that represent Mysore which has been prominent for its success in the cause of higher female education. (Hear, hear). The enthusiastic reception which Madras gave to the two lady graduates from orthodox and well known Brahmin families of Mysore, is still fresh in our minds. If those educated ladies would only make up their minds to publish their reminiscences of the struggles and ordeals they had to go through, weighted as they were with maternal and tutorial cares and stringent observances of orthodox customs and habits, no arguments would be needed to condemn the system of early marriage. Rao Bahadur A. Narasimha Iyengar is now busy building a Widows' Home on Aryan lines. The pitiable tales that may be collected from the handful of widows that are being educated there, will also furnish powerful arguments. Infanticide is peculiarly an Indian offence that can never bring credit to Aryan civilization full of marvel and mystery. When the arguments against this system are sufficiently strong and convincing, whence come our difficulties? They come mainly from three quarters: 1st from Matas and Priests, secondly internal dissensions due to multiplicity of castes and creeds, thirdly want of moral courage and will power to stand by our convictions and to throw off if need be the marks we wear in adopting a policy of conciliation and compromise. So far as Mattadhikars are concerned, some of them at least

may be anxious to go more than half way with us in our aspirations for legitimate reforms, but they cannot once for all break over the traces of Smritis and Shrutis and long standing customs having the force of law. Like Lord Morley and Minto they cannot flash forth to all corners of the world Social Reform proposals evoking universal and grateful enthusiasm. Unless and until our Social Reform leaders educated in Western methods and imbued with Eastern ideals are elevated to the position of Mattadhikaris such phenomenal reforms cannot be expected. To feed on such hopes is a mere illusion. No searching interpellations will bring out an authoritative statement as to the period when clauses about this system of early marriage were interpellated. Priests by birth, education, inclination and occupation, it could hardly be expected that they should be distinguished by the possession of any resplendent virtues which can only be the products of an honest and continued struggle for existence or domination in the material, moral and intellectual world. Many of them are supremely ignorant of the real meaning or force of the holy marriage rituals. They often repeat such mantras with electric speed without being understood by the couple or the gentlemen and ladies around. The fault may be due to circumstances not of their own making. It is a matter of perfect indifference to them if the marriage expenses are daily increasing owing to the rise at times in prices of bride-grooms though opposed to Vedic or Shastric principles. The smouldering apathy if not antipathy of *Loukika* may partly be responsible for this deplorable state of things. Fallen though the priests be, they wield enormous if not arbitrary powers for effecting social degradation through bulls of excommunication with its terrors of social loneliness. As regards the 2nd and 3rd causes, the remedy is in our own hands (hear hear). Let us all become faith workers under the noble guidance of a Synod of Elders to be formed in every important centre. Let us have our own convention binding on those that may sign the Constitution. Union in prosperity or adversity can only be our strength.

In conclusion it only remains for me to state that we have too long legislated for the weaker sex. Among the suffering and ill treated members of the fair sex who may be counted in thousands, there may be a rude and just awakening of their rights and privileges. They may not now know any unrest. But who can guarantee that our peace will not be disturbed by social reform suffragettes crying out for better treatment. A bitter and prolonged cry may any day go forth from them for the separation of social from religious functions for raising the limit of age of consent to 14 or 16 if not to 18. Before it is too late, let us pause and do what is right and proper by the side of the weaker sex in India. We must also be thankful to the Committee for having entrusted this proposition to a lady's hands to represent their side. (Hear, hear and Loud cheers).

The Resolution was then put to the vote and carried unanimously.

INTERMARRIAGE.

The following Resolution was moved by Lala Dharamdas Suri:—

IV. This Conference regrets that in the matter of the union of sub-castes by intermarriages very little progress has been made and earnestly exhorts all the leaders of the communities to do all they can towards bringing about this most useful and necessary reform.

In so doing he observed:—

Mr. President, ladies and gentlemen—

I am not going to inflict upon you a long speech because I know I am to be followed by able speakers. But to do justice to the Resolution I must speak a few words. The question is an important one. It cannot be lightly referred to and lightly treated, and taking into consideration the disadvantages under which our girls are put under the present system, I submit

that we should be very careful when dealing with the question of marriage of our girls and boys (hear, hear). The Resolution says that very little is done about the widening of the castes. We are not going to stop here in future without facing the language which we have adopted. I do not believe that it is the many castes system which restricts us. In the widening of this sphere, I may also state that we have to consider the amount of dissatisfaction which we find our youngmen are expressing at present, namely that the girls are not sufficiently educated. In forming marriage contracts we do not take into consideration that the wives ought to be consulted. By not consulting young men with regard to their choice in marriage they feel themselves deprived of their reasonable privilege. Girls too are not allowed to give expression to their thought and they are silently suffering for many years. You all know what are the disadvantages of confining ourselves to castes and sub-castes.

Gentlemen, this is a subject which has been daily treated in the press and on the platform. One thing I must point out to you. This is an important subject and the happiness of our homes greatly depends upon marriage relations (hear, hear, and cheers). The marriages that are at present celebrated are open to objections because we do not take into consideration the consent of the parties which are mostly concerned. I should say we would be rather inflicting some wrong on them. When we arrange marriages, we must take into consideration the wishes of the parties concerned. The disadvantages arising from not having intermarriages between sub-castes are very great and therefore such intermarriages should be encouraged. With these remarks, I commend the Resolution to your acceptance, (Loud cheers).

(To be continued.)

WHY NOT A NATIONAL DINNER?

TO THE EDITOR OF THE *Indian Social Reformer*
SIR,

In reply to the letter published by Mr. Bhajekar in the *Indian Social Reformer* of the 27th December, I have simply to say, that a cosmopolitan dinner of the type mentioned in my letter published in the above paper a few days back. It was an unfortunate mistake committed by the printers, that the Theistic Conference referred to in my letter appeared as the Shastric Conference. So let me assure Mr. Bhajekar that the Pritibhojan held in connection with the Theistic Conference, was a success beyond the comprehension of any Madras reformer. There were nearly eighty persons who actually sat for the Dinner in spite of the inclemency of the weather and the aloofness of the Brahma Mandir where the dinner took place, from the centre of activity. Besides the organisers had to withhold several applications for admission to partake in the Dinner, as it was mainly intended for the Theists and the Sympathisers of the Theistic cause. However, it should not be understood that all of those who joined the Dinner, as those that have either given up the caste altogether, or at least, are willing to give it up. As far as my knowledge goes, I may without any fear of contradiction assert that there were five caste-brahmins with their 'yagnopavitams,' besides a sprinkling of Native Christians, Mudaliars, Pillais, Naidus in the dining-hall. So, what had been difficult to be achieved in Bombay a few years back, has been practically and silently achieved in benighted Madras! Bravo Madras! The time has come for you to be freed from the reproach of 'benightedness.' Move on bravely but steadily and be an object lesson to your brothers in the other provinces! God will be with you, and success will attend you, so long as you are on the right path.

CALCUTTA,
12 January, 1909. }

Yours truly
E. S. KRISHNA.

THREE READINGS OF A PALM.* THE FIRST READING: A FORTUNATE FAILURE.

[BY O. S. S. O.]
(All rights reserved.)

CHAPTER. XXIV. (Concluded.)

"As sure as these buttons have made me stoop, I will make him fall at my feet"—Farther thoughts were interrupted by a *Kahar* (man servant) who passed by just at that moment. He evidently did not hear her and so she called to him. "Mala, has mother sent you for vegetables?"

He turned and looked at her in surprise that he had once in his life, as far as he could remember, passed the bower without looking to see whether anyone was there. "Yes, Maji will ask immediately she gets up."

"When you go in, please send Golbie to me."

"Very good," and he turned to his work.

She remained on musing, as maidens in her position are wont to do. Presently she became more serious and a cold shudder passed through her frame. She did not know what to make of this chance emotion—Her gaze was far away where a number of ball like sparks seemed to be whirling in mid space, whilst transparent specks flew from one to the other with lightning speed, combining all into a mighty whole—it came nearer and nearer till its translucent shape seemed to pervade all space—and she herself a speck in its centre. Stretching her arms and opening the tiny palms as if to grasp some of this expansive matter, became rigid and gradually relaxing, droppod them heavily by her side. Beads of perspiration stood on her smooth forehead and gently slipping off the swing she sunk on her knees half unconscious.

A crisis in her young life had taken place that very day to the far off land. The spirit of her Piacè had fled and won its way to his Creator, as the First whom it approaches after liberation from its earthly confinement. The splendours of that Court thrill him, where all is life and vibration—bodily disencumbered of material weight, yet visible, float gracefully and lovingly about him. He is lost in ecstasy and fear—but his Judge is thoughtful of the tremblings of that spirit—accepts his humble worship and permits him to return to the recent scenes of his earthly life, so fresh and so much prized which in the twinkling of an eye have become so immeasurably small and worthless.

Homage over, and he retires from the sublime presence of the great Architect, to view the tears—while he may—of the loved ones from whom he is now separated for an indefinite period. He draws near—perfectly conscious of the sphere, he has left and where he is—but with what feelings does he go! Can he share their sorrows, impart some faint consolation by making known his own condition? Spirits may meet and understand—heart may see or feel its near or distant glimmer but that is all—it cannot define or make it conceivable. However, he offers the best he can—his ethereal presence—and withdraws immediately as he is conscious of the *faints* (mortals) dread of the spiritual essence. He is thoughtful, perhaps more thoughtful for the needs of others than he ever was in the flesh. It is a germ that ever existed but has now received new life and will perhaps develop from a selfish to a noble nature in the near future of a rebirth. And so he draws on the wings of the gentle zephyr and she, all unconscious, greets him in the bright blue ether, where he dries the wiped drops on her forehead, by a puff, as it were, of a clean breeze!

They have met—she has felt his pure breath kissing again her cheek, and parted for ever!

* This serial was commenced in our issue of the 5th April 1909.

Rising from her cramped posture and temporary forgetfulness, and feeling exhausted, she leaned against the rope of the swing for support, perplexed and confused. Presently she walked out of the seclusion of her bower and feeling unaccountably faint sought the friendly aid of a pomegranate branch bedecked with rich green and lovely scarlet blossom.—A little water—but none was near, and so she remained clinging for a while. A peach tree, a few paces ahead, loaded with fruit, caught her sight. She went up to it slowly and plucking off a couple of beautiful large peaches retraced her steps to the shelter of her cozy arbour. Reseating herself on the swing, she began peeling the fruit. A piece of the peel fell on the ground close to her tiny feet and a squirrel fearlessly made for it. Picking it up in her forepaws and sitting on her hind legs it began nibbling: "Poor hungry pet," said the pensive maiden dropping a piece which it eagerly exchanged for the peel.

She sat eating, toying and feeding the squirrel—and by the time she had finished she was herself again.

Emerging from her bower and on her way to the house she stopped at a large parrot's cage. After saying some pretty things and repeating set phrases, she turned to the cage of a knowing old Maina: "Now Maina, I am going in, be good and keep watch."

Returning, she softly re-entered her father's *baithack*—but the room was empty. For having finished their game of *chattrang* they had retired for their *shaesta* (afternoon nap.) Being in a aimless mood, she sought out her mother who seated on a small *machai* (a low wooden stool) was busy cutting up some vegetables. And seeing a mat lying, drew it close to her mother's feet and throwing herself on it, thrust her right hand in the neatly cut vegetables which her mother was piling in a *salver* in her lap.

"Oh, you dirty child, don't do that," said her mother reprovingly.

"Mother, life, do not scold me! My hands are clean!"—she replied in an unusual pleading tone—that made her mother look up.

"I am always afraid when you return from the garden. For you touch all sorts of dirty things and birds—that I don't feel satisfied till I know you have washed your hands."

"I have not washed my hands since coming in. But I have not touched anything dirty either, mother life,—" she said as if the whole world was going wrong.

"Very well, darling—don't look so woebegone—go and call Heera."

She got up immediately in obedience and passing out of the room began humming a semi religious ditty.

"*Kayon mun bhoola hai,*

Yeh Sansara "

but stopped abruptly as she noticed through the open door a horseman dismount.

An orderly ran down to meet him and taking a note from the messenger asked: "From whom?"

"From the Wazeer Sahib," came the prompt short reply. Having ordered a man to look after the horse, requested him to stop upstairs, while he went in search of his master.

He returned almost immediately, stating that Punditji was was still in his *shaesta*. "It is very urgent—" said the messenger who was not an ordinary Sower—"and I have to return at once. So please wake him. He will not mind when he learns the purport—"

"Why, what has gone wrong—" he timidly enquired on noticing his look of anxiety.

The young messenger, who was a private gentleman and had merely volunteered his services on account of the urgency of the case, noted his hesitating query—smiled and suavely said: "Of course you could not have heard yet—there is a disturbance in the city."

The man did not wait for more, and vanished to wake his master.

POLITICAL EDUCATION TO INDIANS.

THE EDITOR,

The Indian Social Reformer.

SIR,—Many enquiries have been addressed to me about the scheme for sending young Indians to England that I put forward at the Industrial Conference in Madras. A good deal of confusion has been caused by the fact that it has been connected with the commercial education on which I have been lecturing for the Government of Bombay. The two are, however, quite distinct. My proposals at Madras were as follows. We are about to embark upon a great experiment in imposing British institutions upon this ancient civilisation. In order that this undertaking should have the fairest chances of success young Indians must be encouraged to go to England in order to study British institutions in the land of their births. The London School of Economics and Political Science is willing to assist in this work. In this institution there is concentrated the bulk of the teaching in Economics and Political Science of London University. Its position as the centre of this teaching at the headquarters of the Imperial Government brings it into intimate association with the public institutions and the public men of Great Britain. For instance, among its lecturers or governors are Sir Courtenay Ilbert, Sir Alfred Lyall and Mr. Theodore Morison, whose names are well known in India. On behalf of the London School of Economics and Political Science I have the following proposal to make.

If a number of young Indians are sent to England for the purpose of studying British institutions, arrangements will be made for them. The British Constitution, the system of local government, the great State departments, and all the chief social and political institutions of the country will be explained to them in lectures and classes. They will obtain first-hand information of the actual working of these institutions by personal visits to them. They will be brought into touch with representative Englishmen of all schools of thought. By these means they will obtain an insight into the spirit of British institutions which years of mere residence in the country do not afford. We wish Indian parents to send their sons to England to take this course of study in the same spirit that English gentlemen used to send their sons on the "grand tour." After they have spent even a few months in England under such guidance the mark of that country will be stamped upon them for the rest of their lives. Men trained as they will be must exert a great influence for good in the wider political life into which the peoples of India are being invited to enter.

It is, however, necessary to warn Indian parents. Indian students sent to England without proper precautions have never been in such danger of ruin as at present. Unless special arrangements are made, such as the London School of Economic and Political Science would undertake, it is far safer that a young Indian should not set foot in England.

The course would last for nine months from October to the end of June, and would be repeated each year. One thousand and two hundred rupees should be allowed for the journey to England and back. The expenses of living in England, together with those for travelling, books, etc., would amount to 150 rupees per month, making 1,350 rupees for the nine months. The fees paid to the London School of Economics and Political Science would be between 150 and 225 rupees. The total expenditure, therefore, would be well covered by 2,800 rupees.

The course would be open to all who came with a serious object, provided that they could devote their whole time to the work during the nine months. Those who go to England for

other purposes should endeavour to set aside this period for it. We hope that those who control scholarships by which young Indians are sent to England will give them the opportunity of taking the course at the close of their other work.

It is necessary that I should know before my return to England, early in February, whether the response to this proposal is sufficient to justify undertaking the arrangements that I have described. Letters should be addressed to me care of the Government of Bombay until February 6th, and after that date to the London School of Economics and Political Science, Kingsway, London.

H. B. LEES SMITH.

THE ANNIVERSARY OF THAYAMMAL GIRLS' SCHOOL

(From a Correspondent.)

The anniversary was celebrated on the night of the 3rd inst. under the presidency of Mr. J. H. A. Wesh, agent of the Local Sugar Factory of Messers. Parry & Co.—Mrs. R. Wesh, Mr. A. G. Balley, Engineer of the Sugar Factory all the local officials, vakils, merchants and others interested in female education, attended; the audience numbered about 500 of whom 50 were ladies. The proceedings commenced with prayer and singing of Thevarams and other songs by the school girls. The note-worthy features in the annual report were the growing popularity of the school and the 'Ladies' Library and the good results of the school in the late inspection. Seven girls out of nine of the fourth standard obtained the school leaving certificates. At these five girls were given "good" certificates. Though the highest Standard taught is the 4th there are five mistresses and one head master. The number of pupils on the roll, last year, was 175. It is regrettable that the financial condition of the school is unsound. In addition to the proceeds from the fund and contributions from philanthropic gentlemen, Mr. C. D. Nayagam the founder of the school had to spend last year Rs. 300 more. Mr. Gyanapragasam Pillai B.A. B.L.L.T. the local Deputy Thasildar in his speech referred to the financial condition of the school and appealed to the public for patronage. Mr. Wesh, the president in his concluding speech hoped that the public would respond to the appeal and voted their patronage. The audience were entertained with the performance of "The Enchanted violin," an English Drama in two acts, the humorous quack, the farce of a Collector's Kutcherri and "the temple scene" from 'Boja charitum' in Tamil. Educated young gentlemen interested in 'female education', were the Dramatic persons. The performance was well appreciated by the audience. The proceedings terminated with a vote of thanks to the president and the audience.

THE INDIAN SOCIAL REFORMER.

Rates of subscription inclusive of postage.

	In advance.	In arrears.
Per annum.....	Rs. 5 0 0	Rs. 6 0 0
Single copies	4 annas each.	

The arrear rates will be enforced in the case of subscriptions which have not been paid within three months from the date on which last payment of subscription expires in case of annual subscriptions. All other outstanding dues will also be calculated at the arrear rates.

Orders for the paper should be invariably accompanied by a remittance or permission to send the first issue per V. P. Post to recover subscription.

Should payment be made by cheque on any mofussil Bank, please add 8 annas this being the discount charged in Bombay.

BY APPOINTMENT TO H. H. THE MAHARAJA.



GAEKWAR OF BARODA.

PHIROZE M. DASTOOR & Co.

OCULISTS AND SCIENTIFIC REFRACTIONISTS.
OPP. GENERAL POST OFFICE, 7 HORNBY ROAD, BOMBAY,
THE FIRST AND ONLY FIRM.

Who offer their patrons free services of a **duly qualified ophthalmic Surgeon** from various Eye Hospitals of Europe.

PHIROZE M. DASTOOR.

Eyesight Specialists,

With 19 Years' Practical Experience,

Holds **Exceptional Testimonials** from the Hon'ble Sir Lawrence Jenkins, the Hon. Mr. Justice Batty, Mrs. Batty, the Hon'ble Mr. Justice Chandavarkar, Mr. H. G. Gell, M. V.O., Lt-Col. G. H. Bull, M. D., I. M. S. and other high personages.

STOCK:— LATEST AND MOST PERFECT MAKE.
PRICES:— EXTREMELY MODERATE.

A POCKET MANUAL "THE HUMAN EYE AND ITS SCIENTIFIC CORRECTION," FREE ON APPLICATION.

SEVA SADAN

Arrangements for patients suffering from eye-diseases, have been made in connection with the **Seva Sadan Charitable Dispensary** for women and children. **Dr. Piroja Malabari** has kindly offered her services to look after the patients on every Wednesday and Saturday between 8 and 9 A. M. (B. T.)

SEVA SADAN, }
GIRGAUM. }

B. R. DIVATIA,
ASSISTANT SECRETARY

A. K. JOSHI & Co.

Kalbadevi Road, BOMBAY.

We undertake every kind of Lithographic Art Printing in Colours. Publish Fine Art Pictures, &c.

Wholesale & Retail Dealers in Calcium Carbide.

Large Importers of Finest Printing Inks and Colours.

HIGH CLASS FRAME MAKERS.

YOUR ADDRESS, PLEASE,

For a Catalogue of our Numerous, Valuable Presents which we offer for nought to All at their own choice!!!

VAIDYA SHASTRI MANISHANKAR GOVINDJI

Atank Nigrah Pharmacy,

Jamnagar-KATHIAWAR.

FOR SALE.

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

APPLY TO—The Manager,

SUBLIME PESSIMISM

OF

OMAR KHAYÂM

THE ASTRONOMER-POET OF PERSIA.

Price Ans. 8.

APPLY TO THE MANAGER TATVA-VIVECHAKA PRESS,
Khetwadi Back Road, Bombay.

FOR MOTHERS AND DAUGHTERS.

GIFT BOOKS.

Beautifully Got up. Price Rs. 2-3 each.

Reduced to Re. 1-14 Each.

Children of the New Forest. 410 pp. with 54 Illus., by P. Hardy and 8 plates by Sir J. Gilbert.

Days of Bruce. 596 pp with 6 plates

Home Influence: A Tale for Mothers and Daughters. 440 pp., by J. A. Symington.

Home Scenes and Heart Studies. 424 pp., with a front, by J. A. Symington.

Lamp-lighter. 588 pp., with a frontispiece.

Leila at Home and in England. 452 pp.

Lilin's Golden Hours. 464 pp., with Illus.

Life of Queen Victoria: With 8 fine plates.

Mother's Recompense: Sequel to Home Influence.

Queechy. 642 pp., with coloured plates.

Vale of Cedars; or, The Martyr: 300 pp., with a front, by J. A. Symington.

Wide, Wide World. 574 pp., 6 coloured plates.

Women's Friendship: A Story of Domestic Life, 360 pp., with a front, by J. A. Symington.

Women of Israel: Characters from the Holy.

LIBRARY OF RECREATIONS.

Price Rs. 4-8. Each.

Sold at 12½ per cent. Discount.

THE GIRLS' HANDY BOOK. How to Amuse Yourself and others. By Lina Beard and Adelia B. Beard. With about 500 Illustrations.

THE OUTDOOR HAND-BOOK. By D. O. Beard: Containing descriptions of American and English Games during Spring, Summer, Autumn and Winter. With Illustrations.

EASY FRENCH DISHES FOR ENGLISH COOKS. By Mrs. Prag. Small Crown 8vo., Cloth, Extra. Re. 1-14-0.

HOW TO FURNISH WELL AND CHEAPLY. By Mrs. Prag. Small Crown 8vo. Re. 1-14-0.

G. A. NATESAN & Co., Esplanade, Madras.

INDIAN-ENGLISH.

An examination of the errors of idiom made by Indians in writing English (With over 1200 actual examples from Indian Writings)

by G. C. WHITWORTH.

"A valuable contribution to the study of the manifold eccentricities of the English tongue."

—Contemporary Review.

"His scholarly but unpretentious work will prove most serviceable, not only for those for whom it is primarily designed, but also to other foreigners, and not a few of his own countrymen."—Westminster Review.

"Not only a hand book of errors, but also a correct and an acute and useful book of reference.

• • • The compendium is excellent, and English men, as well as Indians, would do well to consult it. The copious index facilitates reference."—Asiatic Quarterly Review.

Price (of Indian Booksellers) Rs. 2½ net.

LOOK SHARP!

LOOK SHARP!

A Marvellous Offer!

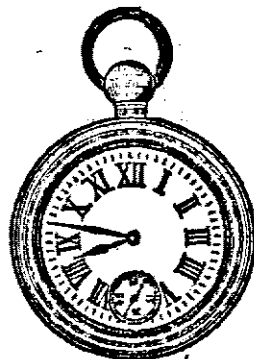
Only for a Short Time!!

5000 WATCHES.

WITH PRIZES WORTH RS. 2500!

To be distributed in May 1908.

A FRESH
CONSIGN-
MENT OF
WATCHES



MADE AT
OUR
SPECIAL
ORDER.

More than half the number already sold.

To Facilitate a Rapid Sale.

270 Prizes amounting to Rs. 2,500 will be given away to the purchasers of any one of our watches:—

(1) O face Keyless Roskof style watch with detachable escapement plate, nickel case with hinges and glass dome with box, spare glass and spring, Price Rs. 4-0-0.

(2) O face Keyless Ladies' or Gents' Watch metal dome, gilt movement, O holes, white dial: Rs. 6-0-0.

(3) O face Keyless Ladies' or Gents' Watch Silver dome and embossed fancy dial: Rs. 8-8-0.

(4) The Picture Dial Watch (latest fashion) keyless, lever movement, Visible ruby pallets, 7 jewels, chronometer Balance flat shape with various coloured landscape revolving pictures in real nickel or gunmetal case: Rs. 11-8-0.

PARTICULARS OF PRIZES.

	Rs.	a.	p.
8 Reglan Bicycles worth ...each	120	0	0
3 Gramophones "	112	8	0
3 Improved Type writers "	60	0	0
36 Self-feeding fountain pens. "	8	12	0
100 Langendorf Keyless Watches "	6	0	0
120 American Timepieces "	1	8	0

A prize coupon accompanies each watch. Purchasers of 6 watches of one kind at a time will get an extra prize coupon. One watch will be given gratis for every doz. watches bought at a time.

ROLLED GOLD, Gent's collar Safety Pins 1½ inches long flattened shape Price annas 14 each.

THE EDWARD WATCH AGENCY.

Brito Buildings, Mangalore.

S. CANARA.

BRAHMA POSTAL MISSION.

Pamphlets with regard to Liberal Religion in India and abroad may be had free of all charges, one or two at a time by any genuine inquirer: On showing by a letter that these are carefully read, other two may be ordered free: Two whole set consisting of sixty pamphlets may be had at once by sending a V. P. order worth one rupee; or 1s. 6 d. if payable outside India—All communications should be made to and any donation will be thankfully received by

V. R. SHINDE, Postal Mission Prathana Samaj, Girgaum—Bombay.

THE BOMBAY PHOTOGRAPHIC Co.

UNDER THE IMMEDIATE SUPERVISION OF

S. Hormusji, Photographer.

NEW SHOW ROOM, ELEPHANT BUILDING, KALBADEVI ROAD.

AMATEUR'S WORK & OFFICE AT SPECIALLY REDUCED RATES.

SURAMA

THE IDEAL HAIR TONIC

Has fine floral perfume and fluidity of water. It softens the hair and enriches its colour. It helps to grow luxuriantly lost or faded hair and baldness is removed by this Medicated Oil. It removes all scalp diseases and improves the Complexion. It is the best hair vigour that can be thoroughly relied upon. It relieves headache and promotes sound sleep. Use it once and you will use it always. Prices per Bottle As. 12, Post-free Re. 1-3 3 phials Rs. 2. Post-free Rs. 2-14.

S. P. SEN & Co.'s Five Swadeshi Perfumes.

THE PRIDE OF THE INDIAN INDUSTRY.

SABITRI.—The lovers' delight. Possesses a unique odour and strength and pleases all tastes.
BANGAMATA.—Represents the sweet Hajna Henna. Very persistent and strong but not loud.
DIL OF ROSE.—Or the Indian Rose. The pride of the Indian Flower garden "Shut up in a Bottle".
KHUS-KHUS.—An oriental perfume of strength and aroma. Unrivalled in strength and cheapness.
BOCOOL.—The sweetest popular scent. Better than the best obtainable in the market.

All the Perfumes are bottled in three different styles—Large, medium and small. Prices Re. 1, As. 12, and As. 7, respectively. Transit charges extra. Write for descriptive List, sent Post-free on application.

Our Superfine Virgin Ottos.—Unequaled for strength, Otto-de-Rose No. 1 (Virgin), Ott-de-Matia, Otto-de-Neroli and Khus-Khus. Price per Phial Re. 1. Doz. Phials Rs. 10.

MILK OF ROSES:—Enthralls the mind by its delicious scent; its application imparts a lustre, softness and delicacy to the skin, destroys pimples, scabs, blotches, freckles and other derangements of the skin.

Price per phial As. 8. Transit charges As. 5.

Soaps and other Toilet Requisites, Hair Washes, Cosmetics, and Hair appliances, Oil Bergamot, Lemon and Lavendare—superior quality and also fancy Scent bottles and Silk ribbons of different shape, size and colour, and other miscellaneous requisites for perfumery are also stocked. Prices low beyond expectation. 25% of the Approximate value should accompany every order.

S. P. SEN & Co. Manufacturing Chemists.

19/2, LOWER CHITPUR ROAD, CALCUTTA.

INTERESTING ASSURERS ARE INVITED TO COMPARE THE RATES AND CONDITIONS OF

The Empire of India Life Assurance Company, Limited.

WITH THOSE OF ANY OTHER COMPANY.

Head Office II; Elphinstone Circle, BOMBAY.

SEE REPORT AND OPINIONS OF THE PRESS AS TO THE REMARKABLE PROGRESS MADE BY THE COMPANY.

ENDOWMENT NON-FORFEITABLE POLICY FOR RS. 3,000.

PAYABLE AT AGE 60 OR AT DEATH, IF PREVIOUS, WITH PROFIT.

If, at any time, the assured under this plan should desire to cease paying any more premiums, he can obtain a paid-up Policy for such a proportion of the original sum assured as the number of premiums paid bears to the number agreed upon. Thus a gentleman who had assured at age 30 for a Policy of Rs. 3,000 payable at age 60 or at Death, if previous, after 5 years payments, would be entitled to a Free paid-up Policy for Rs. 500 free of future payments.

MONTHLY PREMIUM.

AT AGE 20, Rs. 6-9-0.

AT AGE 25, Rs. 7-8-0.

AT AGE 30, Rs. 8-14-0.

AT AGE 35, Rs. 10-18-0.

AT AGE 40, Rs. 18-12-0.

AT AGE 45, Rs. 18-10-0

SOME OF THE DISTINCTIVE FEATURES.

* Funds invested in Government Securities and in accordance with the Indian Trusts Act

Policy holders can appoint their own Directors.

90 per cent. of Profits to Participating Policy holders.

Lapsed policies revived without Medical Certificate.

Liberal Surrender Values 40 per cent. of the Tabular premium paid.

Immediate payment of Claims.

Medical fees and stamps on Policies are payable by the Company.

The sum assured is PAYABLE IN FULL should death occur even immediately after payment of the first premium, GUARANTEE INSURANCE.—This Company issues Guaranteed Policies in situation of trust and responsibility. It is specially authorized to guarantee the employes of the Post Office. Proposal Forms and full Particulars may be obtained from any local Agent in India or from E. F. ALLUM, General Manager.

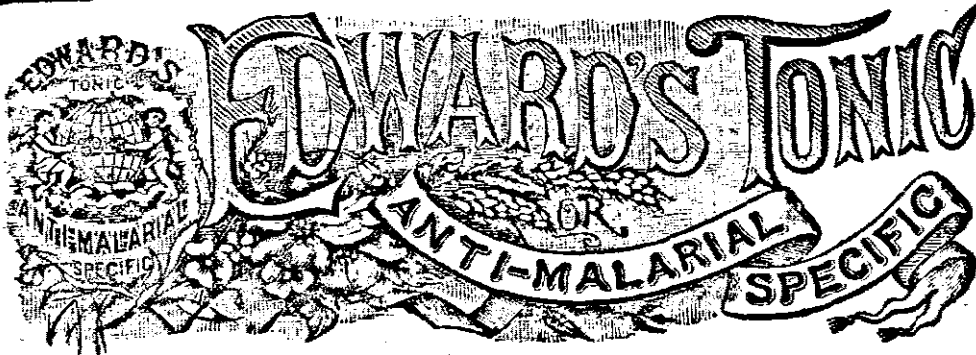
FOR MALARIA, INFLUENZA & MILD FORMS OF PLAGUE.

Use **Batiwalla's Ague Mixture or Pills**, Re. 1.
Batiwalla's Cholera is the only remedy for Cholera Re. 1.
Batiwalla's Hæmone has been recently improved a great deal and restores Gray Hair to its Natural Colour. Re. 2-3.
Batiwalla's Tooth Powder is scientifically made of Native and English Drugs, such as Myaphal and Carbolic Acid. B. P. As. 4.
Batiwalla's Kingworm Ointment As. 4.
 Sold every where and also by
DR. H. L. SATLIWALLA,
 Work Laboratory, Dadar, Bombay.

ROYAL TONIC PILLS.

A powerful Nutritious and Strength Restorer, Price Re. 1-4 p
 bottle of 80 Pills.

PREPARED BY—**GOVINDJEE DAMODER & Co.,**
 Wholesale and Retail Druggists and Commission Agents.
 2-02. No. 57 New Hanuman Lane, BOMBAY



Price of large quantity is somewhat less
BUTTO KRISTO PAUL & Co., CALCUTTA.

The only Remedy
 FOR
MALARIA
 and all kinds of
 FEVERS WITH ENLARGEMENT
 OF
SPLEEN & LIVER,
 OF
 SWELLINGS OF ABDOMEN &c

PRICES:-
 Large bot. 1 2
 Small " 0 14

Wanted Agents

IF ALL HAIR OILS WERE ALIKE



It would not matter much where you bought it. But all Hair oils are not alike so look out only for Kaviraj N. N. Sen's

KESHARANJAN.

The very name on the label gurantees purity, quality, and all the medicinal properties of a first class Hair-Food.

KESHARANJAN.

Is sold everywhere at Re. 1-0 per bottle. If you have any difficulty in obtaining, it write to the sole manufacturer.

SPECIFICS OF SPECIAL VALUE.

Panchatikta Batika—Cures malaria in all its stages. Most virulent types cured within a week. Enlarged spleen and liver are reduced to normal sizes rapidly. Re. 1-0 per box Post-Free Re. 1-3.

For Coughs, Colds, and Winter Wrongs

CHYABAN PRASH.

Has no equal in the medical kingdom. It restores vitality to hopeless eighties and is specially suitable for Asthmatic, consumptive and Weak Lungs. Re. 1-0 for a week's—measure Re. 1-5 Post-free.

OUR **BRIHAT AMRITABALI KASHAYA** OR CONCENTRATED FLUID OF SARIBA—Cures Primary, Secondary and Tertiary syphilis, mercurial eruptions of coppery tint, sore throat, enlargement of the glandular system pain in the limbs, or ulceration of the lips. Price per phial Rs. 2. Packing and postage As. 11.

OUR **ASOKARISHTA**—Cures Speedily and permanently all sorts of female ailments such as Menorrhæa, Amenorrhæa, Menorrhagia, Dysmenorrhæa, Leucorrhæa, Sterility, uterine Tumour &c. It is a safe remedy for habitual miscarriages and prevents the patient from catching a Puerperal fever if regularly taken after delivery. Price per phial Rs. 1-8. Packing and postage As 7.

N.B. All the proprietary medicines are kept on sale at Calcutta rates at **Messrs. V. Valabha Das & Co.**

BHENDI BAZAR OPPOSITE CHUNA-BHATTI, **Bombay.**

Kaviraj Nagendra Nath Sen,

GOVERNMENT MEDICAL DIPLOMA-HOLDER, MEMBER OF THE CHEMICAL SOCIETY, PARIS; SOCIETY OF CHEMICAL INDUSTRY, LONDON; SURGICAL-AID-SOCIETY, LONDON; &c., &c.
 Nos. 18-1 & 19, Lower Chitpur Road, **CALCUTTA.**

N. B.—Telegrams—Keshranjan, Calcutta.

WANTED AGENTS



NO. 72 MEDOW ST EET, FORT BOMBAY.

Die-Sinking—Crests, Monograms and Mottos, engraved and bossed in various Colours.

Copper-Plates—visiting and Invitation Cards, etc., engraved and printed in best styles.

Blocks—Wood or Metal, engraved and supplied for illustrating Purposes.

Presentation Inscriptions—On Gold, Silver, Ivory, etc; engraved and artistically displayed.

Seals, Peons' Badges, Brass Sign Boards. Stencil plate etc., are made for private, official and commercial use. Rubber stamps are made in any of the required languages at very cheap rates.

Electroplating and gilding works executed under skilled work men.

OUT STATION ORDERS PROMPTLY EXECUTED.
COMPARE OUR RATES WITH THOSE OF OTHERS.

WANTED AGENTS

MEYORES

IS INDISPENSABLE TO ALL WHO VALUE HEALTH
FOR IT RESTORES WASTED STRENGTH, imparts vigour and tone to the muscles and tissues, in short vitalises the whole system. Thousands cured. Price Re. 1 per phial.

INTERESTING NEWS.



Our renowned SPECIFICS for **ASTHMA** and **HYDROCELE** give instant relief rest and comfort. Cure permanent. Rev. JOSEPH DAVID, Mengnapuram S. India, writes:—"Your specific for Asthma has done me good." S. B. Rao, Esq., Poona, writes:—"I have personally used your specific for Hydrocele and found it very wonderful in its efficacy." Per bottle of each Rs. 5.

DIABETES—Of any stage and standing is sure to be cured by our specific. A. Bose, Esq., Zemindar, Dum-Dumt, Calcutta writes:—"Five year's Diabetes completely cured." Price per bottle Rs. 3.

For particulars about our SPECIFICS for **PILES**, **FEMALE DISORDERS** look to our Catalogue sent post free on application.

BEWARE OF IMITATORS !!!

NO AGENTS.

WRITE ONLY TO **J. C. MUKERJEE & Co.,**
THE VICTORIA CHEMICAL WORKS,
RANAGHAT, BENGAL.



AMRUTANJAN.

An Indian Balm, A Magic Balm, Quickly Relieves and Cures.

HEADACHES, NEURALGIA, SPRAINS, SORE THROAT, CHEST COLDS, RHEUMATISM, LUMBAGO, WEAK JOINTS, BRUISES, CUTS

And also other ACHES and PAINS.—Price annas eight only

Ringworm Ointment. A POSITIVE CURE FOR RINGWORM AND DHOBI'S ITCH, &c.
Price annas six only.

Tooth Powder, CHEAP AND USEFUL.—Price annas two only.

AMRUTANJAN DEPOT. 16 OAK LANE, BOMBAY

Telegraphic address: "Amrutanjan," Bombay.

PHOTOGRAPHIC ART STUDIO.

UNDER THE PERSONAL SUPERVISION OF

S. N. BHEDWAR.

AT THE JUNCTION OF

PRINCESS AND KALBADEVI STREETS.

CHARGES REASONABLE, SATISFACTORY WORK

THE INDIAN * SOCIAL * REFORMER.

PUBLISHED EVERY SUNDAY MORNING.

Office:—HUMMUM STREET, FORT.

Editor:—K. NATARAJAN

Vol XIX. BOMBAY—SUNDAY, JANUARY 31, 1909. No. 22

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

NOTES.

Lord Macdonnell's letter to the *Times*, which we reprint, disposes of the objections unthinkingly raised against the scheme of electoral colleges suggested by Lord Morley in his despatch announcing the reforms. Lord Macdonnell points out that the only effect of Hindus combining to return a "non-representative" Mahomedan would be to double the Mahomedan representation in the Legislative Councils. If the Moslem League is quite sure that it represents the bulk of Mahomedan opinion, it need not have the slightest fear of being outmanoeuvred by the Hindus in the electoral colleges. But we all know that there is an influential minority among Mahomedans themselves, which is opposed to the sectional agitation carried on by the Moslem League. Men like the Nawab Syed Mahmood, and Mr. Abbas Tyebji, among prominent Mahomedans now living, and the late Mr. Justice Badruddin Tyabji and the late Mr. Sayani, among those who are no more are examples of this class. These men will have no chance of being elected by an electorate of the kind suggested by the Moslem League. Lord Macdonnell's letter contains, besides a thorough vindication of the electoral college scheme, a statesmanlike exposition of the true policy to be pursued by British rule in respect of the two great communities of India.

It has been a mystery to us what the Moslem League could mean by persistently harping on the political importance of their community as a matter to be recognised by the grant of electoral rights in excess of their claims on the ordinary grounds of numbers, education and property. No writer or speaker on behalf of the League has tried to explain it. The *London Times*, however, has rushed in with an explanation. "British rule", it writes, "has never been content merely to consider numbers in India. We are certainly not doing so to-day, since the aspirations which we are endeavouring to satisfy proceed only from an infinitesimal minority of the scores of millions in India, where the total number of literates amounts only to a little over eight and a half millions, or barely four per cent of the total population. Ask the Commander-in-Chief in India whether we merely consider numbers in the constitution of the native army, upon which we largely rely for the internal as well as the external peace of India! It would be an evil day for both if the Mahomedan community were to suspect that, while we trust mainly to them for the material safety of our Indian Empire, we are ready to delegate to those of their fellow-countrymen from whom they are in many vital respects so profoundly separated—in religion more profoundly even than from ourselves—an undue share of the political and administrative power which we have hitherto retained in our own hands." Had it not been plain for some time past that the *Times'* pronouncements are inspired more by a certain section of retired Anglo-Indians in London than by responsible administrators, we should have felt inclined to take alarm at the probable inauguration of the

retrograde policy suggested in the above passage. The writer asks us to ask the Commander-in-Chief as regards the truth of his assertion that British rule has never been content merely to consider numbers in India. We would rather refer to a certain important document where it is solemnly promised that there should be none molested, none favoured, because of his religious faith. The doctrine that the writer enunciates is one which is a practical violation of this pledge. We are told that British rule depends mainly on the Mahomedan community for its material safety. Have successive Secretaries of State and Viceroy's been insincere, then, in stating that British rule depended on its inherent justice and righteousness of purpose? Some of our English friends are fast drifting into a mood to set up a class of Indians as the Praetorian Guards of British rule, heedless of the warnings of history.

Mr. Manohar Lal, Principal, Hindu College, Kapurthala, who has been recommended by the Syndicate of the Calcutta University for the Minto Professorship of the Jubilee Convocation, won his laurels, both in the Punjab and Cambridge Universities. He joined Cambridge as a Government of India scholar from the Punjab about a decade ago, and placed himself, under the tutelage of that leading authority on Economics, Professor Marshall. He secured first class in Economics at the Cambridge Tripos and the Secretary of State granted him an extension of the scholarship at the special recommendation of Professor Marshall. Subsequently he won what is regarded as the blue ribbon of the University in Economics, namely, the Cobden Research medal, his competitors being some well-known English professors. Since last year he has been University lecturer on Economics in the Punjab University and his lectures are published in the *Economic Journal* of the Harvard University.

We have received a copy of a work on "Effects of War on Property" by Dr. Alma Latifi. Messrs. Macmillan & Co., are the publishers. The book, without professing to be anything like a complete treatise, deals in a learned and suggestive manner with the interesting subject of property in its various forms as affected by a state of war. Dr. Latifi's essay is chiefly concerned with the right of belligerents to seize hostile State and private property on land and sea. The general rule is that a belligerent can seize or destroy enemy property under the following circumstances: public property of the enemy, if found within a belligerent's own territory or if it can be carried off to it; private property of enemy subjects on land if *directly* useful to either belligerent; and public and private property of the enemy at sea except when covered by a neutral flag. Professor Westlake, the eminent writer on International Law, appends a valuable note on "Belligerent Rights at Sea." The book will be welcomed as an important contribution by an Indian jurist to the literature on the difficult and abstruse subject of International Law.

CONTENTS.

-o:0-

Editorial Notes.*	The Indian National Social Conference.
Lord Morley and the Moslem League.	Sower and Seed.
A Glimpse of Heaven ?	Three Readings of a Palm.
A Beneficent Donation.	The Electoral Colleges.

THE INDIAN SOCIAL REFORMER.

BOMBAY, JANUARY 31, 1909.

LORD MORLEY AND THE MOSLEM LEAGUE.

The somewhat discursive manner of Lord Morley's reply to the deputation of the All-India Moslem League that awaited on him last Wednesday, suggests that the gentlemen who addressed his Lordship on behalf of the League had taken a very wide view of their subject. Discursiveness is by no means a characteristic of Lord Morley's style of writing or speaking. However that may be, the Moslem league may be congratulated on the result of its representation. It has obtained what it really wanted, and the things that have been declined were not of the essence of its claims. These claims were summarised in rather strident language by Reuter as consisting of "demands for representation by separate electorates at all stages from rural boards to the Viceregal Council and substantial representation on all Councils, the ratio being determined by considerations of Imperial policy and local conditions, and, lastly, that both Moslems and Hindus have two representatives on the Imperial Executive Council." The demand for representation by separate electorates for rural boards and municipalities, was apparently put in more to give symmetry to the proposition than with any serious object. Were there no other objection to the idea, Sir John Hewett's remarks, in his letter to the Government of India on their draft scheme, on this point, would alone have been sufficient to set it aside. "The conclusion drawn from the statistics," His Honour wrote, "is confirmed by the reports received from District Magistrates; it is only in a few exceptional cases that Muhammedans fail to obtain a fair share of the representation, and the Lieutenant-Governor thinks it would be a pity to disturb the generally amicable relations at present existing between Hindus and Muhammedans by introducing religious distinctions into the electoral system." (p. 624, Vol. II. of the published papers relating to the Reforms). Judging from the cabled summary of Lord Morley's speech, his lordship appears to have passed this part of the Moslem League's claim without notice and confined his remarks on communal electorates to the representation in the Legislative Councils. On this point, Lord Morley was not sure that the elections might not be held in two stages with exclusive Mahomedan electoral colleges. His lordship said he was not committing himself to this view, but even such a tentative opinion from Lord Morley is worth a ream of written pledges from the average politician in office. The Moslem League may congratulate itself on the fact that Lord Morley has proved so conciliatory with regard to their most important demand, though it is easy to see that his lordship was

not unaware of the objections to this new departure in Indian politics. The League will recognise no doubt that this is due largely to the strenuous support of His Excellency the Viceroy. Moslem publicists have sometimes pressed on the guarded statements of His Excellency to the Simla Deputation, implications which have seemed to us to be much beyond their possible scope and tenor. Lord Morley, of course, has been told what His Excellency precisely meant, and the Secretary of State as well as the non-Moslem community in this country realises the importance of strictly adhering to the actual terms of the pledge that had been given by the Viceroy.

Lord Morley characterised the demand that there should be one Hindu and one Mahomedan representative on the Viceroy's Executive Council as "dubious tactics." If the Hindus had asked that a Hindu should be appointed to the Council, the claim on the part of their Mahomedan countrymen, would have been intelligible. It is as likely that a Mahomedan would be nominated to the Council as a non-Mahomedan, and if a non-Moslem does get the place it will not be because the claims of any Mahomedan have been over-looked. If the Mahomedan leaders had realised how anxious Government as well as the most influential leaders of the non-Moslem communities, are that no Mahomedan talent should be allowed to rust for want of opportunity, they would have abstained from putting forward a claim which the Secretary of State, with all the goodwill in the world, was constrained to decline. If the Mahomedans insist on this particular proposition, the utmost that they can succeed in doing is to put off indefinitely the carrying out of this part of the scheme of reforms. Such a result would be gratifying to Sir Bampfylde Fuller and the *Times*, but its effects in India would be disastrous. The non-Moslem population may have no sympathisers in Constantinople or Cairo, but no British statesman, we fancy, would like to let them think that on that account a pledge given by two successive Sovereigns to the whole country can be lightly set aside. To be frank, we do not like this mixing-up of internal with international politics. Though neither Secretary of State nor Viceroy, we can nevertheless foresee awkward complications if it come to be understood that the policy of Government towards the different communities is to be determined, however slightly, by the amount of sympathy that they are able to evoke for their grievances in foreign capitals. As a matter of fact we doubt if the leaders of the reform party in Constantinople who have proclaimed the principle of a common citizenship for Moslem and Jew and Christian, have much sympathy for the separatist and sectarian aspirations of the Moslem League. Our advice to our Mahomedan countrymen is the same as that which we tendered when the reforms were announced last month to the Indian people as a whole. They would do well to use their opportunity, which was never greater than it is now, with moderation, with self-restraint and with consideration for the interests of others. It would not be honest if we were to say that we view the introduction of the communal principle in Indian politics without serious

misgivings. Sir John Hewett's remarks quoted above are specifically directed to the suggestion regarding communal electorates for rural boards, but, in our opinion, the principle is the same whether it be a question of sending members to rural boards or to Legislative Councils. But in politics we have to take note of "the settled fact" and the principle of communal representation for Legislative Councils became such a fact when His Excellency the Viceroy at the outset of his term of office made use of language which was understood by those interested to convey a distinct pledge accepting that principle. That, and the fact that Indian leaders have sometimes not been as careful as they should have been to give Mahomedan aspirants a fair share of opportunity to distinguish themselves in public life, precludes the pressing of the objections one feels in principle to this experiment. There has been no opposition from non-Moslem Indians to this principle being embodied in the reforms. Under a system of separate electoral colleges the dissentient Mahomedan minority will not be able to make common cause with non-Mahomedans on questions on which it agrees with them. The leaders of the Moslem League had, no doubt, this contingency in view in pressing for this particular principle. But "the balance of real social forces"—to quote Lord Morley's pregnant phrase—is not determined nor can it be constrained by the mechanism of electoral colleges. That balance is determined by the breadth and height and magnitude of the ideas that compete for mastery at a particular period of a country's history. The ideal of a nationality transcending creeds and sects, whatever the defects of its present upholders, is too vast and stupendous to be held for any length of time in check by a movement avowedly based on creed and sect. Nationalism as a world-principle has a profounder significance in politics than either Hinduism or Mahomedanism, and it must ultimately prevail.

A GLIMPSE OF HEAVEN?

I have this from a gentleman whose truthfulness there is no reason to question. The incident may appear commonplace to those conversant with psychic literature, but is likely to afford food for thought to the average lay reader.

The gentleman had gone to bed in his usual mood, which, he told me, is neither psychic nor spiritual. He woke at about 3 A. M. and went to sleep again. Soon afterwards, he thought that he was seated in his study reading. Looking up, he saw one who looked like a young friend of his sitting on a chair in the room at a little distance. He had not seen any one enter the room. Suddenly the young man, whose face had never become quite distinct, got up and went into the inner room. Soon afterwards, the figure was seen going out at the study door. The form now appeared to be that of another whom the narrator had known, and when it turned and looked at him, he recognised it quite well as that of another friend of his. This person had died several years ago, but in the vision this thought did not occur. Time was suppressed and he thought that he was seeing his friend as usual, then and now becoming identical.

It should be stated here that I had known both the narrator and his deceased friend when they were students. The deceased student had been regarded by his schoolmates to be one endowed with

great gifts of intellect and of the spirit and his untimely death had been deeply and widely mourned. I believe that my friend, the narrator, had been cherishing the memory of the deceased all these years, although he does not now appear to be one given to recalling by-gone memories. However this may be, he said that he had not been thinking about the deceased student at all before going to bed, while he might have thought about the other young man.

To take up the narrative, while the form that he first saw sitting on the chair was fully dressed, what looked at him from the door was only lightly clothed and carried a certain article in the hand so that its identity with the deceased was unmistakable. The person at the door looked straight at the gentleman and smiled. This induced such overpowering gladness in him that his body shook in the laughter;—not, he said, the usual type in which there is a taint of amusement, but made of the essence of joy and of a kind and intensity as had never been experienced before. There was, besides, a thrill in it, as if some outside force was working on his organism; and it was almost too much for the physical frame to contain. My friend now appears to have realized that he was seeing one whom he had not seen for years, and attempted to get up and go nearer; but found that he was attached as with fleshly tendons to his own body that only strained when he wanted to go forward. He then asked the person to come nearer to him. This, the form attempted, but in the attempt, it slowly faded and disappeared. For some days afterwards, the memory of the joy experienced was so gladsome and powerful that my friend—who is usually a level-headed man of the world—thought, he said, that he could willingly throw off this earthly life in order to feel again the joy that had been his for a few short minutes.

It was learned several days afterwards that at about the hour when my friend had the vision, the aged father of the deceased student had departed this life, but at a place some hundreds of miles distant. The lad that appeared in the vision had been the favorite child of his father, who had all these years been looking forward to reunion with his son.

The above are the facts. The following questions suggest themselves:—

Was the unexpected vision occurring at about the time of the old man's death a mere coincidence, or was it a case of spirit return? Sufficient time had elapsed after the death of the lad to have sent his pure spirit to the land or plane of the blessed. Do spirits return from that plane? Was it only that the one strongly sympathetic chord in my friend's nature vibrated with the thrill of the joy of meeting between father and son? Or did the lad, after having descended to meet his father, pay a separate visit to his old friend? Did the spirit first take the form of another young man whom my friend the narrator liked, and not finding himself identified, put on his own form subsequently? Do spirits in heaven live in such an atmosphere of joy that their presence near us might overpower us with gladness? If should be said again that my narrator's life, as he admits correctly, is not such as would attract souls from heaven. Do spirits in heaven see, as the Theosophists say, not our real selves, but loveable phantoms of ours that serve only to feed their own joy? Or do they see us with godlike eyes and can love us with joy in spite of our infirmities?

ANON.

A BENEFICENT DONATION.

The spirit of making beneficent donations is growing among Hindu women in this Province, says the "Civil and Military Gazette." Shrimati Kishan Devi, a wealthy and well-connected widow in Ferozepur city, has given away property worth Rs. 20,000 for the foundation of a Hindu widows' home in connection with the Ferozepur Arya Samaj Orphanage. Her reversioner has also given his assent and approval to the gift.

THE INDIAN NATIONAL SOCIAL CONFERENCE.

A FULL REPORT.

(Continued from the last issue.)

Babu Iswar Saran of Allahabad in seconding the Resolution on intermarriage said:—

Ladies and gentlemen,

To my mind it appears to be very painful that while other nations in the world have got their own questions to solve, we Hindus and I may be permitted to say, even the other communities in India are discussing in the year of grace 1908 the question of Female Education, the question of not disfiguring our widows, the question that our widows should be allowed to remarry whenever they please, the question that there should be marriages between the sub-divisions of the same caste (shame, shame). The spectacle seems to be sad. There are those in Politics who are not satisfied with the National Congress, because in their opinion the goal before it is not high enough, but where are those to-day to look to the social condition of our people? Remember, gentlemen, progress to be permanent and enduring must be all round (hear, hear). Progress must take place in all departments of human thought and human activity. Progress in one department alone is abnormal and sooner or later reaction is bound to follow. Political progress without social progress, nay, not only social progress but religious and moral progress, is no progress at all (hear, hear). This Resolution, I submit, was drafted when perhaps no representative of the North was present. It draws your attention to intermarriage completely forgetting that there is considerable difficulty about interlining. You will find in the North that members of the same sub-castes will not inter-dine with one another. It is therefore necessary that we should make efforts in this direction to remove all difficulties.

I wish to address a few words about intermarriage between the sub-divisions of the same caste. About this question, there exists a unanimity of opinion as regards its utility. Even the Pandits of the old school are authorized to recognize that there is no Shastric injunction prohibiting intermarriages between various sub-divisions of the same caste. Those who have studied this question will agree with me that there is no sanction to the existence of the sub-castes in Hindu Society, whatever you might say for the existence of the four principal castes, I can assume that there is nothing in our books which can justify the existence of the innumerable castes and sub-castes in the Hindu Society.

Gentlemen, this Resolution asks you to carry out a reform about which there is, I may claim to say, perfect unanimity of opinion. Gentlemen, in the presence of distinguished lawyers, I feel considerable diffidence in making a respectful suggestion that duty forces me to do. I will submit that it is not a question free from doubt. I ask what will be the status of the parties to such a marriage who are married according to the old Hindu rites. Take, for instance, a high caste Brahmin from Madras and one from the United Provinces, the intermarriage between these two families may be laudable. The question is:—will our Law Courts recognise such marriage as a valid marriage? I do not express any opinion, but I simply draw your attention to the legal aspect of the question. If you find that it is so, then in that case I think I am justified in asking you to seek legislative help, so that any difficulty that may exist may be removed altogether, especially at this juncture when the Tikka Sahib of Nabha has got a Bill in that connection in the Supreme Legislative Council of the present day. And I speak with great diffidence but I think that this larger question might profitably be taken up. (cheers.)

Gentlemen, a word more and I have done. Whenever a question of social reform is brought forward, people who claim

to be orthodox,—and before I proceed I crave your indulgence to say that I am an orthodox Hindu myself,—always come forward with the cry "Religion in danger." Gentlemen, allow me to tell you that this is an old cry. Hinduism which they profess to love, which they profess to follow is not an unprogressive, inelastic Hinduism. Hinduism which is the precious heritage of the Hindus and of which they are legitimately proud is progressive and not hide bound. There are two dangers to Hinduism,—one materialism, another superstition and bigotry. Superstition and bigotry is as dangerous to religion as is materialism and it is for those who have any love for their religion to see that bigotry and superstition does not impede and check its progress (hear, hear). And therefore I appeal to those gentlemen who call themselves orthodox and who are really orthodox and urge them to see the forces of the times. Do what you will, it is impossible to withstand the forces of the times. With these words, I beg to second this Resolution (cheers).

Mr. C. Y. Chintamani in supporting this Resolution said:—

Mr. President, ladies and gentlemen,—

The late Mr. Justice Ranade often used to speak of the inevitability of social reform. I feel that it is true of this proposition more than of any other that it is inevitable, that the change suggested therein should take place sooner or later. The reasons for it are in my opinion mostly economic. I speak of the Madras Presidency of which alone I could speak with some knowledge. Here the parents of girls find it difficult to find sons-in-law for any consideration which is within their means (hear, hear, laughter). The difficulties are manifold. In the first place, they must marry their girls and they must marry them within a certain age. They can marry them only within a certain circle. A certain value is attached to English education. The value of English education in the marriage market is rising in the inverse ratio to the capacity of the English educated Indian to earn money, so that the evil of *Varasuka* (वरसुक) is becoming a real difficulty in the case of middle class men whose means are very much limited. For these reasons, I am of opinion that whether they will or not, in a very short time, they will be compelled to fall back upon the Shastric authority in preference to the authority of custom and to take advantage of the Social Reform party with a view to get rid of the tyranny of sons-in-law and to find for their girls husbands out of the limited sub-castes. I believe therefore that it is only a question of time and it will be at an early date that intermarriages between sub-castes will take place even among those who are the opponents of the Social Reform movement. In one of the Resolutions that would follow, reference is made to considerations of promoting national and social efficiency and the necessity of gradual relaxation of the rigid rules of caste. I am strongly of opinion that the one effective and certain means of promoting inter-provincial union, interprovincial sympathy, is to inter-dine, and to encourage interprovincial and inter-communal marriages. I therefore hope that this Conference advocates not only intermarriages between the same sub-caste, but in different castes in different provinces. Otherwise, there cannot be any Indian Nationality in the true sense of the term (Loud cheers).

The Resolution was then put to the vote and carried unanimously.

CONDITION OF HINDU WIDOWS

Mrs. Sarojini Naidoo then moved the following Resolution:—

V. This Conference invites all communities concerned to give their earnest endeavours to save Hindu widows from the customary disfigurement, to ameliorate their condition by providing them with educational facilities and Widows' Homes after the model of Professor Karve's, so that they may become better qualified than now to be sisters of merciful and useful an

respected members of Society and also by placing no obstacles in the way of their remarriage.

In the course of a brilliant and thrilling speech, she said:—
Mr. Chairman, ladies and gentlemen,—

The necessity for such a Resolution as I am asked to move to-day before this Conference is a national disgrace. While the nations of the world are considering social problems of a great order, it is a disgrace that this Conference should still be considering such primitive notions as are referred to in the Resolution and which should have been settled long, long ago. We have met together for three days deliberating in councils of thousands how to achieve political privileges. But do we believe and are we so presumptuous enough to believe that such political progress was possible when the social organisation had a degrading cancer? It seems incredible to a thinking mind that it is possible for men of a country which had produced Manu, who taught ideals of conduct, and Budha who taught ideals of love, should forget themselves and should become so low as to lose the instincts of chivalry to which a Hindu widow had a claim by reason of the weakness of her sex and the misery of her position. It is still more incredible to me and to my sisters of the country that had produced men whose names are shining in the annals of our civilization, to believe, we have forgotten the very first principles of religion viz., the fatherhood of God and the brotherhood and sisterhood of man and woman. I have very great pleasure in moving the Resolution recommending that Widows' Homes should be started after the model of Professor Karve's at Poona. I was in Poona about two months ago. Poona is the centre of many movements, one of them being the national institution there, known as the Ferguson College, having as its head my friend, Mr. Paranjapa. I visited the Widows' Home one morning and there I found little widows not crying and not beating their hearts but cheering me. I studied the various methods of instruction and found the nucleus of an ideal system of education that did not merely load the minds with so many accumulated facts of History and Geography but trained the mind to knowledge, that brought strength to the body and trained them to acquire all the qualities necessary to make useful home services and above all trained the spirit by lessons drawn from ancient scriptures. If such homes could be established all over the country, and if each one of them who came from different provinces would take upon himself to contribute ever so little moral or material support to the establishment of such institutions, I would not then be in a position to say to you shame, as I had to say to-day. I do not believe that any of them could have given much thought to this question before, or it would not have been possible for me to say shame to them. In such Homes as are recommended to be established, the widows should be made central figures of national life, and to them should be entrusted the guiding of the youths, the ministering to the sorrows of the broken hearts, because those widows by their intuitive knowledge that come of their great suffering, had more power than I (speaker) or my sisters who had not so suffered. Myself and others who are bound by their husbands, by their children and by other circumstances could not give that noble and selfless devotion to the cause of the world, but a widow who had been set apart by her destiny is the one who had to bear the torch of light and keep it in the white light of a great national patriotism. As regards widow remarriage, dealt with in another part of the Resolution, I think it is only one channel of salvation for a widow. The spirit of Sati was not dead. The President in his address condemned Sati. I as a descendant of Sati, would not condemn it and I, an Eastern woman, would not condemn it. Whether it was East or whether it was West, that one touch of nature was in that imperishable instinct of Sati. With these words, I

commend the Resolution to your acceptance. (Loud and prolonged cheers).

Mr. K. Sesha Aiyar in seconding this Resolution said:—
Mr. President, ladies and gentlemen,—

After the cause of suffering Indian womanhood has been so ably advocated by the ablest worker for the daughters of Ind., it must be highly presumptive on the part of any other to come to support their cause. Modesty which is not merely the characteristic but the very substance of Indian womanhood, has been very carefully shrouded in all her remarks. There is rising all over the land a feeling for the elevation of the millions of the suffering population of this country, the depressed classes. But these things are confined only to half the population of our land. The sufferings of womanhood yet remain unremedied and very often the answer comes, "a very few cry out about the sufferings." Gentlemen, remember the same was the answer to all your political demands. You got the same reply. And therefore I would say that it is our duty to extend our hand of fellowship and kindness and sympathy to our sisters. What we want at the present day is not only the manhood but also the womanhood for the progress of the country. (Cheers).

Mr. D. G. Dalvi, in supporting this Resolution said:—
Mr. President, ladies and gentlemen,

After the eloquent and inspiring speech of this daughter of India who has moved the proposition I do not feel justified in offering any lengthy remarks on it. I therefore consider myself satisfied with seconding this Resolution and by asking you to pass it with acclamation, (cheers).

Mrs. Alarmalamangai also supported this Resolution in Tamil. The proposition was then put to the vote and carried unanimously.

EXPLANATION OF CASTE BY MR. DALVI

VI. With a view to promote social and national efficiency, the Conference urges the desirability of a gradual relaxation of the rigid rules of caste.

Mr. P. Lakshminarasu Naidu in moving the above resolution said:—

Mr. President, ladies and gentlemen,—

The proposition as it is, is a very mild one. I should myself have liked the proposition stronger than this. There are three enemies to the progress of mankind and they are forces of nature, Government and Religion. Everywhere, you will find these three in some form or other as an obstruction to the progress of mankind. In India, it has taken the shape of caste. Facts can be produced to prove it. I am sure you will all agree with me that the caste as it is in India has stood in the way of progress in many directions. But if you will not accept that, I am not in a position to prove to you the truth of it in the few minutes allowed to me. However as the Resolution now stands I hope you would be all willing to accept it. (cheers).

Mr. S. Somasundram Pillai in seconding the Resolution said, that caste was the root of all social evils and that unless the Hindus classed themselves according to merit and not according to caste, India would never rise from the degradation into which she had fallen. (cheers).

Mr. M. K. Trivedi in supporting this Resolution said:—
Mr. President, ladies and gentlemen,—

I have very great pleasure in supporting this proposition. Although I do not quite agree with the learned gentlemen who preceded me in defining caste in the manner he has done, I think the proposition which is placed before you is such as you ought to accept. Gentlemen, the proposition now before you is one of the truest propositions that has been laid before this Conference. It is laid upon the truest of grounds

namely, that of social and national efficiency. The predominating influence of national efficiency must give way to all our present manners and customs in such a manner that we may readjust our lives to our environment. Before I close, I will explain why national efficiency is necessary. A glance at our past and a consideration of our present condition will bring before you the humiliating position in which we are put at present. And unless we make up our minds to readjust our social relations in a manner as to enable us to take our part in the progress of humanity, I am sure, Sir, that in the advancing waves of social efficiency we shall one day be engulfed. I have very great pleasure in supporting this proposition and I hope you will carry it with acclamations. (cheers).

Mr. Chakravarti Aiyangar in supporting this Resolution said :—

Mr. President, ladies and gentlemen,—

In lending my support to the proposition, I have just one or two observations to make. We are all agreed that for obtaining a proper place in this country in the scale of nations social efficiency is absolutely necessary. The Caste system as has been usually well known in this country stands as a sort of stumbling block in the way of all good progress. That being so, all of us are agreed that the caste system so great and so ancient, cannot be done away with in a moment. All that it is possible is to so slacken the rigidity of Caste rules as to acquire the desired social efficiency. I am sure you will agree with me that social efficiency can be marked out by the accumulated happiness of the members constituting the various castes and sub-castes, and by the spirit of toleration shown between forces, communities, various sects, and individual families that go to make up a society. Any society that does not give free scope to the cultured and the educated is sure to fall backward in the march of the races of the world. What we should do is to contribute so far as lies in our power—whether he be a leader or an humble person—towards the getting up of social and national efficiency by taking care of our hearts, by trying to build up our hearts on the basis of love and not upon the basis of contempt. Until we cultivate good feelings of love there is no hope of social efficiency. Therefore let us give up expressions that mark out contempt. And in the language and in the expressions that we use and in our daily conduct let us give up all that is irritating. Unless we do this, there is no hope of any relaxation in the rigidity of Caste rules. With these words, I give my hearty support to the proposition. (cheers).

The proposition was then put to the vote and carried.

(To be continued.)

SOWER AND SEED.

A kindly word and a kindly deed,
A helpful hand in time of need,
With a strong true heart
To do his part,—

Thus went the sower out with his seed,
Ner stayed in his toil to name his creed.
No coat-of-arms, no silken crest,
No purple or linen about his breast,
But royally true
To the purpose in view,

Was his ceaseless search, and his constant quest,
For suffering souls in need of rest,
Feeling for others, bearing their pain,
Freeing the fetters, undoing the chain,

From sorrow and tears,
He wrought the bright years,—

Still unknown to rank, and unknown to fame,
In letters of Light, God writeth his name.

—ELLA DARE IN THE *Prabudha Bharata*.

THREE READINGS OF A PALM.* THE FIRST READING: A FORTUNATE FAILURE.

[BY O. S. S. O.]
(All rights reserved.)

CHAPTER XXV.

The local disturbance which was the cause of the Wazeer Sahib seeking the mature advice of the aged statesman, was soon put down. But still, though all outward demonstrations had subsided, yet a smouldering fire remained hidden away in some breasts. However, nothing was visible and matters resumed their usual course.

And the temporary excitement which the supposed *Sowar* had caused to the expectant young lady also vanished from her mind.

However about a month after this incident, a way worn traveller was actually announced at the Haveli, with some urgent messages.

Mr. Mahabere Ottis received him with much cordiality, not, however, without an unpleasant sensation passing through his ripe, experienced mind.

Presently after the usual civil enquiries, the messenger suggested his removing his choga (a coat—an overall) and other woollen clothing. This request signified that he had sorry tidings and Mr. Ottis immediately complied.

It is customary among Hindoos that when they hear of death among connexions and intimates, to retire at once to ablutions and prayer just as they are. And not only bathe themselves but wash all the clothes which they may happen to have on when the announcement is made.

The messenger now handed the letter which Mr. Ottis received with trembling hands. The news was sad, he expected that from the nature of things, but he was little prepared for the blow that fell on his aged head! His lips compressed and he became rigidly calm! and presently said: "God's will!" With these words left the room to communicate the sad tidings to his family! The ladies of course were not so calm. They were dismayed and overpowered with silent inexpressible grief! At length, they all retired for ablutions and prayer.

Their first paroxysm of sorrow which seemed would endure for the rest of their lives was incredulously short lived. They feel soothed after their devotions and a spirit of sweet resignation came unsolicited, as it were, to their assistance.

Mr. Ottis was thankful that no irrevocable rites had been performed—for marriage among the Hindoos is a sacred and unbreakable sacrament—and that his daughter was still free to marry. He thanked God for this narrow escape of perpetual widowhood—and extinction of his own family. It made him shudder and he could not understand the blind infatuation of parents so willing to barter the happiness of their children in order to keep up an effete institution.

He was sorry—heartily sorry for Mr. Ozah; and hoped that he would now—if he did not do so before—see the justice of his stipulation which, at that time, seemed unkind and harsh.

However, he sent a most sympathetic reply and closed this missive in loving terms with an assurance that if it was not for his great age he would have personally come to offer his heartfelt condolences.

CHAPTER XXVI.

Some months had now elapsed since the Gooroo and his party arrived at Shrinaggar and having fallen in love with the

This serial was commenced in our issue of the 5th April, 1908.

place, they are still reluctant to return. Vene was comfortably settled to his studies and so there was nothing to detain them longer, but with each effort to break away from their surroundings they found the tie stronger and that they could not return without the lad.

At length, they decided to settle down as peaceful citizens and remain as long as it would be necessary for Master Vene to stay.

This final decision was of course most joyfully received by the young lad who, in consideration of the sacrifice his Gooroo was going to make, determined in his own mind, to work all the harder. He was as good as his intentions which, however, he communicated to none.

The aged Gooroo was so pleased with his progress that he presented him with a couple of ponies and placed them entirely at his disposal. An attendant was also engaged to ride and keep him company. But the most delightful part of this gift was the absolute mastery in which no one was to interfere.

They made many friends and their life was smooth and pleasant. Some twelve months after they had settled down in their new home, rumours of disquietude in the city were freely whispered. And in consequence the Gooroo had warned master Vene against going into undesirable localities. But the idea of a fight on a large scale was anything but displeasing to the adventurous youth who looked forward to it with much interest.

However, as day after day passed and nothing happened, he gave up the expectation and fell into the usual round of lessons, games and rides. A few weeks after he had given up the idea of seeing any fun on a large scale, he rode out with his attendant towards Killa-ata-Mahomed, where he met a friend, and handing the reins to his attendant strolled into the Fort together. They had scarcely been absent about half an hour when a party of horsemen galloped passed at full speed. This excited the fresh ponies and the man had barely managed to quiet them when another lot of about fifty lancers came tearing along. This time the clattering of hoofs was too great for their endurance and breaking away the ponies dashed after the disappearing horses. The man of course went after them and in the confusion which followed not only lost sight of the ponies—but of his young master also.

As for master Vene and his friend, oblivious of all but themselves, they were at that moment busy sight seeing within the Fort. They strolled about for some time and getting tired returned to the entrance. Here they were detained by the guards and politely separated to different parts of the fortress. All protests being of no avail—the sentry merely replying that they did not disbelieve their story but that the orders of the Wazeer Sahib were very stringent. They were very sorry but they could not allow them to pass. However, the guards were very good and treated them with every consideration, excepting that the two friends were not allowed to communicate with each other. They even assured them that as soon as the Premier came they would be presented, who alone had power to permit them to proceed home; and that they were quite sure he would not only allow them to return but would see they were not molested on the road. And concluded his remarks in these words: "In the meantime, as no one here has the power to act on his behalf, they ought, as good citizens, to submit to these urgent and necessary regulations."

This mild homily was enough. They felt very small in the presence of the smiling but firm guards and acquiesced. But hours were on and the august personage did not appear. Their young blood smarted at this uncalled for—as they imagined—precaution and consequent detention.

The ponies, after a mad run, traced their way home, where the faithful attendant soon followed. On hearing the particulars, the Gooroo was much vexed and at once communicated with some of his new acquaintances in authority. But not knowing exactly what had detained Master Vene and his friend worded his message with care—. The reply which was brought back by an urgent courier was as follows:

"I have made enquiries. The youngmen were inside when the Fort Gates were closed. There is nothing against them, being merely detained on general orders—will probably be home by midnight. Detention unavoidable, as the Wazeer Sahib has left no instructions for any one to act on his behalf during his absence."

THE ELECTORAL COLLEGES.

LORD MACDONNELL EXPLAINS THE SCHEME.

The following letter by Lord MacDonnell was printed in the "Times" of January 6:—

Under the heading "Indian Mahomedans and the Electoral Colleges" in the "Times" of January 4, the following passage occurs: "While expressing hearty approval of the reforms, taken as a whole, Major Syed Hassan said that it was a foregone conclusion that if the Electoral College scheme was retained in its present form, the non-Moslem majority would absolutely control the elections, and would send to the Colleges only such Mahomedans as would subscribe to its political doctrines. Consequently the Mahomedans would be represented merely in name. The most casual examination of the scheme was sufficient to convince any impartial observer that these apprehensions were not unreal or exaggerated. For instance, he would assume that there were 500 electors in a given division, and that one-fifth of these, being Mahomedans, gave their votes to the candidate of their choice. The 400 Hindu electors could give 105 votes to the Mahomedan candidate they like best, and could divide the remaining 295 votes among four Hindu candidates, and under the system of fixed proportions of race representation, these four Hindus would be elected side by side with a Mahomedan chosen, not by Moslem, but by Hindu votes. In the final election, that of the College for legislative councillors, the same thing would happen. The Mahomedan electors would not be satisfied, and the pledges Lord Minto had given would not be kept, unless the system of election was made communal." In the "Times" the following day Captain Murray, M. P., writes generally to the same effect.

Obviously there is in the minds of some people a serious misapprehension of the nature and probable wording of Lord Morley's scheme of proportional representation for India, and therefore, a few words of explanation, from one who thinks he understands the scheme and highly approves of it, may not be out of place.

As I understand the scheme, it aims at securing to the Mahomedans (with whom alone I am now concerned) such a minimum representation in the Electoral Colleges, and, consequently, in the legislative councils, as shall be proportionate to their numbers in the population of the particular province. But the scheme does not preclude the electors, or the majority of them, from foregoing the advantage they possess, and giving to the minority at a particular elections a larger representation than the minimum to which under the scheme, they are entitled. Moreover, it does not say to the Hindus: You shall only elect Hindus; or to the Mahomedans: You shall only choose a Musalman. Fore-seeing the possibility that on agrarian or fiscal or other non-religious questions the Hindus may find their best representative in the Mahomedan, and the Mahomedans their most suitable member of council in the Hindu ranks

(actual occurrences within my own experience), the scheme leaves the electors an unfettered choice of candidates, and in so doing it consults the best interests of India. Of course, ordinarily, the Hindus will elect a Hindu, and the Mahomedans a Mahomedan, but there will be exceptions to the rule; and the more numerous they are the better.

But this is certain, the exceptions will not be of the kind illustrated in the quotation with which this letter begins. There 105 votes out of the Hindu total of 400 are given to a Mahomedan not favoured by his co-religionists, leaving 295 votes for the four remaining Hindu candidates. But obviously if these 295 votes are divided equally between the four Hindu candidates the Mahomedan candidate having 100 votes will head the poll; while if the 295 votes are unequally divided, the Mahomedan candidate must certainly stand third on the list of four vacancies. The conspiracy of Hindu voters, therefore, which the All-India Moslem League foresees, would have no other result than the doubling of the Mahomedan representation at the expense of the Hindu. That is not the kind of result which a Hindu majority is likely to conspire for, or which need disturb Moslem equanimity.

There are some Mahomedans who claim a larger representation than any proportional system could give, because of the traditions of Imperial rule which they inherit, and the prestige attaching to memories of ancient greatness. The traditions are not always respected in the India of to day. Nor is the prestige very real. It would be as difficult to express in numbers the value of such considerations as it would be, on democratic principles, to admit their solidity. Still, I should be disposed to treat these claims for the present with tenderness, and, when a fair case is made out, to meet them by an exercise of the power of nomination which the Government of India wisely proposes to retain.

I sincerely trust that the Government of India will adopt this scheme of proportional representation wherever practicable. In addition to the great advantages enumerated in Lord Morley's despatch of October 27, the scheme possesses the additional recommendation of bringing the two great Indian communities closer together, of establishing greater co-operation between them in the management of public affairs, and of mitigating that embitterment of feeling which Indian administrators have so much reason to deplore. And if the Government of India, following what I take to be Lord Morley's suggestion, goes further, and introduces the principle of proportional representation into all administrative boards or bodies which are now, wholly or partially recruited by election, it will do much to simplify and improve Indian Local administration.

Out of the following books two can be had at a time on application to the Manager Brahma Postal Mission, Lahore, with half anna stamp for postage:—

- (1) Theism in India. (2) The Brahma Samaj of India.
- (3) Theism as a Universal Religion. (4) Our Gospel.
- (5) Faith of the Brahma Samaj. (6) Three Fold Revelation.
- (7) Materialism and Atheism refuted. (8) Salvation—What it is and not.
- (9) Is God conscious, Personal and Good?
- (10) Science and God. (11) Science and Sin. (12) Self Culture.
- (13) The Christ of the Liberal Faith. (14) The Persistence of Hell.
- (15) Modern Views of Bible inspiration.
- (16) Science and the Bible. (17) Christian Principles and Social Problem.
- (18) Love and Prayer. (20) The immortal Hope. (21) Seeking God and Finding Him. (22) Modern Biblical Criticism.
- (23) Incarnation. (24) What must I do to be Saved? (25) Miracles in the light of Modern Knowledge.
- (26) The Eternal Goodness and the Minister's Daughter.
- (27) Religion of Oliver Wendell Holmes.

MANAGER,
Brahma Postal Mission,
LAHORE.

THE INDIAN SOCIAL REFORMER.

Rates of subscription inclusive of postage.

	In advance.	In arrears.
Per annum.....	Rs. 5 0 0	Rs. 6 0 0
	Single copies 4 annas each.	

The arrear rates will be enforced in the case of subscriptions which have not been paid within three months from the date on which last payment of subscription expires in case of annual subscriptions. All other outstanding dues will also be calculated at the arrear rates.

Orders for the paper should be invariably accompanied by a remittance or permission to send the first issue per V. P. Post to recover subscription.

Should payment be made by cheque on any mofussil Bank, please add 8 annas this being the discount charged in Bombay.

BY APPOINTMENT TO H. H. THE MAHARAJA.



GAEKWAR OF BARODA.

PHIROZE M. DASTOOR & Co.

OCULISTS AND SCIENTIFIC REFRACTIONISTS.
OPP. GENERAL POST OFFICE, 7 HORNBY ROAD, BOMBAY.

THE FIRST AND ONLY FIRM.

Who offer their patrons free services of a **duly qualified ophthalmic Surgeon** from various Eye Hospitals of Europe.

PHIROZE M. DASTOOR.

Eyesight Specialists,

With 19 Years' Practical Experience.

Holds **Exceptional Testimonials** from the Hon'ble Sir Lawrence Jenkins, the Hon. Mr. Justice Batty, Mrs. Batty, the Hon'ble Mr. Justice Chandavarkar, Mr. H. G. Gell, M. V.O., Lt-Col. G. H. Bull, M. D., I. M. S. and other high personages.

STOCK:— LATEST AND MOST PERFECT MAKE.

PRICES:— EXTREMELY MODERATE.

A POCKET MANUAL "THE HUMAN EYE AND ITS SCIENTIFIC CORRECTION," FREE ON APPLICATION.

SEVA SADAN

Arrangements for patients suffering from eye-disease, have been made in connection with the **Seva Sadan Charitable Dispensary** for women and children. **Dr. Piroja Malabari** has kindly offered her services to look after the patients on every Wednesday and Saturday between 8 and 9 A. M. (B. T.)

SEVA SADAN, }
GIRGAUM. }

B. R. DIVATIA,
ASSISTANT SECRETARY

FOR SALE.

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

APPLY TO—The Manager.

SUBLIME PESSIMISM

OF

OMAR KHAYÂM

THE ASTRONOMER-POET OF PERSIA.

Price Ans. 8.

APPLY TO THE MANAGER TATVA-VIVECHAKA PRESS,
Khetwadi Back Road, Bombay.

FOR MOTHERS AND DAUGHTERS.

GIFT BOOKS.

Beautifully Got up. Price Rs. 2-3 each.

Reduced to Re. 1-14 Each.

- Children of the New Forest.* 410 pp. with 54 Illus., by P. Hardy and 8 plates by Sir J. Gilbert.
- Days of Bruce.* 596 pp with 6 plates
- Home Influence: A Tale for Mothers and Daughters.* 440 pp., by J. A. Symington.
- Home Scenes and Heart Studies.* 424 pp., with a front, by J. A. Symington.
- Lamp lighter.* 588 pp., with a frontispiece.
- Leila at Home and in England.* 452 pp.
- Lilin's Golden Hours.* 464 pp., with Illus.
- Life of Queen Victoria:* With 8 fine plates.
- Mother's Recompense:* Sequel to Home Influence.
- Queechy.* 642 pp., with coloured plates.
- Val of Cedars; or, The Martyr:* 300 pp., with a front, by J. A. Symington.
- Wide, Wide World.* 574 pp., 6 coloured plates.
- Women's Friendship: A Story of Domestic Life,* 350 pp., with a front, by J. A. Symington.
- Women of Israel: Characters from the Holy.*

LIBRARY OF RECREATIONS.

Price Rs. 4-8. Each.

Sold at 12½ per cent. Discount.

- THE GIRLS' HANDY BOOK.** How to Amuse Yourself and others. By Lina Beard and Adelia B. Beard. With about 500 Illustrations.
 - THE OUTDOOR HAND-BOOK.** By D. C. Beard: Containing descriptions of American and English Games during Spring Summer, Autumn and Winter. With Illustrations.
 - RACY FRENCH DISHES FOR ENGLISH COOKS.** By Mrs. Prag Small Crown 8vo., Cloth, Extra. Rs. 1-14-0.
 - HOW TO FURNISH WELL AND CHEAPLY.** By Mrs. Prags. Small Crown 8vo. Rs. 1-14-0.
- G. A. Natesan & Co., Esplanade, Madras.

INDIAN-ENGLISH.

An examination of the errors of idiom made by Indians in writing English (With over 1200 actual examples from Indian Writings)

by **G. C. WHITWORTH.**

"A valuable contribution to the study of the manifold eccentricities of the English tongue."
—*Contemporary Review.*

"His scholarly but unpretentious work will prove most serviceable, not only for those for whom it is primarily designed, but also to other foreigners, and not a few of his own countrymen."—*Westminster Review.*

"Not only a hand book of errors, but also a correct and an acute and useful book of reference."
• • • The compendium is excellent, and English men, as well as Indians, would do well to consult it. The copious index facilitates reference."—*Asiatic Quarterly Review.*

Price (of Indian Booksellers) Rs. 2½ net.

LOOK SHARPI

LOOK SHARPI!

A Marvellous Offer!

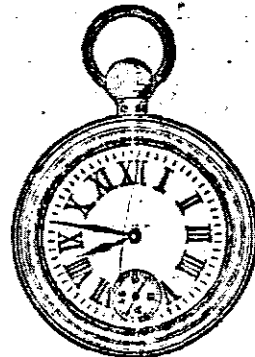
Only for a Short Time!

5000 WATCHES.

WITH PRIZES WORTH RS. 2500!

To be distributed in May 1908.

A FRESH
CONSIGN-
MENT OF
WATCHES



MADE AT
OUR
SPECIAL
ORDER.

More than half the number already sold.

To Facilitate a Rapid Sale.

270 Prizes amounting to Rs. 2,500 will be given away to the purchasers of any one of our watches:—

- (1) O face Keyless Roskof style watch with detachable escapement plate, nickel case with hinges and glass dome with box, spare glass and spring, Price Rs. 4-0-0.
- (2) O face Keyless Ladies' or Gents' Watch metal dome, gilt movement, O holes, white dial: Rs. 6-0-0.
- (3) O face Keyless Ladies' or Gents' Watch Silver dome and embossed fancy dial: Rs 8-8-0.
- (4) The Picture Dial Watch (latest fashion) keyless, lever movement, Visible ruby pallets, 7 jewels, chronometer Balance flat shape with various coloured landscape revolving pictures in real nickel or gunmetal case: Rs 11-8-0.

PARTICULARS OF PRIZES.

	Rs.	a.	p.
8 Feglan Bicycles worth ...each	120	0	0
3 Gramophones "	112	8	0
3 Improved Type writers "	60	0	0
36 Self-feeding fountain pens. "	8	12	0
10 Langendorf Keyless Watches "	6	0	0
10 American Timepieces "	1	8	0

A prize coupon accompanies each watch. Purchasers of 6 watches of one kind at a time will get an extra prize coupon. One watch will be given gratis for every doz. watches bought at a time.

ROLLED GOLD, Gent's collar Safety Pins ¾ inches long flattened shape Price annas 4 each.

THE EDWARD WATCH AGENCY.
Brito Buildings, Mangalore.
S. CANARA.

BRAHMA POSTAL MISSION.

Pamphlets with regard to Liberal Religion in India and abroad may be had free of all charges, one or two at a time by any genuine inquirer: On showing by a letter that these are carefully read, other two may be ordered free: Two whole set consisting of sixty pamphlets may be had at once by sending a V. P. order worth one rupee; or 1s. 6d., if payable outside India—All communications should be made to and any donation will be thankfully received by

V. R. SHINDE, Postal Mission Prathana Samaj, Girgaum—Bombay.

YOUR ADDRESS, PLEASE,

For a Catalogue of our Numerous,
Valuable Presents which we offer for
nought to All at their own choice!!!

VAIDYA SHASTRI MANISHANKAR GOVINDJI

Atank Nigrah Pharmacy,

Jamnagar-KATHIAWAR.

A. K. JOSHI & Co.

Kalbadevi Road, BOMBAY.

We undertake every kind of Lithographic
Art Printing in Colours. Publish Fine Art
Pictures, &c.

Wholesale & Retail Dealers in Calcium Carbide,

Large Importers of Finest Printing Inks and Colours.

HIGH CLASS FRAME MAKERS.

SURAMA

THE IDEAL HAIR TONIC

Has a fine floral perfume and fluidity of water. It softens the hair and enriches its colour. It helps to grow luxuriantly lost or faded hair and baldness is removed by this Medicated Oil. It removes all scalp diseases and improves the Complexion. It is the best hair vigour that can be thoroughly relied upon. It relieves headache and promotes sound sleep. Use it once and you will use it always. Price per Bottle As. 12. Post free Re. 1-3 3 phials Rs. 2. Post-free Rs. 2-14.

S. P. SEN & Co.'s Five Swadeshi Perfumes.

THE PRIDE OF THE INDIAN INDUSTRY.

SABITRI.—The lovers' delight. Possesses a unique odour and strength and pleases all tastes.
BANGAMATA.—Represents the sweet Hasuna Henna. Very persistent and strong but not loud.
DIL OF ROSE.—Or the Indian Rose. The pride of the Indian Flower-garden "Shut up in a Bottle."
KHUS-KHUS.—An oriental perfume of strength and aroma. Unrivalled in strength and cheapness.
BOCOOL.—The sweetest popular scent. Better than the best obtainable in the market.

All the Perfumes are bottled in three different styles—Large, medium and small. Prices Rs. 1, As. 12, and As. 7, respectively. Transit charges extra. Write for descriptive List, sent Post-free on application.

Our Superfine Virgin Ottos.—Unrivalled for strength, Otto-de-Rose No. 1 (Virgin), Ott-de-Matis, Otto-de-Neroli and Khus-Khus. Price per Phial Re. 1. Doz. Phials Rs. 10.

MILK OF ROSES:—Enthralls the mind by its delicious scent; its application imparts a lustre, softness and delicacy to the skin, destroys pimples, scabs, blotches, freckles and other derangements of the skin.

Price per phial As. 8; Transit charges As. 5.

Soups and other Toilet Requisites, Hair Washes, Cosmetics, and Hair appliances, Oil Bergamot, Lemon and Lavender superior quality and also fancy Scent bottles and Silk ribbons of different shape, size and colour, and other miscellaneous requisites for perfumers are also stocked. Prices low beyond expectation. 25% of the Approximate value should accompany every order.

S. P. SEN & Co. Manufacturing Chemists.

19/2, LOWER CHITPUR ROAD, CALCUTTA.

INTENDING ASSUREES ARE INVITED TO COMPARE THE RATES AND CONDITIONS OF

The Empire of India Life Assurance Company, Limited.

WITH THOSE OF ANY OTHER COMPANY.

Head Office II; Ephinstone Circle, BOMBAY.

SEE REPORT AND OPINIONS OF THE PRESS AS TO THE REMARKABLE PROGRESS MADE BY THE COMPANY.

ENDOWMENT NON-FORFEITABLE POLICY FOR RS. 3,000.

PAYABLE AT AGE 60 OR AT DEATH, IF PREVIOUS, WITH PROFIT,

If, at any time, the assured under this plan should desire to cease paying any more premiums, he can obtain a paid-up Policy for such a proportion of the original sum assured as the number of premiums paid bears to the number agreed upon. Thus a gentleman who had assured at age 30 for a Policy of Rs. 3,000 payable at age 60 or at Death, if previous, after 5 years payments, would be entitled to a Free paid-up Policy for Rs. 500 free of future payments.

MONTHLY PREMIUM.

AT AGE 20, Rs. 6-9-0.

AT AGE 25, RS. 7-8-0.

AT AGE 30, RS. 8-14-0.

AT AGE 35, Rs. 10-13-0.

AT AGE 40, Rs. 13-12-0.

AT AGE 45, Rs. 18-10-0

SOME OF THE DISTINCTIVE FEATURES.

- Funds invested in Government Securities and in accordance with the Indian Trusts Act
- Policy holders can appoint their own Directors.
- 90 per cent. of Profits to Participating Policy holders.
- Lapsed policies revived without Medical Certificate.
- Liberal Surrender Values 40 per cent. of the Tabular premium paid.
- Immediate payment of Claims.

Medical fees and stamps on Policies are payable by the Company.

The sum assured is PAYABLE IN FULL should death occur even immediately after payment of the first premium.

GUARANTEE INSURANCE.—This Company issues Guaranteed Policies in situation of trust and responsibility. It is specially authorized to guarantee the employees of the Post Office.

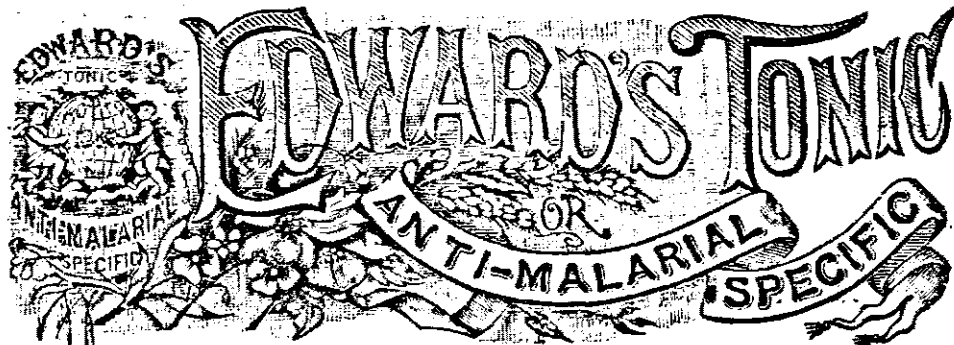
Proposal Forms and full Particulars may be obtained from any local Agent in India or from
E. F. ALLUM, General Manager.

FOR MALARIA, INFLUENZA & MILD FORMS OF PLAGUE.

Dr. Batliwalla's Ague Mixture or Pills. Rs. 1
 Dr. Batliwalla's Cholera is the only remedy for Cholera. Rs. 1.
 Dr. Batliwalla's Haretona has been recently improved a great deal and restores Grey Hair to its Natural Colour. Rs. 2-3.
 Dr. Batliwalla's Tooth Powder is scientifically made of Native and English Gums, such as Myapal and Carbolic Acid. B. P. As. 4.
 Dr. Batliwalla's Ringworm Ointment As. 4.
 Sold every where and also by
DR. H. L. BATLIWALLA,
 World Laboratory, Dadar, Bombay.

ROYAL TONIC PILLS.

A powerful Nutritious and Strength Restorer, Price Rs. 1-4 per bottle of 30 Pills.
 PREPARED BY—**GOVINDJEE DAMODER & Co.,**
 Wholesale and Retail Druggists and Commission Agents.
 2-02. No. 57 New Hanuman Lane, BOMBAY



The only Remedy
 FOR
MALARIA
 and all kinds of
 FEVERS WITH ENLARGEMENT
 OF
SPLEEN & LIVER,
 OF
 SWELLINGS OF ABDOMEN &c.

PRICES:-
 Large bot. 1 2
 Small " 0 4

Price of large quantity is somewhat less
BUTTO KRISTO PAUL & Co., CALCUTTA.
 Wanted Agents

IF ALL HAIR OILS WERE ALIKE



It would not matter much where you bought it. But all Hair oils are not alike so look out only for Kaviraj N. N. Sen's

KESHANJAN.

The very name with the manufacturers facsimile on the label guarantees purity, quality, and all the medicinal properties of a first class Hair-Food.

KESHANJAN

Is sold everywhere at Re. 1-0 per bottle. If you have any difficulty in obtaining it, write to the sole manufacturer.

SPECIFICS OF SPECIAL VALUE.

Panchatika Batika—Cures malaria in all its stages. Most virulent types cured within a week. Enlarged spleen and liver are reduced to normal sizes rapidly. Re. 1-0 per box Post-Free Re. 1-3.

For Coughs, Colds, and Winter Troubles

Chyabanprash.

Has no equal in the medical kingdom. It restores vitality to hopeless eighties and is specially suitable for Asthmatic, consumptive and Weak Lungs. Re. 1-0 for a week's measure Re. 1-5 Post-free.

Our Brihat Amritaballi Kashaya or Concentrated Fluid of Sariba—Cures Primary, Secondary and Tertiary syphilis, mercurial eruptions of coppery tint, sore throat, enlargement of the glandular system pain in the limbs, or ulceration of the lips. Price per phial Rs. 2. Packing and postage As. 11.

Our Asokarishta—Cures Speedily and permanently all sorts of female ailments such as Menorrhæa, Amenorrhæa, Menorrhagia, Dysmenorrhæa, Leucorrhæa, Sterility, uterine Tumour &c. &c. It is a safe remedy for habitual miscarriages and prevents the patient from catching a Puerperal fever if regularly taken after delivery. Price per phial Rs. 1-8. Packing and postage As 7.

N.B. All the proprietary medicines are kept on sale at Calcutta rates at **Messrs. V. Valabha Das & Co.**

BHENDI BAZAR OPPOSITE CHUNA-BHATTI, Bombay.

Kaviraj Nagendra Nath Sen,

GOVERNMENT MEDICAL DIPLOMA-HOLDER, MEMBER OF THE CHEMICAL SOCIETY, PARIS; SOCIETY OF CHEMICAL INDUSTRY, LONDON; SURGICAL-AID-SOCIETY, LONDON; &c., &c.

No. 18-1 & 19, Lower Chitpur Road, CALCUTTA.

N. B.—Telegrams—Keshranjan, Calcutta.

WANTED AGENTS



WANTED AGENTS

NO. 72 MEADOW ST EET, FORT BOMBAY.

Die-Sinking—Crests, Monograms and Mottos, engraved and bossed in various Colours.

Copper-Plates—visiting and Invitation Cards, etc., engraved and printed in best styles.

Blocks—Wood or Metal, engraved and supplied for illustrating purposes.

Presentation Inscriptions—On Gold, Silver, Ivory, etc; engraved and artistically displayed.

Seals, Peons' Badges, Brass Sign Boards, Stencil plate etc., are made for private, official and commercial use. Rubber stamps are made in any of the required languages at very cheap rates.

Electroplating and gilding works executed under skilled work men.

OUT STATION ORDERS PROMPTLY EXECUTED.
COMPARE OUR RATES WITH THOSE OF OTHERS.



AMRUTANJAN.

An Indian Balm, A Magic Balm, Quickly Relieves and Cures.

HEADACHES, NEURALGIA, SPRAINS, SORE THROAT, CHEST COLDS, RHEUMATISM, LUMBAGO, WEAK JOINTS, BRUISES, CUTS

And also other ACHES and PAINS.—Price annas eight only

Ringworm Ointment. A POSITIVE CURE FOR RINGWORM AND DHABI'S ITCH, &c.

Price annas six only.

Tooth Powder, CHEAP AND USEFUL.—Price annas two only.

AMRUTANJAN DEPOT. 16 OAK LANE, BOMBAY

Telegraphic address: "Amrutanjan," Bombay.

PHOTOGRAPHIC ART STUDIO.

UNDER THE PERSONAL SUPERVISION OF

S. N. BHEDWAR.

AT THE JUNCTION OF

PRINCESS AND KALBADEVI STREETS.

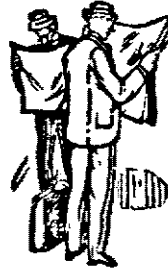
CHARGES REASONABLE, SATISFACTORY WORK

BOMBAY:—Printed and Published by BHIVA HARI at the TATVA-VIVECHANKA PRESS, Nos. 1-2 & 3 Khetwadi, Back Road for the Proprietor K. NATARAJAN.

MEYORES

IS INDISPENSABLE TO ALL WHO VALUE HEALTH.
FOR IT RESTORES WASTED STRENGTH, imparts vigour and tone to the muscles and tissues, in short vitalises the whole system. Thousands cured. Price Re. 1 per phial.

INTERESTING NEWS.



Our renowned SPECIFICS for ASTHMA and HYDROCELE give instant relief rest and comfort. Cure permanent. Rev. JOSEPH DAVID, Mengnapuram S. India, writes:—"Your specific for Asthma has done me good." S. B. Rao, Esq., Poona, writes:—"I have personally used your specific for Hydrocele and found it very wonderful in its efficacy." Per bottle of each Re. 5.

DIABETES—Of any stage and standing is sure to be cured by our specific. A. Bcse, Esq., Zemindar, Dum-Dumt, Calcutta writes:—"Five year's Diabetes completely cured." Price per bottle Re. 3.

For particulars about our SPECIFICS for PILES, FEMALE DISORDERS look to our Catalogue sent post free on application.

BEWARE OF IMITATORS !!!

NO AGENTS.

WRITE ONLY TO **J. C. MUKERJEE & Co.,**
THE VICTORIA CHEMICAL WORKS,
BARAGHAT, BENGAL.

THE INDIAN * SOCIAL * REFORMER.

PUBLISHED EVERY SUNDAY MORNING.

Office:—HUMMUM STREET, FORT.

Editor:—K. NATARAJAN

Vol. XIX. BOMBAY—SUNDAY, FEBRUARY 7, 1909. No. 23

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

NOTES.

We are pleased to see that the London Branch of the Moslem League has expressed itself as being satisfied with Lord Morley's acceptance of the principle of separate electorates for Legislative Councils. The modifying considerations to which the numerical standard may be subjected, will, of course, be education and property. The idea put forward by the *Times* of making Mahomedan representation proportionate to the number of Mahomedan sepoys in the Army—assuming that this number is, has always been and will always be proportionately larger than that of any other community—is, of course, too grotesque to deserve consideration. Such a subordination of civil life to military considerations, would be intolerable and can be contemplated only when the British Empire in India is on the verge of dissolution. There are legitimate ways of rewarding military service, and if His Majesty's Government throw open the higher ranks to Mahomedans and other Indians in the Army, the whole country will rejoice without distinction of caste or creed. The man in the Army would appreciate such a concession much more than the gift of political privileges to Mahomedan traders, cultivators and politicians in excess of those meted out to traders, cultivators and politicians of other communities.

Although he has been among us for only a few weeks, it is no exaggeration that Professor Lees-Smith has firmly established himself in the minds and feelings of everyone with whom he has come in contact. His letter which we print to-day will be read with deep interest by our readers. When a chair of Economics and Commerce is instituted in Bombay, it would be impossible to find a worthier scholar to fill it than the talented and genial gentleman whose lucid and suggestive lectures have done so much to create wide-spread interest in the subject. As Mr. Justice Chandavarkar happily put it, Professor Lees-Smith has taught us to think of Commerce, not merely as money-making, but as a branch of activity with aims and ideals as lofty as those of any other profession. Professor Lees-Smith spoke a few feeling words of farewell at the end of his last lecture, in which he advised Indians to cultivate confidence in themselves and in one another. "What you need is," he said, "confidence, confidence in each other, confidence in yourselves. Confidence in each other because co-operation is the test of civilization and you must co-operate with mutual trust. The man who by shady transactions, by sharp practice in business, diminishes the trust of the Indian nation, is not only a scoundrel, but is an enemy of the Indian people. You need confidence also in each other, you need to do things for yourselves, instead of always depending upon Britain and the Government. You need to strike out new paths and to pioneer new methods of progress. If you can do that, you will then, I believe, be able to teach

mankind a lesson, because you have it in your power, if you are careful of your own characters, by acquiring that in which Great Britain is strong, her confidence and her enterprise, to at the same time avoid the ferocity, the cruelty and the heartlessness of those who compete in the struggle which disfigures Western civilization. If you can do that, you will succeed in rising to be one of the proudest nations of the earth." As the audience broke up, one heard several voices saying "there is a true Englishman."

We welcome the Economical and Statistical Society of Western India which was started last Wednesday at a meeting held under the presidency of Professor H. B. Lees-Smith. For several months past, the idea has been discussed among a few friends in Bombay, and the interest created by Professor Lees-Smith's lectures in economic subjects led to the inauguration of the Society at the present time. There is a large field before the Society of useful work, and we are sure Mr. Lalubhai Samaldas and Mr. Stanley Reed, who have been appropriately named Secretaries, will receive the cordial cooperation of a very large number of members. A committee has been appointed to draft rules for the Society.

The annual report of the Sanitary Commissioner for the Government of Bombay, institutes an interesting comparison between the statistics of infant mortality in Bombay city and the corresponding figures for Glasgow—the city in the United Kingdom with a population nearest approaching to that of Bombay. The comparison shows that while the total mortality is less and the infant mortality is less in Glasgow, the ratios per cent are not so widely different. For instance the number of children dying within 30 days of their birth in Glasgow is 30 per cent of those dying within 12 months of their births while in Bombay it was 37 per cent. The number dying between 1 and 6 months was 29 per cent in Bombay, it was 37 per cent in Glasgow. The number of infants dying between the ages of 7 and 12 months in Bombay was 33 per cent.; while in Glasgow it was also 33 per cent. of the total mortality under 1 year of age. 79 per cent of the number of women under observation bearing children were confined without any skilled attendance compared with 44 per cent. in Glasgow and 30 per cent. of the mothers in Bombay are engaged on daily labour and leave the children at home. 13.7 per cent. were attended by medical men in Bombay compared to 26 per cent. in Glasgow, 6.5 per cent. were attended by qualified men in Bombay compared to 2.5 per cent. in Glasgow. "It is obvious," observes the Commissioner, "that under the conditions existing in a large overcrowded city like Bombay and the struggle for existence by the mother and children, the remedy appears to be more skilled attendance in confinement, more sanitary surroundings and facilities for obtaining medical aid and food for mother and child to compete against poverty and ignorance."

CONTENTS.

—o:—

Editorial Notes.
A Book Worth Reading.
The Relations between English and Indian Gentlemen.
The Indian National Social Conference.

Three Readings* of a Palm.
Social Re-construction in Modern India.
Hindu Widows' Home Association, Poona.
Social Reform among Tiyyas.

THE INDIAN SOCIAL REFORMER.
BOMBAY, FEBRUARY 7, 1909.

A BOOK WORTH READING.

Mr. Holland Rose's book, "The Development of the European Nations, 1870-1900," is one which we would strongly recommend to the perusal of our readers. It not only contains carefully accurate accounts of the principal political movements in Europe during the last thirty years of the nineteenth century but is full of wise and suggestive reflections on the philosophy of much of that history. In his introductory chapter Mr. Rose gives us the true reason for the wonderful successes of Napoleon in the first part of his career and of his as wonderful defeats in the later period. Democracy and Nationality, says Mr. Rose, have been the two chief formative influences in the political development of Europe during the last century. "The great Emperor (Napoleon) unconsciously called into vigorous life the forces of Democracy and Nationality both in Germany and Italy, where there had been naught but servility and disunion. His career, if viewed from our present standpoint, falls into two portions: first, that in which he figured as the champion of Revolutionary France and the liberator of Italy from foreign and domestic tyrants; and secondly, as imperial autocrat who conquered and held down a great part of Europe in his attempt to ruin British commerce. In the former of these enterprizes he had the new forces of the age acting with him and endowing him with seemingly resistless might; in the later part of his life he mistook his place in the economy of Nature, and by the violation of the principles of individual liberty and racial kinship in Spain and Central Europe, assured his own downfall." The crowning blunder of Napoleon's career was the alterations which he and, subsequently, the Congress of Vienna, acting on the principle of 'the settled fact,' made in the map of Europe indifferent to the traditions and susceptibilities of the peoples concerned. Most of the political occurrences on the Continent in the years of 1815 to 1870—the revolts, revolutions and wars, that give a special character to the history of the century—resulted directly, according to Mr. Rose, from the bad or imperfect arrangements of the Congress of Vienna and of the so-called Holy Alliance of the monarchs who sought to perpetuate them. "The Treaties of Vienna," he writes, "brought the boundaries of states more nearly into accord with racial interests and sentiments than had been the case before; but in several instances those interests and feelings were chafed or violated by designing or short-sighted statesmen. The Germans, who had longed for an effective national union, saw with indignation that the constitution of the new Germanic confederation left them under the control of the rulers of the component states, and of the very real headship of Austria, which was always used to

repress popular movements. The Italians, who had also learned under Napoleon the secret that they were in all essentials a nation, deeply resented the domination of Austria in Lombardy Venetia, and the parcelling out of the Peninsula between reactionary Kings, somnolent dukes, and obscurantist clerics." The Belgians protested against the enforced union with Holland. The Poles struggled in vain against the fate which once more partitioned them between Russia, Austria and Prussia. "The Germans of Holstein, Schleswig, and Lauenburg submitted un- easily to the Danish rule; and only under the stress of demonstrations by the allies did the Norwegians accept the union with Sweden." In the succeeding pages of the book one may see how the attempts, completely successful except in the case of the Poles, of these dismembered nationalities to reunite themselves made the bulk of European history during the latter half of the nineteenth century. The establishment of the British Empire in India presents remarkable similarities to the Napoleonic conquest of Europe. It came, if not as the champion of a revolutionary India, certainly as the liberator of this country from foreign and domestic tyrants. The forces of the age acted with it and endowed it with resistless might. Since Lord Lytton's time, however, except for the brief inter- lude of Lord Ripon's beneficent regime, the ambition, which ruined Napoleon, to play the Imperial auto- crat has been undermining its hold on educated opinion. Lord Curzon's partition of Bengal and the measures necessitated by the agitation against it, might without exaggeration be said to have violated the principles of racial kinship and of individual liberty. Happily, however, Lords Minto and Morley have had the wisdom and the statesmanship to discern the signs of the times and the danger to the Empire of setting itself against whatever was true and sound in the new forces at work. The reforms now announced are meant to bring these forces on the side of the Empire, to incorporate them, in fact, in its work- ing forces. If they had followed the advice of the supporters of "martial law and no damned nonsense" they would have contributed to the inevitable downfall of the Empire as Napoleon's imperialism brought about the ruin of his Empire.

The Indian politician, too, will find in these pages plenty of food for reflection. Speaking of the earlier ef- forts of the popular leaders in Germany and Italy, Mr. Rose mentions that the democrats of the former country achieved some startling successes over their repressive Governments in 1848, "only to find that they could not devise a working constitution for the Fatherland; and the deputies who met at the federal capital, Frankfort, to unify Germany "by speechifying and majorities" saw power slip back little by little into the hands of the monarchs and princes." In Italy, he sadly observes of the early efforts towards unifica- tion, "it seemed to be the lot of the nationalists and democrats to produce leaders who could thrill the imagination of men by lofty teachings and sublime heroism; who could, in a word, achieve everything but success." But the early humiliations of Italian patriots were nobly retrieved by the victory which crowned their efforts later. Mr. Rose draws from the

reverses and the subsequent triumph the ever-memorable lesson that they show "firstly, the suddenness with which the affairs of a nation may go to ruin in slack and unskilful hands, and, secondly, the immense results that can be achieved in a few years by a small band of able men who throw their whole heart into the work of national regeneration." The most casual reader of these pages, will have no difficulty in seeing that in Mr. Rose's estimation the greatest measure of credit for the unification of Italy belongs to Cavour as much as to Mazzini and Garibaldi. Comparing Bismarck with Napoleon, Mr. Rose observes that, though inferior to Napoleon in width of vision and the versatility of gifts that mark a world-genius, Bismarck's possession of "the priceless gift of moderation" endowed his greatest political achievements with a soundness and solidity never possessed by those of the mighty conqueror who "sought to give the *mot d'ordre* to the universe." In his chapter on the causes of the Franco-German war, Mr. Rose clearly shows that it was the Parisian press that brought on the war which proved so disastrous to France. He proceeds to sound a note of warning: "In truth," he writes, "the people of modern Europe have settled down to a life of peaceful industry, in which war is the most hateful of evils. On the other hand, the massing of mankind in great cities, where thought is superficial and feelings can quickly be stirred by a sensation-mongering Press, has undoubtedly helped to feed political passions and national hatred." Again and again, Mr. Rose insists on moral development as the surest basis of national greatness. Of France under Napoleon III, he says: "The canker of moral corruption began to weaken her public life when the creatures of whom he made use in the *coup d'etat* of 1851 crept into place and power. The flashy sensationalism of his policy, setting the tone for Parisian society, was fatal to the honest unseen drudgery which builds up a solid edifice alike in public and in private life." In another place, he writes: "As Mazzini always insisted, political progress, to be sound, must be based ultimately on moral progress. It is of its very nature slow, and is therefore apt to escape the eyes of the moralist or cynic who dwells on the untoward signs of the present." The following criticism on the hesitating and calculating attitude of the Royalists in the face of Republican activities after Sedan, deserves to be taken to heart by the Moderates, especially by the Bombay Moderates. "The party which undertook a pressing duty and discharged it manfully, gained more in the end than those who shirked responsibility and left the conduct of affairs to their opponents. Men admire those who dauntlessly pluck the flower, safety, out of the nettle, danger." The comments contained in the first of the two chapters on the "Founding of the French Republic," on the fact of the absence of revolts in the present age even under such grinding tyranny as that of Russia in Finland, in portions of Caucasia and in Poland, deserve to be carefully pondered over. "What is the reason for this?" writes Mr. Rose. "Mainly, it would seem, the enormous powers given to the modern organised State by the discoveries of mechanical science and the triumphs of the engineer. Telegraphy

now flashes to the capital the news of a threatening revolt in the hundredth part of the time formerly taken by couriers with their relays of horses. Fully as great is the saving of time in the transport of large bodies of troops to the disaffected districts. Thus, the all important factors that make for success—force, skill and time—are all on the side of the Central Governments." He goes on to point out that the spread of constitutional rule has also helped to dispel discontent—or, at least, has altered its character. But representative government has not made much advance in Russia, and the immunity of Russia from insurrections is, therefore, due rather to the triumphs of mechanical science than to the progress of democracy. "The fact," Mr. Rose observes, "is not pleasing to contemplate; but it must be faced. So also must its natural corollary that the minority, if rendered desperate, may be driven to arm itself with new and terrible engines of destruction in order to shatter that superiority of force with which science has endowed the centralised Governments of to-day." We have not done with half the volume. In another article, we shall detail some of the more important passages in the latter half of this exceedingly suggestive book.

THE RELATIONS BETWEEN ENGLISH AND INDAN GENTLEMEN.

To THE EDITOR, *The Indian Social Reformer*.
SIR,

It was laid down in the King Emperor's Proclamation of last November that the principle of British rule in India was based upon "obliterating distinctions of race." This principle is being carried out in the proposals of British statesmanship. Much of its good influence, however, will be defeated if Englishmen in India stultify it by their personal conduct towards Indians. Any racial exclusiveness which ordains that an Indian gentleman, because of his complexion, is not to be received as a social equal by Englishmen, is inconsistent with the principles of British rule in India. Yet Indian gentlemen are still regarded as unfit to set foot inside the chief clubs and are in many towns excluded from all but second-rate hotels. Has not the time arrived for the more liberal-minded Englishmen in India to use their influence to break down a colour barrier unworthy of the British spirit?

A visitor from England cannot fail to observe the indignation with which men of standing hear any story of a wanton insult offered by their countrymen to an Indian. Nevertheless, I have witnessed conduct on the railways which I should not have believed to be possible if I had not seen it. I realised then how easily the seeds of race hatred and sedition could be sown in the mind of a sensitive Indian. Political concessions might be distant matters to him individually compared to personal insult. It has been a part of my work in India to mingle freely with Indians, and from the enquiries which I have throughout made, it is clear that the majority of educated Indians have at one time or another been insulted on account of their race. Yet it ought not to be difficult to hold in check a minority of ill-bred bullies. If those Englishmen to whom such conduct is abhorrent—and they are the majority—were, whenever they saw it, to themselves interfere, on behalf of the good name of their country, it could not long continue. Indian gentlemen also encourage it themselves; for, when they start proceedings and the guilty party realises that grave consequences will follow a public disclosure, Indians are too often persuaded to tamely accept a formal and meaningless apology.

Lastly, those who object to travelling with Indians should be willing to pay for their luxury by reserving a compartment to themselves. Otherwise, their objections are insulting.

H. B. LEECH-SMITH.

THE INDIAN NATIONAL SOCIAL CONFERENCE.

A FULL REPORT.

(Continued from the last issue.)

THE DEPRESSED CLASSES.

Mr. V. R. Shinde moved the following Resolution:—

"The Conference while noting with satisfaction the efforts made in the direction of elevating the depressed classes in Bombay, Poona, and in Mangalore by Mr. Rangarau, and in Madras by the Theosophical Society, urges the need of the Indian community doing its duty by the depressed classes by opening more schools for them, by creating a public feeling against the grossly unfair notion of regarding them as un-touchable and by making, in other ways, earnest attempts to better their position in Society."

He said:—

Mr. President, ladies and gentlemen,

I cannot subscribe to the former part of the Resolution. The work of the Depressed Classes Mission on the Bombay side cannot be credited to the Prarthana Samaj there. Though the mission that has been started in Bombay and Poona has been manned and partly manned and financed by the Prarthana Samaj, still it has not been organised by the Samaj. However to the remaining part of the Resolution, I think it my duty to speak. The Resolutions that have so long been proposed and passed had more or less to do with the people that are gathered here. Now, the Resolution that will be put forth before you and that will have to be passed by you if you have to be rational people, concerns the Depressed Classes—the Pariahs in this Presidency. A Pariah, a Mahar, a Chumbhar whether he is poor or rich, whether educated or uneducated, whether he is good, bad or indifferent, the Pariah has no place even in this pandal and even before this national altar. I know it is not possible for him to come here (shame, shame). Purposefully or helplessly, consciously or unconsciously, intentionally or otherwise, the Pariah has been prohibited from attending this national gathering. Therefore this Resolution comes in the name of righteousness. It comes not only in the name of reason, not only in the name of self-interest, not only in the name of patriotism, but this Resolution comes to you in the very name of righteousness (hear, hear). The Pariah is to be elevated not because he is a part of our nation but because he is a human being (hear, hear and cheers). And this is a humane, utilitarian Resolution. You may differ on national or religious lines, but you cannot differ on this Resolution on purely humanitarian lines. This Resolution has been put to you on behalf of righteousness. But who cares for righteousness in these days? The reasons of righteousness are of no avail. I must present myself to you as a Nationalist, then alone I have some opportunity of hearing by you. Even then, this Resolution comes before you not only as one of righteousness but as one of supreme national necessity. The untouchables,—why they are not untouchables—but I am told they are unapproachable in this part of the country. They form 1/5 or at any rate 1/4th of our nation (shame). There are not 7 people in India of whom 1 is not a Pariah. In our body politic, he is to stand at a distance and we talk of Social Reform or Religious Reform or any reform. Gentlemen, I ask you, is this not a question of supreme necessity? Therefore on grounds of necessity, if not on the ground of equality, we have to do justice to this Resolution.

The total population of India is 29 Crores of which the untouchables are 53 millions and of these a large number is even unapproachable and a very large portion of them

belong to Southern India and to this very city of Madras. Much is done in their favour by the Theosophical Society and by the missionary bodies in India, but even that is very little, things that are being done in proportion to the little will remain little until the whole community will take up this question. It is not a question only of the Prarthana Samaj or the Theosophical Society or the Missionaries but it is a question of our own and which will do good to us. I crave your attention and sympathy for this national mission that has yet to be started for the furtherance and elevation of these depressed classes. This is a proposition on which the fewest words are needed and greatest action is welcome. It is not a question to decide whether the wrong is conscious or unconscious, intentional or otherwise, but let us be up and doing and do our service to these people. Whether the Brahmins, whether the higher classes were wronged consciously or unconsciously, past is past, let it be buried. Without blaming our orthodox brethren, let us with one heart, mind and soul do our best. Let us call forth the orthodox people to do this work. I know the money that comes for the Depressed Classes Mission does not come from a Reformer or a Brahmo but from all sources including even the orthodox people. Visited by me, the orthodox gentleman holds out his hand of help and co-operation and thus supports the Depressed Classes Mission in Bombay. If the nation means to do some work and no talk, the Brahmins will not be behind in helping a real worker, that is what I know by experience. With these words, I beg to commend this Resolution for your acceptance (Loud cheers.)

The Hon'ble Mr. G. K. Gokhale who was received amidst enthusiastic cheers in seconding this Resolution said:—

Mr. President, ladies and gentlemen,

I have great pleasure in seconding this Resolution and the support that I want to give to it I will give in as few words as possible. I need not say much on this question. The Resolution has been commended to you by one who could speak in regard to it with all the authority that comes of practical, earnest and enthusiastic work in this cause (hear, hear). Those who know the work that is being done on the Bombay side for the elevation of the Depressed Classes there need not be told that Mr. Shinde who has moved this Resolution is the life and soul of that movement (cheers.) In fact, I think that, but for the efforts which our friend Mr. Shinde has made in this connection there, during the last two years, this question would not have occupied the position which it now occupies there.

Mr. Shinde has already told you how great is the magnitude of this question. The total Hindu population of this country is 22 crores and out of this population about 53 millions or 1/4th or between 1/4th and 1/5 are the untouchables, men, women and children, practically beyond the pale of civilization (shame). Now that a class so large and so numerous should exist in India at the beginning of the 20th century is a circumstance which should give all of us remorse. For three days in this pandal we have been hearing eloquent appeals for nationality and for self-government. We have been complaining that though we have been educated and though aspirations have been allowed to be born in our minds for Western institutions, still the Rulers of the land are withholding those institutions from us. When, however, you try to look within yourselves and try to examine the state of the society for which you claim these Western institutions, the question that arrests our attention first and foremost is the condition of the Depressed Classes. If after 50 years of University education, 50 years after the introduction of Western ideas, the essence of which is the equality of man and dignity of man as man in this country, the condition of the depressed classes is practically the same as it was half a century ago, a grave reproach may be urged against us that we have not put into

practice the claim for Western institutions, which we had urged for ourselves in theory. I have been working as honestly as most of my countrymen in the political field, yet speaking among ourselves, I think nothing is gained by concealing from ourselves our own defects and our shortcomings. To my mind, there is no graver blot than the condition in which we allow these 58 millions to remain at the present day. Gentlemen, I want to talk of this question as a practical man. Mr. Shinde appealed to your righteousness, humanity and national feeling. Therefore, we are just what we are—the Hindus of India.

In Japan 40 years ago there was the same problem. There was a class called *Jeeta* which corresponds to the depressed class of our country. They had to work as labourers, as menials and they were to take waste papers in the streets. They were untouchables, for them there was no civilization. But when new ideas rushed upon Japan and when Japan began to reflect upon their past, they found their mistake. The Mikado issued a proclamation that the order of *Jeeta* was to be abolished. The instinct of the people to authority was such that there was no difficulty in carrying out that order and after 40 years today, you find this class of people mixing on terms of absolute equality with those who belong to the upper orders.

We have these Western ideas introduced here even earlier. Therefore look at the condition of these people and then claim for yourselves all that enthusiasm which Japan feels. We have certain shackles, certain difficulties, certain disadvantages in dealing with this question. We must therefore propose a scheme for the elevation of these people only of such a character as is likely to be adopted in practice. This Resolution lays down just a scheme of that character. It does not say that you should all at once mix with them on terms of perfect equality. What does this Resolution then ask of you? It requests you to do all you can for the education of these people. That I think every one of us can promote. Then the Resolution says you should educate those who call themselves educated. You should educate the upper orders. Educate them in regard to their feelings towards these depressed classes. Teach them what humanity demands of them. Teach them to regard them as brothers. The Resolution asks you to do all that lies in your power to elevate them. All careers which are regarded as respectable, are practically closed to these classes. Strive to promote the education of these people by offering facilities for the members of the depressed classes and by having respectable careers thrown open to them.

In regard to education, there is really a wide field opened before us. We constantly talk of the needs of self-help, and I should certainly stand here and deprecate any talk about self-help, unless you mean helping your own persons. I think there is room for real self-help. It is no use folding your arms and saying Government is doing nothing. Government is doing nothing I know, but those of you who have money must come forward with money. Such of us as have time can take up the practical work of the education of these people. Others who would work for the social advancement of the depressed classes might very well go on in their own way. In these various ways, we can help forward the advancement of these people. The practical steps suggested by the Resolution are such as can be taken up by anyone. I therefore again heartily commend this Resolution to your acceptance (Loud and continued cheers).

Dr. Clarke M. P. in supporting this Resolution said:
Mr. President, ladies and gentlemen,

I congratulate myself and I congratulate this meeting upon the noble note struck by the chairman of the Reception Committee in invoking this meeting. During the last 40 years I have attended various Congresses in different parts of

the world, in Europe, in Africa, in America and Australia, but I say nothing equalled the statesmanlike pronouncement which I have heard from the President of this meeting. I have rarely heard such an able and thoughtful address as the one I have heard to day. I am grateful to those two gentlemen for the information which they have given me, because I am a student trying to study some of the aspects of the Indian problems. This is a problem for you, intellectual gentlemen of India, for you the people of India, and upon its solution will depend the future civilization of India. I have advocated in the Parliament your right to self-government and your ability to govern yourselves. I have met with an opposition generally stupid, but sometimes I have met with an opposition which was not stupid. Sometimes there was opposition from men who lived in India, upon the ground that it would not be wise to give self-government to a few intellectual and high caste people in India. It is a powerful argument. A thing may be just in itself but it may be very impolitic, but the policy may be questioned. To-day I have heard brilliant speeches of men coming forward in the Conference to fight the terrible struggle and to fight against the prejudices of their own classes in a conservative nation.

I hope during the next year you will have the first instalment of self-government and upon the way that these Councils use their power towards the depressed classes will depend the future development in Politics. This is the most important problem for the people of India. I do admit the importance of the human power. It affects you in more ways than one. Unless you make women equal to yourselves, you cannot make any good progress. You must remember that the character of the child is formed by the mother more than by anybody else. Unless your women are equal to men, you cannot expect progress. The three most powerful faiths, the Hebrew, the Christian and the Mahomedan, they all have a common origin, they have most points practically in common. They teach the great doctrine, the universal fatherhood of God and the universal brotherhood of man. These are the doctrines which are very important. I believe the Hebrew prophet who said that there was one religion which taught men to act justly and to love mercy. I do not care what these doctrines may be, but I think that is a religion practically needed to humanity. With these words, I support this Resolution. (cheers).

The Resolution was then put the vote and carried unanimously with loud cheers.

"TEMPERANCE"

Mr. Avinash Chunder Muzumdar of Lahore moved the following proposition:—

VIII. (a) The Conference urged the necessity of maintaining the ancient ideal of total abstinence from using intoxicating drinks and drugs and urges on the Government, the Heads of different Religions and the Social Reform Associations the duty of doing their utmost to check the grievous evil of intemperance in our midst.

(b) The Conference notes with satisfaction that a higher standard of social purity is getting recognised and that the anti-nauch movements is growing in popular favour all over the country and it would impress on all members of Reform Associations and friends of progress the importance of enlisting further support in this matter.

He said:—

Mr. President, ladies and gentlemen,

After the proposition for the raising of the depressed classes, which proposition is most suited to come? Men of the depressed classes are physically depressed, but I have brought to you subjects which treat of the moral lepers and the morally depressed people. Look, your own Saint Virupax Sarang Muni was a Brahmin. He was once ordered

by Rangdeva to carry a Pariah on his shoulders to the shrine of Ram and he was so carried. I wish I had that privilege to carry all the lepers on my shoulders and take them to the household of God (hear, hear). This year the Social Conference has been held notwithstanding the inclemency of the weather and naturally you would like to go as early as possible. The two things referred to in this Resolution are Temperance and Purity; and I will introduce them to you in the manner in which they have been harnessed and caparisoned by the Conference Committee.

A gentleman once wanted a driver and he advertised for one. Several drivers came. One expressed himself to be an expert in his art. The gentleman was living on a hilly precipitous country. The driver in order to show his cleverness said that he would drive his carriage within one yard of the precipice. Another expert said that he would drive the carriage only half a yard near the precipice, and afterwards a third man came who gave a similar reply. Then a fourth expert came and said that he would not go near the precipice at all and his services were accepted. You might consider that gentleman to be foolish, but here I belong to that class. People ask me to drink. They say if you drink you will be considered civilized, you would be prosperous, but I tell them that I belong to that class who say "abstain totally." Gentlemen, if you want to be saved, if you want to be prosperous and healthy, you must abstain from all sorts of intoxicants.

The second question is that of purity. I am a puritan. Our people in that time of Rig Vedas did not drink wine, did not give wine, did not touch wine. That ought to be our motto. If you want to be religious, if you want to be spiritual, if you want to improve religion, you must abstain from all intoxicating drinks.

Coming to purity, I am told that in Madras they have been successful in driving away Nautches from society. Do not abuse, nor say anything which may be unpalatable, that is my opinion, I may be wrong. Then I understand that there are many gentlemen who hold respectable positions, who are lifelong professors in Colleges, but who cannot amuse themselves without the company of these women. The same condition was in Lahore 20 years back, but now nobody in Lahore will dare to invite a Nautch girl. This is a subject for which I have worked for the last 20 years from January to June each year and so I can tell you what I know from experience. With these words, gentlemen, I beg to recommend this proposition to your acceptance (hear, hear and loud cheers).

Mr. K. Natarajan, in seconding the resolution, observed that he was glad to recall the fact that the anti-nautch movement started some fifteen years ago in Madras has established itself in the sentiments of the most enlightend citizens in all parts of the country and that there have been several cases in recent years, including some among native chiefs, where the nautch party has been discarded at marriage and other festivities. He called attention to the inconsistency between precept and practice of the Mysore Durbar issuing a resolution on moral and religious education for young Mysorians and the Dewan entertaining members of the representative assembly at a nautch party.

The Resolution was then put to the vote and carried.

(To be continued).

FOR SALE.

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

APPLY TO—The Manager.

THREE READINGS OF A PALM.* THE FIRST READING: A FORTUNATE FAILURE.

(BY O. S. S. O.)
(All rights reserved.)

CHAPTER XXVII.

Friends of Mr. Mahabere Ottis heard that he had lost some distant connexion and sympathized with him accordingly, but none dreamt that the event had nearly shattered the hopes of two ancient families. Matters, however, were soon forgotten among most; but as for Mr. Ottis, he pondered long and critically over the occurrence which occasionally made him shudder!

However, as the parties had never met, the ladies were not much upset and soon regained their usual spirits. And Mrs. Ottis noted with satisfaction that the accident had not crushed her "lovely flower," as she loved to call her daughter.

On the contrary, the passing sorrow—the outcome of anticipation only—had, in a measure, softened and beautified her countenance. The event had merely burst one of her aerial bubbles formed in mixing mortar rather than destroying her castle.† She was still free to build and allow eligible foes to attack through her parents the citadel of her heart.

Some months after the receipt of the sad tidings, her mother was preparing to visit some neighbours when her daughter came in trailing a willowy Decca shawl over her shoulder: "My child," said her mother, "I am going to see the Vermas—would you like to come?"

"No, mother dear—" responded the young lady seriously with a sense of responsibility. "Not to-day. I want to finish the border of this—" looking affectionately at the dainty shawl part of which hung over her arm.

The mother looked up at her with a smile of approval. It was something new for her to sit to work alone. And so encouragingly said: "Very well, child. Any message for Maan or Isal?"

"No, Ma—but wait—" she reflected, and ran down to the garden, returning almost immediately with a handful of lovely roses and lilies. Selecting the best rose and a lily, she passed a piece of thread round the stem of the two flowers, and placed them apart. "These, ma life, give to Maan, *sath piar ka* (with my love), and these, tying a second lot, are for Isal. And Ma scold them for not fulfilling their promise. They faithfully said that they would come over and help me to invent a dress for play time. But they have not done so yet."

"Why, I thought the last dress the tailor made with buckles at the shoulder and loose ends at back was all right."

"It is all right as far as freedom of limbs go. But some how it does not look nice. None of us like it. And so we have agreed to invent one that will not only ensure liberty of movement but be pretty at the same time—" she concluded with a winning shake of her glorious hair.

"You had better send for some cheap material *lardle* (darling), for these inventions of yours, and not spoil those good pieces on experiments."

"Oh, mother life, we are more economical than that even. We have planned to ask you for all the old sheets and shawls etc: which you do not need. They will do very well for us to cut and spoil, till we decide on the style. Don't you think we are thoughtful, Ma?" she asked clinging round her coaxingly.

* This serial was commenced in our issue of the 5th April, 1908.

† An Hindaryan Expression, very pretty in the original.

"You are certainly more considerate than I imagined you to be," replied her mother laughing candidly.

"There are your *palkies* (palanquins). Who are you going to take with you, Ma?"

"Only Radha and a *chaprasi*. Why?"

"I thought that in case the old woman did not care about going out today, you might take Golbie (her own maid and companion). I am afraid she is not altogether right. Seems dull and moody—a little outing may do her good."

"Why, I have not noticed anything unusual—where is she? Call her in."

It so happened that the young maid came in before the old lady had completed her sentence.

She looked at her kindly and without asking any questions gently said: "Golbie, order another *palkie*. I want you to come with me as well. So go and get ready."

The maid obeyed; and the young lady, as soon as the humble dependant was out of sight, clasped her mother round the neck and almost suffocated her with her caresses: "How good you are, mother life! I am sure it will do her good. She is so modest and uncomplaining that I feel, at times, inclined to make her quarrel with me—anything to rouse her up."

"Why don't you get up some amusements? Doll parties etc: It will help to divert and give you something to think about."

"Yes, mother, we must do something— Here you are— she exclaimed as Golbie returned. 'I feel half tempted to change my mind and go with you, now. But I won't vacillate. A wavering sacrifice loses all its charms. Is not this what the Prohit told us, Ma?"

"Yes, but I did not know you were going to stay for penance."

"Not exactly penance, Ma. You know, what I mean," she answered laughing—then placing her arm round her mother's waist moved towards the landing.

The two women waited till their mistress was made comfortable in the *palkie* by her daughter, who having tucked her in cosily, motioned to them to get in theirs.

A minute later and the bearers were gliding along with their light burdens, followed by the inevitable *chaprasi* bright in red coat, sash, silver badge and truncheon.

Mrs Uma Ottis watched the party till they were out of sight and then settled down to her needlework. It took much longer than she expected, but she managed to finish it to her satisfaction—a distinct gain, for she could seldom do anything to her own liking.

Having folded and put the shawl away carefully, she went in search of her father. He was not in his *baithack* (sitting room), and thinking him to be still at his *Shasta* (afternoon nap) she glided back to her own room.

She was in a buoyant mood—and turning to an open window, encountered a gush of fresh breeze which fanning her soft cheeks dispensed about the room like the cadence of a lover's song beseeching his friends to plead on his behalf. Words rose spontaneously to her lips and she joyfully hummed in her rich soprano:

*Yaro zara chalo to re,
Lawa usé mand kē
Woh khafa hui hai hum se re—
Bazar hunste, hunste."**

Then smiling at her own light heartedness tripped down to the garden, lingering about leisurely among her favourite trees and bowers utterly unconscious of the surprise awaiting her that might affect her future life.

* N in these lines has a very soft nasal, about 1 of the original sound of N being almost lost in the letter before or after. Except in *Mans* where the N is full. There sliding quarter N's are indicated by a dot below, as in *hunste*. While the U in *hunste* is pronounced as in *Sun*.

SOCIAL RE-CONSTRUCTION IN MODERN INDIA.

A LECTURE BY PUNDIT SIVANATH SASTRI.

The above was the subject of a lecture which was delivered on January 5th in Sadhara Brahmo Samaj Hall, by Pundit Sivanath Sastri, M. A.

The speaker began with a short analysis of the distinctions between India of olden times and India of the present day. Taking out of consideration the distinctions between the Aryans and non-Aryans, which were really striking, the Pundit said, the distinctions between the peoples of the different provinces of the country were also remarkable. There was really a wall of partition between them in those days. But in the modern times, this wall is no longer visible. All the people having been placed under one and the same Government under the same laws, under the same educational system, and the English language having been introduced as the common language, all the peoples are being welded into a common nationality. Facilities of travelling are also contributing largely to this welding. The old Indians had a limited idea of the world. They cared very little to borrow any knowledge from any people outside the boundaries of their own country. But the modern Indians are cultivating not only feelings of brotherhood towards the different peoples inhabiting the different provinces of India, but also a universal cosmopolitan brotherhood towards the people of the whole world. The demarcation-line of caste is fast vanishing in modern India. The idea may be revolting to conservative people, but it is a fact which cannot be gainsaid. The modern Indians are developing senses of independence, studiousness and inquisitiveness somewhat in the same way as the advanced peoples of the Western countries. The Press is, besides, contributing to the development of a sense of unity and freedom of thought. Like the great middle class of people in the Occident, a middle class is being formed also in India. Modern India can no longer be considered as an exclusive unit cut off from the rest of the world. There is amongst the modern Indians, a class of people with a retrograde tendency to the old back again. There is a second class whose principle is to remain stationary. There is yet a third class whose principle is to step forward. The customs that existed thirty years ago, are no longer in existence now. The herculean task which formed a common factor in the attire of the people thirty years ago is *non est* at the present moment. Is it possible to go against the current of time? Is it possible to establish Brahmin supremacy over again? Swine in herd when driven to the north, sometimes face the south. They have to be turned to the north by the tail. Should we, being men, be turned towards the direction of the current of time by sheer force like brutes?

The speaker here dilated on the tendencies in evidence in the modern Indian societies, towards independence of thought and action. These tendencies conflict with the old order of things. The old custom of domestic government is not found to suit all parties now-a-days. All educated young men do not bow to the rule of their elders. Even many fathers have had to be "wise fathers" in dealing with their young educated sons. They have had to make allowances for their freedom of thought and action. Things have considerably changed and it is not possible to restore the old order.

The Pundit next described the activities of the fair sex in the domain of social progress in the western countries, and detailed the measures of success which attended the attempts.

The speaker lamented the ill-treatment of the fair sex in India. He condemned the *Zenana*, polygamy, early marriage, and indifference to female education. In the reconstruction of the society, the chief features ought to be the raising of the fair sex and abolition of caste. The bounden duty of every edu-

cated Indian fixed by God, is to assist in educating the masses and the fair sex. Duties towards the country do not consist in hurling invectives at the Government writing smart articles in newspapers on bomb-outrages.—*The Bengali.*

HINDU WIDOWS' HOME ASSOCIATION, POONA.

MONTHLY REPORT FOR DECEMBER 1908.

1. The year closes with this month. The progress of the year may be considered satisfactory. There are 80 inmates. Money contributions were just enough to make the two ends meet. If contributions do not keep pace with the growing needs of the institution, the number of inmates will have to be checked.

2. Mrs. Parvatibai Athavle worked during this month at Thana. There was a largely attended public meeting at which Mrs. Athavale lectured. Dr. Kukday rendered great help in collecting subscriptions. The subscriptions amounted to Rs. 270.

3. A poor school master has made over his increment Postal Life Policy of Rs. 100 to the institution for which the thanks of the institution are due to him.

4. During the month, there were 83 visitors of whom 18 were ladies, 45 gentlemen and 20 advanced students. Of these 48 came from Poona, 18 from the Deccan, 5 from Bombay, 4 from Konkan, 3 from Madras Presidency, 2 from the Carnatic, and one each from the S. M. States, Central India and the United Provinces.

5. The number of contributors during the month was 112 and their contributions amounted to Rs. 860.

Hingne Budruk,
20th January 1909. }

VENUSAI NAMJOSHI,
Secretary

SOCIAL REFORM AMONG TIYYAS.

It is, indeed, a happy sign of the times that the Tiyyas of North Malabar, under the lead of tactful and resourceful gentlemen like Mr. Kotieta Ramunni, are inaugurating a campaign against some of the pernicious and meaningless social customs and usages of the community. It is extremely gratifying to learn that they are going to hold shortly a Social Conference under the auspices of the Sri Gnanodya Yogam, and at a preliminary meeting of the leading Tiyyas of North Malabar held a few days ago at Tellicherry a programme for the Conference was drawn up. We have not the slightest hesitation in saying that the promoters of the Conference deserve support and encouragement at the hands of every Tiyya who has amelioration of the condition of his castemen at heart.—*The West coast Spectator.*

THE INDIAN SOCIAL REFORMER.

Rates of subscription inclusive of postage.

	In advance.	In arrears.
Per annum.....	Rs. 5 0 0	Rs. 6 0 0
Single copies	4 annas each.	

The arrear rates will be enforced in the case of subscriptions which have not been paid within three months from the date on which last payment of subscription expires in case of annual subscriptions. All other outstanding dues will also be calculated at the arrear rates.

Orders for the paper should be invariably accompanied by a remittance or permission to send the first issue per V. P. Post to recover subscription.

Should payment be made by cheque on any mofussil Bank, please add 8 annas this being the discount charged in Bombay.

BY APPOINTMENT TO H. H. THE MAHARAJA.



GAEKWAR OF BARODA
PHIROZE M. DASTOOR & Co.

OCULISTS AND SCIENTIFIC REFRACTIONISTS.
OPP. GENERAL POST OFFICE, 7 HOBNEY ROAD, BOMBAY.

THE FIRST AND ONLY FIRM.

Who offer their patrons free services of a **duly qualified ophthalmic Surgeon** from various Eye Hospitals of Europe.

PHIROZE M. DASTOOR.

Eyesight Specialists,

With 19 Years' Practical Experience,

Holds **Exceptional Testimonials** from the Hon'ble Sir Lawrence Jenkins, the Hon. Mr. Justice Batty, Mrs. Batty, the Hon'ble Mr. Justice Chandavarkar, Mr. H. G. Gell, M. V.O., Lt-Col. G. H. Bull, M. D., I. M. S. and other high personages.

STOCK:— LATEST AND MOST PERFECT MAKE.

PRICES:— EXTREMELY MODERATE.

A POCKET MANUAL "THE HUMAN EYE AND ITS SCIENTIFIC CORRECTION," FREE ON APPLICATION.

SEVA SADAN

Arrangements for patients suffering from eye-disease, have been made in connection with the **Seva Sadan Charitable Dispensary** for women and children. **Dr. Piroja Malabari** has kindly offered her services to look after the patients on every Wednesday and Saturday between 8 and 9 A. M. (B. T.)

SEVA SADAN, }
GIRGUM. }

B. R. DIVATIA,
ASSISTANT SECRETARY

A. K. JOSHI & Co.

Kalbadevi Road, BOMBAY.

We undertake every kind of Lithographic Art Printing in Colours. Publish Fine Art Pictures, &c.

Wholesale & Retail Dealers in Calcium Carbide.

Large Importers of Finest Printing Inks and Colours.

HIGH CLASS FRAME MAKERS.

YOUR ADDRESS, PLEASE,

For a Catalogue of our Numerous, Valuable Presents which we offer for nought to All at their own choice!!!

VAIDYA SHASTRI MANISHANKAR GOVINDJI

Atank Nigrah Pharmacy,

Jamnagar-KATHIAWAR.

SUBLIME PESSIMISM

OF

OMAR KHAYÂM

THE ASTRONOMER-POET OF PERSIA.

Price Annas, 8.

APPLY TO THE MANAGER TATVA-VIVECHAKA PRESS,
Khetwadi Back Road, Bombay.

FOR MOTHERS AND DAUGHTERS.

GIFT BOOKS.

Beautifully Got up. Price Rs. 2-3 each.

Reduced to Re. 1-14 Each.

Children of the New Forest. 410 pp. with 54 Illus., by P. Hardy and 8 plates by Sir J. Gilbert.

Days of Bruce. 596 pp with 6 plates

Home Influences: A Tale for Mothers and Daughters. 440 pp., by J. A. Symington.

Home Scenes and Heart Studies. 424 pp., with a front, by J. A. Symington.

Lamp lighter. 583 pp., with a frontispiece.

Leila at Home and in England. 452 pp.

Lilin's Golden Hours. 464 pp., with Illus.

Life of Queen Victoria: With 8 fine plates.

Mother's Recompense: Sequel to Home Influences.

Queechy. 642 pp., with coloured plates.

Val of Cedars; or, The Martyr: 300 pp., with a front, by J. A. Symington.

Wide, Wide World. 574 pp., 6 coloured plates.

Women's Friendship: A Story of Domestic Life, 350 pp., with a front, by J. A. Symington.

Women of Israel: Characters from the Holy.

LIBRARY OF RECREATIONS.

Price Rs. 4-8. Each.

Sold at 12½ per cent. Discount.

THE GIRLS' HANDY BOOK. How to Amuse Yourself and others. By Lina Beard and Adeline B. Beard. With about 500 illustrations.

THE OUTDOOR HAND-BOOK. By D. O. Beard; Containing descriptions of American and English Games during Spring, Summer, Autumn and Winter. With illustrations.

EASY FRENCH DISHES FOR ENGLISH COOKS. By Mrs. Prag. Small Crown 8vo., Cloth, Extra, Rs. 1-14-0.

HOW TO FURINSH WALL AND CHEAPLY. By Mrs. Praga. Small Crown 8vo. Rs. 1-14-0.

G. A. Natesan & Co., Esplanade, Madras.

INDIAN-ENGLISH.

An examination of the errors of idiom made by Indians in writing English (With over 1200 actual examples from Indian Writings)

by G. C. WHITWORTH.

"A valuable contribution to the study of the manifold eccentricities of the English tongue."

—Contemporary Review.

"His scholarly but unpretentious work will prove most serviceable, not only for those for whom it is primarily designed, but also to other foreigners, and not a few of his own countrymen."—Westminster Review.

"Not only a hand book of errors, but also a correct and an acute and useful book of reference. * * * The compendium is excellent, and English men, as well as Indians, would do well to consult it. The copious index facilitates reference."—Asiatic Quarterly Review.

Price (of Indian Booksellers) Rs. 2½ net.

LOOK SHARP!

LOOK SHARP!!!

A Marvellous Offer!

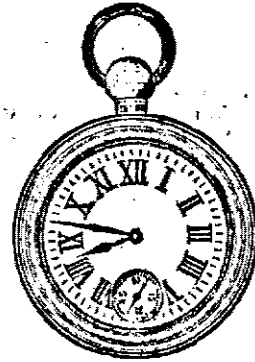
Only for a Short Time!!

5000 WATCHES.

WITH PRIZES WORTH RS. 2500!

To be distributed in May 1908.

A FRESH
CONSIGN-
MENT OF
WATCHES



MADE AT
OUR
SPECIAL
ORDER.

More than half the number already sold.

To Facilitate a Rapid Sale.

270 Prizes amounting to Rs. 2,500 will be given away to the purchasers of any one of our watches:—

(1) O face Keyless Roskof style watch with detachable escapement plate, nickel case with hinges and glass dome with box, spare glass and spring, Price Rs. 4-0-0.

(2) O face Keyless Ladies' or Gents' Watch metal dome, gilt movement, O holes, white dial: Rs. 6-0-0.

(3) O face Keyless Ladies' or Gents' Watch Silver dome and embossed fancy dial: Rs. 8-8-0.

(4) The Picture Dial Watch (latest fashion) keyless, lever movement, Visible ruby pallets, 7 jewels, chronometer Balance flat shape with various coloured landscape revolving pictures in real nickel or gunmetal case: Rs. 11-8-0.

PARTICULARS OF PRIZES.

	Rs.	a.	p.
8 Reglan Bicycles worth ...each	120	0	0
3 Gramophones "	112	8	0
3 Improved Type writers "	60	0	0
36 Self-feeding fountain pens. .. "	8	12	0
100 Langendorf Keyless Watches "	6	0	0
120 American Timepieces "	1	8	0

A prize coupon accompanies each watch. Purchasers of 6 watches of one kind at a time will get an extra prize coupon. One watch will be given gratis for every doz. watches bought at a time.

ROLLED GOLD, Gent's collar Safety Pins 1½ inches long flattened shape Price annas 14 each.

THE EDWARD WATCH AGENCY.

Brito Buildings, Mangalore.

S. CANARA.

BRAHMA POSTAL MISSION.

Pamphlets with regard to Liberal Religion in India and abroad may be had free of all charges, one or two at a time by any genuine inquirer: On showing by a letter that these are carefully read, other two may be ordered free: Two whole set consisting of sixty pamphlets may be had at once by sending a V. P. order worth one rupee; or 1s. 6 d. if payable outside India—All communications should be made to and any donation will be thankfully received by

V. R. SHINDE, Postal Mission Prathana Samaj, Girgaum—Bombay.

THE BOMBAY PHOTOGRAPHIC Co.

UNDER THE IMMEDIATE SUPERVISION OF

S. Hormusji, Photographer.

NEW SHOW ROOM, ELEPHANT BUILDING, KALBADEVI ROAD.

AMATEUR'S WORK & OFFICE AT SPECIALLY REDUCED RATES.

SURAMMA

THE IDEAL HAIR TONIC

Has a fine floral perfume and fluidity of water. It softens the hair and enriches its colour. It helps to grow luxuriantly lost or faded hair and baldness is removed by this Medicated Oil. It removes all scalp diseases and improves the Complexion. It is the best hair vigour that can be thoroughly relied upon. It relieves headache and promotes sound sleep. Use it once and you will use it always. Price per Bottle As. 12. Post free Re. 1-3 3 phials Rs. 2. Post-free Rs. 2-14.

S. P. SEN & Co.'s Five Swadeshi Perfumes.

THE PRIDE OF THE INDIAN INDUSTRY.

SABITRI.—The lovers' delight. Possesses a unique odour and strength and pleases all tastes.
BANGAMATA.—Represents the sweet Hasuna Henna. Very persistent and strong but not loud.
DIL OF ROSE.—Or the Indian Rose. The pride of the Indian Flower garden "Shut up in a Bottle."
KHUS-KHUS.—An oriental perfume of strength and aroma. Unrivalled in strength and cheapness.
BOCOOL.—The sweetest popular scent. Better than the best obtainable in the market.

All the Perfumes are bottled in three different styles—Large, medium and small. Prices Re. 1, As. 12, and As. 7, respectively. Transit charges extra. Write for descriptive List, sent Post-free on application.

Our Superfine Virgin Ottos.—Unequaled for strength, Otto-de-Rosa No. 1 (Virgin), Ott-de-Matia, Otto-de-Neroli and Khus-Khus. Price per Phial Re. 1. Doz. Phials Rs. 10.

MILK OF ROSES :—Enthralls the mind by its delicious scent; its application imparts a lustre, softness and delicacy to the skin, destroys pimples, scabs, blotches, freckles and other derangements of the skin. Price per phial As. 8. Transit charges As. 5.

Soaps and other Toilet Requisites, Hair Washes, Cosmetics, and Hair appliances, Oil Bergamot, Lemon and Lavender superior quality and also fancy Scent bottles and Silk ribbons of different shape, size and colour, and other miscellaneous requisites for perfumer's are also stocked. Prices low beyond expectation. 25% of the Approximate value should accompany every order.

S. P. SEN & Co. Manufacturing Chemists.

19/2, LOWER CHITPUR ROAD, CALCUTTA.

INTERESTING ASSURERS ARE INVITED TO COMPARE THE RATES AND CONDITIONS OF

The Empire of India Life Assurance Company, Limited.

WITH THOSE OF ANY OTHER COMPANY.

Head Office II; Elphinstone Circle, BOMBAY.

SEE REPORT AND OPINIONS OF THE PRESS AS TO THE REMARKABLE PROGRESS MADE BY THE COMPANY.

ENDOWMENT NON-FORFEITABLE POLICY, FOR RS. 3,000.

PAYABLE AT AGE 60 OR AT DEATH, IF PREVIOUS, WITH PROFIT.

If, at any time, the assured under this plan should desire to cease paying any more premiums, he can obtain a paid-up Policy, for such a proportion of the original sum assured as the number of premiums paid bears to the number agreed upon. Thus a gentleman who had assured at age 30 for a Policy of Rs. 3,000 payable at age 60 or at Death, if previous, after 5 years payments, would be entitled to a Free paid-up Policy for Rs. 500 free of future payments.

MONTHLY PREMIUM.

AT AGE 20, Rs. 6-9-0.

AT AGE 25, RS. 7-8-0.

AT AGE 30, RS. 8-14-0.

AT AGE 35, Rs. 10-18-0.

AT AGE 40, Rs. 13-12-0.

AT AGE 45, Rs. 18-10-0

SOME OF THE DISTINCTIVE FEATURES.

* Funds invested in Government Securities and in accordance with the Indian Trusts Act Policy holders can appoint their own Directors.

90 per cent. of Profits to Participating Policy holders.

Lapsed policies revived without Medical Certificate.

Liberal Surrender Values. 40 per cent. of the Tabular premium paid.

Immediate payment of Claims.

Medical fees and stamps on Policies are payable by the Company.

The sum assured is **PAYABLE IN FULL** should death occur even immediately after payment of the first premium, **GUARANTEE INSURANCE.**—This Company issues Guaranteed Policies in situation of trust and responsibility. It is specially authorized to guarantee the employes of the Post Office.

Proposal Forms and full Particulars may be obtained from any local Agent in India or from E. F. ALLUM, General Manager.

FOR MALARIA, INFLUENZA & MILD FORMS OF PLAGUE.

Use **Batlwalla's Ague Mixture or Pills.** Re. 1.
Batlwalla's Cholera is the only remedy for Cholera Re. 1.
Batlwalla's Marstone has been recently improved a great deal and restores Grey Hair to its Natural Colour. Re. 2-5.
Batlwalla's Tooth Powder is scientifically made of Native and English Drugs, such as Myaphal and Carboic Acid. B. P. As. 1.
Batlwalla's Ringworm Ointment As. 4.
 Sold every where and also by
DR. H. L. BATLIWALLA,
 Work Laboratory, Dadar, Bombay.

ROYAL TONIC PILLS.

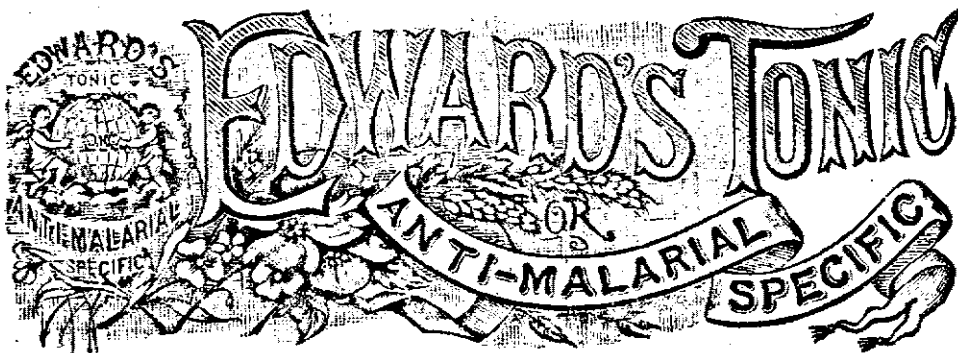
A powerful Nutritious and Strength Restorer, Pries Re. 1-1 p
 bott. of 80 Pills.

PREPARED BY—**GOVINDJEE DAMODER & Co.,**

Wholesale and Retail Druggists and Commission Agents.

2-02.

No. 57 New Hanuman Lane, BOMBAY



The only Remedy

FOR
MALARIA
 and all kinds of
 FEVERS WITH ENLARGEMENT
 OF
SPLEEN & LIVER.
 OF
 SWELLINGS of ABDOMEN &c.

PRICES:-
 Large bot. 1 2
 Small ,, 0 14

Wanted Agents

Price of large quantity is somewhat less
BUTTO KRISTO PAUL & Co., CALCUTTA.

IF ALL HAIR OILS WERE ALIKE



It would not matter much where you bought it. But all Hair oils are not alike so look out only for Kaviraj N. N. Sen's

KESHANJAN.

The very name with the manufacturers facsimile on the label guarantees purity, quality, and all the medicinal properties of a first class Hair-Food.

KESHANJAN

Is sold everywhere at Re. 1-0 per bottle. If you have any difficulty in obtaining it, write to the sole manufacturer.

SPECIFICS OF SPECIAL VALUE.

Panchatika Batika—Cures malaria in all its stages. Most virulent types cured within a week. Enlarged spleen and liver are reduced to normal sizes rapidly. Re. 1-0 per box Post-Free Re. 1-3.

For Coughs, Colds, and Winter Troubles

Chyabanprash.

Has no equal in the medical kingdom. It restores vitality to hopeless eighties and is specially suitable for Asthmatic, consumptive and Weak Lungs. Re. 1-0 for a week's measure Re. 1-5 Post-free.

Our Brihat Amritaballi Kashaya or Concentrated Fluid of Sariba—Cures Primary, Secondary and Tertiary syphilis, mercurial eruptions of coppery tint, sore throat, enlargement of the glandular system pain in the limbs, or ulceration of the lips. Price per phial Rs. 2. Packing and postage As. 11.

Our Asokarishta—Cures Speedily and permanently all sorts of female ailments such as Menorrhæa, Amenorrhæa, Menorrhagia, Dysmenorrhæa, Leucorrhæa, Sterility, uterine Tumour &c. &c. It is a safe remedy for habitual miscarriages and prevents the patient from catching a Puerperal fever if regularly taken after delivery. Price per phial Rs. 1-3. Packing and postage As 7.

N.B. All the proprietary medicines are kept on sale at Calcutta rates at **Messrs. V. Valabha Das & Co.**

BHENDI BAZAR OPPOSITE CHUNA-BHATTI, **Bombay.**

Kaviraj Nagendra Nath Sen,


GOVERNMENT MEDICAL DIPLOMA-HOLDER, MEMBER OF THE CHEMICAL SOCIETY, PARIS; SOCIETY OF CHEMICAL INDUSTRY, LONDON; SURGICAL-AID-SOCIETY, LONDON; &c., &c.

Nos. 18-1 & 19, Lower Chitpur Road, **CALCUTTA.**

N. B.—Telegrams—Keshranjan, Calcutta.

WANTED AGENTS

WANTED AGENTS



JOSEPH ADWALÉ & CO.
ENGRAVERS & PRINTERS.
NO. 72 MEDOW ST EET, FORT BOMBAY.

Die-Sinking—Crests, Monograms and Mottos, engraved and boxed in various Colours.

Copper-Plates—visiting and Invitation Cards, etc., engraved and printed in best styles.

Blocks—Wood or Metal, engraved and supplied for illustrating purposes.

Presentation Inscriptions—On Gold, Silver, Ivory, etc; engraved and artistically displayed.

Seals, Peons' Badges, Brass Sign Boards. Stencil plate etc., are made for private, official and commercial use. Rubber stamps are made in any of the required languages at very cheap rates.

Electroplating and gilding works executed under skilled work men.

OUT STATION ORDERS PROMPTLY EXECUTED.
COMPARE OUR RATES WITH THOSE OF OTHERS.

MEYORES

IS INDISPENSABLE TO ALL WHO VALUE HEALTH.
FOR IT RESTORES WASTED STRENGTH, imparts vigour and tone to the muscles and tissues, in short vitalises the whole system. Thousands cured. Price Re. 1 per phial.

INTERESTING NEWS.



Our reknowned SPECIFICS for ASTHMA and HYDROCELE give instant relief rest and comfort. Cure permanent. Rev. JOSEPH DAVID, Mengnapuram S. India, writes:—"Your specific for Asthma has done me good." S. B. Rao, Esq., Poona, writes:—"I have personally used your specific for Hydrocele and found it very wonderful in its efficacy." Per bottle of each Rs. 5.

DIAETES—Of any stage and standing is sure to be cured by our specific. A. Bose, Esq., Zemindar, Dum-Dumt. Calcutta writes:—"Five year's Diabetea completely cured." Price per bottle Ra. 8.

For particulars about our SPECIFICS for PILES, FEMALE DISORDERS look to our Catalogue sent post free on application.

BEWARE OF IMITATORS !!!

NO AGENTS.

WRITE ONLY TO **J. C. MUKERJEE & Co.,**
THE VICTORIA CHEMICAL WORKS,
RANAGHAT, BENGAL.

AMRUTANJAN.

An Indian Balm, A Magic Balm, Quickly Relieves and Cures.

HEADACHES, NEURALGIA, SPRAINS, SORE THROAT, CHEST COLDS, RHEUMATISM, LUMBAGO, WEAK JOINTS, BRUISES, CUTS

And also other ACHES and PAINS.—Price annas eight only

Ringworm Ointment. A POSITIVE CURE FOR RINGWORM AND BHABI'S ITCH, &C.
Price annas six only.

Tooth Powder, CHEAP AND USEFUL.—Price annas two only.

AMRUTANJAN DEPOT. 16 OAK LANE, BOMBAY.

Telegraphic address: "Amrutanjan," Bombay.



PHOTOGRAPHIC ART STUDIO.

UNDER THE PERSONAL SUPERVISION OF

S. N. BHEDWAR.

AT THE JUNCTION OF

PRINCESS AND KALBADEVI STREETS.

CHARGES REASONABLE, SATISFACTORY WORK

THE INDIAN * SOCIAL * REFORMER.

PUBLISHED EVERY SUNDAY MORNING.

Office:—HUMMUM STREET, FORT.

Editor:—K. NATARAJAN

Vol. XIX. BOMBAY—SUNDAY, FEBRUARY 14, 1909. No. 24

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

NOTES.

It is high time that a definite decision was arrived at and announced regarding the question of Mahomedan representation in the Legislative Councils. The prolongation of the discussion, especially in the London press, is not likely to conduce to the growth of greater harmony. Meanwhile, we are glad to see that the Mahomedan leaders have taken Lord Morley's hint and are beginning to evince some desire to make their claims accord with those of the vastly larger non-Moslem section of the population. The able and talented President of the Moslem League, Mr. Syed Ali Imam, no doubt, still talks of Mahomedans being the gate-keepers of India. The Sikhs on the North-West and the Gurkhas in the North-East, are entitled to more than a small share of this title. Without the thrifty house-keeper, moreover, there will be nothing within the gates to keep them for. The British people who are essentially an industrial people, and not a race of swash-bucklers, are not likely to be much impressed by Mr. Imam's metaphor. If the non-Moslem communities had displayed the same backwardness in falling in with the new order of things as our Mahomedan countrymen, British administration in this country would have been far different from what it is now. No doubt, this very quality is now spoken of by some English publicists as if it were a serious defect of character and is referred to disparagingly as "nimble-wittedness." We are bound to say that the responsible leaders of the Mahomedan community have shown greater consideration for the feelings of non-Mahomedans than some of their champions in the English press. We have noticed with great pleasure that the bulk of the Indian press throughout the greater part of the country has studiously refrained from taking up an attitude of hostility to the demands of our Mahomedan countrymen, the *Indian Patriot* of Madras going so far as to ask that a Mahomedan gentleman shall be first appointed as a member of the Viceroy's Executive Council. We are sure that the interests of the other communities will be as safe in the hands of a Mahomedan Indian of high character and education, as those of the Mahomedans will, in our firm belief, be in the hands of any other Indian similarly chosen.

Nobody denies that there are divisions of class and creed in India. The question, however, is, which is the sounder policy, whether to seek to minimise and confine these differences to the narrowest possible limits or to exaggerate and extend them to spheres where they were never allowed to interfere in the best days even of Mahomedan rule? Is British rule in the twentieth century, to have a less lofty ambition than the Moghul rule in the sixteenth? Is one of the two communities of which Akbar spoke as his two eyes, to be regarded as politically inferior to

the other, is its loyalty to be assessed at a lower value, its numerical, educational and economic advantages whittled down? Happily, we have in Lords Morley and Minto, British statesmen who are not likely to be swept off their feet by considerations of short-sighted political expediency. Our Mahomedan countrymen are willing to overlook in public affairs the differences—more acute and as impassable as any that divide Hindus and Mussulmans—among different sects among themselves. They have even their depressed classes—the so-called Azlaf class the gulf between which and the Ashraf class is described, by a high European official of East Bengal, as practically as great as that between the upper and lower castes of Hindus. (p. 1273, Vol. III. Papers relating to Constitutional Reform in India). The Mahomedan leaders are wise in not allowing these differences among themselves to influence their political demands. By and by, they may come to realise that their differences with Hindus are not more insuperable. We are glad that Syed Ameer Ali himself regarded this as the most desirable end to be kept in view in presenting the Moslem deputation to Lord Morley. Syed Ali Imam has gone a step farther and has suggested that at the final stage at any rate there should be no restrictions of sect or creed placed on candidates. We recognise the spirit of these suggestions, and we anticipate from it the happiest results to the country. We think that if a conference be arranged between the leading men on both sides, a most satisfactory arrangement will be agreed upon in a few hours. His Excellency the Viceroy may yet see his way to bring about such an exchange of views face to face between representative men of the National Congress on the one hand and of the Moslem League on the other.

The *London Times* concludes a leading article on India with these pre-eminently wise observations: "Twenty years ago, or less, there was a school of Indian thinkers who realised very clearly that the mere acquisition of political privileges would never raise the native character to the standard of the West. They taught that social reform must precede political reform if it is to result in good and not in evil. The speech which Mr. Justice Sankaran Nair made at the session of the Indian Social Conference shows that their ideals are not yet extinct; but it is notorious that leaders of the present political movement in India have, to a great extent, ceased to advocate those ideals, even when they do not oppose them. They have postponed social reform to political reform and another distinguished native Judge has told us why they have done so. To carry social reform they must overcome the inveterate prejudice of their own race; to carry political reform they have to overcome the resistance of British statesmen. They have chosen the line of least resistance and by their

choice, as Mr. Justice Nair tells them, they are court- ing national disaster. It is for us to save them from that disaster as we have saved them, and daily save them, from so many evils." We need hardly say that we agree to a very large extent with these sentiments. The last sentence, however, is somewhat misleading. The British Government of India as at present constituted is peculiarly unsuited to help the people in matters of social reform. Changes calculated to make it more representative of the progressive mind of the country, must be introduced so as to enable it to participate with effect in the amelioration of social conditions. We have every hope that the reforms now being introduced will result in easing the political tension and in diverting the public mind to the social problems which are at the root of national progress. We may add that even during the last twenty years, social reform has by no means lost ground. The *Times'* plea for social reform is, if we may say so, somewhat inconsistent with its regret for teaching the educated Indian to think for himself and not to follow blindly the lead of mere authority.

Whatever excuse there might have been in the case of the murder of Inspector Banerji, the assassination in broad day-light of Public Prosecutor, Asutosh Biswas, is a reflection on the solicitude of the Executive Government to protect its officers. Mr. Asutosh Biswas had in his official capacity taken a prominent part in bringing some of the anarchists to book. His life had been threatened and we read that he himself was sure that he would be murdered. He had been pressed by his relatives to give up the office, but had stuck bravely to his post. That such a man should not have been accorded some measure of Police vigilance even when he was returning from the discharge of a public duty, is a circumstance which is not likely to escape the attention of so earnest an administrator as Sir Norman Baker. Some of our contemporaries, we see, write of this incident as if it were due to the absence of sufficiently stringent laws. No penalty could deter a man who believed that in killing another he was discharging a mission. But, as a matter of fact, it is not the law but the Police that has to be improved. An ordinarily efficient Police, which did not forget that the first principle of police work was prevention, could and should have prevented Mr. Biswas's murder, at any rate at the time and place of its occurrence. It is no exaggeration to say that the anarchists in Bengal have proved themselves more than a match for the Police of the Province whom they have befooled and beaten all along the line. They have proved themselves in point of brain-power as well as energy and determination by far the superiors of the salaried guardians of public safety. We trust that the gross and palpable neglect to take precautions to protect Mr. Biswas from—not merely probable but certain—anarchist attempts, will be brought sternly home to the Police officers in charge of the station. One newspaper thinks that this crime has something to do with the protracted proceedings of the case in which a number of persons are being tried—we have forgotten for what offence. On the contrary, it seems to us that the fact that the arrest and detention of practically all the reputed nationalist leaders of Bengal, has not availed to prevent these crimes, is a presumption in favour of the innocence of these men of complicity with the organisers of assassinations and other violent crime. It is worthy of note that the murderer in this case did not aim a single shot at the European who was walking along with Mr. Biswas. The deepest sympathies of all honourable men, irrespective of their political views, will be with Mr. Biswas's family whom the assassin's hand has deprived of their distinguished and chivalrous relative.

CONTENTS.

—o:—

Editorial Notes.	The first Widow Marriage in Allahabad.
Nation Making.	A Widows' Home at Amrit- sar.
The Indian National Social Conference.	Pandharpur Orphanage and Foundling Asylum.
Three Readings of a Palm.	

THE INDIAN SOCIAL REFORMER.

BOMBAY, FEBRUARY 14, 1909.

NATION-MAKING.

It is usual to speak of the Japanese as a people which grew to nationhood in an incredibly short period of time. Of three at least of the nations of Europe at the present day, one may make the same statement. "The English reader," writes Mr. Holland Rose with reference to Germany, "will perhaps find it hard to realise this until he remembers that the whole course of recorded history shows us the Germans politically disunited, or for the most part engaged in fratricidal strifes. When they first came within the ken of the historians of ancient Rome, they were a set of warring tribes who banded together only under the pressure of overwhelming danger; and such was to be their fate for well-nigh two thousand years. . . . For centuries Germany crumbled and mouldered away, until disunion seemed to be the fate of her richest lands, and particularism became a rooted instinct of her princes, burghers and peasants. Then again South was arrayed against North during and long after the time of the Reformation; when the strife of creeds was stayed, the rivalry of the Houses of Hapsburg and Hohenzollern added another cause of hatred." Italy was, as we have seen, another instance of a heterogeneous and disunited people realizing their nationhood in the course of a few decades. But an even more remarkable instance is that of Bulgaria. Mr. Rose himself points to the rise of "this enigmatical people," as he calls the Bulgarians, "as a striking example of the power of national feeling to uplift the down-trodden." Until the year 1876, he says, the very name Bulgarian was scarcely known except as a geographical term. The history of the Bulgarians is also cited as a proof that the ethnic factor is not the final determining factor in politics. "Measurement of skulls," writes Mr. Rose, "may tell us something concerning the basal characteristics of tribes; it leaves untouched the boundless fund of beliefs, thoughts, aspirations, and customs which mould the life of nations. The peoples of to-day are what their creeds, customs and hopes have made them; as regards their political life, they have little more likeness to their tribal forefathers than the average man has to the chimpanzee." The Bulgarians are ethnically closely akin to the Magyars and Turks but, having adopted the speech and religion of the Slavs during their long residence on the banks of the Volga, they have been completely changed and "their determined adhesion to Slav ideals and rejection of Turkish ways," Mr. Rose says, "should serve as a reminder to anthropologists that peoples are not mainly

to be judged and divided by craniological peculiarities."

The histories of modern Germany, Italy and Bulgaria, taken together, show that there is practically no circumstance of inherited tradition or acquired peculiarity which can permanently bar the way of a people to the realisation of their nationhood when they had once awakened to the consciousness of their essential unity. In the case of each of these three countries the first awakening of national consciousness arose from contact with a politically powerful foreign nation. Napoleon I. was the unconscious instrument in the hands of Providence to awaken the Italians to a glimpse of their national possibilities. The two Napoleons, uncle and nephew, forced the divided peoples of Germany to comradeship in arms. The conquering march of the Russians to Adrianople in 1828, as Mr. Rose states, had awakened the Bulgarians to a passing thrill of national consciousness. Another feature of the growth of these nationalities is that their political development synchronised with or followed their assertion of spiritual independence. The Bulgarians broke with the Greek Church, the Italians with the Vatican, and in Germany, the Kultur-Kampf or the anti-clerical policy which carried on the struggle for civilisation against the forces of reaction, was called forth very early in the history of the Empire. Summing up the causes that led to the growth of Bulgarian nationality, Mr. Rose says: "Asiatic methods, put in force against Slavised Tartars, have certainly played no small part in the upbuilding of this youngest of the European States." One of the most interesting chapters in the book, is that on "Nihilism and Absolutism in Russia." The conjunction is significant. Nihilism made its first appearance in Russia during the reaction which followed the conclusion of the Turko-Russian war, and the father of this sombre creed was a wealthy Russian landlord, named Bakunin, whose writings and speeches did much to spread the movement. Bakunin is described as one "whose zeal for the non-existent and hatred of the actual bordered on madness, as when he included most of the results of art, literature, and science in his comprehensive anathemas." Readers of some Indian newspapers will easily call to mind representatives of this type among educated men. Bakunin advocated violent methods for overthrowing the Government. This revolutionary creed absorbed the party of "Nihilism" which extolled the triumphs of scientific research and the benefits of Western democracy and taught the doctrine of absolute individualism or "the negation, in the name of individual liberty, of all the obligations imposed upon the individual by society, by family life, and by religion." The "Nihilist," in other words, was a *sanyasi* without the asceticism of the latter. He is described, in fact, as a philosophic Epicurean. No wonder that Nihilism was absorbed by Bakunin's revolutionary propaganda. Mr. Rose thus describes the process of absorption.

Thousands of students, many of them of highest families, quietly left their homes, donned the peasant's garb, smirched their faces, tarred their hands, and went into the villages or the factories in the hope of stirring up the thick sedimentary

deposit of the Russian system. In many cases their utmost efforts ended in failure. Still more frequently their goal proved to be—Siberia. But these young men and women did not toil for nought. Their efforts hastened the absorption of philosophic Nihilism in the creed of Proudhon and Bakunin. The Nihilist of Turgenieff's day had been a hedonist of the clubs, or a harmless weaver of scientific Utopias; the Nihilist of the new age was that most dangerous of men, a desperado girt with a fighting creed.

But the violence of the revolutionaries proved their own ruin. The bomb which killed Alexander II., the liberator of the serfs, when, on the point, too, of recurring to his earlier and better methods of rule, called forth a recrudescence of absolutism in a worse form than had been known ever before in the history even of Russia. Pobyedonosteff became the power behind the throne of the new Czar. The revolutionaries lost the goodwill of the middle class, while the constitutional Liberals looked on them, not merely as the murderers of the liberating Czar, but as the destroyers of the nascent constitution. The "Holy Band" of zealous loyalists was formed for secretly countermining the "Nihilists." Mr. Rose's account of the career of the "Holy Band" is not without its lessons for us. "These amateur detectives, however," he writes, "did little except appropriate large donations, arrest a few harmless travellers and no small number of the secret police force. The professionals thereupon complained to the Czar, who suppressed the Holy Band." The revolutionaries, however, gradually lost ground, their party, too, split into two, a younger group claiming that the old terrorist methods must be replaced by economic propaganda of an advanced socialistic type among labourers in the towns. The Czar and Absolutism triumphed for the time in the name of "Orthodoxy, Autocracy and Nationality." On the use of "Nationality" in such a connection, Mr. Rose reflects: "That instinct, which Mazzini looked on as the means of raising in turn all the peoples of the world to the loftier plane of Humanity, was now to be the chief motive in the propulsion of the Juggernaut car of the Russian autocracy." But only for a time. The reaction which came after the Russo-Japanese war, showed that the forces of revolution were still smouldering. Czarism has triumphed once more but not so completely as under Alexander III., because no great leader has arisen to organise the forces of discontent. The great leader does not arise as readily in a vast country as in a small one. As Mr. Rose says: "There can be no doubt that the mere size of the States and Governments of the present age exercises a deadening influence on the minds of individuals. As the vastness of London produces inertia in civic affairs, so, too, the great Empires tend to deaden the initiative and boldness of their subjects." "It may be," he concludes, "that in the future some commanding genius will arise, able to free himself from the paralysing incubus, to fire the dull masses with hope, and to turn the very vastness of the governmental machine into a means of destruction. But, for that achievement, he will need the magnetism of a Mirabeau, the savagery of a Marat, and the organising powers of a Bonaparte."

THE INDIAN NATIONAL SOCIAL
CONFERENCE.

A FULL REPORT.

(Concluded from the last issue.)
"RE-ADMISSION OF CONVERTS."

Mr. O. Kandaswami Chetty moved the following Resolution:—

IX. "The Conference urges that if those who have changed their faith desire from conviction re-admission into their old faith, the leaders of different communities should take steps to facilitate such re-admission."

He said:—

Mr. President, ladies and gentlemen,

It is by a strange concatenation of circumstances that I am here to move this Resolution. A few words of apology are needed from me. What I have to say I will say in as few words as possible. We are often asked what has the Social Conference to do with the matters in conflict of religions in this country. India has been declared to be the museum of religions and her history consists largely and considerably of frictions between the various creeds and races which compose its vast population; and what has the Social Conference to do by way of taking up one side against another and plead for the readmission of people who have left their original fold and who wish to come back to it? This is one of those questions which have exercised the statesmanship of those who happen to lead the Social Conference. The Social Conference requires, I believe, such statesmanship as the statesmanship of Mr. Gokhale is needed for the leading of the National Congress (hear, hear). I now come here to explain some of the principles which have operated on the minds of those who have consented to have this proposition in the programme of the Social Conference. In the true interests of India, a Resolution like this is absolutely needed (hear, hear). The Congress is neutral in matters such as this. The Resolution throws open the doors of every religion for people to go out as well as to come in. It paves the way for a system of religious communion in this country which shall do justice to the various creeds and give each creed an opportunity of learning from other creeds and develop its own innate genius. Among the religions of India, two of are proselytizing, namely, Christianity, and Mahomedanism. But Hinduism is the only religion which has shut its door to people who wish to come into it, and which would not open its doors even for her own children (shame, shame) I believe that by throwing the doors open for the people to come back, we are working towards the achievement of a resolution which you have already accepted. I refer to the Resolution about the gradual relaxation of the rigid rules of caste. It has been one of the characteristics of the caste system that it would not allow people to go out of it and would not let people in. If you will encourage re-admission of converts who wish to come back, you will bring about the relaxation in the rigidity of cast rules. It will have greater effect upon those religious Missionaries who do not scruple any means at their command in order to secure converts. I have some acquaintance with these Missionaries and some of them I have found so unscrupulous in making converts that I have said to them "if this is the Christianity you are going to preach, God save India from such Christianity." If you allow converts to come back, it will establish one great principle, namely, that religion is not a thing merely of social organization but that it is a thing which pertains to the individual heart. A man should be given freedom to embrace any religion or any faith or any creed he chooses and if he finds that that faith did not satisfy the craving of his heart he should be allowed to come back to the faith in which he had been born. (Loud cheers)

With these words, I commend the proposition to your acceptance.

Mr. M. Venkatakrishnaya in seconding this Resolution said:—

Mr. President, ladies and gentlemen,

I have great pleasure in seconding the proposition. In doing so, I tell you that there is one God, one religion in the world. We should not say that one religion is better than another (hear hear). God is the same to all religions and the object of worship is the same. All those that belong to different religions are our brothers. With that spirit, we should welcome all our brothers and we should take a practical note of every religion. And if a man who has gone to another religion prefers to come back to his former religion, he should be allowed to do so. With these words, I beg to second this Resolution. (Cheers).

Mr. P. L. Rajpal of the Punjab in supporting this Resolution said:—

Mr. President, ladies and gentlemen,

This Resolution which I am asked to support has been put on the agenda paper because free admission of converts from one religion to another was objected. Many Hindus are found not observing the course of conduct as prescribed in ancient scriptures. There is no bar to a student from putting aside one book and to taking another, then why should there be any bar to one who has adopted one religion from going to another. A true seeker after religion is one who tries to find the truth after reading all the religious books of the world. Why should he be prevented from returning to the home which he left under an impression that there would be another house which would be more comfortable. When we go to a hotel we are at liberty to pass from one room to another and select that which suits us most. So also is the case with religion. Religion is a matter of faith. Nothing can prevent man from renouncing one religion and adopting another. Men have been changing their faith everyday. I do not see any reason why there should be any bar from one man's returning to his own religion. Why should you keep a man in one groove of thought? How is it possible for anyone to keep one religion. In this connection, very active work is being done by the Arya Samaj and Sikhism and I wish the same could be done in Madras and other Provinces. I think I need not add more words to this but ask you to pass this Resolution unanimously.

The Resolution was then put to the vote and carried unanimously.

RELIGIOUS ENDOWMENTS.

Dewan Bahadur L. A. Govindaraghava Aiyer next moved:

X. "The Conference gives its most emphatic support to the amendments in the law proposed by Dr. Rash Behari Ghose respecting the administration of Religious Endowments and would urge on the Government the desirability of adopting them."

Mr. President, ladies and gentlemen,

If you only know what the amendments are that have been proposed in the law relating to Religious Endowments by Dr. Rash Behari Ghose, I do not see how it is necessary for this Conference to lend its support in carrying out these amendments. There is no substantial change proposed. One of the amendments relates to the insertion of a provision so that those who are interested in the trust might have an opportunity of knowing whether a particular Trust has been properly administered or not. That is a very small instalment of reform or improvement which is asked for by these amendments, and yet as misfortune would have it, there is a good deal of controversy. Gentlemen, you know in what unhappy state the religious and other charitable endowments in this country are. You know how the administrators of these endowments are misusing the trust that has been placed in them. And therefore it is not strange that they are unwilling that any fresh check should be

placed upon them. It is because there is a great deal of opposition to these amendments from no doubt interested quarters because they call to our aid legislation and the public who are interested in the administration of these endowments and not in the illgotten prosperity of these trustees, that the public are called upon to assert in no uncertain terms that they approve of these amendments.

Perhaps, ladies and gentlemen, it might appear at first sight somewhat inappropriate that the Social Conference should take up a Resolution such as this. But we must remember that this Social Conference is one which is composed not only of the male members of the society but also of the fairer sex of whom we find so many here, lending to the Conference much of the grace that it possesses, and also supporting the various propositions by their weighty and experienced observations. We will see the fact that such a resolution as this comes in the names not only of the male members of the society but of those others in whom the religious instincts are stronger. When those who have passed the law recognise that this Conference is emphatically of opinion that these amendments are needed in the interests of the trusts in which so many have taken interest, I think, gentlemen, it may well be hoped that Government will be pleased to give their weighty support (hear hear). In ordinary circumstances, this is a thing which you ought to have got for the mere asking. But for this great obstacle "religion in danger," there would have been no difficulty about it. And therefore it is necessary that we should be unanimous on this point and pass this Resolution with acclamation. (Cheers).

The Hon'ble Mr. K. R. Guruswami Aiyar in seconding this Resolution said:

Mr. President, ladies and gentlemen,

In support of this proposition no long speech at this time of the day is required from me, but, Sir, there are one or two points on which I would say a very few words. With regard to legislative amendments of the existing law as to the administration of religious endowments, opposition hitherto has proceeded from Bengal and not so much from this province. But now the Bill which is put before you for consideration has emanated from one of the foremost leaders of Bengal. Bengal at any rate has no opposition to offer and if Bengal has no opposition, it may be taken for granted that no other Province can possibly have any objection.

There is one aspect of the matter to which I should like to briefly refer. Is this after all a subject for the Social Conference or a matter of legislative amendment? To me it seems that this proposition has immensely a social aspect. The necessity of improving the administration of religious endowments is one thing, and the necessity of preventing the misappropriation on a large scale of thousands of Rupees of religious institutions and thereby saving the morals of thousands of people connected with those temples is another thing and this Conference cannot but take notice of it. If at any rate it were to save the morals of those who come in contact with these institutions, then this Conference is bound to go into the question. (hear, hear).

The provisions of the Bill have been circulated and opinions have been called for from various individuals. I know that except a very few people all those who have come to read the provisions regard the Legislative improvement as not only a necessity but as requiring further instalments to come after them. I may remark that even the passing of the Bill will not be an adequate measure to save our institutions from their present mismanagement. On a line with the Section in the New Civil Procedure Code, which again is a copy of the provisions of Section 339 of the old Code, on a line with this, is the present provision also and is intended to facilitate parties going into

Court, not by ousting people from their place but by asking for accounts for their management. This is a modest reform which this Bill proposes and I cannot fancy that anybody can offer any objection. But in recommending it, I should make one observation that it should not go forth from here, that we should not let Government misapprehend us, namely, that by giving consent to this Bill we understand Government to have done everything it ought to in this connection. By passing this Bill, certainly the main Act--Religious Endowments Act will not be improved to that extent to which it requires to be improved. That, gentlemen, is a very great need and unless the Local Legislative Councils take up a thorough abrogation of its Acts and put in their stead a thoroughly comprehensive Act no improvement is possible. And lastly, without any prejudice to that reform which we cannot but urge on the attention of Government from every platform and from the Press I commend that this Bill be accepted by this Conference (Loud cheers).

Mr. Sundara Rama Aiyer in supporting this Resolution said:—

Mr. President, ladies and gentlemen,

It is a strange coincidence that I, a young man of no high attainments, should be asked to put myself before this national assembly to address it on points of national importance. Now I come here to support the Resolution that has been so ably moved and supported by two leaders of our nation and it is futile on my part to add anything to what has already been said in the matter. While supporting this proposition, I take this opportunity of appealing to you all very earnestly and respectfully one great thing which you should always keep in mind, namely, sincerity of purpose. (hear, hear). We have now passed so many resolutions, we have heard so many eloquent speeches on the desirability of so many reforms and we have unanimously carried them out, and we have been year after year passing such resolutions and we will gather next year and pass the same resolutions without any tangible, appreciable work, and it does not speak very highly of our sincerity of purpose. What I want to request you is that it is time for us to take practical steps regarding this Resolution. The provincial associations be requested to show in a proper form some tangible and appreciable work in the direction of real progress. We must bear in mind that the National Congress Resolutions are passed and they are submitted for perusal to the Indian Government and to the British Parliament. Here we pass our Resolutions, we have no government here, we must appeal, we must submit these Resolutions to our masses and our people and get their acceptance. We have half educated people, we have the so-called insincere people and as Mr. Gokhale has said, "we must educate these people first." It is these half-educated people that come in our way. With these few words, gentlemen, I beg to support this Resolution with a hope that you will all carry it with acclamation.

The resolution was then put to the vote and carried unanimously.

UNPROTECTED CHILDREN.

The following proposition was then put from the chair.

XI "The Conference cordially supports the movement started to better the condition of unprotected children in general and appreciates particularly the agitation started to protect girls and young women from being dedicated to temples."

The President in moving this Resolution said:—

I do not think it is necessary to call upon speakers to place this matter before you. It is one on which I have not the slightest doubt there can possibly be no difference of opinion so far as we are concerned. I therefore propose to put it from the chair. (cheers).

The Resolution was unanimously carried.

THE PROVINCIAL COMMITTEES.

Then the following two Resolutions were proposed from the chair and carried unanimously

XII. That the Provincial Secretaries of the Indian National Social Conference for the year 1909 shall be the following—

Prof: Ruchi Ram Shahani—(Punjab).

Mr. V. M. Mahajani—O. P. & Berars.

Mr. P. C. Roy— Bengal.

Dr. C. B. Rama Rao— Madras.

Mr. Lala Baij Nath— U. P.

Mr. B. N. Bhajekar— Bombay.

XIII. "The Hon Mr. Justice N. G. Chandavarkar and Mr. B. N. Bhajekar be General Secretaries for the year 1909."

Devan Bahadur P. Rajagopala Chariar proposed a hearty vote of thanks to the President for having presided over the deliberations of the Conference and for his able conduct in the chair. (Loud and prolonged cheers).

The President in bringing the proceedings of the Conference to a close said:

Ladies and gentlemen,

While thanking you for your vote of thanks I must say that they are not due to me. These are really due by you to gentlemen to whom you have not accorded them, that is, to the Reception Committee who have organised this large gathering and who have secured such an able body of speakers (cheers). You have heard ladies coming forward before you to advocate some of these reforms which all of us have so much at heart. You have heard other speakers as good as any that you can find anywhere. Our thanks are therefore justly due to the members of the Reception Committee and not to myself (hear hear). The only thing that I have done on this occasion is to deliver the opening address. In that, all I had to do was to read the list of the events which occurred and the work done during the year just closed. But, gentlemen, there is one observation which I wish to make. Some of the speakers, not only one but all who came before you complained that the propositions of this year's Conference were very mild. Without being so, I say, that stronger resolutions on the subjects than those that have been dealt with to-day in this *pandal* have been placed before the Provincial Conferences in other parts of India and they have all been passed. You are, therefore, to take it that this indicates what it is we have to do as the minimum of the portion of the demands of this meeting. In each Province and also in each particular locality of the Province we should urge people to help us to carry the movement forward. I have thought it necessary to make that observation in view of the complaint which has been made. I am quite sure that you will agree with me in conveying our thanks to the various speakers who have addressed you. And on behalf of you all I would convey our thanks to the Congress Committee for lending to us this *pandal* without which I do not think we could have got any better place. (Loud cheers).

THE NEXT CONFERENCE.

It was resolved to hold the next Social Conference at Lahore.

Dr. C. B. Rama Rao then proposed a hearty vote of thanks to the volunteers for the assistance rendered by them.

The proceedings were then brought to a close.

FOR SALE.

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

APPLY TO—The Manager.

THREE READINGS OF A PALM.*
THE FIRST READING: A FORTUNATE FAILURE.

[BY O. S. S. O.]

(All rights reserved.)

CHAPTER XXVIII.

It was past nine o'clock without any sign of the premier returning when three distinguished looking young men sauntered up to where Master Vene was sitting disconsolately, and meditating how to communicate with his friend.

"Well, brother—" one of them addressed, noticing his melancholy countenance and gentlemanly dress—"who are you waiting for at such a late hour?"

"Brothers, I am waiting for no one," he answered dejectedly "but perhaps these gentlemen (nodding scornfully at the guards) can tell you why my friend, forcibly separated from me, and I are detained."

"How did you get in here—?" he asked, as the situation flashed before his mind.

On the matter being explained, he merely said: "Of course the guards must do their duty. But I think I can befriend you by at least restoring you to the society of your friend till the Wazeer Sahab comes." And pulling out of his pocket a visiting card scribbled a few words in Urdu. Then handing it to an attendant, who came with them, ordered him to deliver it to the commander of the Fort.

He was back within a few minutes accompanied by Master Vene's friend who, catching his hand, whispered—"Who are these?"

"The friends who have restored you to me and deserve our thanks."

"No—please—" they entreated—"we have done nothing but what you, yourself, would have done had you been in our position. We only hope the Wazeer Sahab will not be delayed anywhere and that you will be able to return home soon."

"Many thanks. It is very kind of you and let me assure you that we are very grateful."

"By the bye, it is rather late—Have you had any refreshments?"

"Yes, thank you. The guards were very good and gave us all we asked for," replied Master Vene still bitter against the obedient sentries and wishing they had not given them all they needed.

"Hindaryan guards are always true and obliging—" affirmed the elder of the three, appreciating his remark. "Is there anything else that we can do for you?"

"No thanks—we have troubled you quite enough. We shall be all right now?"

No sooner the young men were out of sight, the eldest (the premier's son) suggested: "Shall we ask them to our repast? They are, gentlemen, and being mere students are not likely to be mixed up in politics."

"Oh, there is no fear of our compromising ourselves. They are as honest as the day. Their faces tell us that much apart from their behaviour which is all that can be desired."

The third having no objection, they returned after a while and asked Master Vene and his friend to join them in their frugal repast.

Indian gentry as a rule employ poor Brahmaas in culinary matters so that friends from all castes may without prejudice be able to join.

* This serial was commenced in our issue of the 5th April, 1908.

Master Vena and his friend, though not hungry, were ready to join in anything to break the monotony of their situation and readily accepted the invitation.

Their hosts thereupon conducted them to an adjoining room where a sumptuous repast was invitingly displayed on a server table. With three sets of dining *takhts* (tables) and usual accompaniment of glasses, &c. Presently another domestic came and placed two other *takhts* for the guests. Having divested themselves of their shoes, each took his seat on a big cushion with a *takht* in front, on each of which was placed a small silver, leaf shaped, plate.

"Of course, you take wine," asked their host as he noticed a domestic approaching with a salver and glasses.

"My friend will join you—as for me it does not like me. So you will please excuse my incivility."

The wine, as he termed it, was a sort of medium between wine and rum, of local manufacture, pleasant to the taste, drunk pure. The tiny glasses having been filled, they smiled to one another and tossed off at a draught—while each was served in small leaf cups with spiced corn and fried nuts.

This was followed by another domestic who handed round five kinds of fried *bhajias* (seasoned preparations of flour and vegetables, about the size of walnuts, not very hot but tasty and which are eaten with various sorts of *chutnies*).

For the second course, they had *poories* (fried pan cakes) with four kinds of *turkaries* (fried vegetables), condiments of several sorts, and curds.

In the third course, they were served with *poorumpoories* (a kind of double pan cake stuffed with pulse and other seasonings and fried in fresh butter) with cream, and a sweet called *kulwa*.

And their pleasant meal was concluded with a fourth course of various kinds of sweets, fruit and fried *pista* nuts with almonds. Their drink throughout the meal being either milk or water.

Time past pleasantly and their hosts were charmed with the easy manners and talkative ways of their way sideguests. But it was getting late and knowing that all would be righted when the Wazear Saheb came, they parted with their new friends with positive promises of renewing their acquaintance.

About twenty minutes after they had separated, a party of about fifty horsemen, in two detachments from different directions, rode into the quadrangle of the Fort. And having ascertained that all was right—the officer of the first detachment ordered his trumpeter to blow the "march" and wheeling his charger rode away to the front ready to lead while by chance the officer of the other section had also ordered, at the same time a "trot."

Both the trumpeters blarneyed out their commands and in an instant there was a commotion—till relieved by counter orders of "halt" and "fall in."

This brought out a number of people and among them our hero and his friend.

The confusion lasted a few minutes only while the officers explained and laughed over the incident. But during this short interval a boyish idea flashed across master Vena's mind which on being communicated to his companion was instantly agreed to—re-marking: "We are not thieves or spies, and have done no harm—besides the Wazear's son, Puuna, knows us now and where we live."

No time was lost in discussion—the route was soon settled and the two passed out of the gates in the confusion. Taking the direction to their homes were hurriedly walking down the deserted street—presently the thundering tread of horses, galloping in the quiet of the night, arrested their attention. It was the first detachment tearing away to their barracks. Gradually the sound died away and they continued walking rapidly.

(To be continued.)

THE FIRST WIDOW MARRIAGE IN ALLAHABAD.

We believe it is for the first time in the annals of Allahabad, that the re-marriage of a Brahman girl-widow was performed in the orthodox Hindu style at Begamسرائ in the suburbs of the city, on the 1st February 1909. The father of the girl is Pandit Baldeo Prasad Misra, a Surjupariu Brahman and a priest by profession. The bridegroom's name is Anandi Prasad Tewari son of Hanuman Tewari of Bazar Salemsarai. He is of some 25 or 30 years of age. The girl is 15 or 16. Her first marriage took place at the age of seven and her first husband died when she was only 11. Her father has been making strenuous efforts for the last three years to induce his own family people and castemen to agree to his giving his daughter in marriage a second time but without success. It was only lately when some widowed girls of his original place of residence eloped from their homes that he determined to celebrate the re-marriage of his daughter at any cost and in spite of the opposition of his kith and kin. He got his wife's consent to the re-marriage and fortunately secured a neighbouring young man as a bridegroom. The zemindars of his village and the neighbouring villagers helped him with their advice and support. The Pandit is a poor orthodox Hindu of ordinary education and a priest by profession and does not know a word of English and has never come in contact with social reformers or preachers—living as he does in a village in the suburbs of the city, and yet he had the moral courage to celebrate the re-marriage of his widowed girl in spite of the active opposition of his grown-up son and brothers. The marriage ceremony was performed according to the Hindu system. Two Brahmans officiated as priests and though the castemen of the bride and bridegroom did not muster strong, the gathering at the marriage ceremony was large considering the distance of the place from the city, some 6 or 7 miles. The villagers helped the poor Brahman by receiving his guests and providing them with seats, supplying them with water for drink and doing everything needful for the comfort and convenience of the large number of city people that had collected on the occasion of the marriage. The villagers as well as some zemindars and respectable residents of the neighbourhood joined in the Paon Puja ceremony. M. Zainuddin, Mukhtiar and Zemindar, and Babu Salikram and Lala Ganga Prasad Mukhtiar very materially helped the poor Brahman and contributed to the success of the good work. Some 200 people from Allahabad representing all classes and communities were present at the ceremony among whom we noticed the following gentlemen:—Pandit Shiri Ram, Pandit Sudarsahnachari, Pandit Vishnu Datt, Pandit Mahadeo Bhutt, Pandit Kishori Lal, Babu Bhagwan Das Bhargava, Vakil, High Court, Babu Someswar Das Medical practitioner, Lala Hira Lal, Manager Ice Factory Lala Chuni Lal, Hospital Assistant, Lala Sambal Das, merchant, Babu Debendra Nath Banerji, Satish Chandra Ghosh, Professor N. B. Mitra, Professor Kishen Chand, Lala Ganga Prasad, Mukhtiar, Munshi Zainuddin Mukhtiar, Babu Salik Ram, Babu Lachminarayan, banker zemindar and Honorary Magistrate, Babu Mewa Lal, Zemindar and banker. Lala-Shankishore and many others. All these people went all the way from Allahabad to be present at the marriage in order to show their sympathy with the father of the girl and to express their approval of his conduct.

This indicates that our conservative and backward city is also awaking to the call of the times. There were a few ladies of respectable families of the city present at the marriage and they also joined in the Paon Puja ceremony. We wish a happy life to the couple.—The Indian People, Allahabad.

A WIDOWS' HOME AT AMRITSAR.

DEAR SIR,

There is no class of human beings so unhappy as the Hindu Widows. Deprived of the natural protection of their husbands, forced to lead a life of privation and wretchedness, ill treated even by their own parents and looked upon as messengers of evil in the family, and exposed to all the risks of their situation, their condition is most pitiable indeed. To make the lot of a Hindu widow, therefore, a little better and happier than it is, should be the duty of every philanthropic son and daughter of India.

With this object in view, the Punjab Brahmo Samaj, Lahore, have resolved to open a Widows' Home at Amritsar. A commodious house has been generously placed at the disposal of the Samaj by Lala Sunder Das Bhalla, Contractor, situated in the centre of the city. Lala Ram Baksha Mal, Retired Inspector of Post Offices, of Punjab Brahmo Samaj, and his wife have been put in charge of the Institution. Those who know Lala Ram Baksha Mal will agree with us in thinking that no better choice could be made.

Arrangements for elementary instruction will be made and besides this, sewing, knitting, lace-making, hosiery and other useful work will also be taught. There will be no interference with the caste or other social rules of the widows. No widow will be admitted until proper enquiries have been made regarding her character and antecedents.

It may be mentioned that Bhai Kirpal Singh, B. A., member, Brahmo Samaj, Quetta, has been pleased to place a sum of rupees five hundred for the purpose of the Amritsar Widwa Bhawan at the disposal of the Punjab Brahmo Samaj, and we look to other equally charitable ladies and gentlemen to help the Institution with the necessary funds for the maintenance of the Bhawan. Above all, we beg our friends to pray for the success of the Institution. All contributions may be sent to any of the Secretaries.

Yours faithfully,

KASHI RAM SURI,
DHARM DAS SURI,
Secretaries, Lahore.

Widows' Home, Amritsar.

CHAMAN LAL DHINGRA,
Bar-at-Law,
Local Secretary, Amritsar

PANDHARPUR ORPHANAGE AND FOUNDLING ASYLAM.

Report for November and December 1908.

During these two months, we were out in hats owing to the prevalence of plague. Rao Sahab B.P. Raghavallu Naidu, Executive Engineer, Mysore, and a Gujarathi merchant from Bombay, only visited the Institution. At present, there are 45 grown-up orphans and 36 Foundlings in the Ashram and 9 widows as well. Out of 86 Foundlings, 34 are given in charge of the wet-nurses and 2 are in the Ashram. It is beyond our power to say how much we have suffered in respect of the public aid owing to this epidemic. May God inspire the generous and noble hearted gentlemen to help this noble cause.

This Ashram is indebted to all the undermentioned ladies and gentlemen for their kind help.

			Rs.	s.	p.
Bombay.	Shet Dayaldas Haridas	...	25	0	0
Mysore.	Executive Engineer, B. P. Raghavallu Naidu	...	15	0	0
Kolhapur.	Mrs. Rakhmabai Kelavkar—In memory of her son Ramrao	...	10	0	0
Hajol-Panchmahal.	Mr. Shivbanjee Bhumaya	...	7	8	0
Pandharpur.	A gentleman	...	5	0	0
Subscriptions below	Rs. 5 amounted to	...	16	8	0
	Received from the widows	;	58	12	0
	Collections from the Charity-box	”	1	2	6

Total Rs. 138 14 6

PANDHARPUR,
6th January 1909. }

K. R. BHOSLE,
N. T. PRADHAN,
Superintendents.

THE INDIAN SOCIAL REFORMER.

Rates of subscription inclusive of postage.

	In advance.	In arrears.
Per annum.....	Rs. 5 0 0	Rs. 6 0 0
	Single copies 4 annas each.	

The arrear rates will be enforced in the case of subscriptions which have not been paid within three months from the date on which last payment of subscription expires in case of annual subscriptions. All other outstanding dues will also be calculated at the arrear rates.

Orders for the paper should be invariably accompanied by a remittance or permission to send the first issue per V. P. Post to recover subscription.

Should payment be made by cheque on any mofussil Bank, please add 8 annas this being the discount charged in Bombay.

BY APPOINTMENT TO H. H. THE MAHARAJA.



GAEKWAR OF BARODA.

PHIROZE M. DASTOOR & Co.

OCULISTS AND SCIENTIFIC REFRACTIONISTS.

OPP. GENERAL POST OFFICE, 7 HORNBY ROAD, BOMBAY.

THE FIRST AND ONLY FIRM.

Who offer their patrons free services of a **duly qualified ophthalmic Surgeon** from various Eye Hospitals of Europe.

PHIROZE M. DASTOOR.

Eyesight Specialists,

With 19 Years' Practical Experience,

Holds **Exceptional Testimonials** from the Hon'ble Sir Lawrence Jenkins, the Hon. Mr. Justice Batty, Mrs. Batty, the Hon'ble Mr. Justice Chandavarkar, Mr. H. G. Gell, M. V.O., Lt-Col. G. H. Bull, M. D., I. M. S. and other high personages.

STOCK:—LATEST AND MOST PERFECT MAKE.

PRICES:—EXTREMELY MODERATE.

A POCKET MANUAL "THE HUMAN EYE AND ITS SCIENTIFIC CORRECTION," FREE ON APPLICATION.

SEVA SADAN

Arrangements for patients suffering from eye-disease, have been made in connection with the **Seva Sadan Charitable Dispensary** for women and children. **Dr. Piroja Malabari** has kindly offered her services to look after the patients on every Wednesday and Saturday between 8 and 9 A. M. (B. T.)

SEVA SADAN, }
GIRGUM. }

B. R. DIVATIA,
ASSISTANT SECRETARY.

NOTICE.

The Madras Hindu Social Reform Association has been maintaining a matrimonial Bureau, and correspondence from ladies and gentlemen desirous of contracting widow-marriage, post-puberty marriage or marriage without Kanya Sulkam or Varadakshna should be addressed to the Secretary—George Town.

SUBLIME PESSIMISM

OF

OMAR KHAYÂM

THE ASTRONOMER-POET OF PERSIA.

Price Ann, 8.

APPLY TO THE MANAGER TATVA-VIVECHAKA PRESS,
Khetwadi Back Road, Bombay.

MORLEY'S INDIAN SPEECHES.

CONTENTS.—Indian Budget Speech for 1906. Indian Budget Speech for 1907. Speech at Arbroath. The Partition of Bengal. Indian Excise Administration. British Indians in the Transvaal. The Need for Reform. The Condition of India. Speech at the Civil Service Dinner. The Reform Proposals. The Forward Policy. Back to Lord Lawrence. The War on the Frontier. The Government of India. Also the full text of his Despatch on the Indian Reform Proposals. An appreciation of Lord Morley, and a portrait.

Crown 8vo. 240 Pages. Price Re. One.

To subscribers of the "Indian Review," As. 12.

THE INDIAN NATIONAL CONGRESS.

An account of its origin and growth.
Full text of all the Presidential Addresses.
Reprint of all the Congress Resolutions.
Extracts from all the Welcome Addresses.
Notable Utterances on the Movement.
Portraits of all the Congress Presidents.

Cloth Bound. Over 800 pages, Crown 8vo.

Rs. 3. To subscribers of the "Indian Review", Rs. 2-8.

The annual subscription to the "INDIAN REVIEW" is Rs. 5 (five). Subscription can commence from any month. Any one who wishes to buy books at the reduced rates must remit Rs. 5 one year's subscription to the "Review," in advance. If you have not already seen the "Indian Review," send a postage stamp for As. Two, for a free specimen copy.

G. A. Natesan & Co., Esplanade, Madras.

INDIAN-ENGLISH.

An examination of the errors of idiom made by Indians in writing English (With over 1200 actual examples from Indian Writings)

by **G. C. WHITWORTH.**

"A valuable contribution to the study of the manifold eccentricities of the English tongue."

—Contemporary Review.

"His scholarly but unpretentious work will prove most serviceable, not only for those for whom it is primarily designed, but also to other foreigners, and not a few of his own countrymen."—Westminster Review.

"Not only a hand book of errors, but also a correct and an acute and useful book of reference. . . . The compendium is excellent, and English men, as well as Indians, would do well to consult it. The copious index facilitates reference."—Asiatic Quarterly Review.

Price (of Indian Booksellers) Re. 2½ net.

LOOK SHARP!

LOOK SHARP!

A Marvellous Offer!

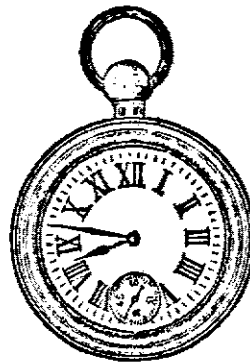
Only for a Short Time!

5000 WATCHES.

WITH PRIZES WORTH RS. 2500!

To be distributed in May 1908.

A FRESH
CONSIGN-
MENT OF
WATCHES



MADE AT
OUR
SPECIAL
ORDER.

More than half the number already sold.

To Facilitate a Rapid Sale.

270 Prizes amounting to Rs. 2,500 will be given away to the purchasers of any one of our watches:—

(1) O face Keyless Roskof style watch with detachable escapement plate, nickel case with hinges and glass dome with box, spare glass and spring, Price Rs. 4-0-0.

(2) O face Keyless Ladies' or Gents' Watch metal dome, gilt movement, O holes, white dial: Rs. 6-0-0.

(3) O face Keyless Ladies' or Gents' Watch Silver dome and embossed fancy dial: Rs. 8-8-0.

(4) The Picture Dial Watch (latest fashion) keyless, lever movement, Visible ruby pallets, 7 jewels, chronometer Balance flat shape with various coloured landscape revolving pictures in real nickel or gunmetal case: Rs 11-8-0.

PARTICULARS OF PRIZES.

	Rs.	a.	p.
8 Reglan Bicycles worth ...each	120	0	0
3 Gramophones "	112	8	0
3 Improved Type writers "	60	0	0
36 Self-feeding fountain pens. "	8	12	0
100 Langendorf Keyless Watches "	6	0	0
120 American Timepieces "	1	8	0

A prize coupon accompanies each watch. Purchasers of 6 watches of one kind at a time will get an extra prize coupon. One watch will be given gratis for every doz. watches bought at a time.

ROLLED GOLD, Gent's collar Safety Pins 1½ inches long flattened shape Price annas 14 each.

THE EDWARD WATCH AGENCY.

Brito Buildings, Mangalore.

S. CANARA.

BRAHMA POSTAL MISSION.

Pamphlets with regard to Liberal Religion in India and abroad may be had free of all charges, one or two at a time by any genuine inquirer: On showing by a letter that these are carefully read, other two may be ordered free: Two whole set consisting of sixty pamphlets may be had at once by sending a V. P. order worth one rupee; or 1s. 6d. if payable outside India—All communications should be made to and any donation will be thankfully received by

V. R. SHINDE, Postal Mission Prathana Samaj, Girgaum—Bombay.

YOUR ADDRESS, PLEASE,

For a Catalogue of our Numerous,
Valuable Presents which we offer for
nought to All at their own choice!!!

VAIDYA SHASTRI MANISHANKAR GOVINDJI

Atank Nigrah Pharmacy,

Jamnagar-KATHIAWAR.

A. K. JOSHI & Co.

Kalbadevi Road, BOMBAY.

We undertake every kind of Lithographing
Art Printing in Colours. Publish Fine Art
Pictures, &c.

Wholesale & Retail Dealers in Calcium Carbide.

Large Importers of Finest Printing Inks and Colours.

HIGH CLASS FRAME MAKERS.

SURAMMA

THE IDEAL HAIR TONIC

Has a fine floral perfume and fluidity of water. It softens the hair and enriches its colour. It helps to grow luxuriantly lost or faded hair and baldness is removed by this Medicated Oil. It removes all scalp diseases and improves the Complexion. It is the best hair vigour that can be thoroughly relied upon. It relieves headache and promotes sound sleep. Use it once and you will use it always. Price per Bottle As. 12. Post free Re. 1-3 3 phials Rs. 2. Post-free Rs. 2-14.

S. P. SEN & Co.'s Fine Swadeshi Perfumes.

THE PRIDE OF THE INDIAN INDUSTRY.

SABITRI.—The lovers' delight. Possesses a unique odour and strength and pleases all tastes.
BANGAMATA.—Represents the sweet Hasuna Henna. Very persistent and strong but not loud.
DIL OF ROSE.—Or the Indian Rose. The pride of the Indian Flower garden "Shut up in a Bottle."
KHUS-KHUS.—An oriental perfume of strength and aroma. Unrivalled in strength and cheapness.
BOCOOL.—The sweetest popular scent. Better than the best obtainable in the market.

All the Perfumes are bottled in three different styles—Large, medium and small. Prices Re. 1, As. 12, and As. 7, respectively. Transit charges extra. Write for descriptive List, sent Post-free on application.

Our Superfine Virgin Ottos.—Unequaled for strength, Otto-de-Rose No. 1 (Virgin), Ott-de-Matia, Otto-de-Neroli and Khus-Khus. Price per Phial Re. 1. Doz. Phials Rs. 10.

MILK OF ROSES:—Enthrals the mind by its delicious scent; its application imparts a lustre, softness and delicacy to the skin, destroys pimples, scabs, blotches, freckles and other derangements of the skin.

Price per phial As. 8. Transit charges As. 5.

Soaps and other Toilet Requisites, Hair Washes, Cosmetics, and Hair appliances, Oil Bergamot, Lemon and Lavender superior quality and also fancy Scent bottles and Silk ribbons of different shape, size and colour, and other miscellaneous requisites for perfumer's use are also stocked. Prices low beyond expectation. 25% of the Approximate value should accompany every order

S. P. SEN & Co. Manufacturing Chemists.

19/2, LOWER CHITPUR ROAD, CALCUTTA.

INTENDING ASSUREES ARE INVITED TO COMPARE THE RATES AND CONDITIONS OF

The Empire of India Life Assurance Company, Limited.

WITH THOSE OF ANY OTHER COMPANY.

Head Office II: Elphinstone Circle, BOMBAY.

SEE REPORT AND OPINIONS OF THE PRESS AS TO THE REMARKABLE PROGRESS MADE BY THE COMPANY.

ENDOWMENT NON-FORFEITABLE POLICY FOR RS. 3,000.

PAYABLE AT AGE 60 OR AT DEATH, IF PREVIOUS, WITH PROFIT.

If, at any time, the assured under this plan should desire to cease paying any more premiums, he can obtain a paid-up Policy for such a proportion of the original sum assured as the number of premiums paid bears to the number agreed upon. Thus a gentleman who had assured at age 30 for a Policy of Rs. 3,000 payable at age 60 or at Death, if previous, after 5 year payments, would be entitled to a Free paid-up Policy for Rs. 500 free of future payments.

MONTHLY PREMIUM.

AT AGE 20, Rs. 6-9-0.

AT AGE 25, RS. 7-8-0.

AT AGE 30, RS. 8-14-0.

AT AGE 35, RS. 10-13-0.

AT AGE 40, RS. 13-12-0.

AT AGE 45, RS. 18-10-0

SOME OF THE DISTINCTIVE FEATURES.

* Funds invested in Government Securities and in accordance with the Indian Trusts Act Policy holders can appoint their own Directors.

90 per cent. of Profits to Participating Policy holders.

Lapsed policies revived without Medical Certificate.

Liberal Surrender Values 40 per cent. of the Tabular premium paid.

Immediate payment of Claims.

Medical fees and stamps on Policies are payable by the Company.

The sum assured is PAYABLE IN FULL should death occur even immediately after payment of the first premium, GUARANTEE INSURANCE.—This Company issues Guaranteed Policies in situation of trust and responsibility. It is specially authorized to guarantee the employes of the Post Office.

Proposal Forms and full Particulars may be obtained from any local Agent in India or from E. F. ALLUM, General Manager.

FOR MALARIA, INFLUENZA & MILD FORMS OF PLAGUE.

Use Batliwalla's Ague Mixture or Pills. Re. 1.
 Batliwalla's Cholera is the only remedy for Cholera Re. 1.
 Batliwalla's Hairstone has been recently improved a great deal and restores Grey Hair to its Natural Colour. Re. 2-8.
 Batliwalla's Tooth Powder is scientifically made of Native and English Drugs, such as Myapnal and Carbolic Acid. B. P. As. 4.
 Batliwalla's Ringworm Ointment As. 4.
 Sold every where and also by
DR. H. L. BATLIWALLA,
 Worli Laboratory, Dadar, Bombay.

ROYAL TONIC PILLS.

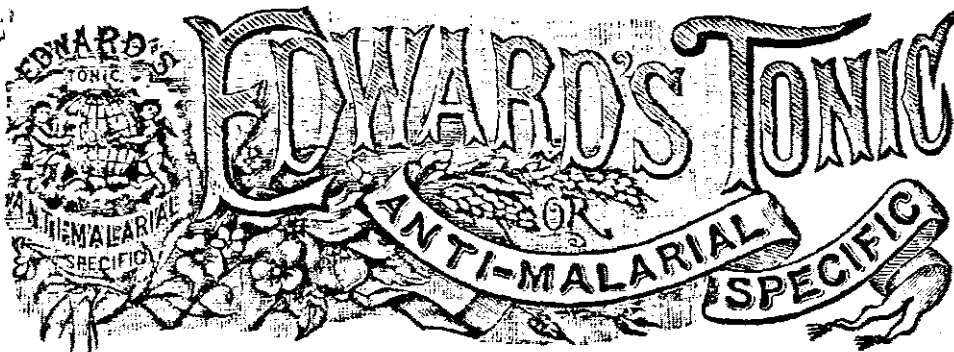
A powerful Nutritious and Strength Restorer, Price Re. 1-3 per bott. of 30 Pills.

PREPARED BY—**GOVINDJEE DAMODER & Co.,**

Wholesale and Retail Druggists and Commission Agents.

2-02.

No. 57 New Hanuman Lane, BOMBAY



The only Remedy
 FOR
MALARIA
 and all kinds of
 FEVERS WITH ENLARGEMENT
 OF
SPLEEN & LIVER.
 OF
 SWELLINGS OF ABDOMEN &c.

PRICES:-
 Large bot. 1 2
 Small " 0 14

Price of large quantity is somewhat less
BUTTO KRISTO PAUL & Co., CALCUTTA.
 Wanted Agents

IF ALL HAIR OILS WERE ALIKE



It would not matter much where you bought it. But all Hair oils are not alike so look out only for Kaviraj N. N. Sen's

KESHARANJAN.

The very name with the manufacturer's facsimile on the label guarantees perfect purity, quality, and all the medicinal properties of a first class Hair-Food.

KESHARANJAN

Is sold everywhere at Re. 1-0 per bottle. If you have any difficulty in obtaining it, write to the sole manufacturer.

SPECIFICS OF SPECIAL VALUE.

Panchatika Batika—Cures malaria in all its stages. Most virulent types cured within a week. Enlarged spleen and liver are reduced to normal sizes rapidly. Re. 1-0 per box Post-Free Re. 1-3.

For Coughs, Colds, and Winter Troubles

CHYABANPRASH

Has no equal in the medical kingdom. It restores vitality to hopeless eighties and is specially suitable for Asthmatic, Consumptive and Weak Lungs. Re. 1-0 for a week's measure Re. 1-5 Post-free.

Our Brihat Amritaballi Kashaya or Concentrated Fluid of Sariba—Cures Primary, Secondary and Tertiary syphilis, mercurial eruptions of all types, sore throat, enlargement of the glandular system, Rheumatic pain in the limbs, or breaking out of ulcerations on the body. Price per phial Rs. 2. Packing and postage As. 11.

Our Asokarishta—Cures Speedily and permanently all sorts of female complaints such as Menorrhæa, Amenorrhæa, Menorrhagia, Dysmenorrhæa, Leucorrhæa, Sterility, uterine Tumour &c. &c It is a safe remedy for habitual miscarriages and prevents the patient from catching a Puerperal fever if regularly taken after delivery. Price per phial Rs. 1-3. Packing and postage As 7.

Kaviraj Nagendra Nath Sen,

GOVERNMENT MEDICAL DIPLOMA-HOLDER, MEMBER OF THE CHEMICAL SOCIETY, PARIS; SOCIETY OF CHEMICAL INDUSTRY, LONDON; SURGICAL-AID-SOCIETY, LONDON; &c., &c.

Nos. 18-1 & 19, Lower Chitpur Road, CALCUTTA — Telegrams—Keshranjan, Calcutta.

N.B. All the proprietary medicines mentioned in my price list are kept on sale at Calcutta rates at Messrs. V. Valabha Das & Co.

BHENDI BAZAR OPPOSITE CHUNA-BHATTI, Bombay.

WANTED AGENTS



WANTED AGENTS

NO. 72 MEDOW ST. EET, FORT BOMBAY.

Die-Sinking—Crests, Monograms and Mottos, engraved and boased in various Colours.

Copper-Plates—visiting and Invitation Cards, etc., engraved and printed in best styles.

Blocks—Wood or Metal, engraved and supplied for illustrating purposes.

Presentation Inscriptions—On Gold, Silver, Ivory, etc; engraved and artistically displayed.

Seals, Peons' Badges, Brass Sign Boards. Stencil plate etc., are made for private, official and commercial use. Rubber stamps are made in any of the required languages at very cheap rates.

Electroplating and gilding works executed under skilled work men.

OUT STATION ORDERS PROMPTLY EXECUTED.
COMPARE OUR RATES WITH THOSE OF OTHERS.

MEYORES

IS INDISPENSABLE TO ALL WHO VALUE HEALTH.
FOR IT RESTORES WASTED STRENGTH, imparts vigour and tone to the muscles and tissues, in short vitalises the whole system. Thousands cured. Price Re. 1 per phial.

INTERESTING NEWS.



Our reknowned SPECIFICS for ASTHMA and HYDROCELE give instant relief rest and comfort. Cure permanent. Rev. JOSEPH DAVID, Mengnapuram S. India, writes:—"Your specific for Asthma has done me good." S. B. Rao, Esq., Poona, writes:—"I have personally used your specific for Hydrocele and found it very wonderful in its efficacy." Per bottle of each Rs. 5.

DIAETES—Of any stage and standing is sure to be cured by our specific. A. Bose, Esq., Zemindar, Dum-Dum, Calcutta writes:—"Five year's Diabetes completely cured." Price per bottle Rs. 3.

For particulars about our SPECIFICS for PILES, FEMALE DISORDERS look to our Catalogue sent post free on application.

BEWARE OF IMITATORS !!!

NO AGENTS.

WRITE

ONLY TO **J. C. MUKERJEE & Co.,**

THE VICTORIA CHEMICAL WORKS,

RANAGHAT, BENGAL.



AMRUTANJAN.

An Indian Balm, A Magic Balm, Quickly Relieves and Cures,
HEADACHES, NEURALGIA, SPRAINS, SORE THROAT, CHEST
COLDS, RHEUMATISM, LUMBAGO, WEAK JOINTS, BRUISES, CUTS
And also other ACHES and PAINS.—Price annas eight only

Ringworm Ointment. A POSITIVE CURE FOR RINGWORM AND DHOBI'S ITCH, &C.
Price annas six only.

Tooth Powder, CHEAP AND USEFUL.—Price annas two only.

AMRUTANJAN DEPOT. 16 OAK LANE, BOMBAY

Telegraphic address: "Amrutanjan," Bombay.

PHOTOGRAPHIC ART STUDIO.

UNDER THE PERSONAL SUPERVISION OF

S. N. BHEDWAR.

AT THE JUNCTION OF

PRINCESS AND KALBADEVI STREETS.

CHARGES REASONABLE, SATISFACTORY WORK

THE INDIAN * SOCIAL * REFORMER.

PUBLISHED EVERY SUNDAY MORNING.

Office:—HUMMUM STREET, FORT.

Editor:—K. NATARAJAN

Vol. XIX. BOMBAY—SUNDAY, FEBRUARY 21, 1909. No. 25

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

NOTES.

Mahatma Munshi Ram, a man of selfless character and a devoted worker in the cause of social and religious reform, delivered an important address on the occasion of the Lahore Arya Samaj anniversary on the subject of "Arya Samaj and Politics." As the recognised leader of the Arya Samaj movement, his statements concerning the attitude of that movement to politics are entitled to the utmost respect. The Arya Samaj, as such, has no politics. It is a purely religious and social movement, and its influence in the Punjab has been of a most wholesome character. The methods of controversy adopted by some of its preachers, have, indeed, seemed to us sometimes to be lacking in the charity that "suffereth long and is kind" but it will not be difficult to find in the ranks of other religious preachers instances of equally one-sided partisanship. We think it a great pity that a movement which has done much to stimulate healthy activity in religious, social and educational reforms in the Punjab, should be regarded, as Mr. Munshi Ram complains it is regarded, as a seditious movement and that individuals professing the Arya faith should be molested in the manner indicated by the instances cited by him. In Lord Minto we have a Viceroy who, above everything else, loves fair-play, and we earnestly trust that His Excellency's attention will be drawn to the cases mentioned in Mr. Munshi Ram's speech printed in the last number of "the Vedic Magazine and Gurukula Samachar." That any one should be persecuted for his faith in British India at the present day, is incredible to us. We daresay that there are some violent spirits among Arya Samajists as among Brahmos, Christians, orthodox Hindus, and, even, Mahomedans, but that is no reason why the whole community should be subjected to the indignity of being treated as suspect.

Want of space compels us to omit the opening passages in the speeches which the Chancellor and the Vice-Chancellor delivered at the Convocation of the University held on Tuesday. Sir George Clarke introduced his remarks with a reference to the criticisms he had passed on the present system of education in this Presidency in his Convocation address last year. His Excellency spoke with appreciation of the liberal response that has been made to his appeal on behalf of the proper teaching of science in that address. The large sum of eighteen lakhs had been placed at his disposal for the cause of science during the last twelve months. His Excellency went on to say that he had earnestly sought, meanwhile, to acquire an insight into present educational methods on the one hand and the educational requirements of the Presidency on the other. "During last summer especially," said Sir George Clarke, "I devoted much time to a study of the University curriculum and of the attainments of the graduates whose intellectual training it has regulated. I found myself inevitably led to some strong conclusions, and after consultation with authorities who have

wide knowledge of recent educational developments in Europe and America, I decided upon a series of definite proposals. Those proposals now rest with you, gentlemen." His Excellency gave an unqualified public repudiation to the allegations, made in some quarters, that there was a political motive at the back of the proposals and that they indicated a desire on the part of Government to take the control of higher education out of the hands of the Senate. His Excellency expressed his confidence that the Senate would consider the proposals without bias of any sort and purely on their merits. Outside educational opinion on the proposals, is well indicated in the following remarks with which the *Educational Review* of Madras winds up a summary of the scheme. "The principles underlying Sir George Clarke's reform proposals are very sound and in perfect keeping with the modern spirit, and we can see no reason why the Senate should not adopt these reforms in their entirety."

Any criticism of Mr. Beaman's article in the *Empire Review* on British rule in India, which does not start with an appreciation of the fact that he has chosen a Journal instead of a Judgment as the vehicle of his views, will be grossly unfair to him. If he had chosen otherwise, the task of the critic would have had to be performed under the Damocles' sword of the indefinite penalties attaching to what may be construed into contempt of court. Indian publicists, we trust, will bear in mind Mr. Beaman's fairness in electing an open arena and meet him there with the courtesy due to a straightforward opponent. For, much as we may regret it and much as we should have wished to have a man of his undoubted talents and reputed geniality on the side of our legitimate aspirations, we must now recognise the fact that he is an opponent. He makes great play at the outset with the theoretical basis of British rule, holding it to be the right of conquest, and denouncing those who speak of India being held in trust for her people, as humbugs and hypocrites. But this thin veneer of Nietzsche vanishes when he comes to the practical part of his argument where he deprecates concessions to educated Indians because they do not represent the masses. The ingrained English sentiment here asserts itself and we have the tacit admission that British rule has its best justification in the protection and opportunities of progress that it affords, and can alone afford at present, to the general population. We do not propose to discuss at length the line of Mr. Beaman's argument. Events have shown that the masses are more easily roused to seditious movements than the educated classes, and responsible statesmen have practically abandoned the policy of treating the educated Indian as if he were an outcaste from his own society. The danger of forcing educated Indians to prove that they have influence with the masses before they can lay claim to any political reforms, is obvious in as

much as, in the present unenlightened state of the mass-mind, such demonstration can be effectively made only by appealing to the anti-foreign prejudices which are inherent in every uneducated people. There is not the least probability that Mr. Beaman's expression of opinion will induce English statesmen to revert to the obsolete assumption in this regard. We are in a position to say that Mr. Beaman's views are entirely opposed to those of the bulk of the Civil Service. Nothing, to our mind, can be more admirable and more indicative of the splendid morale of this magnificent Service than the hearty loyalty with which it has, as a body, entered into the spirit of the great reforms which we owe to the consummate statesmanship of Lords Morley and Minto.

Bacon has observed that the materials of political prophecy are to be found in the speculative opinions of persons between the ages of twenty and thirty. If this is at all applicable to the prediction of social changes, the view expressed by the young men who spoke at the meeting of the Students' Union on Wednesday, must fill us with great hopes for the future. The Hon. Mr. Gokhale presided and, in the speech that he made on the occasion, emphasised the truth that the soundest basis of national progress is to be sought for in social rather than in political reforms. Referring to statements made as to what Government can do for the depressed classes, Mr. Gokhale stoutly declared that, if Government could present a ready-made solution for the depressed classes problem to-morrow, he would not have it, for the upper classes of the Hindus who, if they were not the deliberate instruments of the present servile condition of these classes, had yet benefited unduly from their subservience, would be deprived of the discipline of redeeming those whom they had allowed to fall low in the social scale. As an argument for rousing the upper classes to a sense of their duty to the low castes, this is most forcible, though a member of these latter may very well object that if Government or any other agency can provide a more rapid solution of the problem, it is rather hard to ask the depressed classes to forego it in order to give the higher classes the opportunity of undergoing the aforesaid discipline. The depressed classes have to be raised for the sake of themselves and not because the interests of the higher classes require them to be raised. We consider it to be of the essence of any practical and immediate solution of the problem that the higher classes must realise or be made to realise that they have sinned grievously against these classes and must expiate for the sin at any cost. Any tenderness to the feelings of the upper classes in this matter is misplaced and is likely to prove harmful in the long run.

What is the plain truth? It is this: that the present structure of Hindu society and with it the so-called higher classes must inevitably collapse as soon as, with the spread of education whether by Government or Christian Missionary agency, these classes gain enough knowledge to realise the humiliation of their position. Economic causes are already shaking that edifice to its foundations in those parts of the country from which emigrants to foreign lands are largely drawn. The development of industries is already emancipating the agrarian self and depriving the high-caste landlord of his field-labourers. A little education and a few determined men are alone necessary to rouse the depressed classes to revolt against their present masters. Already the Namsudras in East Bengal and the Tiyyas in Malabar—two extremities of the country—are beginning to kick against the assumptions of the high castes. The democratic spirit of the age works against the classes that look upon themselves as high and for those who are regarded as debased. Every aristocracy, as has been said, digs its own grave, and the grave of the higher

castes of India will claim its own if the emancipation of the lower castes is postponed much longer. The Mahar and the Pariah however must first feel that they are men like the rest of us, and that their children are entitled to and capable of the same intellectual development and worldly opportunities that we expect for our own. A little education will make their present position feel like a thousand hells to them, whereas in their ignorance, knowing no better, they are now reconciled to it.

A contemporary has devoted some space to investigate to what extent the National Social Conference and the social reform movement which it represents, can claim credit for the healthier public opinion now growing up in social matters. The promoters of that movement, the men who held aloft the ideals of social progress when all around was indifference, apathy and worse, would themselves not care to claim any credit for themselves. It is enough that better days are dawning, no matter to whom the credit belongs for bringing it about. A striking instance of the growth of a new spirit in social matters even among communities generally regarded as extremely conservative, was that alluded to in Sir Vithaldas Thackersey's speech in reply to an address of congratulation presented to him by the Bhattia Mahajan. He said that recently it had come to their knowledge, that a section of the Bhattia community of the Punjab and Sind, who were stated to live in strict conformity with the social customs obtaining among Bhattias, were anxious to come into the fold of the Bombay Bhattias. Negotiations were being at present carried on with some of the leaders of the Sind and Punjab community with a view to ascertain the truth of this statement, and Sir Vithaldas suggested that in the event of this being found to be true they should not allow a barrier to be placed between them. The Bhattia community of Bombay was small and was gradually diminishing in numbers owing to difficulty in getting brides, and he feared that if this state of things were allowed to continue it would do great harm to the community. There are many other communities similarly circumstanced, and we trust that the Bhattia leaders will set an example to them all in this respect.

The professional eminence and the public services of the late Mr. Ibrahim Ahmadi, are set forth in the lengthy appreciation which appeared in yesterday's *Times of India*. But these do not of themselves convey an adequate idea of the remarkable personality whose untimely departure is a grievous event for the cause of moral and social progress. It is no exaggeration to say that the late Mr. Ahmadi was the silent force behind the movements of women's education and emancipation which, in a comparatively short period of time, have borne splendid results in the section of the Mahomedan community to which he belonged. His broad views, cosmopolitan sympathies and wide culture endeared him to a very large circle of friends outside his own community. We believe it was his intention to retire from Government service at the earliest opportunity with a view to devoting himself to social and literary work for which he had a special aptitude. He had formed the project of writing a book on the Saracenic Architecture, of the Dekhan, and for it he had made an extensive collection of photographs and a careful study of the history of the Bijapur Kings from original manuscripts. Men like the late Mr. Ahmadi are rare in any of our communities. Among our Mahomedan countrymen in particular, owing to their peculiar position, such men are not easily replaced at present. And yet at no time in their history did they so urgently require the examples of men like the late Mr. Ahmadi to teach them that expansion and not contraction should be the key-note of real progress.

CONTENTS.

—o:0—

Editorial Notes.	The Right Way.
The Vice-Chancellor's Address.	Students and Public Meetings.
Three Readings of a Palm.	The University Convocation.

THE INDIAN SOCIAL REFORMER.

BOMBAY, FEBRUARY 21, 1909.

THE VICE-CHANCELLOR'S ADDRESS.

The lofty idealism and the splendour of phrase of Mr. Justice Chandavarkar's Convocation address, are not more remarkable than the steady movement of thought towards certain intensely practical ends, that is discernible at every stage of it. The right solution of the educational or any other problem cannot be found unless the problem itself is rightly apprehended. The Vice-Chancellor, therefore, at the outset dispersed certain very common misapprehensions as to the nature and character of the defects which are noticeable in the products of the present system of education. One of these misapprehensions is that these defects are peculiarly characteristic of Indian education. Mr. Chandavarkar quoted chapter and verse showing that the same or nearly the same complaints have been made regarding the results of the system of education in England. Some gentlemen in high office when they speak of educated Indians betray a certain lack of introspection. To them some of the passages cited by Mr. Chandavarkar from Macaulay, Newman and Ruskin must have come as a startling revelation. The Indian, after all, is not so very different from the Englishman. There are lawyers without briefs and physicians without patients in England as well as in India. And as to having no higher aspirations than Government service, no further evidence is needed than the increasing number of Englishmen in the Public Services of this country. Still the *tu quoque* is no argument, and Mr. Chandavarkar admitted that the time has come when higher aspirations should inspire the seeker after knowledge in India. An even more unjustifiable misapprehension, is the belief that English education has made the Indian godless. The late Swami Vivekananda used often to say: "Be atheists rather than slaves of superstition." And the Swami knew his countrymen much better than our English critics. The latter, in fact, have no other ground for the charge than that educated Indians are no longer so meek in their demeanour as their fathers used to be. Religion, however, had no more to do with the meekness of the older generation of Indians than it has to do with the less subservient, and sometimes (we are sorry to say) rather aggressive manners of the modern Indian. Mr. Chandavarkar rightly said that the Indian was never likely to become "godless." The bomb-thrower and assassin profess a deep faith in religion. The Roman Catholic of old burnt men, women and children in the name of God and in the name of God the Moslem forces spread desolation over some of the fairest parts of the world. The attempt to raise the *odium theologium* against educated Indians, will not bear a moment's scrutiny, and we may hope that Mr. Chandavarkar's observations have dealt it a death-blow.

In freeing the educational problem from the misty religious aspersions that had been cast against it and in

pointing out that in all essentials the problem was the same here as in other countries, Mr. Chandavarkar paved the way for its right understanding and an early solution. So long as our rulers are under the impression that a remedy for an educational malady probably lies in the provision of religious teaching, so long it is hopeless to expect them to face the real issues involved. Again, so long as the impression prevails that the Indian problem is a unique problem, without parallel in the world's experience, so long those in whose hands our educational destinies rest, are sure to keep their minds closed to the lessons learnt and the methods developed in other lands by educationists of genius. Mr. Chandavarkar bids them turn their eyes away from religion, and to the experience of other lands and to that of India itself in other times. Crude and undeveloped as were the ideas of the ancient Indian on matters of an objective kind, there can be no doubt that he had a very deep insight into the workings of the human mind. It was, therefore, no mere love of the ancient that led Mr. Chandavarkar to seek for light on the educational problem from the old masters of this land. What can be more profound than Panini's aphorism that the use of right words leads to spiritual good? Are not the sin and strife of the world born of the use of wrong words? That observation contains the germ of a whole, vast philosophy of education. Are our boys and girls taught the right use of words? Should not all the defects of our educational system be attributed to the wrong, very wrong, use of words? Words are things, said Mr. Chandavarkar, and should be taught as if they were things. The teaching of language is one of the weakest points of our educational system. Many of our young men have never had occasion to look into a dictionary. What with cribs, annotations and compendiums, their whole culture is a debased second-hand reproduction of the defects of the annotator or crib-writer.

Mr. Chandavarkar laid his finger on the true cause of the present falling-off in educational results. It is, as he said, the dominance of the political spirit to the exclusion of intellectual enthusiasm of any kind. The students expect their teachers to flatter their national vanity, to organise processions in honour of their political heroes, and to run down any man or cause that has not the support of these demagogues. To their great credit, be it said, many of our schoolmasters courageously resist this call. But there are others who are not ashamed to pander to the worst passions of the mob. We earnestly trust that the Vice-Chancellor's warning will be heeded by the Government as well as by the people. Ancient Indian tradition and the voice of reason alike urge upon us the necessity of preserving a certain detachment in the case of student life. A teacher, if he is at all worthy of his high calling, would be intensely jealous of the intrusion of worldly influences on his pupils' minds. Mr. Chandavarkar by a natural sequence passed on to impress on his hearers the importance of the personality of the teacher. All schemes and systems sink into insignificance when we are able to get the right kind of teachers. It is the impossibility of ensuring this in all cases in practice, that makes it necessary to lay down rules of discipline, courses of study and arrangements for testing the results of education. Mr. Chandavarkar's address was thus an effective clearing of the ground for the consideration of the important reforms now engaging the attention of the University. We have good reason to think that it has appreciably advanced the cause of the main reforms in the public mind. He has enabled many of us to see them in their proper perspective.

THREE READINGS OF A PALM.*

THE FIRST READING: A FORTUNATE FAILURE.

[BY O. S. S. O.]
(All rights reserved.)

CHAPTER XXVIII.

(Concluded.)

But conscience makes us cowards—some one has said. They felt uneasy—and a tinge of ingratitude to the Wazeer's son made them slacken their speed and finally brought them to a stop—when the silence was broken again from the opposite direction by as it were a whole cavalry. This determined their action finally and they hastily concluded that they were being pursued. What was to be done? "We must run, separate, in different directions"—said Master Vene.

"Settled—we meet at the Peepal shrines"

"One to wait for the other."—

"Right." And away they sped through alleys and bye lanes.

In due time, the Premier and his party passed on their way to the Fort, where, if the youngsters had remained, he would not only have liberated but sent them home in safety. But inexorable fate will brook no impediment—he was being hurried on to his destiny. However a few minutes later, two horsemen rode out in haste, in quest of the missing lads.

They scoured the nearest streets and lanes, but to no effect. One of the horsemen had gone in the direction of the Kadji Haveli and being tired out was walking his animal leisurely back towards the Fort; when he thought he heard some foot steps in an adjacent mausoleum on his left. Drawing in the reins, he listened—but the noise not being repeated, he concluded he must have been mistaken and went on at an easy pace.

After parting with his companion, Master Vene took the first turning he came to, which unknown to him led back by a winding route to the Fort itself. When he had walked about half an hour, not coming to any opening—he reflected as to where he was. For in truth he had not given a thought what way he was taking, but somehow felt that all ways would lead to his home. He now, however, felt a little distressed and in his perplexity stood for an instant—when a few paces a head a couple of men emerged from a door on the right side of the street. They were in earnest conversation and without looking either way bent in the direction from which master Vene was coming.

On drawing close, they looked up at him and without taking any notice passed on. Then suddenly one of them turned and addressed him: "Young gentleman—pardon me—but did you happen to meet a couple of lads anywhere on this road?"

"No—" came the confident reply—"I have not seen a soul on this lonely road."

"Well, if you are going far enough, then would you please inform the guard, as you pass the Fort, that number five have, so far, come across nothing unusual."

The request took the lad's breath away.

He was unconsciously walking into the very jaws of danger. This was no doubt fortunate, for it saved him from the observation of these men. And without the least sign of hesitation he decided to brave the situation: "Most certainly. Patrol No. 5?"

"Yes, brother, No. 5."

Then returning to their talk they went peacefully along, while Master Vene not to exhibit any signs of dismay, walked rapidly ahead. But slackened immediately he thought they were out of hearing his foot steps. He went on fearfully lest he should come on to the open space before the Fort. For to turn now was impossible.

By and by he came to a narrow lane on the left in which he turned with rapid steps as if bent on some definite purpose. He walked on at a quick pace till he got clear of the alley which led him to a modest common, and on which stood a small cluster of trees. Going under the shade—he stood for a while thinking. The night though chilly was warm to his heated brow and removing the silk oblong cap with stiff sides wiped his forehead. The air under the trees was warm and particularly enjoyable with occasional whiffs of cold breeze that came and mingled with the almost stationary atmosphere of the grove.

Then looking around, he spied some large inviting roots of the Banian which had grown and twisted, forming comfortable seats. And selecting the most restful looking place, he took possession of it for a while.

Presently the breeze sprang up and branches overhead began to moan and sway as if in pain—while the lighter twigs and leaves clapped, rustled and carressed forming some music of their own. The wind then varied, branches and leaves joined in a fresh unearthly harmony imparting uncanny sensations to the tired out lad. Then a gush of wind whistled through murmuring and lingering among the branches in angry protest—as if the progress of some weird procession had suddenly been hindered.

Every bough and leafage seemed to have been affected by the shock of this unexpected invisible phenomenon.

He looked up. The light of the waning moon was still visible which with the aid of the momentarily brightening stars cast quivering spots of dappled light and shade. A cold current ran down his back—the skin of his head tightened as his hair expanded at the roots with unaccountable feeling.

The time of the declining moon in a lonely spot is always associated with ghostly processions to the Eastern mind. And though Master Vene had shewn that he was not superstitious—yet this uncanny situation under spreading trees with shifting light and shade around was a little more than he could endure and so he decided to move on.

Picking his way over broken ground which invariably surround large towns he found himself on a lonely road leading out into the suburbs. Walking along moodily, he saw a white building on the right of the road about a hundred paces ahead. When almost opposite, he hesitated for a minute—and then made straight for it.

It was a newly whitewashed mausoleum standing over an underground room in which was the tomb, reached by a descent of stone steps. The upper portion canopied by a dome, supported on pillars, was open on all sides, with a clean polished floor. Then looking round and seeing nothing better, he decided to pass the remaining few hours till day light.

He settled himself against a pillar facing the breeze—but the concrete floor was cold.

He sat for a while thinking of his comfortable bed and the foster-father who must be anxiety itself, till his limbs began to stiffen and so he got up to restore circulation.

In stamping round the pillared room, he came to the side facing the road when to his dismay he heard the shuffling of horses' feet in the act of being pulled in.

He at once crouched, and lay flat on the floor, prepared to roll over the plinth should the man approach. But he did not—

* This serial was commenced in our issue of the 5th April, 1903.

he merely stopped and looked about and not hearing or seeing anything went leisurely on.

Master Vene now prepared afresh for a little rest—but feeling cold again paced the eupatory till down.

The grey of the morning revealed an ancient *havell* hidden away among tall trees and surrounded by high walls. Being afraid to expose himself to the chance of being questioned in his dirty condition—for his clothes and appearance had not improved by sitting and rolling on the floor—determined to make friends with the gardener if he should light upon him. If not, he would certainly find water there.

With this intention, he made for the *havell* directing his steps towards the furthest end in order not to attract notice. But the walls, he found as he walked along, were too high to climb without assistance. He was about to turn to a well where some peasants were working a pair of bullocks to water their fields, when he noticed a large overhanging branch at the remote end of the premises.

Going up he made a jump at the overhanging bough—missed—then caught it. But it gave way most tantalizingly. At last he succeeded and climbing to the top of the wall soon managed to make himself one with the branches.

The sight that met his gaze made him smile with pleasure. "What a lovely place—" he incautiously articulated—"I can not only have a wash, but a breakfast of fruit too—off the trees direct."

He was too far from the house to be noticed in that extensive orchard. And so after making himself comfortable had as jolly a meal as his young appetite and novel situation permitted.

The warm sun now commenced to peep between the trees about him—and he thought that this might be the signal for the gardeners to work in that part. With the thought he picked up the couple of oranges he had plucked and which still lay unconsumed on the ground, and then springing up into the double fork of a guava which luckily for him was not swarming with red ants as usual, settled himself to plan about returning home. Peeling one of the oranges he threw the skin away and then leaning his head against an upper branch which formed a comfortable pillow began sucking it flake by flake. Presently, the fatigue of the night, the warm soothing rays of the sun and comfortable perch had their effect—a flake slipped between his fingers—and he fell fast asleep.

THE RIGHT WAY.

If I could live my whole life over
I'd take the sun to be my guide,
And daily shine on saint and sinner,
And blessings give on every side,
I'd seek no more for selfish pleasures,
But work to help my fellow men;
Each hour some little uplift giving,
To raise the whole by deed or pen.
Far greater 'tis to give than garner,
For selfish ends, a goodly store;
Far better help the needy neighbour,
Than see thine own grow more and more.
Far better when the night comes darkling,
If I can say, "Throughout this day,
I have made others brighter, happier,
Because my footsteps passed their way."

—TOWSEND ALLEN in the *Chicago Public*.

STUDENTS AND PUBLIC MEETINGS— THE HON. MR. GOKHALE'S VIEWS.

Speaking at the Dekkan Sabha last Sunday, Mr. Gokhale said:

They all knew that a large proportion of those who attended what were called public meetings in this country, consisted of students. Now the speaker was not one of those who objected to the presence of students at well-conducted meetings, provided they did not take upon themselves functions which did not belong to them and conducted themselves with decorum at the meetings. Till recently this condition was on the whole well fulfilled, and no serious question arose—at any rate not in that pointed manner in which it had arisen during the last three or four years of students stepping beyond their own proper province, with results gravely detrimental to the best interests of the country. The speaker had said that he did not object to the presence of students at well-conducted public meetings where their minds might be informed and their outlook on life widened. But that did not mean that they should be permitted to take part in the meetings. A public meeting really meant a meeting of persons qualified to participate in the deliberation for which the meeting was summoned and determine the matter under discussion by a free vote. Students were not qualified to take such part. Their judgments were immature and it was grossly unfair to them and to the country—nay, it was positively dangerous—that advantage should be taken of their simple beliefs and unsophisticated minds and the very purity and ardour of their patriotic feelings, to fill them with unhealthy excitement before their education was completed and they were in a position to think for themselves. It could not but be disastrous for any country that its public life should fall largely under the domination of immature minds. It was bound to prove particularly disastrous in India where a proper handling of public questions was surrounded by exceptional difficulties owing to the great variety and the conflicting character of the interests that had to be reconciled.

It was their duty to exert their utmost to rescue public life from that domination and to restrict the discussion of public questions to persons qualified by age, education or position in life to participate in them. They owed this to the future of their country and to the young men themselves who were their own flesh and blood and their country's hope for the future. In view of what was taking place in many part of India it was high time that parents and guardians realized adequately their responsibilities in the matter and no longer left things to take their own course. It was also high time that public men exerted themselves actively to create a strong opinion throughout the country against students leaving their studies and taking part in meetings and demonstrations and other work connected with public life. Apart from the dangers to which such participation exposed them, it gave them an exaggerated sense of self-importance, which was in itself no small evil, as it tended to destroy that spirit of humility without which there could be no true greatness among any people.

The *Indian Messenger* writes:—More than once we have noticed with pleasure signs of greater interest in the progress of female education taken by the Government of East Bengal and Assam than by that of West Bengal. A further instance of it is to be found in the Conference on female education, which has just been held at Dacca under the presidency of Mr. Nathan. We are glad to learn that Dr. and Mrs. P. K. Ray attended the Conference at the special invitation of the Government of East Bengal. We are sure that the Conference will be helpful in advancing the cause of female education in the province.

THE UNIVERSITY CONVOCATION.

Speaking at the Annual Convocation of the University on Tuesday, His Excellency the Chancellor strongly repudiated the imputations made against Government in connection with the scheme of reforms they have recommended to the Senate. His Excellency continued :

And now I wish to refer to another matter in which I am keenly interested--the establishment of a Faculty of Commerce. I am very grateful to all who contributed to the cost of the experiment which I was anxious to try, and I believe that experiment to have been wholly successful. In a single course of lectures, it was impossible to do more than touch the fringe of a huge field of knowledge and of enquiry; but Professor Lees-Smith has been able to arouse general interest and to bring home to many minds the need of a systematic study of the higher problems of Commerce and Industry. India is thrown into competition with countries in which these questions now receive the most careful attention, and her internal development can be powerfully stimulated by the application of scientific methods to private enterprise. I am, therefore, convinced that, if we are able to provide the necessary training, great benefits will follow, and I hope that Bombay will lead the way to the rest of India.

After discussing the whole question with Professor Lees-Smith, whose advice has been most valuable, we arrived at the conclusion that an endowment fund of approximately 8 lakhs is required to provide a thoroughly competent Principal, and two Professors, and to meet other necessary expenses. The Principal must, in the first instance, be obtained from England, the Professors should be Indians selected after a three years' course of training at the London School of Economics. The proposed procedure is that four or five scholarships should be provided at once, and that a Principal should be appointed this autumn. He should be allowed some time for the study of Indian conditions and should then start courses of lectures under the auspices of the University. About 3 years, from the present time, two Professors would be selected from the scholarship holders, and the Faculty of Commerce would then be placed on a permanent basis.

FINANCIAL ASPECTS.

Returning to the financial aspects of the question, we should require during this year an endowment fund of about 8½ lakhs for the Principalship, and an immediate guarantee of Rs. 9,000 for each of four or five scholarships, this expenditure being spread over three years. Broadly speaking, therefore, about 4 lakhs would be needed this year, and three years hence endowments of two Professorships amounting roughly to Rs. 1½ lakhs each, would be required.

For the reason that I have given, Government cannot promise a contribution to the endowment fund. We must consider first the crying needs of Primary and Industrial Schools for the poor. I have noticed the fascinating suggestion that the cotton excise duties should be drawn upon, but the Government of Bombay has no lien on these duties, and I fear that, in the present financial circumstances, the Government of India will not be able to assist us in establishing our Faculty of Commerce. We must, therefore, trust to the well-known liberality and public spirit of the citizens of Bombay, and I do not think that we shall trust in vain. Already one of the great benefactors of the Presidency has offered the munificent contribution of 2 lakhs and it would be a pleasant feature if we were able to associate the Principalship, the two Professorships and the Scholarships with the names of leading citizens or of public bodies of whose public spirit these appointments would form permanent memorials.

In conclusion I desire to offer my hearty good wishes to the recipients of the degrees which have been conferred to-day.

The knowledge you have acquired imposes special responsibility upon you. It is a trust which you may squander or may turn to account for the good of your fellow countrymen. Your future careers will depend upon the use you make of your acquired knowledge, but even more upon that further education of which a University can only lay the foundations. I venture to impress upon you two pieces of advice. Do not be led to form hasty judgments. Nothing is quite so simple as it may seem. Think well before you pronounce opinions and then your opinions will deserve and will receive consideration. Lastly, I ask you all to remember the words of an eminent American statesman and orator, Daniel Webster: "With conscience satisfied in the discharge of duty, no consequence can harm you. There is no evil that we cannot either face or fly from, but the consciousness of duty disregarded." Believe me that these words embody a golden rule for the conduct of life. If you follow this rule, you will attain the happiness and success which I most cordially wish you.

The Vice-Chancellor, the Hon. Mr. Justice Chandavarkar, then delivered the annual address. After referring to the losses to the University caused by the retirements or death of Fellows during the year, to the establishment of the Springer scholarship for research, and to the interests in Commercial education created by Prof. Lees-Smith's lectures delivered under the auspices of the University, he went on to say:--

It is remarkable how the educational problem runs in every civilised country on almost identical lines. Even in England this had been the case, as Dr. Smiles tell us in one of his charming books. Macaulay, writing of the state of things in his time, said that "the curse of England was the obstinate determination of the middle classes to make their sons what they call gentlemen." "So we are overrun by clergymen without livings; lawyers without briefs; physicians without patients; authors without readers; clerks, soliciting employment, who might have thriven and been above the world as bakers, watch-makers, or innkeepers." And as for the English Universities not doing their work as they ought to, having regard to the interests of scholarship, readers of John Stuart Mill remember how he startled England fifty years ago by his remark that "the youth of England are not educated" and in proof challenged an answer to the question:—"What have the Senior Wranglers done even in Mathematics?" I do not wonder that Government service became the main ambition of our graduates, seeing that when this University was founded Government required educated men for its offices to help in carrying on the administration, and that was held forth as one of the aims of University training. But we have passed that stage and, I believe, it is now recognised by nearly all of us that liberal education has higher ends in view.

A more serious charge against our system of higher education requires more careful consideration. It is said that it is "a godless education," that being purely secular in its aims and methods; it has resulted in the spirit of irreverence among our young men and led to all the mischiefs which are incidental to that spirit. Our young men, we are told, are brought up in ignorance of their own religion and have on that account imbibed notions of liberty and independence, which are inimical to the growth of character and healthy citizenship.

In order to understand the problem so presented in its true magnitude and devise proper remedies for the evils which we all deplore, it is essential at the outset that we should get our minds free of vague conceptions and prejudices. In the first place this complaint of "godlessness" is not peculiar to this country. It has been made and is still being made about English boys. Those of us who are familiar with Cardinal Newman's writings will remember how in his simple and attractive language he condemned University education in England because it was practically secular. It is now half a century since

Ruskin wrote of the English youth as one to whom his religion seemed "discreditable" because "discredited" "putting forth its authority in a cowardly way" and "fit only to be scorned."

I am not quite sure that this could be said generally speaking of our youth or of our graduates. It is true that a wave of agnosticism and atheism, materialistic in its character and unsettling in its effects, passed over the earlier generation of our graduates, but that was mainly due to ideas borrowed from the writings of Mill and Spencer, but that was a temporary phase of the situation. Since then there has been a strong and in some respects unhealthy reaction in favour of the religion or religions of the country; and it will be found that most of the young men whose deplorable conduct has brought this question of "godless education" to the front now are those who profess to pin their faith to the doctrines of the "Vedanta" and the "Bhagavad Gita." I do not believe that the spirit of irreverence and its attendant evils will die out if only we bring them up in their own creeds.

The late Sir Henry Maine foretold forty-five years ago that Sanskrit learning in India would either die out in 50 years or that it would be kept alive only by the researches of European scholars. Had he lived now he would have had to confess that his prophecy has not turned out true, because, whatever else may be said of the defects of our University education, it has not resulted in indifference to our ancient literatures and our ancient religion. I think it may fairly be said that at the present day a keen and active interest is being taken in this country by the educated classes in our ancient works and religions. Further, I have no concern that we are or shall ever be a godless people. "Godlessness" is not a charge that can be justly brought against either our youth or our educated men. The spiritual faculty is innate in us and the sense of the Supreme Soul which we drink in as it were with our mother's milk, if I may say so, cannot disappear merely because the education we are given is secular. Some years ago when the late Mr. Justice Ranade and his friends were trying to propagate their ideas of religion and social reform, and the controversy became bitter, so much so that Mr. Ranade was subjected to something more than sharp criticism, in fact, maligned and misrepresented for disturbing our homes and our society instead of letting them alone, by religious and social discussions and movements, a distinguished Parsi gentleman put the following question to him: "Mr. Ranade, why don't you let religion alone? What is the use of attempting to reform it, when people do not care for the reform? There is so much else to do in this world than troubling oneself about God and Heaven." Mr. Ranade's reply was significant. He said:—"This is a land of Religions. For better or worse, we have been thinking and talking about God and we cannot help it. God and Religion are born in our blood; they will pursue us even if we run away from them."

Let us not forget that the ideals of education partake of the nature of the ideals of civilisation at a given time and these are not now the same as those of the Middle Ages, as has been lucidly pointed out by Herbert Spencer in his work on "Education." It is vain to suppose that the Indian youth of the present day can or should become like his forefather of three generations back in manners. Who would wish the modern Englishman to become a medieval Saxon? The main defect of modern education is that we live in an age when we are dominated by politics, political ideals and political methods. Perhaps, this is to a large extent inevitable. Even in England, the complaint has been common that political standards have lowered the standards of thinking. Western civilisation has come to India in the guise of a political power and that aspect of it was naturally bound to exercise the greatest influence on young minds, to the exclusion of the more constructive elements of that civilisation which have not had

the same scope in India that they have had in Europe, and that, more silently than politics, but nevertheless as effectively, control social forces and contribute to national greatness. The West in her political mask, looks in the mirror of the East, and is horrified at her own image. Anarchism, rash thinking, wild writing, are all developments of Western politics divorced from the deep intellectual and spiritual purpose which is at the heart of Western as of Eastern civilisation. It is the result of the age of the newspaper, which Lord Morley has properly described in one of his Essays as "that huge engine for keeping discussion on a low level and making the political test final." We are taught by the very surroundings of the age to read fast and to think fast—which is no thinking at all—to judge loosely, and criticise cruelly, and above all, to suppose that success in life is due to "advertisement" and "self-assertion."

What is the remedy? The remedy, in my humble opinion, lies in the adoption of commonsense methods in the education and training of our young men. One of the most valuable acquisitions to modern educational theory is due to Comte, who said that the development of the individual and the development of the race consciousness proceed on identical lines. The individual is in fact the race in miniature—or, as Plato put it, Society is the individual writ large. It is a remarkable fact that the period of preparation of individuals as of nations must be a period of what, for want of a better word, I shall call isolation. It must be a period of silence, of concentration, of discipline, of obedience. It must be a period without any conflict of ideals. All great nations are born, it is said in silence. So are all great individuals. Buddha, Christ, Mohammed, Shankaracharya—all great religious teachers, betook themselves to solitude and meditation in order to prepare themselves for their transcendental mission on earth. Are we to suppose that ordinary mortals, humbler though their vocations in life be, are exempt from the stern necessity which impelled these great souls to spend their period of probation away from the struggles, the temptations, the noise and bustle of the world around them? It is a paradox and yet the voice of history proclaims it true that "social cohesion is born of lonely dignity of soul." Of Christianity it has been very properly said by a great divine that when it began to spread through the cities of the Roman Empire it was pronounced an "asocial superstition" and was supposed to threaten the dissolution of all human bonds. St. Paul and his "disciples withdrew from the resorts of gaiety and ambition and looked with passionless and neutral eye on every game in which others lost or won their life, their all." And it was these men, supposed to be indifferent to secular things, that created "the interest of social cohesion" and became the founders of the society which is known as Christendom. And the same may be said of other communities and nations. Buddha and Shankaracharya began in loneliness, and they were the fathers of communities. This is not a matter of mere analogy when we are called upon to apply it to student life. In the infancy of society the law-giver's first object is to impress one single ideal on the social mind in order to give it the first requisites of all society, which are stability and cohesion, because in that preliminary stage, when the human being sought to be united in one fold are like children, a competition or conflict of ideals is inimical to the compacting of infant societies. To-day we laugh at and justly think as ridiculous the ban which in ancient times our ancestors placed by means of a rigid law on sea-voyages and foreign travel. We laugh also at the rigid distinctions of caste which they laid down. We think and, rightly too, that these institutions have stunted the growth of India. But "every fiction that has ever laid strong hold on human belief is the mistaken image of some great truth." And as Bagehot has pointed out in his "Physics and Politics" these two customs were introduced to avoid

a conflict of ideals for the creation of a society in its infant stages. That accounts, I believe, for the condemnation of "travel by land or sea" in the Christian Litany—because, in the words of Charles Kingsley, it gives rise to "a host of bad passions" in untutored minds. The principle is no less true of infant man as of infant society. It is necessary to ensure the steady operation on his mind of a single set of ideals up to the period when he is able to judge and choose for himself. All distractions, however wholesome they may be in themselves, have to be kept out during the period of studentship. Unless this can be done, unless this is done, we must expect our young men to grow up flabby in mind and body, lacking in steadiness, and liable to be tossed about hither and thither by every passing gust of opinion, tools in the hands of thoughtless writers and speakers.

It is, therefore, for the good of the State and for the good of society to see that educational agencies are rigorously kept sacred from outside influences by whatever name they are called and that a certain strict detachment and isolation marks them, if our youth are to be good citizens, great scholars, men of culture and character. The supreme value of concentration for the formation of character and for the salvation of the soul, for, in fact, the growth of true manhood in men, has been taught by all the great philosophies of India. The illustrious Patanjali has worked out this principle in his famous "Yoga Sutras." His teachings are popularly believed to embody a philosophy but the "Yoga" is as much a science as a philosophy, it is the science of concentration. The same truth was put in another and a more popular form by another great teacher. He said "Whatever thy hand findeth to do, that do with all thy might." How can a boy, or a child, or a girl learn the habit of concentration, if every now and then he or she is liable to be called away to act as picket to prevent people from buying foreign goods or country liquor or to sing songs in glorification of this or that politician? Let me not be misunderstood. Political movements have my sincere sympathy; whether we like it or not, politics like the poor, will always be with us. I should be the last man to decry the work of political reformers as a class in the present circumstances of the country. But what I wish to insist upon is that, so far as the student class is concerned, it is a suicidal policy in the interests of the country to draw them away from what ought to be their proper sphere—their life of isolation and probation—and teach them to measure life by the ideals of politics where it has been rightly said "the choice constantly lies between two blunders."

(To be continued.)

THE INDIAN SOCIAL REFORMER.

Rates of subscription inclusive of postage.

	In advance.	In arrears.
Per annum.....	Rs. 5 0 0	Rs. 6 0 0

Single copies 4 annas each.

The arrear rates will be enforced in the case of subscriptions which have not been paid within three months from the date on which last payment of subscription expires in case of annual subscriptions. All other outstanding dues will also be calculated at the arrear rates.

Orders for the paper should be invariably accompanied by a remittance or permission to send the first issue per V. P. Post to recover subscription.

Should payment be made by cheque on any mofussil Bank, please add 8 annas this being the discount charged in Bombay.

SERVANTS OF INDIA SOCIETY.

EARNEST-minded graduates and under-graduates are wanted to join the Servants of India Society, Poona, and after undergoing a course of preliminary training to devote themselves to—

(a) Work among peasantry—organization of Co-operative Credit, promotion of sanitation, &c., &c.

(b) Work among the depressed classes—educational and industrial.

For further particulars apply to the undersigned.

Servants of India
Society, Poona.

G. K. GOKHALE.

BY APPOINTMENT TO H. H. THE MAHARAJA.



GAEKWAR OF BARODA.

PHIROZE M. DASTOOR & Co.

OCULISTS AND SCIENTIFIC REFRACTIONISTS.
OPP. GENERAL POST OFFICE, 7 HORNEY ROAD, BOMBAY.

THE FIRST AND ONLY FIRM.

Who offer their patrons free services of a **duly qualified ophthalmic Surgeon** from various Eye Hospitals of Europe.

PHIROZE M. DASTOOR.

Eyesight Specialists,

[With 19 Years' Practical Experience,

Holds **Exceptional Testimonials** from the Hon'ble Sir Lawrence Jenkins, the Hon. Mr. Justice Batty, Mrs. Batty, the Hon'ble Mr. Justice Chandavarkar, Mr. H. G. Gell, M. V. O., Lt. Col. G. H. Bull, M. D., I. M. S. and other high personages.

STOCK:—LATEST AND MOST PERFECT MAKE.

PRICES:—EXTREMELY MODERATE.

A POCKET MANUAL "THE HUMAN EYE AND ITS SCIENTIFIC CORRECTION," FREE ON APPLICATION.

A. K. JOSHI & Co.

Kalbadevi Road, BOMBAY.

We undertake every kind of Lithographic Art Printing in Colours. Publish Fine Art Pictures, &c.

Wholesale & Retail Dealers in Calcium Carbide.

Large Importers of Finest Printing Inks and Colours.

HIGH CLASS FRAME MAKERS.

YOUR ADDRESS, PLEASE,

For a Catalogue of our Numerous, Valuable Presents which we offer for nought to All at their own choice!!!

VAIDYA SHASTRI MANISHANKAR GOVINDJI

Atank Nigrah Pharmacy,

Jamnagar-KATHIAWAR.

NOTICE.

The Madras Hindu Social Reform Association has been maintaining a matrimonial Bureau, and correspondence from ladies and gentlemen desirous of contracting widow-marriage, post-puberty marriage or marriage without Kanya Sulkam or Varadakshna should be addressed to the Secretary—George Town.

SEVA SADAN

Arrangements for patients suffering from eye-disease, have been made in connection with the **Seva Sadan Charitable Dispensary** for women and children. **Dr. Piroja Malabari** has kindly offered her services to look after the patients on every Wednesday and Saturday between 8 and 9 A. M. (B. T.)

SEVA SADAN, }
GIRGUM. }

B. R. DIVATIA,
ASSISTANT SECRETARY.

SUBLIME PESSIMISM
OF

OMAR KHAYÂM

THE ASTRONOMER-POET OF PERSIA.

Price Ans, 8.

APPLY TO THE MANAGER TATVA-VIVECHAKA PRESS,
Khetwadi Back Road, Bombay.

MORLEY'S INDIAN SPEECHES.

CONTENTS.—Indian Budget Speech for 1906. Indian Budget Speech for 1907. Speech at Arbroath. The Partition of Bengal. Indian Excise Administration. British Indians in the Transvaal. The Need for Reform. The Condition of India. Speech at the Civil Service Dinner. The Reform Proposals. The Forward Policy. Back to Lord Lawrence. The War on the Frontier. The Government of India. Also the full text of his Despatch on the Indian Reform Proposals. An appreciation of Lord Morley, and a portrait.

Crown 8vo. 240 Pages. Price Re. One.

To subscribers of the "Indian Review," As. 12.

THE INDIAN NATIONAL CONGRESS.

An account of its origin and growth.
Full text of all the Presidential Addresses.
Reprint of all the Congress Resolutions.
Extracts from all the Welcome Addresses.
Notable Utterances on the Movement.
Portraits of all the Congress Presidents.

Cloth Bound. Over 800 pages. Crown 8vo.

Rs. 8. To subscribers of the "Indian Review", Rs. 2-8.

The annual subscription to the "INDIAN REVIEW" is Rs. 5 (five). Subscription can commence from any month. Any one who wishes to buy books at the reduced rates must remit Rs. 5 one year's subscription to the "Review," in advance. If you have not already seen the "Indian Review," send a postage stamp for As. Two, for a free specimen copy.

G. A. Natesan & Co., Esplanade, Madras.

INDIAN-ENGLISH.

An examination of the errors of idiom made by Indians in writing English (With over 1200 actual examples from Indian Writings)

by
G. C. WHITWORTH.

"A valuable contribution to the study of the manifold eccentricities of the English tongue."

—Contemporary Review.

"His scholarly but unpretentious work will prove most serviceable, not only for those for whom it is primarily designed, but also to other foreigners, and not a few of his own countrymen."—Westminster Review.

"Not only a hand book of errors, but also a correct and an acute and useful book of reference."

"The compendium is excellent, and English men, as well as Indians, would do well to consult it. The copious index facilitates reference."—Asiatic Quarterly Review.

Price (of Indian Booksellers) Rs. 2½ net.

LOOK SHARP!

LOOK SHARP!;

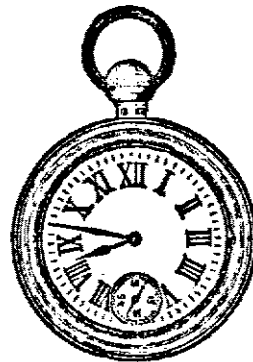
A Marvellous Offer!

Only for a Short Time!!

5000 WATCHES.

WITH PRIZES WORTH RS. 2500!

To be distributed in May 1908.



**A FRESH
CONSIGN-
MENT OF
WATCHES**

**MADE AT
OUR
SPECIAL
ORDER.**

More than half the number already sold.

To Facilitate a Rapid Sale.

270 Prizes amounting to Rs. 2,500 will be given away to the purchasers of any one of our watches:—

(1) O face Keyless Roskof style watch with detachable escapement plate, nickel case with hinges and glass dome with box, spare glass and spring, Price Rs. 4-0-0.

(2) O face Keyless Ladies' or Gents' Watch metal dome, gilt movement, O holes, white dial: Rs. 6-0-0.

(3) O face Keyless Ladies' or Gents' Watch Silver dome and embossed fancy dial: Rs. 8-8-0.

(4) The Picture Dial Watch (latest fashion) keyless, lever movement, Visible ruby pallets, 7 jewels, chronometer Balance flat shape with various coloured landscape revolving pictures in real nickel or gunmetal case: Rs 11-8-0.

PARTICULARS OF PRIZES.

	Rs. a. p.
8 Reglan Bicycles worth ...each	120 0 0
3 Gramophones "	112 8 0
3 Improved Type writers "	60 0 0
36 Self-feeding fountain pens. "	8 12 0
100 Langendorf Keyless Watches "	6 0 0
120 American Timepieces "	1 8 0

A prize coupon accompanies each watch. Purchasers of 6 watches of one kind at a time will get an extra prize coupon. One watch will be given gratis for every doz. watches bought at a time.

ROLLED GOLD, Gent's collar Safety Pins 1¾ inches long flattened shape Price annas 14 each.

THE EDWARD WATCH AGENCY.

Brito Buildings, Mangalore.

S. CANARA.

BRAHMA POSTAL MISSION.

Pamphlets with regard to Liberal Religion in India and abroad may be had free of all charges, one or two at a time by any genuine inquirer: On showing by a letter that these are carefully read, other two may be ordered free: Two whole sets consisting of sixty pamphlets may be had at once by sending a V. P. order worth one rupee; or 1s. 6 d. if payable outside India—All communications should be made to and any donation will be thankfully received by

V. R. SHINDE, Postal Mission Prathana Samaj, Girgaum—Bombay.

THE BOMBAY PHOTOGRAPHIC CO.

UNDER THE IMMEDIATE SUPERVISION OF

S. Hormusji, Photographer.

NEW SHOW ROOM, ELEPHANT BUILDING, KALBADEVI ROAD.

AMATEUR'S WORK & OFFICE AT SPECIALLY REDUCED RATES.

SURAMA

THE IDEAL HAIR TONIC

Has a fine floral perfume and fluidity of water. It softens the hair and enriches its colour. It helps to grow luxuriant. Lost or faded hair and baldness is removed by its medicinal properties. It removes all scalp diseases and improves the complexion. It is the best hair vigour that can be thoroughly relied upon. It relieves headache and promotes sound sleep. Use it once and you will use it always. Price per Bottle As. 12. Post free Re. 1-8 3 phials Rs. 2. Post-free Rs. 2-14.

S. P. SEN & Co.'s Fine Swadeshi Perfumes.

THE PRIDE OF THE INDIAN INDUSTRY.

SABITRI.—The lovers' delight. Possesses a unique odour and strength and pleases all tastes.
BANGAMATA.—Represents the sweet Hasna Henna. Very persistent and strong but not long.
DIL OF ROSE.—Or the Indian Rose. The pride of the Indian Flower garden "Shut up in a Bottle."
KHUS-KHUS.—An oriental perfume of strength and aroma. Unrivalled in strength and cheapness.
BOCOOL.—The sweetest popular scent, better than the best obtainable in the market.
 All the Perfumes are bottled in three different styles—Large, medium and small. Prices Re. 1, As. 15 and As. 7, respectively. Transit charges extra. Write for descriptive List, sent Post-free on application.
 Our Superfine Virgin Otto.—Unequalled for strength, Otto-de-Rose No. 1 (Virgin), Otto-de-Mati Otto-de-Neroli and Khus-Khus. Price per Phial Re. 1. Doz. Phials Rs. 10.
MILK OF ROSES.—Enthrals the mind by its delicious scent; its application imparts a lustre, softness and delicacy to the skin, destroys pimples, scabs, blotches, freckles and other derangements of the skin. Price per phial As. 8. Transit charges As. 5.



Other Toilet Requisites, Hair Washes, Cosmetics, and Hair appliances, Oil Bergamot, Lemon and Lavend superior quality and also fancy Scent bottles and Silk ribbons of different shape, size and colour, and other miscellaneous requisites for perfumer's use are also stocked. Prices low beyond expectation. 25% of the Approximate value should accompany every order.

S. P. SEN & Co. Manufacturing Chemists.

19/2, LOWER CHITPUR ROAD, CALCUTTA.

INTENDING ASSUREES ARE INVITED TO COMPARE THE RATES AND CONDITIONS OF

The Empire of India Life Assurance Company, Limited.

WITH THOSE OF ANY OTHER COMPANY.

Head Office II: Elphinstone Circle, BOMBAY.

SEE REPORT AND OPINIONS OF THE PRESS AS TO THE REMARKABLE PROGRESS MADE BY THE COMPANY.

ENDOWMENT NON-FORFEITABLE POLICY FOR RS. 3,000.

PAYABLE AT AGE 60 OR AT DEATH, IF PREVIOUS, WITH PROFIT,

If, at any time, the assured under this plan should desire to cease paying any more premiums, he can obtain a paid-up Policy for such a proportion of the original sum assured as the number of premiums paid bears to the number agreed upon. Thus a gentleman who had assured at age 30 for a Policy of Rs. 3,000 payable at age 60 or at Death, if previous, after 5 years' payments, would be entitled to a Free paid-up Policy for Rs. 500 free of future payments.

MONTHLY PREMIUM.

AT AGE 30, Rs. 6-9-0.

AT AGE 25, Rs. 7-8-0.

AT AGE 30, Rs. 8-14-0.

AT AGE 35, Rs. 10-8-0.

AT AGE 40, Rs. 13-12-0.

AT AGE 45, Rs. 18-10-0

SOME OF THE DISTINCTIVE FEATURES.

- * Funds invested in Government Securities and in accordance with the Indian Trusts
- Policy holders can appoint their own Directors.
- 90 per cent. of Profits to Participating Policy holders.
- Lapsed policies revived without Medical Certificate.
- Liberal Surrender Values 40 per cent. of the Tabular premium paid.
- Immediate payment of Claims.
- Medical fees and stamps on Policies are payable by the Company.

The sum assured is PAYABLE IN FULL should death occur even immediately after payment of the first premium, GUARANTEE INSURANCE.—This Company issues Guaranteed Policies in situation of trust and responsibility. Specially authorized to guarantee the employes of the Post Office. Proposal Forms and full Particulars may be obtained from any local Agent in India or from

E. F. ALLUM, General Manager:

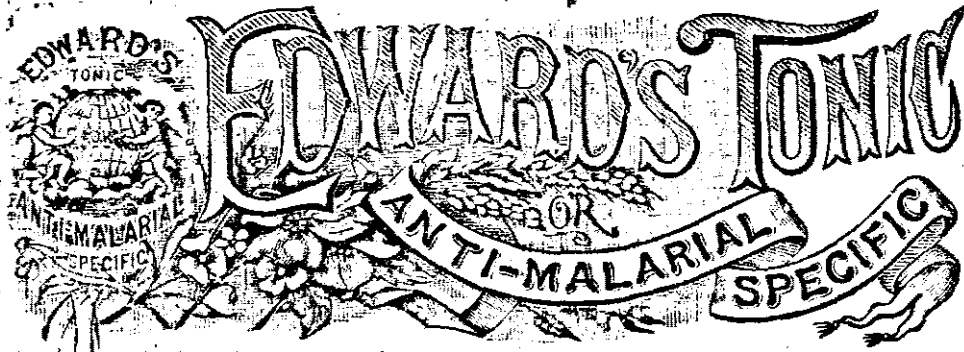
FOR MALARIA, INFLUENZA & MILD FORMS OF PLAGUE.

Use Batliwalla's Ague Mixture or Pills. Rs. 1.
 Batliwalla's Cholera is the only remedy for Cholera. Rs. 1.
 Batliwalla's Herosone has been recently improved a great deal and restores Grey Hair to its Natural Colour. Rs. 2-8.
 Batliwalla's Tooth Powder is scientifically made of Native and English Drugs, such as Myapal and Carolic Acid. B. P. A. S. 4.
 Batliwalla's Ringworm Ointment As. 1.
 Sold every where and also by
DR. H. L. BATLIWALLA,
 World Laboratory, Dadar, Bombay.

ROYAL TONIC PILLS.

A powerful Nutritious and Strength Restorer, Price for 1-1 per bottle of 30 Pills.

PREPARED BY—**GOVINDJEE DAMODER & Co.,**
 Wholesale and Retail Druggists and Commission Agents.
 2-02. No. 57 New Hanuman Lane, BOMBAY.



The only Remedy
 FOR
MALARIA
 and all kinds of
 FEVERS WITH ENLARGEMENT
 OF
SPLEEN & LIVER.
 OF
 SWELLINGS OF ABDOMEN &c

PRICES:-
 Large bot. 1 2
 Small " 0 14

Price of large quantity is somewhat less
Wanted Agents
BUTTO KRISTO PAUL & Co., CALCUTTA.

IF ALL HAIR OILS WERE ALIKE



It would not matter much what you bought. But all Hair oils are not alike so look out only for Kaviraj N. N. Sen's

KESHANJAN.

The very name with the manufacturer's facsimile on the label guarantees perfect purity, quality, and all the medicinal properties of a first class Hair-Food.

KESHANJAN

Is sold everywhere at Re. 1-0 per bottle. If you have any difficulty in obtaining it, write to the sole manufacturer.

SPECIFICS OF SPECIAL VALUE.

Panchatika Batika—Cures malaria in all its stages. Most virulent types cured within a week. Enlarged spleen and liver are reduced to normal sizes rapidly. Re. 1-0 per box Post-free Re. 1-3.

For Coughs, Colds, and Winter Troubles

CHYABANPRASH

Has no equal in the medical kingdom. It restores vitality to hopeless eighties and is specially beneficial for Asthmatic, Consumptive and Weak Lung people. Re. 1-0 for a week's measure Re. 1-5 Post-free.

Our Brihat Amritabali Kashaya or Concentrated Fluid Extract of Sariba—Cures Primary, Secondary and Tertiary syphilis, mercurial eruptions of all types, sore throat, enlargement of the glandular system, Rheumatic pain or breaking out of ulcerations on the body. It restores health and bloom of youth to otherwise 'run-down' subject Price per phial Rs. 2. Packing and postage As. 11.

Our Asokarishta—Cures Speedily and permanently all sorts of female complaints such as Menorrhæa, Amenorrhæa, Menorrhagia, Dysmenorrhæa, Leucorrhæa, Sterility, uterine Tumour &c. &c. It is a safe remedy for habitual miscarriages and prevents the patient from catching a Puerperal fever if regularly taken after delivery. Price per phial Rs. 1-8. Packing and postage As 7.

Kaviraj Nagendra Nath Sen,

GOVERNMENT MEDICAL DIPLOMA-HOLDER, MEMBER OF THE CHEMICAL SOCIETY, PARIS; SOCIETY OF CHEMICAL INDUSTRY, LONDON; SURGICAL-AID-SOCIETY, LONDON; &c., &c.

Nos. 18-1 & 19, Lower Chitpur Road, CALCUTTA —Telegrams—Keshranjan, Calcutta.

N.B. All the proprietary medicines mentioned in my price list are kept on sale at Calcutta rates a Messrs. V. Valabha Das & Co.

BHENDI BAZAR OPPOSITE CHUNA-BHATTI, Bombay.

WANTED AGENTS

WANTED AGENTS

NO. 72 MEDOW ST EET. FORT BOMBAY.

Die-Sinking—Crests, Monograms and Mottos, engraved and bossed in various Colours.

Copper-Plates—visiting and Invitation Cards, etc., engraved and printed in best styles.

Blocks—Wood or Metal, engraved and supplied for illustrating purposes.

Presentation Inscriptions—On Gold, Silver, Ivory, etc; engraved and artistically displayed.

Seals, Peons' Banges, brass Sign Boards, Stencil plate etc., are made for private, official and commercial use. Rubber stamps are made in any of the required languages at very cheap rates.

Electroplating and gilding works executed under skilled workmen.

OUT STATION ORDERS PROMPTLY EXECUTED.
COMPARE OUR RATES WITH THOSE OF OTHERS.

MEYORES

IS INDISPENSABLE TO ALL WHO VALUE HEALTH.
FOR IT RESTORES WASTED STRENGTH, imparts vigour and tone to the muscles and tissues, in short vitalises the whole system. Thousands cured. Price Rs. 1 per phial.

INTERESTING NEWS.



Our renowned SPECIFICS for ASTHMA and HYDROCELE give instant relief rest and comfort. Cure permanent. Rev. JOSEPH DAVID, Meugnapuram S. India, writes:—"Your specific for Asthma has done me good." S. B. Rao, Esq., Poona, writes:—"I have personally used your specific for Hydrocele and found it very wonderful in its efficacy." Per bottle of each Rs. 5.

DIABETES—Of any stage and standing is sure to be cured by our specific. A. Bose, Esq., Zemindar, Dum-Dum Calcutta writes:—"Five year's Diabetes completely cured." Price per bottle Rs. 5.

For particulars about our SPECIFICS for PILES, FEMALE DISORDERS look to our Catalogue sent post free on application.

BEWARE OF IMITATORS !!!

NO AGENTS.

WRITE
ONLY TO **J. C. MUKERJEE & Co.,**
THE VICTORIA CHEMICAL WORKS,
RANAGHAT, BENGAL.



AMRUTANJAN.

An Indian Balm, A Magic Balm, Quickly Relieves and Cures,
HEADACHES, NEURALGIA, SPRAINS, SORE THROAT, CHEST
COLDS, RHEUMATISM, LUMBAGO, WEAK JOINTS, BRUISES, CUTS
And also other ACHES and PAINS.—Price annas eight only

Ringworm Ointment. A POSITIVE CURE FOR RINGWORM AND DHABI'S ITCH, &c.
Price annas six only.

Tooth Powder, CHEAP AND USEFUL.—Price annas two only.

AMRUTANJAN DEPOT. 16 OAK LANE, BOMBAY

Telegraphic address: "Amrutanjan," Bombay.

PHOTOGRAPHIC ART STUDIO.

UNDER THE PERSONAL SUPERVISION OF

S. N. BHEDWAR.

AT THE JUNCTION OF

PRINCESS AND KALBADEVI STREETS.

CHARGES REASONABLE, SATISFACTORY WORK

THE INDIAN * SOCIAL * REFORMER.

PUBLISHED EVERY SUNDAY MORNING.

Office:—HUMMUM STREET, FORT.

Editor:—K. NATARAJAN

Vol. XIX. BOMBAY—SUNDAY, FEBRUARY 28, 1909. No. 26

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

NOTES.

Lord Morley in moving the second reading of the India Councils Bill in the House of Lords, made a speech showing astonishing grasp of the situation in this country. His Lordship divided Indian politicians into three classes the extremists, those who were looking for self-government on the colonial pattern, and those who asked simply for co-operation in administration and an effective voice in expressing their interests and needs. He believed that the reforms contained in the Bill would draw the second class into the third. Apropos of this observation, it is interesting to recall a significant remark which the Hon. Mr. Gokhale made at the annual meeting of the Deccan Sabha a fortnight back. After alluding to the watchwords of Liberalism and Moderation, which the late Mr. Justice Ranade had given to the Sabha, he went on to say: "Moderation imposes the conditions of never vainly aspiring after the impossible or after too remote ideals, but striving each day to take the next step in the order of natural growth by doing the work that lies nearest to our hands in a spirit of compromise and fairness." We do not know if Lord Morley based his prophecy on that sentence in Mr. Gokhale's speech. His Lordship was equally happy in his classification of the two schools of Anglo-Indian administrators—the apostles of unmitigated efficiency on the one hand, and, on the other, those who "while not neglecting efficiency," said Lord Morley, "looked also at political concessions." Lord Curzon was a brilliant example of the first class, while the Secretary of State, though as much for efficiency as Lord Curzon, did not believe that true and durable efficiency was possible without political concession. We may say that while both Lord Curzon and Lord Morley are for efficiency, the former would impose it from without while the latter would develop it from within. It is easy to see which is the more natural and, therefore, the more durable method of the two. There is an essential parallelism between the two schools of politicians and the two schools of administrators in this country, which was not probably far from Lord Morley's mind though, with his fine tact, he refrained from suggesting it. The extremists of both kinds depend on a mechanical means, whereas the constitutional political reformers, official and non-official, fix their hopes on a policy of natural evolution.

It is a curious circumstance that the proposal to appoint an Indian to the Viceroy's Executive Council, which the sagacity of some of our political leaders was inclined at the Madras Congress to regard as a matter not worth speaking of, has been the point most strongly criticised in the reform scheme, notwithstanding the fact that it requires no fresh legislation and is not in the Bill now before Parliament. The Presidency Association, we see, has sent a strongly worded telegram to the Secretary of State condemning, rather superfluously, the Aga Khan's

fantastic idea of two Indian advisers to the Viceroy, without portfolios but with the emoluments of ordinary Members of Council, and insisting on the original idea of Government of an Indian possessing the status and responsibilities of the other members. We entirely agree with the Association. Lord Morley's vindication of his resolve, however, left nothing to be desired. His Lordship strongly defended the appointment of an Indian to the Viceroy's Executive Council, as emphasising the principle of fitness as a criterion of eligibility and not race. They made, he said, Indian judges of the High Court and acting Chief Justices. It was undeniable that they had distinguished themselves in posts where there were far more demands on their resources than on the Viceroy's Council. He denied that the presence of an Indian member would place a restraint on discussion. He had two Indians on his Council in London and there was no restraint whatever. We know that the presence of an Indian member would place some restraint on the offensive flippancy from which even members of the Viceroy's Council are not always free when discussing matters relating to Indians in the security of their isolation. But this would be wholesome restraint and would subserve the best interests of the administration. As regards appointing Hindus and Mahomedans simultaneously, Lord Morley stuck to his statement to the Moslem Deputation. His Lordship pointed out that for a long time Indians were exclusively appointed to the High Courts, but now Mahomedans had a full share of such appointments. The same sort of operation would go on in the question of the appointment of an Indian member, to which Lord Minto himself attached the greatest importance. In fact, this reform is specially Lord Minto's own idea, and it would have had no chance of adoption but for the persistence with which His Excellency has pressed it on Lord Morley.

Lord Morley declared that the demands of Mahomedans to elect their own representatives at all stages and for a number of seats in excess of their numerical strength, would be met in full. Our views on these two demands have been stated so often that it is not necessary to do more than mention them here. As regards special electorates for Mahomedans, though we had deprecated them, we had said that the Mahomedan wishes should be gratified. As regards the claim that they should have a number of seats in excess of their numerical strength, we had strongly opposed it on grounds of policy and justice. There are very good reasons for thinking that Lord Morley has yielded on this point to overwhelming pressure, and we would most earnestly counsel our non-Moslem countrymen to accept the arrangement with hearty goodwill. Let us not forget that this great scheme of reform would never have had a chance had not Lord Morley thrown his immense personal prestige in the scale. We must confess that the policy of regarding one section of the Indian people as being politically more

important than the other, is not a policy which can be easily reconciled with the fundamental principles of British rule as they have been hitherto understood. Many English officials have objected to such a distinction on this very ground, and their opinions are found recorded in the published blue-books. We know, on the other hand, that there are some Englishmen, who are utterly incapable of entertaining any unworthy motive, addicted to the view that the demand of Mahomedans for more than their proportionate share of representation is sound and should be conceded. Let not non-Moslems mar the gratification felt by our Mahomedan countrymen at the success of their demands or the satisfaction that his Excellency the Viceroy and Lord Morley are entitled to feel at the happy issue of their scheme, by selfish regrets at having been marked as a politically inferior people by Government. There is, indeed, a point of view from which this concession to Mahomedan claims may be regarded even with satisfaction. Henceforth our Moslem countrymen will not be able to throw all the blame of their position on the machinations of their non-Moslem neighbours. These have enough responsibilities of their own to discharge without being burdened with the responsibility for Mahomedan apathy. We trust our Mahomedan countrymen, now that the stimulus of outside competition has been abolished and the road kept clear for them, will feel more inclined to struggle and strive for higher standards than before.

We have said above that duty and gratitude require that the non-Moslem classes should accept the scheme of representation with hearty goodwill. We can speak for the better educated classes to a certain extent, and we are sure that there will be no difference of opinion among them on this point. But it should not be forgotten that there are large masses much in the same state of sectional sentiment as the Mahomedans, and Government, we are sure, have considered what the effect of labelling one class as a politically superior class would be on them. We do not think there is much chance of large bodies becoming converted to Islam in order to enjoy the political precedence accorded to the followers of that faith. Happily, faith in political methods and institutions has not risen to such a pitch as yet among the masses, though we should be quite prepared to see an aspirant after political eminence now and then seeking a short-cut through religious conversion. Such things have happened in other lands and may happen in India. We are not, however, concerned at present with individual freaks but with the effect on the millions of uneducated people who are passionately attached to the Hindu name and yield to no sect in their loyalty to British rule. Great policies are less tremendous in their onset than in their repercussion. We would earnestly suggest that the greatest care should be taken to make the political superiority now conceded to our Mahomedan countrymen as little obtrusive as possible in the framing and working of the regulations under the Bill when it becomes law. If it be yet possible to explain the qualifying conditions to which the universally understood rule of numbers is to be subjected, in terms which do not reflect on the political status of any section of the population, we hope Government will take the earliest opportunity of so explaining them. Meanwhile, the non-Moslem sections will do well to recollect that the position, social and political, of a community is fixed and determined mainly by its own development in character and in self-respect, and by the breadth and solidity of its ideals and the keenness and ardour displayed in their pursuit. If they bear this steadily in mind, they may see that what bears on the surface the appearance of a stigma may really prove a much-needed stimulus to progress in the paths that lead to individual and national greatness.

We have little space left to follow the debate in the House of Lords in detail. Lord Curzon once again displayed his lack of political magnanimity, but for which he would be one of the greatest of English statesmen. His Lordship's reference to the Hindus, must really add a few inches to the stature of those who go by that name. He was sure that the electoral College would be manipulated by the Hindus, with the result that in a few years the Hindus would have the whole representative system in their hands. We reflect with some complacency that this was exactly what the late President Kruger was afraid would happen if the franchise was extended to the British settlers in his territory. Really, we never thought that the poor, caste-ridden, priest-ridden, custom-ridden and official-ridden Hindu was such a tremendous creature as Lord Curzon makes of him. The Hindus ought to cherish that testimonial from one who has never missed an opportunity of making truth as unpleasant as he can to them. But we should not be hard on Lord Curzon. He loves India in his own way and has toiled hard in her service according to his lights. He has had his moment of greatest exaltation in this country and with this country will for ever be associated his moment of deepest gloom. We do not suppose elementary science was a part of the curriculum of the University course in Lord Curzon's Oxford days, or he would have perceived that the law of gravitation—that the greater mass must attract the less—provides a simple explanation of the influence that the Hindus, apart from educational and other acquirements, have exercised and will continue to exercise in this land. Except for Lord Curzon's onslaught and a rather intemperate phrase of Lord MacDonnell's about the appointment of an Indian to the Viceroy's Executive Council, the debate was throughout characterised by the level of responsibility which constitutes the most precious tradition of ripe British statesmanship. Lords Amthill and Reay—best beloved of provincial Governors—gave their hearty support to the measure, Lord Cromer thought that the concessions would strengthen and not weaken British rule and that the advantages of appointing an Indian to the Viceroy's Executive Council outweighed the disadvantages, and Lord Midleton and Lord Lansdowne limited their criticism of the Bill to the smallest and most formal limits consistent with their duties as leaders of His Majesty's Opposition in the House of Lords. With regard to Lord Lansdowne's criticism of the exclusion of the right of heads of Governments to object to the appointment of undesirable members, on the ground that there was a risk of fire-brands, who would make good government difficult, getting into the Councils, we think that it is much better that such firebrands should be in the Councils where they can do no harm than out in the prairies which they may set on fire. We are sure that no British administrator would exercise the right of veto except in very extreme cases, but the mere presence of such a veto is a sign of distrust, and suspicion creates suspicion. Lord Crewe in winding up the debate announced that Lord Morley would make a general statement dealing with the points raised, and explaining the heads of the regulations and their effect, before the Bill entered the Committee stage.

The principal local event of the week is the holding of the Medical Congress and Exhibition. His Excellency the Governor opened the proceedings on Monday with an admirable speech in which he passed in review the broad features in the march of Medical science during the last century. Several eminent investigators attended the Congress, and read instructive papers. The Congress has been a great success. It has created public interest in sanitary matters and, it may be hoped, that the results of this awakening will be not merely ephemeral.

CONTENTS.

—o:—

Editorial Notes.

The Progress of Female Education in the United Provinces.
Marginal Notes by Lord Macaulay.

A Critic Criticised.

Mr. Gokhale on the Depressed Classes.
Three Readings of a Palm.
The University Convocation.

THE INDIAN SOCIAL REFORMER.

BOMBAY, FEBRUARY 28, 1909.

THE PROGRESS OF FEMALE EDUCATION IN THE UNITED PROVINCES.

The report of the Director of Public Instruction of the United Provinces for the year ending 31st March 1908 has just been out. It is an interesting record of the progress made by the province in education during the year. This province is identified with much Hindu and Mussalman conservatism and is the centre of most of their activities. It would be, therefore, interesting to note what progress the province has made in female education during the course of the year under report. To friends of social reform it is a significant feature of progress that Benares, the abode of Hindu orthodoxy, should occupy a high position among the districts of the province so far as female education is concerned. It has 4391 female scholars, the largest number in any district. The percentage of female scholars to the female population of school-going age in Benares is 6.70, next only to that of Dehra Dun, where it is 7.77. But the Director himself gives the position of honour to Benares, as, he says, Dehra Dun includes Mussooree which has numerous schools for European girls. Again, Benares is trying the experiment of approaching the Zenana through a visiting governess who has been reported to have visited seven families, though she could not get together more than ten girls anywhere. But those who receive instruction from her are not necessarily "girls." Most of them are grown-up women and their conversion to the cause of female education will be conducive to untold blessings. But the most hopeful promise that this district holds out, lies in its Central Training School for girls. It was started in October 1907 by a "committee of leading citizens on strictly *parda* lines." It is supported by some of the district and municipal boards of the Benares Division. The Raja Sahib of Bhangra, whose educational charities are numerous, has contributed Rs. 10,000 towards its building fund. Let us hope with the Director that "an institution began with so much enthusiasm and under such favourable auspices, must surely succeed in the end." It is to be regretted that the girls' school maintained by the Central Hindu College finds no mention in the report. It receives no aid from the Government but is one of the best institutions of its kind in the province. The general progress in female education in the province has been summed up as follows:—"The number of primary girls' schools...increased from 755 to 841, and of the scholars therein from 22, 117 to 26, 094 or by 18 per cent. The number of girls in boys' schools increased at a more rapid rate viz: from 10, 645 to 14, 516 or by 36 per cent." For the Vernacular Final

Examination "there were more candidates, and a larger percentage passed, the actual numbers being 25 and 13 respectively, as compared with 17 and 6 in 1907." Further "in the English Middle Examination there was an appreciable decrease in the number of candidates from 122 to 108. But a higher number, viz: 611 was successful, a result which is the more creditable as the fourteen candidates from the Sagra Normal School, Benares, were prevented from appearing in the examination by an outbreak of cholera." 16 candidates went up for the Matriculation, out of whom 10 passed, one being placed in the first division, and seven in the second. The Government maintains a Female Normal School in Lucknow, which has 194 girls on the roll. The Indian Christians also have a Female Normal School in Benares, which is doing well.

It seems that the problem of co-education has a bright future in the province. The Government of Sir James Latouche three years ago sanctioned a capitation grant for each girl in a boys' School. This excited the cupidity of the village schoolmaster, who adopted unfair means for inflating the number of girls. The experiment failed and the scheme of capitation grant was dropped. But it left behind it a genuine desire amongst earnest men to utilise boys' schools for the furtherance of female education. The Inspector of Schools in Benares, seems to be one such Officer. By his efforts the number of girls in Jannpore district, reading with boys, rose from 228 to 2427. The increase in the Benares district also is reported to have been remarkable. The progress in this direction in the province will be watched by other provinces also. The Director writes: "In fact the future of female education lies entirely in the people's hands. It cannot be forced upon them, and bribes will be in vain. This being the case, it is interesting to note that *the most hopeful experiments in female education have been made by the people themselves.* Institutions like the Kanya Patshala, (the Director seems to refer to the Dehra Dun Patshala) which has 80 pupils on the rolls and 33 boarders and could take more but for want of room, the Partap Singh's Girls' School at Moradabad, and the Hindu Girls' School at Lucknow, have achieved some measure of success in combining the old and the new, carrying education beyond the primary stage, while yet retaining the *Parda* system, and bringing up the girls in accordance with the beliefs and customs of the country. These are but small beginnings, but they point the way. *It is by liberally aiding and encouraging such institutions, by helping those who help themselves that the State can most successfully push forward the education of women.*" The Director in the passage quoted admits that a demand for female education has been created, and that the State can further the cause by finding funds for it. Read with this the observations of the *Pioneer* for 8th February. The *Pioneer* makes us believe that the cause of female education has to contend more against social difficulties than financial, and that "popular indifference" is more at the root of the difficulty than anything else. But this is not the case. It is true that every educated Indian is not doing his level best to do what he should in this

direction. It is true that there are certain communities who are yet indifferent towards female education. But it is also true that the Government has not been able to find money for it even when it was wanted most. Not many years ago the Chakravarti Committee made certain suggestions for the improvement of female education but, while the Government itself formed the Committee, Sir James Latouche expressed his inability to help the cause. Let us hope that the Government of Sir John Hewett will be more successful in the matter. Every District and Municipal Board should be persuaded to open a few girls' schools even with male teachers if no female teachers are forthcoming. The Girls' Schools with old superannuated male teachers may not always be successful but their existence in the village is sufficient to break down the prejudices of the people against female education. It has often happened that a village school for girls has begun under an old male teacher, preferably a Brahman, with a few girls, but has after a few years precarious existence, received an unexpected lease of new life by securing a woman-teacher. It is a great thing to make a beginning. Then, there should be more Normal Schools for women. Every district head-quarters should at least have one, which may form a part of a girls' school. It is not necessary to have a district Normal school in every district but those girls' schools which may open a Training Class, should be encouraged. If the Government were only to express its wishes that every District and Municipal Board should have some girls' schools and at least one of them should have a training class, there is not the least doubt that a few districts will respond to the call, and if out of the 48 districts even 8 are awakened to their responsibility during the tenure of office of Sir John Hewett, His Honour will have sufficiently pushed forward the cause of female education before leaving this country. Of course these schools will have to be subsidised by the Government as the resources of the Boards are at present hopelessly meagre for educational improvements.

The *Indian Nation* of Calcutta concludes an appreciative notice of the meeting of the Students' Union held the other day under the chairmanship of the Hon. Mr. Gokhale, with the following thoughtful observations. "In thus deprecating the rigidities of the caste system and its resultant animosity, the Bombay meeting have touched one of the plague spots that exist among the Hindus. With all respect to the hoary antiquity of such an institution we are compelled to say that the caste system, as it exists in India to-day is an utter solecism which has already had more than its ordinary term of existence. The social and economic conditions which necessitated the establishment of castes have long disappeared. What justification, therefore, can there be for the retention of an institution whose spirit and efficacy have vanished, while its evils are daily forced into full relief by various incidents? Besides, what a strange anomaly it is that while the high caste Brahmin clamours the loudest at the distinction made between Europeans and Indians in the administration of the country, he at the same time scrupulously guards the birth-right which has been vouchsafed to him since time immemorial! As long as we can tolerate the existence of Bramhmins and Sudras, we cannot complain if the Government chooses to discriminate between European and Indian. This birth's invidious bar should no longer be allowed to stand in the way of progress."

MARGINAL NOTES BY LORD MACAULAY.*

Admirers of Lord Macaulay cannot but feel highly obliged to Otto Trevelyan for the pious and noble service, he has done to the memory of one, who, in his own generation, shone as a star of the first magnitude in the firmament of literature. The work on hand shows to the world what "spontaneous and un-studied expressions of admiration indicating the awe and emotion, produced in an impressionable mind" have flowed from the pencil of Macaulay, and they unmistakably unfold to us his character in a manner which cannot but excite our sympathy and admiration.

"When I begin to speak upon any literature," says Macaulay elsewhere, "I should like to forget the accuracy of a judge in the veneration of a worshipper, in the gratitude of a child." In venturing to criticise these notes, we must recall to our mind what must have been his attitude when the spontaneous and unstudied expressions of admiration have been pencilled. Readers of this little volume will, perchance, here and there find that in the veneration of a worshipper, the accuracy of a judge has been completely ignored. The beautiful child, in the height of its gratitude lost itself in wonder by tasting, rather too long, the nectarous sweets of Literature. Nay more. The love he bore to reading was sometimes his fault. His library contained books of no intrinsic value in themselves but they have been brought down from dirty shelves simply for the profuse manuscript inscriptions down their pages. Nevertheless Macaulay's omnivorous reading, his intimate acquaintance with the literatures of Greece and Rome, his ardent admiration for the works of mighty minds of old, his excellent habit of jotting down in pencil and ink spontaneous expressions of appreciation and delight—these are some of the characteristics of Macaulay that would attract the attention of even casual readers of these marginal notes.

They will also see there how in literature he found health in sickness, society in solitude, liberty in bondage.

Trevelyan's new book reveals Macaulay to us in a two-fold aspect.—Macaulay as a man and Macaulay as a critic. Those who have had opportunities of reading his life can well realise what simplicity, what affection and kindness, what sympathy and loveliness characterised his associations with his sister and nephew and an ever-widening circle of friends. A biographer of his— himself an hypercritic—tells us that Macaulay by his actions can put even saints to shame. He was, in the words of the drawing master, a lump of good nature.

His unassuming manners, won for him great respect and esteem from those who came in contact with him. He toiled not for fame and emoluments. His mind was full and he wrote—not that his pocket was empty.

The little volume in our hand is almost bristling with Macaulay's remarks on Cicero and Shakespeare. He "idolises" Shakespeare and even adores him, but who does not? He is, even in margins of books, relentless and uncompromising in his criticisms, although side by side appear "unstudied expressions of admiration." He is warm in praising suggestive emendations of commentators but when they happen to be far-fetched and provoking his cheerful steam-hammer is ready at hand.

Commenting on the passage:

"To groan and sweat under a weary life," Dr. Johnson wrote that he would suggest grunt for 'groan.' To this Macaulay sarcastically replies that everyone wants only Shakespeare's English and not fine modern English.

* Selected and arranged by Otto Trevelyan, Longmans, Green and Co., 25h. net, 1907.

Again, Warburton in the following passage:

"Now, afore God, this revered holy friar:
All our whole city is much bound to him"

proposed to read *hymn* for "him" which change considers Macaulay is "the most ludicrous ever suggested."

These are only two of a whole host of such interesting and instructive remarks. Nearly twenty pages and more of this little book are devoted to the elucidation of marginal notes of Macaulay on Shakespeare.

As we go on turning the pages with an enthusiasm and avidity for more and more, that carry everything before them, we are suddenly introduced to a new name and a new literature. The curtain has been so successfully lifted up that we unexpectably have come face to face with a different scene and a different environment. From the white chalky cliffs of Albion, we have been without our knowledge, transplanted to the sunny regions of the South, the cradle of philosophy, of fine arts, of oratory and of Drama. We come to Demosthenes and Cicero, to Plato and Socrates. To Macaulay, Demosthenes is decidedly the best of orators and Socrates the best of men that ever lived. The evolution of Cicero, the orator, is exquisitely drawn out; the statesman is not condoned but condemned; the canvas of Macaulay's criticisms glows with all the varied colors of this moral chameleon.

The description of the character of Socrates is very excellent. How the prince of philosophers was condemned by tyrants, how he was made to stand before a tribunal of unscrupulous men, how eloquently he pleaded, and how eventually he met death with a calm and serene face as a star meets morning, all this is told with so much vigour and eloquence that we almost fancy ourselves to be the spectators during those stirring times.

We follow the book with intense interest. Page after page we turn with so much eagerness that we seem to be actually reading some thrilling incidents of a novel. We are at home with the hoary men of bygone times and when we close the volume, unfortunately too small, the sense of insufficiency weighs heavily our minds. Burke and Gibbon, Boswell and Johnson, Keats and Shelley, Spencer and Byron, the galaxy of brilliant men that have adorned the annals of English Literature, we regret, no mention has been made of. The sense of insufficiency is felt, but who can help it?

Whatever views Macaulay's critics may have of his place in English Literature, he will ever be remembered as a brilliant and fascinating writer. Posterity will long continue to hear the resonance of his fame reverberated through the corridors of time. No writer has, to our knowledge, conjured up such scenic pictures as to make us feel to be actually moving with men long since gone over to the majority. His history is no more, no less, than a gallery of brilliant portraits which glow on his pages with warmth and colour.

We are sure that even a rapid perusal will amply pay the reader.

This book will certainly prove an invaluable guide to our readers not so much on account of criticisms contained therein as in creating a real and abiding interest in literature.

R. K. R.

Sir John Hewett, says the *Provincial Times*, Cawnpur, has met with an unfortunate accident. His Honour, attended by an A. D. C., was out for a bicycle ride, when a country cart collided with his machine. He fell and was badly cut about the head, and bled freely. An old Indian woman who happened to be there, tore her covering and wiped the wound, showing great solicitude for the *Sahib*, who was not known to her as the *Lal sahib*. His Honour has rewarded her with Rs. 500.

A CRITIC CRITICISED.

TO THE EDITOR, *The Indian Social Reformer*, Bombay.

Sir,—A clergyman friend who is equally as anxious as any of us that better counsels should prevail in place of the present alienating ones, has just drawn my attention to a correspondence that has lately been carried on in the *Bombay Gazette* in re: Professor Lees-Smith's thoughtful letter. It is perhaps rather late to refer to it, but as the matter is important, for many are misled by the shibboleth of "30 or 40 years experience," may I ask you for a little space in your more responsible columns?

It is said that a little knowledge is a dangerous thing—to which may be added, that the boast of "30 or 40 years" residence in an alien country where life is made smooth by the patient and law-abiding characteristics of the people rather than any special merits of their own is far more so: in as much as the empty boast of years disarms and misleads the real responsible statesmen. For what is the experience they boast of? It consists of family interests and club gossips alone. In official environments, they are guided more or less by the translator, head clerk or Reader, for every one knows the experience of a raw I. C. S. who is put in charge of a district: he knows nothing of the people among whom he is thrown. In response therefore to the challenge thrown out broadcast by "B" and others, and which Professor Lees-Smith has rightly ignored, I should like to ask these petulant writers who have eaten the salt of India for so many years what they themselves have done individually towards bridging the gulf they so pharisaically deplore. For it is perfectly clear to the veriest charlatan that their vaunting effusions are in no way calculated to allay the present unrest and bitterness. It is writers such as these and papers which encourage this kind of irresponsible writing that ought to be brought under the clutches of the law for they incite retaliation and keep alive smouldering fires.

The insinuation that Indians used to stand aside and make way for Europeans because of their servility is worthy of the class which asserts that slavery is rampant in the country because of the common phrase "Main ap ka gola hun." One feels reluctant to enlighten these self-satisfied luminaries, but for the sake of the great responsibilities involved, one feels it to be his duty, however painful, to make unedifying disclosures. It is quite true that our forefathers did avoid them but the reason was not the one insinuated, but pollution: and the purifying trouble involved in those unhappy days for coming in contact with the "Malich" was anything but pleasant.

Again, Professor Lees-Smith and others who interest themselves in matters Imperial, may not have travelled as many inches as these brave men who hold India at the point of their sword may have travelled miles, yet their vision is not narrowed to office, club and family environment. Nor are they deterred from drawing correct conclusions from what they see around them. It was only about three months ago that four Europeans drawing good salaries which, together with their uncoloured skins would place them among respectable classes, showed up their civilized manners on their way from Poona to Bombay. And if it had not been for the good offices of Solicitors and some thinking European officials, who are the salt among them, the matter would not have ended with an unconditional apology as it did.

Now before closing I should like to ask these writers and the Anglo-Indian Journals who support them to reflect on these two points:

First, During their long stay of years in this country, how often—if ever—have they crossed the threshold of their Indian Colleagues, leaving aside their humbler acquaintances? and

Secondly, have they ever allowed these colleagues to enter their own drawing rooms, or offered them a seat at their tea table—not necessarily for participation in the beverage?

As for Professor Lees-Smith and other true Imperialists, they have done all this and more in less than "30 or 40 years" and secured for the Imperial Cause what these writers and those of their boastful kidney will never do.

In conclusion, I will repeat what I have been urging for the last 20 years that nothing is gained by parading lofty standards which do not exist, or on trading on the merits of a bygone age. For times are changed, and people have begun to see and weigh matters which they treated with indifference before.

The Secretary of State and Lord Minto will therefore do well to look into the lives and deportment of those who hold up the shibboleth of 30 or 40 years, before taking their utterances seriously.

Bombay, 24th Feb. 1909.

KANKURJ.

MR. GOKHALE ON THE DEPRESSED CLASSES.

Presiding at a meeting of the Students' Union, held on Wednesday evening in the Hall of the Wilson College, when a student of the Elphinstone College, Mr. M. B. Subedar, read a paper on the condition of the depressed classes among the Hindus, the Hon. Mr. Gokhale said: He had no idea of the pleasure and instruction that were in store for him when he entered the Hall. He was fascinated by Mr. Subedar's interesting lecture and he was sure they must have been all struck with its clear reasoning, its firm thinking and above all the note of deep sympathy with the depressed classes. However, it was permissible to differ from Mr. Subedar on certain conclusions he had arrived at. His assertion that the caste system would soon die out was only justified by his years. He did not like the idea of attacking higher classes. He agreed with Mr. Shinde as to the unwisdom of such a course. There was however, much truth in his description of the evils entailed upon the depressed classes of whom there were about five crores in India. It was true that they lived in a degraded state and it must be admitted that was a serious blot upon their name. He thought this was a statement to which every one must subscribe. But how this serious blot was to be removed was a difficult question to decide. He would not enter into a historical disquisition of the subject but he would only refer to the difficulty which surrounded them. It was disappointing circumstance that notwithstanding their University education which was given to them now for over half a century that the condition of the depressed classes should be still as bad as it was. It was surprising that with the exception of efforts made by Mr. Shinde in Bombay and by a certain body at Madras, there should be no organised movement on a large scale to ameliorate the condition of the unfortunate class of people. He traced that to three reasons. First the extreme conservatism which had a strong hold on them and which had moved their minds in the same one groove for thousands of years. The second circumstance was the lack of energy which was the characteristic of the race. When they compared themselves with people of Western countries they would have to admit that the Western people were remarkable for the energy of character of which there was a lack among Indians. The third circumstance was the absence in them of the feeling of righteous sense of indignation against wrong because it was wrong. These three causes lay at the root of the evil. It could not but be admitted that the condition of the depressed classes was a disgrace to them and the responsibility lay upon them to elevate them because they were their own countrymen and secondly because their caste system was responsible for their condition. Though the wrong was admitted the feeling of righteous indignation against wrong was to be found in very few. That was the characteristic of the community which he deplored. That was at the root of the social emancipation and industrial and educational development of the depressed classes. This was a problem of grave gravity and if it were to be satisfactorily solved they must appeal to their young men upon whom a great responsibility was thrown. He appealed to them on the ground that the poorer classes had suffered owing to the rigidity of the caste system and that the high classes had derived a considerable benefit from them. They must also consider it a natural duty to emancipate the ignorant people. The problem was first educational, secondly it was industrial and lastly it was social.

THREE READINGS OF A PALM.* THE FIRST READING: A FORTUNATE FAILURE.

[BY O. S. S. O.]
(All rights reserved.)

CHAPTER XXIX.

No one came that side to disturb him and so he slept on in the sweet innocent slumber of youth.

Towards the afternoon, some parrots alighted on the trees about him who with their incessant chatter soon managed to wake him.

He got up with a start, felt confused and stiff. Then gradually recollecting his situation, jumped off. And laying his face at the running water course which fed the trees, prepared to depart; when, to his dismay, he caught sight of a female figure among the trees.

Flight just then was impossible and so to hide himself he climbed the bushy tree under which he stood.

She flitted about from tree to tree perfectly happy in her unconsciousness, occasionally humming a line or two of the lovers' ditty, while Vene, on his part, felt hot and cold alternately with shame, at his guilty situation. Presently, he mastered his emotion—it was not of his seeking—a mere accident, of which neither of them will be the wiser, half an hour or so hence. Just then, she half turned and he could now discern the outline of her form. She was richly habited and so he thought she must be the daughter of the *haveli*, and judging from her ease and apparent contentment—a happy bride of some fortunate man. She drew nearer and he beheld a beauty in dream! She looked towards his tree as if meditating a visit—he became confused, and fearful of detection, nearly coughed to warn her off in sheer desperation—when to his relief she took another turn and disappeared behind some pomegranates. Then, wheeling round a few young shrubs, bent over others with the air of a connoisseur, and coming to a large fig tree, heavy with foliage, and within a few yards of him from where he could see her shapely little feet encased in velvet slippers, began peering among the branches. Parting the leaves with her hands in search of fruit—darted under it—then looked up and smiled, exposing a beautiful set of regular teeth, as much as to say—you are out of my reach.

She looked very gentle and lovely and the tomboyish temptation, to climb, never crossed her mind. A large yellow leaf fell by her side, she turned her head, watched it reflectively and emerged out immediately opposite to him. His heart began to palpitate—she was but a couple of paces off—would she discover and denounce him? He held his breath lest she should hear the tumultuous beating of his heart—when to his confusion and her own discomfiture she lightly turned and came face to face with him!

He jumped off at once and stood respectfully—entirely lost, while Miss Uma Bai Ottis (the Kadjiibun Rani) was no less bewildered.

But she was a woman and the spoilt child of a mansion—given to have all her whims obeyed—and so womanlike she was at a loss but for a moment.

She surveyed him from head to foot as he stood, erect, perplexed and enchanted, and took in every detail of his delicate handsome features. Not forgetting to note also the shame and confusion, at which she mischievously gloried; and wickedly prolonged by her silence.

* This serial was commenced in our issue of the 5th April, 1908.

By this time he had gained sufficient self control to take in the elf who had so thrown him off his balance. In the perfect oval of her countenance, fixed on a rich creamlike throat and slender body, of the average height of Hindaryan women, with finely moulded arms and tiny hand, the tips of whose fingers were set with pink almond shaped nails, sparkled a pair of large velvety black eyes, which he uncomfortably felt were equally taking in his measure.

He would have given worlds to have avoided the encounter—but there was no help for it and so determined to face it.

Whereas Miss Ottis on her side felt that she was compromising herself by standing though it was only for a few seconds. Her first impulse was to walk away, but in the second she addressed him kindly but firmly: How had he come to be there?

Master Vene notwithstanding his now calm exterior was much more excited and confused than he would allow, or his pretty questioner imagined. And it was some time before he ventured his incoherent apology in a low voice:

"Pardon my intrusion, I am here by merest accident. It is like a dream that I am here at all—and to avoid my pursuers repaired within these walls." A pause for breath and he continued more collectedly: "Fifty horsemen are on my track—but why, I do not know! I am as innocent as yourself, gentle lady!"

He stopped and looked at her steadily, while she stood quiet still enjoying his confusion, of which, she felt, that she herself was the cause more than the fifty warriors. But she preserved silence as if waiting to hear what more he had to say.

He was painfully conscious of her pure presence and without knowing what he did, made an involuntary side move. And she being aware of his torturing embarrassment, felt guilty and decided to end it:

"Your demeanour is not of one hunted by fifty horsemen, nor do your looks betray alarm; on the contrary, artifice."

The last sentence stung him—he looked straight at her—their eyes met—and she instantly continued: "However, I am prepared to make allowance and so be good enough to retrace your steps immediately by the way you came, ere some harm befalls you."

Her heart gave a leap as she concluded her dismissal and anxiously watched him from behind her muslin shawl which she had partially drawn over her head.

Her low, rich, musical voice was very sweet—he felt humbled and there was no doubt as to her meaning—for the dignity with which she spoke carried conviction.

He was staggered for the moment at her firmness, but soon recovered and smarting at her speech, shaped his reply exactly as she hoped he would:

"Nay do not dismiss me so ignominiously. Your words are violent but looks kind, and I feel confident you do not intend enforcing your commands. Grant me a minute—I know it is wrong to detain you—but give me an instant and hear me in detail."

She was now beginning to feel mixed up herself and so she hastily concluded: "If you desire to clear yourself of the impropriety of which I accuse you—" choosing her words with decision so as to compel him to follow on honor—"follow me to the house within half an hour and seek shelter, as you say, you are in hiding, at my father's hands."

Having delivered herself, Miss Ottis drew up her beautiful figure to its full height and tossing her head proudly walked rapidly away towards the house, hoping to find her mother home again.

THE UNIVERSITY CONVOCATION.

(Concluded)

And this was the ancient ideal of education in India. We had Universities then, whether during the Hindu or the Buddhist period, and they were called Forest Universities, that is, the teachers lived with their pupils and taught not in the midst of the noise and din of cities but in secluded spots, the object being to segregate students from all distractions and enable them to concentrate their minds upon their studies and subject them to discipline helping towards the formation of character. The teacher who presided over such an institution was called a "Kulapati." That is, one who feeds and teaches a thousand pupils. Valmiki is represented in the "Ramayana" to have had such a University; and Shakuntala's father "Kanwa" living in the solitude of a jungle is described by "Kalidasa" as a "Kulapati." In the "Kadambari" there is a description given of the way in which Prince Chandrapida received his education. It is said there: "To prevent distraction, Tarapida had built for" the prince "a palace of learning outside the city, stretching half a league along the Sipra river, surrounded by a wall of white bricks like the circle of peaks of snow-mountain, girt with a great moat running along the walls, guarded by very strong gates having one door kept open for ingress." The boy was placed there, we are told, "like a young lion in a cage, forbidding all egress, surrounding him with a suite composed mainly of the sons of the teachers, keeping his mind free from distraction."

According to this ancient system, taking the duration of human life to be 100 years, it was divided into four stages, the first of which was "Brahmacharya" or studentship: a student, generally speaking, lived that stage of life until his 25th year. He was called an "antevasin," because he had to live with his teacher, apart from his home, until he finished his studies. No distraction from those studies was allowed: and there could be no distraction because the pupil lived with his teacher apart from the temptations and noise of the outer world.

The rules laid down for a student by Manu and Yajnyavalkya may seem to us in these days somewhat grotesque but they were all laid down for disciplining the conduct and regulating his life in a methodical manner. Three principles ran through them all—the principle of self-restraint, the principle of truth, and the principle that all knowledge must be guided by a knowledge of the Supreme Soul, that is, by a deep consciousness that through the history of our lives must run the golden thread of spiritual beauty as the very basis and essence of Wordly Utility, enabling us to look at life as a whole. The same was the case with Buddhism with this difference that its Universities inculcated the rules of right conduct—self-control, truthfulness, regularity of life—without reference to any Deity and all future rewards and punishments. Even the "Mahabharata" contains references to such inculcation.

After all, these ancients saw that the man is greater than the machine. If their first principle of education was detachment of the student from the noisy strife of the world and steadied concentration for the purposes of study and conduct, their second principle was the teacher's personality. The greatest teachers of the ancient world worked without any of the advantages and appliances which are at the disposal of even the most mediocre schoolmaster of these days. They had no department to look after their interests, but they attracted hundreds of pupils from far and near, and not only attracted them but kept them together for long years, bound by the spell of their magnetic personality. When these scholars went out they made the names and teachings of their masters honoured throughout the land. Ancient Indian sages were particular about the choice of a Guru or preceptor. They laid down not only his intellectual and moral qualifications but also the outward marks by which he could be known. The great

"Madhavacharya" tells us what some of those marks were: "He who is ninety-six inches high and measures the same with his arms stretched out."—that is, not only a sound mind in a sound body, but a great soul set in a great statuesque frame.

These are indeed ideals which, having regard to modern conditions, it is impossible to reproduce or realise in our days and apply to the spirit of the present age. We cannot lodge our Universities and colleges in forests and we cannot have all teachers and professors of the pattern prescribed by Madhavacharya. But we can certainly put new things in old light by infusing as far as practicable into our educational system the spirit of the ancients. I am more than ever convinced that the Resolution which the Government of Bombay recently issued on the subject of discipline in our schools and colleges is in entire accord with that spirit in that it insists upon the detachment of students from all noisy strife and exciting controversies.

The next thing is, whether it be a schoolmaster or a professor, the teacher of Indian youth must have a big enough heart. He must be one who can put himself in the place of his pupils and understand their mental structure and development. For this latter purpose, the principle which I have mentioned above, namely, that the individual consciousness develops along the line of race consciousness must be utilised to a much larger extent than at present. The mind of the Indian student is not a "tabula rasa." "Centuries of culture have left their impress on it and no one who takes no pains to understand what the ground-plan of that culture is, is likely to understand his pupils and to exercise any moral influence on them. For instance who can doubt that the teaching of philosophy in India can be far more of an influence, if the Professor lecturing on it is able to compare intelligently the great philosophies of India with those of Europe? The Universities Commission has made a strong recommendation to this effect.

This work which ought to be done in India and by our Professors and students is done at present by German "savants" like Professor Deussen, whose book on the philosophy of the Upanishads is a masterpiece of its kind. Such co-ordination between Indian and Western culture would invest it with a personal interest to the Indian student. Some one has said that every man is born either a Platonist or an Aristotelian. It would be far more correct to say of every Hindu that he is born either an "Advaita" or "Dvaita." We get in our Colleges all of Kant and Hegel Sedgwick and Martineau but little of our own philosophers, such as Shankaracharya, Ramannja and Madhavacharya. The result is that what philosophy we learn does not touch the heart, and we drop it off the moment we have taken our degree. Education to evoke the formative elements in the pupils' character, must be correlated with his past national culture and appeal not only to his intellect but also to his moral being. This is recognised by nearly all educationists in Europe. The late Dr. Edward Caird, for instance, held fast to the faith that "it is only by acting on the heart and the imagination that a character can be produced which is truly at one with reason: while a morality which addresses the understanding is incapable of any practical effect on the mass of men and indeed tends to produce an irrelative scrupulous tone of mind which is the reverse of moral strength." At the Moral Education Congress held last year in England some speakers maintained that character is best formed and moral lessons conveyed to effect when the ethical note is sounded in all that young men are taught.

It was only the other day that I noticed in one of the leading American periodicals an article on the teaching of language. The writer there said that the curse of modern education was that language was taught as if it were a mechanical thing, whereas it is and ought to be a spiritual study—it is life. Now, this is an old and familiar idea in India. We have it on the

authority of Patanjali that the use of correct words to express our thoughts leads to spiritual good and that the use of ungrammatical words is a sin. A young student is apt to regard this as a mere hyperbole, and yet I apprehend it is substantially true. I cannot convey the idea better than by putting it in the way it was put to a class in my time by the late Rev. Dr. Willy, then Rector of St. Mary's Institution, in looking over our Latin compositions. "Look here," he warned us, "a man who does not write and speak correctly and accurately is not a gentleman. Incorrect writing and speaking means, first, carelessness. Carelessness becoming a habit leads to falsehood." Here was an ethical lesson conveyed to us; and he used to impress it in a variety of ways whenever he found us tripping in the use of any word or expression. Language is often taught as if the "word" is more important than the "thing" and the result is "Cacothes scribendi" among our young men, which reminds one of Punch's cartoon representing a cabman refusing a fare, because he had no time as he was busy finishing "a barticle" using the roof of his hansom for a desk.

So also with Science and Poetry. Science, it is true, cannot be learnt to effect from mere books—it can be studied well and to purpose only in a well-equipped laboratory. The study of science as science conveys but dry lessons and dry lessons cannot reach the heart and form character, however much they may enlighten the mind. It is said the poet idealises science because he "awakes our dull eye." He impresses upon the mind the lesson so needed for the formation of character that nature has a contempt for everything that is ugly and lives for beauty.

"Sir," asked a student, "what do we learn from Chemistry?" The question, it is said, was put to a Chemist, and fortunately for the young questioner, the Chemist was not as dry as dust, but had a vision for five discriminations. And his answer was:—"Young man Chemistry teaches us that we can utilise any kind of waste except waste of time." Science, allied to poetry, can be made into a sermon for ethical conduct, if only the teacher has the poetic temper and enthusiasm.

These are but a few illustrations to show that nearly every subject can be and ought to be taught so as to convey ethical lessons calculated to form a young man's character and influence his conduct. The difficulties in India of religious instruction in schools and colleges are indeed great on account of the variety of sects and creeds. But that is no reason for excluding moral instruction altogether. Some years ago indeed the opinion prevailed that such instruction was out of place in our schools and colleges. It was an opinion borrowed from such thinkers of the time as John Stuart Mill, but many things have happened since then; our ideals of education have changed; and the fact that a Moral Education Congress, composed of representatives from different parts of the civilised world, met last year in London and emphasised the necessity of such teaching in Educational Institutions shows that Mill's opinion no longer holds the ground. Whatever the case of other countries, here in India we are peculiarly situated. According to the national genius of the people and their traditions, moral teaching is the very essence of education; the two must go together.

Sister and Brother Graduates, you who have to-day received your degree diplomas, I have laid stress in this address upon concentration and discipline and ethical teaching, because without them true manhood cannot be acquired. We may all not be able to be scholars, men of ripe culture, but on all of us is laid the obligation of developing true character and true character is formed only where we have learnt to control ourselves—when we have mastered impulse and acquired the virtues of truth, patience, and, above all, the enthusiasm of humanity. I take it that everyone of you wishes to succeed in life. Now true success must come if, only you will go to work

Inspired by the lesson from the legend of an artist I have read of. It is said that there was an artist whose paintings were the admiration of all who saw them and were superior to the paintings of all other artists of his time, because they had a peculiar red tint, the source of which none could discover. On his death the secret stood revealed. It was found that there was a wound on his heart and that he used to utilise the blood there for the red colour of his paintings. This is only a legend, but the lesson it conveys is great. That lesson is that there can be no success in life worth having, that nothing worth achieving can be achieved by us unless it be at the cost of heart's blood—unless, that is, we work and love our work with all our minds, all our hearts, and all our souls. And, above all, remember Emerson's saying "Love measure," that is, be self-controlled: study dignity and self-respect which comes of thinking soberly acting with righteousness, and what is more, living piously "as ever in the Great Taskmaster's eye."

The Chancellor then dissolved the Convocation.

THE INDIAN SOCIAL REFORMER.

Rates of subscription inclusive of postage.

	In advance.	In arrears.
Per annum.....	Rs. 5 0 0	Rs. 6 0 0
	Single copies 4 annas each.	

The arrear rates will be enforced in the case of subscriptions which have not been paid within three months from the date on which last payment of subscription expires in case of annual subscriptions. All other outstanding dues will also be calculated at the arrear rates.

SERVANTS OF INDIA SOCIETY.

EARNER—minded graduates and under-graduates are wanted to join the Servants of India Society, Poona, and after undergoing a course of preliminary training to devote themselves to.

- (a) Work among peasantry—organisation of Co-operative Credit, promotion of sanitation, &c, &c.
- (b) Work among the depressed classes—educational and industrial.

For further particulars apply to the undersigned.

Servants of India Society, Poona. } G. K. GOKHALE.

BY APPOINTMENT TO H. H. THE MAHARAJA.



GAEKWAR OF BARODA.

PHIROZE M. DASTOOR & Co.

OCULISTS AND SCIENTIFIC REFRACTIONISTS.

OPP. GENERAL POST OFFICE, 7 HORNBY ROAD, BOMBAY,

THE FIRST AND ONLY FIRM.

Who offer their patrons free services of a duly qualified **ophthalmic Surgeon** from various Eye Hospitals of Europe.

PHIROZE M. DASTOOR.

Eyesight Specialists,

With 19 Years' Practical Experience,

Holds **Exceptional Testimonials** from the Hon'ble Sir Lawrence Jenkins, the Hon. Mr. Justice Batty, Mrs. Batty, the Hon'ble Mr. Justice Chandavarkar, Mr. H. G. Gell, M. V.O., Lt-Col. G. H. Bull, M. D., I. M. S. and other high personages.

STOCK:— LATEST AND MOST PERFECT MAKE.

PRICES:— EXTREMELY MODERATE.

A POCKET MANUAL "THE HUMAN EYE AND ITS SCIENTIFIC CONNECTION," FREE ON APPLICATION.

SEVA SADAN

Arrangements for patients suffering from eye-disease, have been made in connection with the **Seva Sadan Charitable Dispensary** for women and children. **Dr. Piroja Malabari** has kindly offered her services to look after the patients on every Wednesday and Saturday between 8 and 9 A. M. (B. T.)

SEVA SADAN, }
GIRGUM. }

B. R. DIVATIA,
ASSISTANT SECRETARY.

SUBLIME PESSIMISM

OF

OMAR KHAYÂM

THE ASTRONOMER-POET OF PERSIA.

Price Ans. 8.

APPLY TO THE MANAGER TATVA-VIVECHAKA PRESS,
Khetwadi Back Road, Bombay.

MORLEY'S INDIAN SPEECHES.

CONTENTS.—Indian Budget Speech for 1906. Indian Budget Speech for 1907. Speech at Arbroath. The Partition of Bengal. Indian Excise Administration. British Indians in the Transvaal. The Need for Reform. The Condition of India. Speech at the Civil Service Dinner. The Reform Proposals. The Forward Policy. Back to Lord Lawrence. The War on the Frontier. The Government of India. Also the full text of his Despatch on the Indian Reform Proposals. An appreciation of Lord Morley, and a portrait.

Crown 8vo. 240 Pages. Price Re. One.

To subscribers of the "Indian Review," As. 12.

THE INDIAN NATIONAL CONGRESS.

- An account of its origin and growth.
- Full text of all the Presidential Addresses.
- Reprint of all the Congress Resolutions.
- Extracts from all the Welcome Addresses.
- Notable Utterances on the Movement.
- Portraits of all the Congress Presidents.

Cloth Bound. Over 800 pages, Crown 8vo.

Rs. 3. To subscribers of the "Indian Review," Rs. 2-8.

The annual subscription to the "INDIAN REVIEW" is Rs. 5 (free). Subscription can commence from any month. Any one who wishes to buy books at the reduced rates must remit Rs. 5 one year's subscription to the "Review," in advance. If you have not already seen the "Indian Review," send a postage stamp for As. Two, for a free specimen copy.

G. A. Natesan & Co., Esplanade, Madras.

INDIAN-ENGLISH.

An examination of the errors of idiom made by Indians in writing English (With over 1200 actual examples from Indian Writings)

by

G. C. WHITWORTH.

"A valuable contribution to the study of the manifold eccentricities of the English tongue."

—Contemporary Review.

"His scholarly but unpretentious work will prove most serviceable, not only for those for whom it is primarily designed, but also to other foreigners, and not a few of his own countrymen."—Westminster Review.

"Not only a hand book of errors, but also a correct and an acute and useful book of reference."

"The compendium is excellent, and Englishmen, as well as Indians, would do well to consult it. The copious index facilitates reference."—Asiatic Quarterly Review.

Price (of Indian Booksellers) Rs. 2] net.

BRAHMA POSTAL MISSION.

Pamphlets with regard to Liberal Religion in India and abroad may be had free of all charges, one or two at a time by any genuine inquirer. On showing by a letter that these are carefully read, other two may be ordered free. Two whole sets consisting of sixty pamphlets may be had at once by sending a V. P. order worth one rupee; or 1s. 6d. if payable outside India—All communications should be made to and any donation will be thankfully received by

V. R. SHINDE, Postal Mission, Prabhana Samaj, Girgaum—Bombay.

YOUR ADDRESS, PLEASE,

For a Catalogue of our Numerous, Valuable Presents which we offer for brought to All at their own choice!!!

VAIDYA SHASTRI MANISHANKAR GOVINDJI

Atank Nigrah Pharmacy,

Jamnagar-KATHIAWAR.

A. K. JOSHI & Co.

Kalbadevi Road, BOMBAY.

We undertake every kind of Lithographic Art Printing in Colours, Publish Fine Art Pictures, &c.

Wholesale & Retail Dealers in Calcium Carbide.

Large Importers of Finest Printing Inks and Colours.

HIGH CLASS FRAME MAKERS.

SURAMMA

THE IDEAL HAIR TONIC

Has a fine floral perfume and fluidity of water. It softens the hair and enriches its colour. It helps to grow luxuriantly. Lost or faded hair and baldness is removed by its medicinal properties. It removes all scalp diseases and improves the complexion. It is the best hair vigour that can be thoroughly relied upon. It relieves headache and promotes sound sleep. Use it once and you will use it always. Price per Bottle Rs. 12, Post free Rs. 1-3 3 phials Rs. 2. Post-free Rs. 2-14.

S. P. SEN & Co.'s Fine Swadeshi Perfumes.

THE PRIDE OF THE INDIAN INDUSTRY.

SABITRI.—The lovers' delight. Possesses a unique odour and strength and pleases all tastes.

BANGAMATA.—Represents the sweet Hasana Henna. Very persistent and strong but not loud.

DIL OF ROSE.—Or the Indian Rose. The pride of the Indian Flower garden "Shut up in a Bottle."

KHUS-KHUS.—An oriental perfume of strength and aroma. Unrivalled in strength and cheapness.

BOCOOL.—The sweetest popular scent. Better than the best obtainable in the market.

All the Perfumes are bottled in three different styles—Large, medium and small. Prices Rs. 1, As. 12, and As. 7, respectively. Transit charges extra. Write for descriptive List, sent Post-free on application.

Our Superfine Virgin Ottos.—Unequaled for strength, Otto-de-Rosa No. 1 (Virgin), Ott-de-Matin, Otto-de-Neroli and Khus-Khus. Price per Phial (1/2 Doz. Phials Rs. 10.

MILK OF ROSES:—Entrals the mind by its delicious scent; its application imparts a lustre, softness and delicacy to the skin, destroys pimples, scabs, blotches, freckles and other derangements of the skin.

Price per phial As. 8. Transit charges As. 5.

Soaps and other Toilet Requisites, Hair Washes, Cosmetics, and Hair appliances, Oil Bergamot, Lemon and Lavender superior quality and also fancy Scent bottles and Silk ribbons of different shape, size and colour, and other miscellaneous requisites for perfumer's use are also stocked. Prices low beyond expectation. 25% of the Approximate value should accompany every order.

S. P. SEN & Co. Manufacturing Chemists.

19/2, LOWER CHITPUR ROAD, CALCUTTA.

INTENDING ASSUREES ARE INVITED TO COMPARE THE RATES AND CONDITIONS OF

The Empire of India Life Assurance Company, Limited.

WITH THOSE OF ANY OTHER COMPANY.

Head Office II: Elphinstone Circle, BOMBAY.

SEE REPORT AND OPINIONS OF THE PRESS AS TO THE REMARKABLE PROGRESS MADE BY THE COMPANY.

ENDOWMENT NON-FORFEITABLE POLICY FOR RS. 3,000.

PAYABLE AT AGE 60 OR AT DEATH, IF PREVIOUS, WITH PROFIT.

If, at any time, the assured under this plan should desire to cease paying any more premiums, he can obtain a paid-up Policy for such a proportion of the original sum assured as the number of premiums paid bears to the number agreed upon. Thus a gentleman who had assured at age 30 for a Policy of Rs. 3,000 payable at age 60 or at Death, if previous, after 5 years payments, would be entitled to a Free paid-up Policy for Rs. 500 free of future payments.

MONTHLY PREMIUM.

AT AGE 0, Rs. 6-9-0.

AT AGE 25, RS. 7-8-0.

AT AGE 30, RS. 8-14-0.

AT AGE 35, Rs. 10-8-0.

AT AGE 40, Rs. 13-12-0.

AT AGE 45, Rs. 18-10-0

SOME OF THE DISTINCTIVE FEATURES.

* Funds invested in Government Securities and in accordance with the Indian Trusts Act.

Policy holders can appoint their own Directors.

90 per cent. of Profits to Participating Policy holders.

Lapsed policies revived without Medical Certificate.

Liberal Surrender Values 40 per cent. of the Tabular premium paid.

Immediate payment of Claims.

Medical fees and stamps on Policies are payable by the Company.

The sum assured is PAYABLE IN FULL should death occur even immediately after payment of the first premium.

GUARANTEE INSURANCE.—This Company issues Guaranteed Policies in situation of trust and responsibility. It is specially authorized to guarantee the employes of the Post Office.

Proposal Forms and full Particulars may be obtained from any local Agent in India or from

E. F. ALLUM, General Manager.

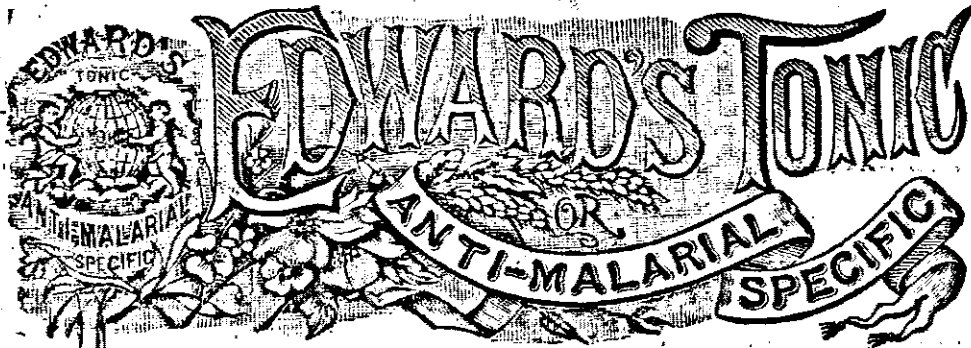
FOR MALARIA, INFLUENZA & MILD FORMS OF PLAGUE.

Use **Battiwalla's** Ague Mixture or Pills. Rs. 1
Battiwalla's Cholera pills the only remedy for Cholera. Rs. 1.
Battiwalla's Haretona has been recently improved a great deal and restores Grey Hair to its Natural Colour. Rs. 2-8.
Battiwalla's Tooth Powder is scientifically made of Native and English Drugs, such as Mayaphal and Carbolic Acid. B. P. As. 4.
Battiwalla's Ringworm Ointment As. 4.
 Sold every where and also by
DR. H. L. BATLIWALLA,
 Worli Laboratory, Dadar, Bombay.

ROYAL TONIC PILLS.

A powerful Nutritious and Strength Restorer, Price Rs. 1-4 p. bott. of 80 Pills.

PREPARED BY—**GOVINDJEE DAMODER & Co.,**
 Wholesale and Retail Druggists and Commission Agents.
 2-02. No. 57 New Hanuman Lane, BOMBAY



The only Remedy
 FOR
MALARIA
 and all kinds of
 FEVERS WITH ENLARGEMENT
 OF
SPLEEN & LIVER.
 OF
 SWELLINGS OF ABDOMEN &c.

PRICES:-
 Large bot. 1 2
 Small " 0 14

Price of large quantity is somewhat less
BUTTO KRISTO PAUL & Co., CALCUTTA.
 Wanted Agents

IF ALL HAIR OILS WERE ALIKE



It would not matter much what you bought. But all Hair oils are not alike so look out only for Kaviraj N. N. Sen's

KESHARANJAN.

The very name with the manufacturer's facsimile on the label guarantees perfect purity, quality, and all the medicinal properties of a first class Hair-Food.

KESHARANJAN

Is sold everywhere at Re. 1-0 per bottle. If you have any difficulty in obtaining it, write to the sole manufacturer.

SPECIFICS OF SPECIAL VALUE.

Panchatika Batika—Cures malaria in all its stages. Most virulent types cured within a week. Enlarged spleen and liver are reduced to normal sizes rapidly. Re. 1-0 per box Post-Free Re. 1-3.

For Coughs, Colds, and Winter Troubles

CHYABANPRASH

Has no equal in the medical kingdom. It restores vitality to hopeless eighties and is specially beneficial for Asthmatic, Consumptive and Weak Lung people. Re. 1-0 for a week's measure Re. 1-5 Post-free.

Our Brihat Amritaballi Kashaya or Concentrated Fluid Extract of Sariba—Cures Primary, Secondary and Tertiary syphilis, mercurial eruptions of all types, sore throat, enlargement of the glandular system, Rheumatic pain or breaking out of ulcerations on the body. It restores health and bloom of youth to otherwise 'run-down' subject Price per phial Rs. 2. Packing and postage As. 11.

Our Asokarishta—Cures Speedily and permanently all sorts of female complaints such as Menorrhæa, Amenorrhæa, Menorrhagia, Dysmenorrhæa, Leucorrhæa, Sterility, uterine Tumour &c. &c. It is a safe remedy for habitual miscarriages and prevents the patient from catching a Puerperal fever if regularly taken after delivery. Price per phial Rs. 1-8. Packing and postage As 7.

Kaviraj Nagendra Nath Sen,

GOVERNMENT MEDICAL DIPLOMA-HOLDER, MEMBER OF THE CHEMICAL SOCIETY, PARIS; SOCIETY OF CHEMICAL INDUSTRY, LONDON; SURGICAL-AID SOCIETY, LONDON; &c., &c.

Nos. 18-1 & 19, Lower Chitpur Road, CALCUTTA.—Telegrams—Keshranjan, Calcutta.

N.B. All the proprietary medicines mentioned in my price list are kept on sale at Calcutta rates at **Messrs. V. Valabha Das & Co.**

BHENDI BAZAR OPPOSITE CHUNA-BHATTI, Bombay.

WANTED AGENTS

WANTED AGENTS



JOSEPH ADWAL & CO.
ENGRAVERS & PRINTERS
NO. 72 MEDOW ST EET, FORT BOMBAY.

Die-Sinking—Crests, Monograms and Mottos, engraved and bossed in various Colours.

Copper-Plates—visiting and Invitation Cards, etc., engraved and printed in best styles.

Blocks—Wood or Metal, engraved and supplied for illustrating purposes.

Presentation Inscriptions—On Gold, Silver, Ivory, etc., engraved and artistically displayed.

Seals, Peons' Badges, Brass Sign Boards, Stenall plate etc., are made for private, official and commercial use. Rubber stamps are made in any of the required languages at very cheap rates.

Electroplating and gilding works executed under skilled work men.

OUT STATION ORDERS PROMPTLY EXECUTED:
COMPARE OUR RATES WITH THOSE OF OTHERS.

MEYORES

IS INDISPENSABLE TO ALL WHO VALUE HEALTH.
FOR IT RESTORES WASTED STRENGTH, imparts vigour and tone to the muscles and tissues, in short vitalises the whole system. Thousands cured. Price Rs. 1 per phial.

INTERESTING NEWS.



Our renowned SPECIFICS for **ASTHMA** and **HYDROCELE** give instant relief rest and comfort. Cure permanent. Rev. JOSEPH DAVID, Mangapuram S. India, writes:—"Your specific for Asthma has done me good." S. B. Rao, Esq., Poona, writes:—"I have personally used your specific for Hydrocele and found it very wonderful in its efficacy." Per bottle of each Rs. 5.

DIAETES—Of any stage and standing is sure to be cured by our specific. A. Bose, Esq., Zemindar, Dum-Dum, Calcutta writes:—"Five year's Diabetes completely cured." Price per bottle Rs. 8.

For particulars about our SPECIFICS for **PILES, FEMALE DISORDERS** look to our Catalogue sent post free on application.

BEWARE OF IMITATORS!!!

NO AGENTS.

WRITE ONLY TO **J. C. MUKERJEE & Co.,**
THE VICTORIA CHEMICAL WORKS,

RANAGHAT, BENGAL.



AMRUTANJAN.

An Indian Balm, A Magic Balm, Quickly Relieves and Cures.

HEADACHES, NEURALGIA, SPRAINS, SORE THROAT, CHEST COLDS, RHEUMATISM, LUMBAGO, WEAK JOINTS, BRUISES, CUTS
And also other **ACHES and PAINS**—Price annas eight only.

Ringworm Ointment. A POSITIVE CURE FOR RINGWORM AND DHOBI'S ITCH, &c.
Price annas six only.

Tooth Powder, CHEAP AND USEFUL.—Price annas two only.

AMRUTANJAN DEPOT. 16 GAK LANE, BOMBAY.

Telegraphic address: "Amrutanjan," Bombay.

PHOTOGRAPHIC ART STUDIO.

UNDER THE PERSONAL SUPERVISION OF

S. N. BHEDWAR.

AT THE JUNCTION OF

PRINCESS AND KALBADEVI STREETS.

CHARGES REASONABLE, SATISFACTORY WORK

THE INDIAN * SOCIAL * REFORMER.

PUBLISHED EVERY SUNDAY MORNING.

Office:—HUMMUM STREET, FORT.

Editor:—K. NATARAJAN

Vol. XIX.

BOMBAY—SUNDAY, MARCH 7, 1909.

No. 27

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

NOTES.

We have much pleasure in reprinting the admirable address which the Rev. C. F. Andrews of Delhi, delivered at the Lahore Brahma Mandir on the New Spirit in India. Hindus and Mahomedans are too much involved in the course of present events to be able to appraise the real tendencies of the times with an equal and unperturbed eye. Mr. Andrews, however, sees from his vantage-ground of religion that the forces that are moving India to-day are at bottom spiritual and that they are sure ultimately to lead to the good not only of this country but of humanity at large. We are particularly glad that the lecture was delivered at Lahore, because in the Punjab more than in any other province is to be found a certain narrowness of spirit totally irreconcilable with true national feeling. A contemporary, we see, has found fault with some of our other contemporaries for not beating the Hindu drum by way of response to the Moslem League. It seems to the critic that this is due to their being ashamed of the Hindu name. Can he not imagine that they may hold it too sacred to be made a political shibboleth? In our opinion, these journals have shown the greatest wisdom and statesmanship in refusing to be forced on sectarian ground by the action of the Moslem League. There is no such thing in this country as Hindu politics and Mahomedan politics. That has been the view of constitutional reformers for years past, and surely it would be the highest folly to recede from that view simply because the Moslem League has chosen to take up a sectarian position. No doubt, the sectarian agitation seems at the moment to be more effective than national politics, but nowhere are appearances less to be trusted than in politics. Let us have faith in the intrinsic potentiality of a great idea. "Nature never did betray the heart that loved her." And Nationalism is a law of Nature. It has never failed to raise the down-trodden. When one reads articles like the one in the *Punjabee*, one is inclined to exclaim: "O ye of little faith!"

Mrs. Annie Besant delivered a lecture on Thursday evening on "the Signs of the Coming Age." The Hon'ble Mr. Justice Beaman presided. The eloquent President of the Theosophical Society concluded her observations with some remarks which were obviously directed to the learned chairman's recent exploit in the pages of the *Empire Review*. Mrs. Besant said she did not believe in the general cant that the English conquered India. Mr. Beaman must have been horrified to be told that in protesting against, what he thought to be, the cant of the doctrine of trusteeship of British rule in India, he was really repeating a "general cant." One of the wisest of men has observed that there is a superstition in avoiding superstition. There is certainly a cant in professing to avoid cant. And Mr. Beaman who was so anxious to make the world face what he was pleased to call the fact about British rule, was

really putting forward a fiction as a fact. "It was the Indian sword given to Englishmen," said Mrs. Annie Besant, "that conquered India. The English and Indians together made the British rule and the Indians and English together support that rule to-day. It was folly to think that India was taken by the sword and by the sword it should be ruled. It would be criminal folly to provoke an ancient race into showing that they would not submit to that." Our own reading of the origins of British-Indian history, is that it was an internal revolution carried to a successful issue with the help of the British merchants who happened to be in India, and whose superior powers of organization and detachment from indigenous squabbles, were regarded by all parties as the best guarantee for the settlement of peace and order. The early Parliamentary statutes and the Queen's Proclamation were too near the facts to ignore them and were not mere ebullitions of generous sentiment.

One of the most hopeful signs of the times, is the eager desire everywhere felt by educated Indians to do something to raise the masses in the intellectual and social scale. Many ardent souls, however, are handicapped in their attempt to give effect to this desire by ignorance of the actual position of the masses, their hopes and fears, their enjoyments and sufferings, the details, in a word, of their outward life and inward motives and impulses. This difficulty can be overcome only if educated Indians go freely among the masses and are able to place themselves in their position and look out on the world from their point of view. The sketch, part of which we print to-day from the pen of Mr. Talcherkar, of a typical mill-hand of the better sort, is a contribution which, we are sure, will be read with deep interest. Mr. Talcherkar is a graduate and has exceptional opportunities of studying the mill-hands among whom he is carrying on important temperance and other propaganda. He has the sympathy, the power of observation, and the literary talent requisite for the work. The second portion of the sketch will be printed in the next issue. Mr. Talcherkar will later on give us a companion portrait of the worse type of mill-hand.

The *Hindu* of Madras writes:—"The sooner the authorities recognise the purely religious character of the Arya Samaj, the tremendous influence they wield and the great amount of philanthropic work they have already done, the better for the people and the Government. That a whole class of people should be persecuted because they happen to belong to one particular religious persuasion, revolts against the fundamental canons of justice and against the King's Message of last November wherein it is stated that none of his subjects has ever been 'molested or disquieted' on account of his religious beliefs. When an era of better understanding between the people and Government is on the point of being ushered in, it is essential that the authorities should be guided by nothing but a spirit of tolerant sympathy and encouragement of national institutions."

CONTENTS.

—0:0—

Editorial Notes.	Three Readings of a Palm.
The Seva Sadan.	Social Reform in Upper India.
The Hindu Widows' Home	Spiritual Awakening of the
Association, Poona.	East.
Raghu, the Model Millhand.	The Indian National Social
	Conference.

THE INDIAN SOCIAL REFORMER.

BOMBAY, MARCH 7, 1909.

THE SEVA SADAN.

The founders of the Seva Sadan, Messrs. Malabari and Dayaram Gidumal, have good reason to be gratified with the promising beginning that they have been able to make. The Society was established on the 11th of July last year and the Report issued for the period ending 31st December, covers a length of barely six months. Yet it is evident that not only have the foundations of the Institution been firmly laid, but that the Sadan has already begun work on more than one line with every prospect of success. The Sadan has been extremely fortunate in securing Mrs. Ramabai Ranade as its President. Her great practical sagacity, her deep sympathy for all progressive movements for women, and her immense personal prestige with all classes of Indian women, have already proved of the utmost value to the Sadan. Next to Mrs. Ranade's co-operation, the Sadan owes most, perhaps, for its successful initiation to the organizing genius, business capacity, and ungrudging devotion of Professor T. K. Gajjar. One of the most depressing features of present-day India is that, while there are numerous candidates for places which fill the public eye, comparatively few are willing to devote themselves to the unseen drudgery on which, after all, all solid progress must rest. Prof. Gajjar is a notable exception. A very large part of the practical work of organization fell on his shoulders and the Honorary General Secretary of the Seva Sadan, Mr. Dayaram Gidumal, found in him an invaluable co-adjutor. The large number of lady workers that the Sadan has already been able to attract, must be attributed to a very large extent to the persuasive eloquence of the General Secretary. Mr. Dayaram has a heart and a memory for human suffering which would make life a burden to any one less deeply imbued with the belief in a beneficent Divine purpose. He has made a wide study of philanthropic movements in every part of the world, and his eagerness to launch out on every side is sometimes almost disconcerting to slower-moving minds. Mr. Malabari's is another name which is closely associated with the success of the Sadan. In giving shape to the scheme and in securing subscriptions from Indian Chiefs without involving them in trouble with Political Agents, Mr. Malabari's services to the Sadan have been of the utmost value. But for Mr. Malabari the Sadan, for all its exalted aims, would probably not have been able to point at so early a part of its career to a fund of Rs. 600, instead of, as it does, to one of nearly Rs. 60,000.

The Sadan is not meant for any one community. It has three sections, Hindu, Mahomedan and Parsi. The Society, according to the Report, acts on the prin-

ciple which is attributed to an unnamed authority, namely, "The union is only perfect when all the uniters are isolated." That may or may not be a true principle in itself. We much distrust paradoxes. But whether the principle is true or not, no one can deny that the Sadan is pursuing the only right course open to it in providing for the needs of the different sections of the community separately. These are days when, even in politics where there is the least likelihood of religious and social peculiarities affecting the course of a neutral Government and a neutral administration, it is considered wisest to treat each community as a distinct entity. The work that the Sadan is intended to promote reaches deep down into the social and family life of the people, and it would have been fatuous to have insisted on a single section for all communities. We are glad to see nevertheless that there is a free interchange of services among the different sections. Many of the ladies who have volunteered for lecturing and training work, as might have been expected, belong to the Parsi community, but the other communities too are well represented in the ranks of the workers. The Sadan has certainly provided a healthy and useful sphere of activity for English-educated ladies who naturally take the lead in its working arrangements. The work of the Sadan falls under two heads: work within the Home and work outside the Home. The work within the Home consists of a free dispensary, work-rooms for teaching sewing, knitting and embroidery, a devotional music class, classes for teaching English and Sanskrit, and lectures on practical subjects bearing on sanitation, nursing, and right conduct. But the work done without the Home is even more important. We have read this part of the Report with deep interest. It shows that the Sadan has already begun to draw out the best and highest in Indian women, in the service of the poor, the suffering and the sorrowing. The hands of women are naturally "quicker unto good." Indian women in their own families and communities have always been noted for their helpful sympathy, but the Sadan has set before them the higher idea that suffering sanctifies whomsoever it touches, irrespective of caste and creed. The excerpts made in the Report from the diaries of some of the lay-sisters are very touching. Diaries should be confined as far as possible to plain statements of fact and the fair writers may be encouraged to curb a slightly perceptible tendency to musing.

In the next issue, there will be given extracts from the Report, which will convey to the reader a general idea of the varied work carried on in the Sadan. The objects of the Society are seven in number, namely, to found and maintain a Home for the Sisters with a school-house, a library, a prayer-room, work-rooms for practice in arts and handicrafts, a novice-room, a rest-house for the destitute and for guests, an infirmary, garden and other similar appendages; to train Indian women to be Sevikas (Sisters Ministrant), to find work for them, and to help them in every possible way; to provide facilities for the Sevikas qualifying as lady missionaries for educational, medical and other good work on unsectarian lines; to found and maintain or affiliate subsidiary Homes or branches of the Home

and to increase their usefulness; to co-operate with institutions similar to the Seva Sadan; to publish such books, magazines and papers as might promote any of the above objects, and to have an Endowment Fund. The Report shows that something has been done under each of these heads. The Committee appeal for regular full-time Missioners. There are at present three Deccani ladies living in the Sadan. "We hope", says the Report, "that highly educated ladies, not willing to marry and specially those who have become widowed and have no children, will gradually be attracted to the Sadan and become regular sisters." The Sadan undertakes to provide them with the material necessities of life, and their work will give them the highest happiness that is available to the human race. The Sadan has established Branches at Ahmedabad and Surat, and expects to be able shortly to open one at Poona. The Building and Endowment Fund stood on the 31st December at about Rs. 58,000 and of this amount Rs. 46,500 was from Indian Princes. The current monthly expenses of the Sadan (amounting to about Rs. 1600) have been met from monthly donations.

The text of the India Councils Bill now before the House of Lords was made public in this country on Friday. It provides for the statutory recognition of the elective principle thus making it an integral part of the Indian administrative system, instead of, as at present, a matter of official discretion. The Bill fixes the maximum number of members for the Viceroy's and Provincial Legislative Councils. The rule that the Councils should meet only when there is legislative business to transact, is abrogated. The number of Ordinary Members in the Madras and Bombay Executive Councils is increased to four, and power is taken to institute similar Councils in other provinces. At least two of the members must, at the time of their appointment, have been in the service of the Crown for 12 years. A new rule is introduced as regards the Executive Councils. The Governor-General and the heads of provinces are authorised to appoint a member of their respective Councils to be Vice-President thereof, and for the purpose of temporarily holding and executing the office of Governor-General or Governor of Madras or Bombay and of presiding at meetings of Council in their absence, the Vice-President so appointed shall be deemed to be senior member of Council and the member highest in rank. An amendment has been carried in the committee of the Lords, dropping the provision regarding the creation of new Councils in provinces where there are no Executive Councils.

THE HINDU WIDOWS' HOME ASSOCIATION, POONA.

MONTHLY REPORT FOR JANUARY 1909.

1. Mrs. Parvatibai Athavale worked during the month in Baroda. The principal meeting was held in the State Library. About five hundred people were present. A ladies' meeting was held on the Makar Sankranti day at the house of Shriwant Lirdar Ramchandraso Dhandhera. There were several small meetings in different parts of the town. Over Rs. 500 were collected.

2. There were 51 visitors during the month, 9 of them being ladies, 34 gentlemen and 8 advanced students. Of these 25 came from Poona, 6 from Bombay, 5 from the Deccan, 4 from Madras Presidency, 3 from Konkan, and 2 each from Gujrat, Central India, Mysore State and the Punjab. Among the visitors were Lala Dharamdas of Lahore, Mr. P. L. Raja Pal of Amritsar, Mr. K. Kodanda Ramiah of Sompert and Mr. Chhotalal Vora of Baroda.

3. The number of subscribers during the month was 52 and their contributions amounted to Rs. 292.

Hugne Budruk,
20th February 1909.

VENUBAI NAMJOSHI,
Secretary.

RAGHU: THE MODEL MILLHAND.

A SKETCH.

[By H. A. TALCHERKAR, B. A.]

Raghu Hanmanta Pavar, the Maratha Mill-hand, hails from the Konkan. It is over ten years when, only a lad of twelve, he left his native village in the Ratnagiri district, where his father Hanmanta is still leading a semi-starved life. Old Hanmanta has the failings of his class and is a victim to a false sense of pride. Hanmanta's father had no doubt seen better days, having been descended from a hardy stock of those soldiers of fortune, who during the halcyon days of the Marathas formed the Militia of the Peshwas. The Pavars at one time enjoyed considerable power and freedom and knew not the pinch of poverty. *Pax Britannica* led the descendants of the sturdy Pavars to give up their sword for the plough. Hanmanta's father was inordinately fond of keeping up appearances, and had wantonly wasted his substance. Two extravagant weddings nearly ruined the family and all their fields became encumbered. What wonder then that poor Hanmanta went into the clutches of the *soukar*? Even now, it is not an uncommon sight to find old Hanmanta, moving about in his village with a long stick in hand swaggering in a swash-buckler fashion with the proverbial ghee rubbed over his moustaches and whiskers to impress the villagers—for a ghee smeared moustache must proclaim him as a man in well-to-do circumstances who could afford the luxury of ghee with his rice, dall and chapati.

Stern necessity has however driven the man's son and heir from home, at a tender age, and he hies to Bombay to seek a livelihood. He had heard stories about Bombay being a veritable eldorado for those who threw in their lot with the *giriwalas*. Borrowing a couple of rupees for his steamer fare, he accompanies his *gavvala* Gopal, who is a good-hearted elderly mill-operative. Gopal gives a detailed and glowing picture of Bombay life to his rustic companion. Through Gopal's interest, the lad Raghu is admitted as a boarder in the city by an old Maratha woman. Lucky Raghu does not experience any of those difficulties which a new comer has to encounter before he can get himself admitted as a boarder (*Khanawalwa*). Employers of Mill—labour pay wages to their men on completion of full two months—a month's wages being always kept in arrears. As the Boarding House keepers must be paid in advance, what could poor Raghu—a stranger in a big city—have done, had he no friend to guarantee payment of his boarding? Surely, like many a poor labourer in Bombay he would have fallen into the hands of the Marwadi or the Pathan money lenders! These usurers are ever on the alert to accommodate the needy of this type and their agents are always on the look-out for such customers.

Through the kindly help of Gopal, all goes well with the lad who has neither to suffer privations, the common lot of these recruits, nor difficulties in picking up work in the mill. He hears stories told about the trials and hardships of freshmen and considers himself fortunate indeed! Raghu is now in the ring department of a mill and earns four Rupees a month. Gopal the sober, steady, and regular worker, proves the guardian angel of this lad and sees that he does not fall into bad company. His own experience had taught him how the great city of Bombay is full of temptations. Having seen to his boarding and lodging and secured a job for him, Gopal gets Raghu to join a free night school. The school is not far from the rooms shared by Raghu with others, and every night after meals he regularly attends the class.

The mill attendance is before sunrise and the young operative has to start from his *chawl* after taking his bath and drinking a cup of tea. There is no time for other morning functions at

CONTENTS.

-0:0-

Editorial Notes.

The Seva Sadan.

The Hindu Widows' Home
Association, Poona.

Baghu, the Model Millhand.

Three Readings of a Palm.
Social Reform in Upper India.
Spiritual Awakening of the
East.
The Indian National Social
Conference.**THE INDIAN SOCIAL REFORMER.**
BOMBAY, MARCH 7, 1909.

THE SEVA SADAN.

The founders of the Seva Sadan, Messrs. Malabari and Dayaram Gidumal, have good reason to be gratified with the promising beginning that they have been able to make. The Society was established on the 11th of July last year and the Report issued for the period ending 31st December, covers a length of barely six months. Yet it is evident that not only have the foundations of the Institution been firmly laid, but that the Sadan has already begun work on more than one line with every prospect of success. The Sadan has been extremely fortunate in securing Mrs. Ramabai Ranade as its President. Her great practical sagacity, her deep sympathy for all progressive movements for women, and her immense personal prestige with all classes of Indian women, have already proved of the utmost value to the Sadan. Next to Mrs. Ranade's co-operation, the Sadan owes most, perhaps, for its successful initiation to the organizing genius, business capacity, and ungrudging devotion of Professor T. K. Gajjar. One of the most depressing features of present-day India is that, while there are numerous candidates for places which fill the public eye, comparatively few are willing to devote themselves to the unseen drudgery on which, after all, all solid progress must rest. Prof. Gajjar is a notable exception. A very large part of the practical work of organization fell on his shoulders and the Honorary General Secretary of the Seva Sadan, Mr. Dayaram Gidumal, found in him an invaluable co-adjutor. The large number of lady workers that the Sadan has already been able to attract, must be attributed to a very large extent to the persuasive eloquence of the General Secretary. Mr. Dayaram has a heart and a memory for human suffering which would make life a burden to any one less deeply imbued with the belief in a beneficent Divine purpose. He has made a wide study of philanthropic movements in every part of the world, and his eagerness to launch out on every side is sometimes almost disconcerting to slower-moving minds. Mr. Malabari's is another name which is closely associated with the success of the Sadan. In giving shape to the scheme and in securing subscriptions from Indian Chiefs without involving them in trouble with Political Agents, Mr. Malabari's services to the Sadan have been of the utmost value. But for Mr. Malabari the Sadan, for all its exalted aims, would probably not have been able to point at so early a part of its career to a fund of Rs. 600, instead of, as it does, to one of nearly Rs. 60,000.

The Sadan is not meant for any one community. It has three sections, Hindu, Mahomedan and Parsi. The Society, according to the Report, acts on the prin-

ciple which is attributed to an unnamed authority, namely, "The union is only perfect when all the naiters are isolated." That may or may not be a true principle in itself. We much distrust paradoxes. But whether the principle is true or not, no one can deny that the Sadan is pursuing the only right course open to it in providing for the needs of the different sections of the community separately. These are days when, even in politics where there is the least likelihood of religious and social peculiarities affecting the course of a neutral Government and a neutral administration, it is considered wisest to treat each community as a distinct entity. The work that the Sadan is intended to promote reaches deep down into the social and family life of the people, and it would have been fatuous to have insisted on a single section for all communities. We are glad to see nevertheless that there is a free interchange of services among the different sections. Many of the ladies who have volunteered for lecturing and training work, as might have been expected, belong to the Parsi community, but the other communities too are well represented in the ranks of the workers. The Sadan has certainly provided a healthy and useful sphere of activity for English-educated ladies who naturally take the lead in its working arrangements. The work of the Sadan falls under two heads: work within the Home and work outside the Home. The work within the Home consists of a free dispensary, work-rooms for teaching sewing, knitting and embroidery, a devotional music class, classes for teaching English and Sanskrit, and lectures on practical subjects bearing on sanitation, nursing, and right conduct. But the work done without the Home is even more important. We have read this part of the Report with deep interest. It shows that the Sadan has already begun to draw out the best and highest in Indian women, in the service of the poor, the suffering and the sorrowing. The hands of women are naturally "quicker unto good." Indian women in their own families and communities have always been noted for their helpful sympathy, but the Sadan has set before them the higher idea that suffering sanctifies whomsoever it touches, irrespective of caste and creed. The excerpts made in the Report from the diaries of some of the lay-sisters are very touching. Diaries should be confined as far as possible to plain statements of fact and the fair writers may be encouraged to curb a slightly perceptible tendency to musing.

In the next issue, there will be given extracts from the Report, which will convey to the reader a general idea of the varied work carried on in the Sadan. The objects of the Society are seven in number, namely, to found and maintain a Home for the Sisters with a school-house, a library, a prayer-room, work-rooms for practice in arts and handicrafts, a novices-room, a rest-house for the destitute and for guests, an infirmary, garden and other similar appendages; to train Indian women to be Sevikas (Sisters Ministrant), to find work for them, and to help them in every possible way; to provide facilities for the Sevikas qualifying as lay-missionaries for educational, medical and other good work on unsectarian lines; to found and maintain or affiliate subsidiary Homes or branches of the Home

and to increase their usefulness; to co-operate with institutions similar to the Seva Sadan; to publish such books, magazines and papers as might promote any of the above objects, and to have an Endowment Fund. The Report shows that something has been done under each of these heads. The Committee appeal for regular full-time Missioners. There are at present three Deccani ladies living in the Sadan. "We hope", says the Report, "that highly educated ladies, not willing to marry and specially those who have become widowed and have no children, will gradually be attracted to the Sadan and become regular sisters." The Sadan undertakes to provide them with the material necessities of life, and their work will give them the highest happiness that is available to the human race. The Sadan has established Branches at Ahmedabad and Surat, and expects to be able shortly to open one at Poona. The Building and Endowment Fund stood on the 31st December at about Rs. 58,000 and of this amount Rs. 46,500 was from Indian Princes. The current monthly expenses of the Sadan (amounting to about Rs. 1600) have been met from monthly donations.

The text of the India Councils Bill now before the House of Lords was made public in this country on Friday. It provides for the statutory recognition of the elective principle thus making it an integral part of the Indian administrative system, instead of, as at present, a matter of official discretion. The Bill fixes the maximum number of members for the Viceroy's and Provincial Legislative Councils. The rule that the Councils should meet only when there is legislative business to transact, is abrogated. The number of Ordinary Members in the Madras and Bombay Executive Councils is increased to four, and power is taken to institute similar Councils in other provinces. At least two of the members must, at the time of their appointment, have been in the service of the Crown for 12 years. A new rule is introduced as regards the Executive Councils. The Governor-General and the heads of provinces are authorised to appoint a member of their respective Councils to be Vice-President thereof, and for the purpose of temporarily holding and executing the office of Governor-General or Governor of Madras or Bombay and of presiding at meetings of Council in their absence, the Vice-President so appointed shall be deemed to be senior member of Council and the member highest in rank. An amendment has been carried in the committee of the Lords, dropping the provision regarding the creation of new Councils in provinces where there are no Executive Councils.

THE HINDU WIDOWS' HOME ASSOCIATION, POONA.

MONTHLY REPORT FOR JANUARY 1909.

1. Mrs. Parvatibai Athavale worked during the month in Baroda. The principal meeting was held in the State Library. About five hundred people were present. A ladies' meeting was held on the Makar Sankranti day at the house of Shrinant Jirdar Ramchandras Dhamdhara. There were several small meetings in different parts of the town. Over Rs. 500 were collected.

2. There were 51 visitors during the month, 9 of them being ladies, 34 gentlemen and 8 advanced students. Of these 25 came from Poona, 6 from Bombay, 5 from the Deccan, 4 from Madras Presidency, 3 from Konkan, and 2 each from Gujrat, Central India, Mysore State and the Punjab. Among the visitors were Lala Dharamdas of Lahore, Mr. P. L. Raja Pal of Amritsar, Mr. K. Kodanda Ramiah of Sompeta and Mr. Chhotalal Vora of Baroda.

3. The number of subscribers during the month was 32 and their contributions amounted to Rs. 292.

Hingoo Budruk,
20th February 1909.

VENUBAI NAMJOSHI,
Secretary.

RAGHU: THE MODEL MILLHAND. A SKETCH.

[By H. A. TALCHERKAR, B. A.]

Raghu Hanmanta Pavar, the Maratha Mill-hand, hails from the Konkan. It is over ten years when, only a lad of twelve, he left his native village in the Ratnagiri district, where his father Hanmanta is still leading a semi-starved life. Old Hanmanta has the failings of his class and is a victim to a false sense of pride. Hanmanta's father had no doubt seen better days, having been descended from a hardy stock of those soldiers of fortune, who during the halcyon days of the Marathas formed the Militia of the Peshwas. The Pavars at one time enjoyed considerable power and freedom and knew not the pinch of poverty. *Pax Britannica* led the descendants of the sturdy Pavars to give up their sword for the plough. Hanmanta's father was inordinately fond of keeping up appearances, and had wantonly wasted his substance. Two extravagant weddings nearly ruined the family and all their fields became encumbered. What wonder then that poor Hanmanta went into the clutches of the *sowkar*? Even now, it is not an uncommon sight to find old Hanmanta, moving about in his village with a long stick in hand swaggering in a swash-buckler fashion with the proverbial ghee rubbed over his moustaches and whiskers to impress the villagers—for a ghee smeared moustache must proclaim him as a man in well-to-do circumstances who could afford the luxury of ghee with his rice, dall and chapati.

Stern necessity has however driven the man's son and heir from home, at a tender age, and he hies to Bombay to seek a livelihood. He had heard stories about Bombay being a veritable eldorado for those who threw in their lot with the *girnivalis*. Borrowing a couple of rupees for his steamer fare, he accompanies his *gavvalu* Gopal, who is a good-hearted elderly mill-operative. Gopal gives a detailed and glowing picture of Bombay life to his rustic companion. Through Gopal's interest, the lad Raghu is admitted as a boarder in the city by an old Maratha woman. Lucky Raghu does not experience any of those difficulties which a new comer has to encounter before he can get himself admitted as a boarder (Khanavawala). Employers of Mill—labour pay wages to their men on completion of full two months—a month's wages being always kept in arrears. As the Boarding House keepers must be paid in advance, what could poor Raghu—a stranger in a big city—have done, had he no friend to guarantee payment of his boarding? Surely, like many a poor labourer in Bombay he would have fallen into the hands of the Marwadi or the Pathan money lenders! These usurers are ever on the alert to accost the needy of this type and their agents are always on the look-out for such customers.

Through the kindly help of Gopal, all goes well with the lad who has neither to suffer privations, the common lot of these recruits, nor difficulties in picking up work in the mill. He hears stories told about the trials and hardships of freshmen and considers himself fortunate indeed! Raghu is now in the ring department of a mill and earns four Rupees a month. Gopal the sober, steady, and regular worker, proves the guardian angel of this lad and sees that he does not fall into bad company. His own experience had taught him how the great city of Bombay is full of temptations. Having seen to his boarding and lodging and secured a job for him, Gopal gets Raghu to join a free night school. The school is not far from the rooms shared by Raghu with others, and every night after meals he regularly attends the class.

The mill attendance is before sunrise and the young operative has to start from his *chauri* after taking his bath and drinking a cup of tea. There is no time for other morning functions at

the chawl. These have to be performed during working hours. Shaving too is done at the mill where a barber has a stall in the compound. It is at about 8 a. m. that Raghu feels hungry and uncomfortable till his breakfast is brought to him by some female relative of the boarding-house keeper in a decent brass *Karanda*. It consists principally of curry rice and *patni* bread. The curry is usually of salted fish. At times, Raghu has to be satisfied with cheap vegetable preparations and *dalpani* for moistening his rice and bread. The woman bringing in the breakfast is scrupulously careful that nobody touches her on the way to the mill: She does her best to keep off from the passer-by and it is funny at times to observe her dodging about to escape pollution from the jostling crowd! So great is the superstition of these simple people, that were any pollution by contact to take place, the food would be instantly thrown away. If this happened, poor Raghu must starve that day, or take to sweetmeat from the street hawker to satisfy his hunger. But such accidents are happily rare. A portion of the food in the *karanda* is usually taken between 9 and 10 a.m. as a breakfast. A hawker of tea or *ferriwala* moves about in every department of the mill selling his 'single cup' of tea. Though it costs only a pice a cup, Raghu's means would not permit of his indulging in the luxury of the beverage daily. He can do so only on fast days or when feeling fatigued. During the midday recess hour, Raghu either takes a short nap or lounges about, and at 2 p. m. the general meal time of the mill labourers, he finishes the remainder of the food left in the *karanda*.

Raghu has his troubles and adventures in this great metropolis. Having, as stated before, to attend work early in the mornings, it happens sometimes willy nilly that he must transgress some ordinance in the Penal Code whilst crossing an obscure alley at Naigaum, and he is captured by the *Maiwani* policeman. It is his first collision with the dread embodiment of Sirkar—the *sepai*—the bogey of his cradle. The poor lad is frightened and cries piteously. The relentless *gendarme* can ill afford to miss the shikar and perchance lose a badge well nigh in sight. The weeping lad is marched off triumphantly first to the police station. After two or three hours' detention, the accused is taken before the Honorary Magistrates. These Justices of the Peace being perfect strangers to slum life in Bombay inflict a fine of eight annas or a day's imprisonment in default. The boy has hardly a pie with him and has therefore to pass the whole day in Court. But Raghu is a double loser, in that according to the practice prevailing in Bombay Mills he loses double wages for his day's absence from work. Gopal was uneasy on hearing of the boy's first absence, and thought that he had been led astray by some evil companion; but on learning the facts was much grieved, for it should be remembered that Gopal was ever on the alert to keep the youngster from the evil influence of the Bohemian class of Mill-hands popularly known as *Mowatis*, a disreputable lot deep in vice, lazy and irregular in attendance on working days and on holidays either sleeping or spending their earnings in gambling or in liquor. Gopal knew that drink and gambling were the basetting sins of millhands in Bombay which kept them in the lowest grades. By the guidance of his elderly friend, Raghu had so far kept aloof from these evil habits Raghu does his marketing on holidays. Accompanied by Gopal, and a few friends in bands of 5 or 6, he goes to the Bazaar. It is cloth especially he wishes to buy and in doing so he is roundly cheated by the Bania dealer. It is no wonder these poor labourers fall an easy prey to the wiles of the trader. A workman's co-operative stores in the centre of Girnipur alone could protect them from the harpies.

(To be Continued.)

THREE READINGS OF A PALM.* THE FIRST READING: A FORTUNATE FAILURE.

[BY O. S. S. O.]
(All rights reserved.)

CHAPTER XXX.

Master Vene's first idea was to depart and so avoid awkward explanations and possible entanglements.

"But," he reflected with shame at the thought, 'she has put me on my honor—honor of a man! But to what purpose? We are of the opposite sexes—possibly of different castes too. And then in all probability she is a married woman. I may have a wife for all she knows of me. Unacquainted with one another—and no possibility of coming in contact again.' 'But then, again,' and a poignant thought contracted his smooth brow, 'a man's honor—whether we meet or not, should never be lightly regarded by any—much less a woman. No, never—' and clutching the branch almost on a level with his head, stamped his foot vehemently—'No, never shall one have cause to reproach an Hindaryan! Honor first—self second—come what may—or what good is life! We may as well reduce ourselves to the level of brutes whose god and honor are their belly. The line of honor is the main course of a man's existence—all others are side issues and must therefore be regarded as of minor or no importance at all. Keep the main line I shall, and so fulfil the true injunctions of manhood and honor.' And with this resolution he followed the pretty unknown, as soon after her departure as propriety allowed.

Marching through the enclosed grounds—and feeling the awkwardness of being within—he hesitated as to what he would say to the domestic who stood watching as he approached. But Miss Ottis had anticipated the situation and accordingly had appointed this servant to await the gentleman strolling in the orchard and to show him into the *dewan khana* (Reception or drawing room).

"Is Lâlâji †within?" he asked coming near—to whom the domestic replied bowing gracefully in the true oriental fashion, "Yes, be pleased to walk in, and I will inform Lâlâ Sahib immediately." And he withdrew deferentially.

Being alone, he walked up to a table which stood about the centre of the gorgeously furnished reception hall. It was prettily carved and strewn over with a number of portraits, beautifully painted on ivory.

Glancing over them casually, he lighted upon an early miniature of the "unknown" exquisitely executed by some Delhi Master of the lovely art.

"How Angel like!" he exclaimed. "She was darker as a girl—this rich soft brunette is preferable" he thought—to her present cream. But—and forbore further comments as unworthy of a stranger in his position.

Taking a turn round the room—he came back to the carved sandalwood table and picking up the painting again gazed at it in admiration. "A charming face—" he whispered aloud, and then feeling ashamed of the irreverence as he had no right to dilate on the beauty which belongs to another man—replaced it respectfully.

He had barely done this, when the door opened and the venerable old gentleman of the Kadji Haveli entered. Our youthful intruder advanced and folding his hands for an instant touched the sexagenarian's knees with both hands, (a salutation accorded to very aged and venerable men), who placing his hands on his shoulders invoked a blessing and entreated him to be seated.

"Chowba," called Mr. Mahabere Ottis in a feeble voice to an attendant who answered immediately. Then inclining

* This serial was commenced in our issue of the 5th April, 1908.

† Lâlâji or Lâlâ Sahib are respectful appellations, equivalent to Sir and frequently used without the name.

his head to the domestic, without speaking, who understood—turned to the young stranger: "Do you smoke?"

Knowing full well that younger members, even if they did, would never take the liberty of smoking before their elders under such circumstances—yet he tentatively enquired. Master Vene felt that he was under the eye of a scrutineer—blushed and stammered: "No, please no—I do not indulge in the luxury."

"I am pleased to hear it—" he said regardless of the fact but pleased to note the signs of well breeding. And turning to the servant who still stood differentially bent his head finally who disappeared for the usual civilities.

Then facing the lad with a benevolent smile, he asked in a subdued fatherly tone: "To what, now, am I to attribute the pleasure of your presence? It is not often I see cheerful young faces this side."

Our hero gazed respectfully at the grand old face of the aged veteran and then beseechingly and clearly said: "Accident—and I crave your pardon for the intrusion—and seek shelter, nay, protection!"

"Protection—" repeated the old gentleman in wonder and eyes wide open—"what is the matter? What has happened?"

"You have not pardoned or given me the assurance of your protection which I seek at your hospitable hands," he said with a slight emphasis forced by fear, as the recollection of the fray flashed across his memory and the possible connection (as the new idea pressed itself) this old politician may have with this internal rebellion.

"Child—" replied Mr. Ottis with feeling—"my door was open, you came in! Can I now allow any one to molest you under my roof! No. Stranger though you are, you are welcome and my declining influence shall protect you—tarry and be happy, as long as you will."

"Thanks—a thousand thanks—" returned Master Vene touching the old veteran's knees and feeling guilty of having disturbed him—he continued: "I have a long but uninteresting story to tell and if you will permit I will relate it at your leisure."

At this juncture the servant returned with two tiny gold salvers richly ornamented: Bearing half a dozen beeras in one; while in the other, a small delicate phial of otto of roses encased in a pretty piece of gold fretwork, accompanied with some fleecy cotton and small twigs. Placing them before his Master he retired.

Taking a piece of cotton and setting it on the twig Mr. Ottis dipped it in the bottle and holding it up for a second to allow the otto to be absorbed presented it to him. He rose and took it with many expressions of gratitude. And then slightly rolling up his sleeves, he took the phial and pouring a couple of drops on the palm of his other hand which after spreading on both palms he lightly applied to the old gentleman's clothes in token of respect and mutual good will.

Mr. Mahabero Ottis bowed and accepted the evidence of friendship with an encouraging smile. And when he had resumed his seat, Mr. Ottis said in a quiet caressive voice: "I should like if you are not too tired, to hear your adventures. It is not often now that I have this pleasure from young lips."

"I shall be most happy to comply, but allow me first to dissuade you from the expectation of any bold and enterprising deeds. I am but small in years and nothing worthy of your attention has transpired."

"Cha; (tea)—?" exclaimed the old gentleman looking up in surprise, as a domestic entered with two silver cups of tea on a *khali* (salver) of the same metal to match—"I had quite forgotten about it." He concluded apologetically and inwardly praising the inmates of his house for their thoughtfulness.

For the punctilious old gentleman would never have forgiven himself for this oversight.

Master Vene smiled and assured him his attentions were quite overpowering and worthy of a prince rather than of a youth seeking protection. Having finished tea, they settled down again and Master Vene related his simple tale of life and the incident which had thrown him into his happy, peaceful domain. Then having concluded, he threw himself on his generosity in these terms:

"This is my uninteresting history—you may surrender me if you will, though I am innocent of all intrigue." Then rising as if ready to depart, he concluded in earnestness which gained for him more than he ever expected: "I am here craving your mercy or prepared to be banished."

Standing still, he watched the aged politician wistfully and waited his permission before resuming his seat.

Mr. Ottis beckoned him to do so—and without uttering a word subjected him to a close examination—not in the least hiding his intention.

Master Vene submitted and preserved silence.

"The boy's brow"—he said to himself—"is clean and an air of innocent independence shines through his placid countenance. It is a face I would trust—and wonder not if it already enjoys the confidence and esteem of a political aspirant, ambitious of power and fame. I will know more of him. His appearance and bearing are not of those we meet with every day."

He did not take many seconds to gauge the lad and then signing to him affably to come closer placed his hand on his shoulder—"My son," he murmured sympathetically. "You are welcome to my obscure dwelling—my house is open to you as I said before, stay as long as you will and let us have the pleasure of your bright company at least for a time. You will, I am sure, find it rather dull in comparison to the lively courts of which you are a member."

He watched him narrowly as he concluded the last part of this sentence. But Master Vene's keen wit was equal to the occasion and without showing that he understood his reference to courts, proceeded:

"You are very kind and good towards a perfect stranger. I am afraid I shall never be able to thank you enough."

It was late in the evening and as Master Vene concluded—Mr. Ottis summoned an attendant intimating that his guest would sleep there—and asked him to see about dinner.

Vialo being announced, they repaired to a snug little room in another part of this palatial building, where the ladies themselves served.

Dinner being over, they returned to the *dewan khana* where the rest of the evening was passed in pleasant conversation and *shatranj* (chess).

The following morning after usual ablutions, devotions and breakfast, Mr. Ottis touched a tender chord in our hero's heart by offering to send a message to his people regarding his safety. He was of course grateful for this thoughtfulness of his new friend but asked, if there was no danger, to be allowed to accompany the messenger home.

"And—" he hesitated thinking—"then if you will permit me, I will give myself the pleasure of calling to enquire regarding your health."

In answer, the old gentleman placed both hands on his shoulders affectionately and smilingly said: "Give my compliments to the Gooroo, your foster father, and tell him that I said, I was very glad you fell into the hands of the rebels—for—it will afford me an excuse of honoring myself by seeking his acquaintance. I should have liked to have gone with you myself this morning but it is not possible—and I should not care to keep your people in suspense longer than is necessary. For I know what my own feelings would be in a similar case.

As for you, come whenever you like my son—I shall always be pleased to see you!"

"You will find a horse ready for you at the gate. Where my messenger and an attendant await you. Good-bye—and God be with you!"

Having taken leave, he walked through the *angon* to the outer gateway, but in doing so peered round the quadrangle if he could see the ladies. They however were not visible—and he left with a tinge of disappointment.

The attendant handing the reins, assisted him to mount and then springing into his saddle galloped after the two who had started at an easy trot.

The two venerable men, Mr. Mahabere Ottis and the Gooroo, who by and by disclosed his identity to his new friend, being thus accidentally thrown together soon became fast and inseparable comrades.

SOCIAL REFORM IN UPPER INDIA.

If the multiplication of efforts ending in successful results be any criterion of the righteousness and the popularity of any movement, the hearts of the social reformers in India must be rejoicing at the advance made by the recognised societies for social reform in these parts of our country. The *Arya Samajists* in the Panjab are the pioneers of reform in social matters in that part of the country and the several caste *Sabhas* and *Samajes*, for instance, the Rajput *Sabha* and the Kayastha *Sabhas* in these provinces, have been doing laudable work. We have already noted remarkable instances of widow remarriage, inter-caste marriages and crossing the *Kalapani*. Since the beginning of the year social reform has been going on in Upper India on a distinctly bold scale and the results have been as happy as they are encouraging. For instance, we learn that in the Panjab, the Multan Arya Samaj 'purified' the other day one Mohan Singh, railway guard, his wife and child who had all turned Christians some five years before. More than 500 persons, we are told assembled to join in this *Suddhi* ceremony and partook of the sweetmeat from the converts' hands. We have also learnt that the long standing dispute between the Sanatanists and Arya Samajists at Alipore in the Munaffergarh district over this question of *Suddhi* has been amicably settled through the intervention of the local Tahsildar. Nearer home another great instance of *Suddhi* requires detailed notice. On the 25th January last about 150 Rajput men and women of the village Bithyans in the Cawnpore district whose ancestors had been converted to Islam in the days of Moghul suzerainty were taken back, after observing proper penance, into the Hindu fold. This *Suddhi* would have been accomplished earlier but for the prevalence of severe famine, cholera and other attending epidemics in the district. The emissaries of the *Anjuman-i-Islamia*, Delhi, left no stone unturned to dissuade these Rajputs from coming over to Hinduism. But in spite of all difficulties which were being constantly put in its way, the *Suddhi* was performed under the auspices of the Rajput *Suddhi Sabha* whose president is Kanwar Udey Bir Singh, Barrister-at-law. The constitution of the Hindu society has always been more or less cosmopolitan—but outcastes were never admitted into the fold again. That was what made the work of all non-Hindu proselytising societies easy. But all institutions must take note of passing events if they mean to be living forces. The Hindus have given up their old conservatism in many respects. It now remains for them to take back all those who but for certain stringent caste rules will be good Hindus in all respects. Individual attempts are fruitless in this matter. Such united and communal attempts as we have noticed are the only means to break down the barriers of a harmful conservatism:—The *Indian People*, Allis habad.

—SPIRITUAL AWAKENING OF THE EAST.

A LECTURE BY THE REV. MR. C.F. ANDREWS, M. A.,
AT LAHORE.

Ladies and Gentlemen.

The subject of my lecture this afternoon is the Spiritual Awakening of the East. I wish to speak of a change which has come over the educated communities of every country in Asia during the present century—a change which I believe is fraught with the greatest blessing to mankind. When I came out to the Panjab five years ago, the general impression I received was one of apathy, often bordering on despair of the future. There was at the time no real awakening, though faint glimmerings of a coming dawn were visible. Then by degrees I witnessed a change coming over the students in the Colleges. New interests began to awaken and new hopes to brighten. The cause of the changes was partly due to the successes of Japan in the Far East, but there were other hidden forces at work. One began to feel that the time for a great advance in India had come. So far however the change was chiefly in the Hindu portion of the community. The awakening first came among them: it only spread later among Musalmans. But it was not difficult, to those who were watching closely the great events that were happening, to see that before long no part of Asia would remain unaffected. It happened that at this special juncture I had unique opportunities of understanding the situation. I had to go back to England in the summer of 1905, expecting to undergo an operation which was fortunately not found necessary and while there, I met different travellers, who could give me first-hand information concerning the changes which were soon to take place. I was especially struck by the news that was given me by a member of the Young Turkish Party, who was a Lecturer in Cambridge and had been my friend in my old college days. No less striking was the news I received from another friend, who had just come back from China. It seemed to me, from all I heard, that the situation was ripening and that we were about to witness in Asia a Renaissance in thought, ideals, and standards of life, such as Europe had experienced at the end of the Medieval period. The spread of English and the reading of English Literature would not inaptly compare with the spread of Greek which ushered in the European Renaissance, but there would be now, as then in the past, far deeper inner causes at work, spiritual causes, which would go deep down into the hearts of the people.

What I found when I returned to India in the autumn of 1905 only confirmed these expectations. The changes, which I had seen earlier in the year, had now gone far deeper and become more wide-spread. It was, in many ways,—among the educated community, a New India to which I returned, an India throbbing with expectant life. The change was most noticeable to me in my own College pupils. They were now ready to take an interest in great national subjects in a way that was most significant. Another fact became clear on my return; it was clear to me, that the time had not yet fully come among the Musalmans; they were still only slightly stirred to activity; but it was equally clear that when once the awakening in the Muhammedan lands began, as come it surely would, then indeed India would make perhaps the most important contribution to the Pan-Islamic Movement. The last three years and above all the events of the last year, have proved that this estimate was not a false one. The remarkable incidents which have been occurring in Turkey, the new spirit of progress that has been manifested, manifested with a moderation and a readiness for sacrifice that has won the admiration of the rest of Europe,—this feature alone would show the strength of the new currents of thought and aspiration, and this, which has happened in Turkey, is happening in all

Islamic lands. The awakening has now come and its signs are manifest. Just as India, on the Hindu side, has started on a new career of development, so India, on the Musalman side, has now started also. The two streams of the two movements are in many ways at present running separately and are cutting their own channels; but there are singular lines of convergence, which, if I mistake not, will some day in the future lead up to an approximation; we ourselves may not live to see that approximation but future generations will do so. Of this I am assured.

What then are some of the lines of convergence, which give solid ground for a great hope? I will mention a few only, for time will not allow me to do more. First of all, there is the truly remarkable trend of Hindu thought towards Theism which was grown stronger and stronger during the Nineteenth Century from the days of Raja Ram Mohun Roy onwards. This is no novel experience in Hindu India; for a line of great and noble seers and prophets and thinkers, from earliest times, have kept in evidence Theistic conceptions in the past. But now, perhaps, it would not be too much to say that the current is running more strongly in the direction than it had done for many generations, whatever may have been the causes of this (and the influence of Christian Missionary enterprise has been among the greatest) the Hindu side of Indian life will, I am firmly convinced, turn more and more from vague, impersonal, pantheistic ideas, and will accredit once more its own theistic teaching. This very Brahma Mandir in which I am speaking is itself a witness of this tendency. But if this is so, it is not difficult to see that one of the greatest barriers, preventing close approximation to Islamic thought, will be broken down. For though the conceptions of God in Islam and Hindu Theism may differ, still the unity of God is recognized in both; and there are lines of convergence of thought which may be almost indefinitely extended.

Secondly, in the field of social reform and amelioration, I find a common meeting ground, which in the course of time may draw the two Indian Communities closer together than before. In my own work in College I have found this true. I have had Muhammadans and Hindus alike come down with me into the slums of Delhi to work among the Chamars. In the duty of relieving the poor and outcasts, the two communities have worked nobly side by side. The same experience of the unifying power of Social Service has been visible in Lahore and other parts of India, and the old saying is being found true:—'One touch of the nature makes the whole world kin.'

It may be that in this matter we are still in the 'day of small things.' There are enormous arrears of social work to be made good and the workers as yet are sadly few in number. But,—and here is the point I would emphasize,—every step taken in this direction is a step towards unity, a step which goes to break down another barrier between man and man in India. In the pathway of social amelioration and reform lie immense possibilities of unification.

Thirdly, higher education is making for unity and destroying prejudices. It is very striking how rapidly bigotry and fanaticism die down as higher education advances. The two great movements of this century in the nearer East—the National Movement in India and the Islamic Movement—both find energising power in education itself; and in proportion as education advances we may be certain that fanatical religious prejudices will disappear. Here again enormous arrears have to be made good. The whole field of woman's education has to be mapped out and conquered. The masses have to be instructed and enlightened as well as the classes. But again—this is the point that I am trying to emphasize—every step taken is a step towards unification.

Last of all their remains to be mentioned the love of India itself—a love shown by Musalman and Hindu alike, a love which has become a passion in the hearts of the younger generation, a love which is forcing them, compelling them, to break down barriers, to overcome obstacles. Who can limit the power of this pure and sacred passion of love of country? Who can estimate what its power of unification may become? I rejoice unspeakably to see this passionate love of country burning ever more and more brightly in the hearts of the students of this land! Gentlemen, I have mentioned these forces one by one, I have spoken of these movements in the East—I who am a Padre, a Christian Missionary, a man whose calling it is to teach religion—I have done this, because I firmly believe that these forces, these movements, in their ultimate analysis, are spiritual not material, are religious in their bearing not secular. They are forces which will, I believe, uplift from apathy and even from degradation, millions of the human race. As such they cannot be without supreme significance to me in my vocation. I believe that now in this our day, as at the beginning, the spirit of God is moving on the face of the waters—the troubled waters of humanity,—and is speaking the word of power. 'Let there be light' and there shall be light!

THE INDIAN NATIONAL SOCIAL CONFERENCE.*

Miss Sundari Lazarus (Delegate, Palghat Ladies' Association :) spoke as follows:—

In the first place, I must tender my hearty thanks to the organisers of this Conference for the honour they have done me in electing me as one of the speakers. It has almost always been usual in previous sessions for experienced speakers to lay before you their mature ideas and conclusions drawn from wide experience, but this time you have before you a junior come to support those ideas, and to give you an opportunity of knowing how far the aims of the Indian National Social Conference have impressed the minds of the rising generation; and it is in that spirit I appear before you this evening.

Although the resolution entrusted to me is the Education of Women, I feel that I am unequal to the task of handling such a vast and all-comprehensive subject and I request your permission to confine myself to the Education of Indian Women.

During recent years there has been a great upheaval in this direction and nobody, I dare say, doubts to-day the utility of educating girls—rather educating women in India. From a glance at the unwritten history of India we learn that the Education of Indian Women began in their childhood and continued all throughout their life. Education to women in the past has always been imparted orally, more by the mother than by anybody else. Instruction was being conveyed to the girl in the form of short stories, fairy tales, pretty songs, beautiful ballads, and the like. Even as a girl the child was made to recognise her subordinate position in life to man and to feel that her chief duty on earth was to work for others, to make herself as useful and helpful as possible. This grand idea of self-sacrifice was implanted in her from her infancy, and it grew as she advanced in years. The Home was her school, the mother her teacher, domestic movements her object-lessons, and practical daily life the training class in which she put into practice the noble lessons she had learnt. Moral principles and religious ideas she imbibed from the hymns, religious songs

* For the context of the speech, see Proceedings of the last sessions of the National Social Conference at page 232 of the present Volume of the *Indian Social Reformer*.

and Puranic verses sung by her mother while at work and while at leisure; she learnt her lesson on patience, modesty and self-sacrifice from the daily domestic life; she learnt bargaining and purchasing in the course of the transactions with the male and female hawkers; she picked up minor arithmetical calculations in checking the curd-woman's account; she studied social etiquette in the feminine circle of Perantam (Social gathering) and in the mixed circle of the marriage festivity; she practised cookery as an apprentice in her mother's cuisine; nursing and rearing babies, nursing the sick, and loving the domestic pets were the hourly lessons of her household, obedience and reverence to parents were ingrained in actual life; tender love to brothers and sisters she unconsciously cultivated under the joint-family-system; her sense of charity was nurtured by the daily and hourly doles of rice and coin meted out from the household to the poor and the needy; her spirit of veneration was developed in honouring guests—invited and uninvited, her emotion was roused and fostered by the soft and tender feelings that pervaded every word spoken and every action done in the harmonious home. Thus was the Indian girl educated in the past. The aim in the previous age was education in the real sense of the term, and the lessons were all drawn from daily life, practical observation and study. Literacy was not aimed at; in very many instances the girl was a stranger to the Three R's, and yet possessed sound education and profound common sense.

In these days, the location of the place of education has been shifted from the home to the school-house, the school-mistress has taken the place of the mother-teacher, and the means of instruction has changed from Life and Nature to Book and Black-Boards. To illustrate Life and Nature to the Children in the School-house by the Kindergarten method and object-lessons is very much like the Park in a city, where we have trees and plants carefully grown, water-ponds with live water-animals, the fish playing in glass globes of water, the birds in cages, the menagerie of wild beasts &c. &c. This Park we visit whenever we are inclined to enjoy Nature. But, in sooth, the scenery in the Park is artificial, while the scenery in the country parts is fresh and natural. Till very recently the method of instructions in our Girls' Schools tended more to make our girls literate than to educate them, and from this standpoint we should say that the introduction of the Kindergarten &c., is an evolution for the better from the old method. But no attempt is made to strengthen and develop the retaining faculty of the child-mind. We however congratulate ourselves that we are moving towards the right direction.

The chief characteristic of the ancient Indian system of education seems to have been the development of character, and modesty has been the special virtue for which the Indian woman has been famous from ages long gone by. Among the noble products of this ennobling system may be mentioned Arundhati, Anasooya, Ghosha, Gargi, Maitreyi, Sulabha, who form a brilliant galaxy. The main features of the present-day instruction have been literacy and emulation, which latter, in its turn, has begotten Ambition. Of this New Woman we need not say much as she is of our own generation and we have every one of us, personal knowledge of her.

The Modesty of old has degenerated into Servility, and the Ambition of the present has outgrown into undue Pride and Self-assertion. What I wish for and hope for is the happy mean between the Modesty of old and the Ambition of the present, the commingling of the one with the other, the blending of the Education of old and the literacy of the present. In short, I consider that Modest Ambition will work for the emancipation of the Indian women. As instances of Indian women shining with modest ambition I may mention Mrs. Sarojini Naidu, Pandita Achalambika of Cuddalore, Mrs.

Amba Amma of Tiruvadamarudur Mrs. Satyanadban, Miss Krishnumma, Mrs. Kamalakkar, Mrs. Jnanasundari of Kumbakonam; Mrs. Ranade, Mrs. Chandavarkar, Mrs. Ghosal, Miss Ghosal, Miss Mitter and others of our own day.

Much has been said and written upon the subject of female education so that it needs only a passing remark from me. It is idle to deny that whatever female education there is in the country it is due mainly to the efforts of Government. The time has certainly arrived when we should supplement the efforts of Government, especially so when it is remembered that Government Agencies benefit only a very small section of our girls. Zenana teaching by foreign ladies has become unpopular. It is therefore absolutely necessary that those of us who are fortunate should devise means to carry the light of education to the classes below. The several Ladies' Associations scattered throughout the country could do no better than open home-classes for the benefit of married and grown-up girls. I do not disguise the fact that the prospect of female education throughout the country is hopeful. In several parts private agencies are already at work. In the Punjab, the Arya Samaj has taken up the question in right earnest; the Kanya Maha Vidyalaya is doing useful work in the Jallunder city; the Brahma Samaj is doing glorious work in Bengal. Still there is much more to be done. Government reports tell us that the percentage of girls attending schools is microscopically low. In our own Presidency during the last official year one of the two educational agencies, Local Boards, imparted instruction to girls whose percentage as against boys is very unsatisfactory. The whole question of female education is fraught with life and death importance for our society. In all civilized countries women march forward hand in hand with men and have proved the whole truth of the old maxim—the hand that rocks the cradle rules the world. In India the hand that rocks the cradle is feeble and palsied and I need not say how disastrously this is affecting the progress of the nation.

In conclusion, permit me to observe that our destinies lie to a very large extent in our own hands. It is when we are able to rouse ourselves to the consciousness of our privileges and rights as a race—as a race which once produced a Savitri, a Lilavati, a Maitrayi that we shall know how to work for our salvation. We have an intense and justifiable pride in the contributions of ancient Indian women to the philosophic and literary wealth of India and it should be our supreme duty sole end and aim to regain our lost position. The work before us is very difficult, yet momentous. On the one hand we have to conquer superstition, ignorance and orthodoxy, and on the other the vested interests of those classes who have been feeding faton the superstitious and the ignorant. But our cause is just and with God's blessings we may succeed in co-operation with our men to bring about the dawn of a bright era for our suffering mother land. Let us only work with the devotion and earnestness ever keeping in memory those inspiring lines from Cardinal Newman:

"Lead kindly lightly amidst the encircling gloom.

Lead thou me on.

The night is dark, and I am far from home

Lead thou me on.

Keep thou my feet, I do not ask to see the distant light.

One step more, that's enough for me."

As a humbler follower of this school of modest ambition I have had ample opportunities for moving intimately in the Hindu home circle and of studying the means and agencies at home for educating the girl. With a fervent prayer that we may soon realize the blending of school-instruction with home training I beg leave to support the Resolution which has been so eloquently put before you by the previous speaker, and request that you will in one voice pass it with acclamation. And, in doing so, I thank you for the very patient hearing which you have accorded to my youthful utterances.

THE INDIAN SOCIAL REFORMER.

Rates of subscription inclusive of postage.

	In advance.	In arrears.
Per annum.....	Rs. 5 0 0	Rs. 6 0 0

Single copies 4 annas each.

The arrear rates will be enforced in the case of subscriptions which have not been paid within three months from the date on which last payment of subscription expires in case of annual subscriptions. All other outstanding dues will also be calculated at the arrear rates.

Orders for the paper should be invariably accompanied by a remittance or permission to send the first issue per V. P. Post to recover subscription.

Should payment be made by cheque on any mofussil Bank, please add 8 annas this being the discount charged in Bombay.

SERVANTS OF INDIA SOCIETY.

EARNEST-minded graduates and under-graduates are wanted to join the Servants of India Society, Poona, and after undergoing a course of preliminary training to devote themselves to.

(a) Work among peasantry—organisation of Co-operative Credit, promotion of sanitation, &c., &c.

(b) Work among the depressed classes—educational and industrial.

For further particulars apply to the undersigned.

Servants of India Society, Poona. }

G. K. GOKHALE.

BY APPOINTMENT TO H. H. THE MAHARAJA.



GAEKWAR OF BARODA.

PHIROZE M. DASTOOR & Co.

OCULISTS AND SCIENTIFIC REFRACTIONISTS.

OPP. GENERAL POST OFFICE, 7 HORNBY ROAD, BOMBAY,

THE FIRST AND ONLY FIRM.

Who offer their patrons free services of a **duly qualified ophthalmic Surgeon** from various Eye Hospitals of Europe.

PHIROZE M. DASTOOR.

Eyesight Specialists,

With 19 Years' Practical Experience,

Holds **Exceptional Testimonials** from the Hon'ble Sir Lawrence Jenkins, the Hon. Mr. Justice Batty, Mrs. Batty, the Hon'ble Mr. Justice Chandavarkar, Mr. H. G. Gell, M. V.O., Lt-Col. G. H. Bull, M. D., I. M. S. and other high personages.

STOCK:— LATEST AND MOST PERFECT MAKE.

PRICES:— EXTREMELY MODERATE.

A POCKET MANUAL "THE HUMAN EYE AND ITS SCIENTIFIC CORRECTION," FREE ON APPLICATION.

YOUR ADDRESS, PLEASE,

For a Catalogue of our Numerous, Valuable Presents which we offer for nought to All at their own choice!!!

VAIDYA SHASTRI MANISHANKAR GOVINDJI

Atank Nigrah Pharmacy,

Jamnagar-KATHIAWAR.

SEVA SADAN

Arrangements for patients suffering from eye-disease, have been made in connection with the **Seva Sadan Charitable Dispensary** for women and children. **Dr. Piroja Malabari** has kindly offered her services to look after the patients on every Wednesday and Saturday between 8 and 9 A. M. (B. T.)

SEVA SADAN, }
GIRGUM. }

B. R. DIVATIA,
ASSISTANT SECRETARY.

A. K. JOSHI & Co.

Kalbadevi Road, BOMBAY.

We undertake every kind of Lithographic Art Printing in Colours. Publish Fine Art Pictures, &c.

Wholesale & Retail Dealers in Calcium Carbide.

Large Importers of Finest Printing Inks and Colours.

HIGH CLASS FRAME MAKERS.

MORLEY'S INDIAN SPEECHES.

CONTENTS.—Indian Budget Speech for 1906. Indian Budget Speech for 1907. Speech at Arbroath. The Partition of Bengal. Indian Excise Administration. British Indians in the Transvaal. The Need for Reform. The Condition of India. Speech at the Civil Service Dinner. The Reform Proposals. The Forward Policy. Back to Lord Lawrence. The War on the Frontier. The Government of India. Also the full text of his Despatch on the Indian Reform Proposals. An appreciation of Lord Morley, and a portrait.

Crown 8vo. 240 Pages. Price Rs. One.

To subscribers of the "Indian Review," As. 12.

THE INDIAN NATIONAL CONGRESS

An account of its origin and growth.

Full text of all the Presidential Addresses.

Reprint of all the Congress Resolutions.

Extracts from all the Welcome Addresses.

Notable Utterances on the Movement.

Portraits of all the Congress Presidents.

Cloth Bound. Over 800 pages, Crown 8vo.

Rs. 3. To subscribers of the "Indian Review", Rs. 2-8.

The annual subscription to the "INDIAN REVIEW" is Rs. 5 (five). Subscription can commence from any month. Any one who wishes to buy books at the reduced rates must remit Rs. 5 one year's subscription to the "Review," in advance. If you have not already seen the "Indian Review," send a postage stamp for As. Two, for a free specimen copy.

G. A. Natesan & Co., Esplanade, Madras.

INDIAN-ENGLISH.

An examination of the errors of idiom made by Indians in writing English (With over 1200 actual examples from Indian Writings)

by **G. C. WHITWORTH.**

"A valuable contribution to the study of the manifold eccentricities of the English tongue."

—Contemporary Review.

"His scholarly but unpretentious work will prove most serviceable, not only for those for whom it is primarily designed, but also to other foreigners, and not a few of his own countrymen."—Westminster Review.

"Not only a hand book of errors, but also a correct and an acute and useful book of reference.

• • • The compendium is excellent, and English men, as well as Indians, would do well to consult it. The copious index facilitates reference."—Asiatic Quarterly Review.

Price (of Indian Booksellers) Rs. 2] net.

BRAHMA POSTAL MISSION.

Pamphlets with regard to Liberal Religion in India and abroad may be had free of all charges, one or two at a time by any genuine inquirer: On showing by a letter that these are carefully read, other two may be ordered free: Two whole sets consisting of sixty pamphlets may be had at once by sending a V. P. order worth one rupee; or 1s. 6d. if payable outside India—All communications should be made to and any donation will be thankfully received by

V. R. SHINDE, Postal Mission Prathana Samaj, Girgaum—Bombay.

THE BOMBAY PHOTOGRAPHIC CO.

UNDER THE IMMEDIATE SUPERVISION OF

S. Hormusji, Photographer.

NEW SHOW ROOM, ELEPHANT BUILDING, KALBADEVI ROAD.

AMATEUR'S WORK & OFFICE AT SPECIALLY REDUCED RATES.

SURAMMA

THE IDEAL HAIR TONIC

Has a fine floral perfume and fluidity of water. It softens the hair and enriches its colour. It helps to grow luxuriantly lost or faded hair and baldness is removed by its medicinal properties. It removes all scalp diseases and improves the complexion. It is the best hair vigour that can be thoroughly relied upon. It relieves headache and promotes sound sleep. Use it once and you will use it always. Price per Bottle As. 12. Post free Re. 1-3 3 phials Rs. 2. Post-free Rs. 2-14.

S. P. SEN & Co.'s Fine Swadeshi Perfumes.

THE PRIDE OF THE INDIAN INDUSTRY.

SABITRI.—The lovers' delight. Possesses a unique odour and strength and pleases all tastes.

BANGAMATA.—Represents the sweet Hasuna Henna. Very persistent and strong but not loud.

DIL OF ROSE.—Or the Indian Rose. The pride of the Indian Flower garden "Shut up in a Bottle."

KHUS-KHUS.—An oriental perfume of strength and aroma. Unrivalled in strength and cheapness.

ECCOOL.—The sweetest popular scent. Better than the best obtainable in the market.

All the Perfumes are bottled in three different styles—Large, medium and small. Prices Re. 1, As. 12, and As. 7, respectively. Transit charges extra. Write for descriptive List, sent Post-free on application.

Our Superfine Virgin Ottos.—Unequalled for strength, Otto-de-Rose No. 1 (Virgin), Ott-de-Matia, Otto-de-Neroli and Khus-Khus. Price per Phial Re. 1. Doz. Phials Rs. 10.

MILK OF RONES.—Enthrals the mind by its delicious scent; its application imparts a lustre, softness and delicacy to the skin, destroys pimples, scabs, blotches, freckles and other derangements of the skin.

Price per phial As. 8. Transit charges As. 5.

Soaps and other Toilet Requisites, Hair Washes, Cosmetics, and Hair appliances, Oil Bergamot, Lemon and Lavender superior quality and also fancy Scent bottles and Silk ribbons of different shape, size and colour, and other miscellaneous requisites for perfumer's use are also stocked. Prices low beyond expectation. 25% of the Approximate value should accompany every order.

S. P. SEN & Co. Manufacturing Chemists.

19/2, LOWER CHITPUR ROAD, CALCUTTA.

INTENDING ASSUREES ARE INVITED TO COMPARE THE RATES AND CONDITIONS OF

The Empire of India Life Assurance Company, Limited.

WITH THOSE OF ANY OTHER COMPANY.

Head Office II; Elphinstone Circle, BOMBAY.

SEE REPORT AND OPINIONS OF THE PRESS AS TO THE REMARKABLE PROGRESS MADE BY THE COMPANY.

ENDOWMENT NON-FORFEITABLE POLICY FOR RS. 3,000.

PAYABLE AT AGE 60 OR AT DEATH, IF PREVIOUS, WITH PROFIT.

If, at any time, the assured under this plan should desire to cease paying any more premiums, he can obtain a paid-up Policy for such a proportion of the original sum assured as the number of premiums paid bears to the number agreed upon. Thus a gentleman who had assured at age 30 for a Policy of Rs. 3,000 payable at age 60 or at Death, if previous, after 5 years payments, would be entitled to a Free paid-up Policy for Rs. 500 free of future payments.

MONTHLY PREMIUM.

AT AGE 20, Rs. 6-9-0.

AT AGE 25, Rs. 7-8-0.

AT AGE 30, Rs. 8-14-0.

AT AGE 35, Rs. 10-18-0.

AT AGE 40, Rs. 12-12-0.

AT AGE 45, Rs. 18-10-0

SOME OF THE DISTINCTIVE FEATURES.

* Funds invested in Government Securities and in accordance with the Indian Trusts Act

Policy holders can appoint their own Directors.

90 per cent. of Profits to Participating Policy holders.

Lapsed policies revived without Medical Certificate.

Liberal Surrender Values 40 per cent. of the Tabular premium paid.

Immediate payment of Claims.

Medical fees and stamps on Policies are payable by the Company.

The sum assured is **PAYABLE IN FULL** should death occur even immediately after payment of the first premium, **GUARANTEE INSURANCE.**—This Company issues Guaranteed Policies in situation of trust and responsibility. It is specially authorized to guarantee the employes of the Post Office.

Proposal Forms and full Particulars may be obtained from any local Agent in India or from **E. F. ALLUM, General Manager.**

FOR MALARIA, INFLUENZA & MILD FORMS OF PLAGUE.

Use Batliwalla's Ague Mixture or Pills. Re. 1
 Batliwalla's Choleraife the only remedy for Cholera Re. 1.
 Batliwalla's Haretona has been recently improved a great deal and restores Grey Hair to its Natural Colour. Re. 4-5.
 Batliwalla's Tooth Powder is scientifically made of Native and English Drugs, such as Mayaphal and Carbolic Acid. B. P. As. 4.
 Batliwalla's Ringworm Ointment As. 4.
 Sold every where and also by
DR. H. L. BATLIWALLA,
 Work Laboratory, Dadar, Bombay.

ROYAL TONIC PILLS.

A powerful Nutritious and Strength Restorer, Price Re. 1-4 p
 bott. of 80 Pills.
 PREPARED BY—**GOVINDJEE DAMODER & Co.,**
 Wholesale and Retail Druggists and Commission Agents.
 2-02. No. 57 New Hanuman Lane, BOMBAY



Price of large quantity is somewhat less
BUTTO KRISTO PAUL & Co., CALCUTTA.

The only Remedy
 FOR
MALARIA.
 and all kinds of
 FEVERS WITH ENLARGEMENT
 OF
SPLEEN & LIVER.
 OF
 SWELLINGS of ABDOMEN &c
 PRICES:—
 Large bot. 1 2
 Small 0 14

Wanted Agents

IF ALL HAIR OILS WERE ALIKE



It would not matter much what you bought. But all Hair oils are not alike so look out only for Kaviraj N. N. Sen's

KESHANJAN.

The very name with the manufacturer's facsimile on the label guarantees perfect purity, quality, and all the medicinal properties of a first class Hair-Food.

KESHANJAN

Is sold everywhere at Re. 1-0 per bottle. If you have any difficulty in obtaining it, write to the sole manufacturer.

SPECIFICS OF SPECIAL VALUE.

Panchatika Batika—Cures malaria in all its stages. Most virulent types cured within a week. Enlarged spleen and liver are reduced to normal sizes rapidly. Re. 1-0 per box Post-Free Re. 1-3.

For Coughs, Colds, and Asthma

CHYABANPRASH

Has no equal in the medical kingdom. It restores vitality to hopeless eightsies and is specially beneficial for Asthmatic, Consumptive and Weak Lunged people. Re. 1-0 for a week's measure Re. 1-5 Post-free.

Our Brihat Amritaballi Kashaya or Concentrated Fluid Extract of Sariba—Cures Primary, Secondary and Tertiary syphilis, mercurial eruptions of all types, sore throat, enlargement of the glandular system, Rheumatic pain or breaking out of ulcerations on the body. It restores health and bloom of youth to otherwise 'run-down' subjects, Price per phial Rs. 2. Packing and postage As. 11.

Our Asokarishta—Cures Speedily and permanently all sorts of female complaints such as Menorrhæa, Amenorrhæa, Menorrhagia, Dysmenorrhæa, Leucorrhæa, Sterility, uterine Tumour &c. &c. It is a safe remedy for habitual miscarriages and prevents the patient from catching a Puerperal fever if regularly taken after delivery. Price per phial Rs. 1-8. Packing and postage As 7.

Kaviraj Nagendra Nath Sen,

GOVERNMENT MEDICAL DIPLOMA—HOLDER, MEMBER OF THE CHEMICAL SOCIETY, PARIS; SOCIETY OF CHEMICAL INDUSTRY, LONDON; SURGICAL-AID-SOCIETY, LONDON; &c., &c.

No. 18-1 & 19, Lower Chitpur Road, CALCUTTA —Telegrams—Keshranjan, Calcutta.

N.B. All the proprietary medicines mentioned in my price list are kept on sale at Calcutta rates at Messrs. V. Valabha Das & Co.

BHENDI BAZAR OPPOSITE CHUNA-BHATTI, Bombay.



NO. 78, MEADOW STREET, FORT BOMBAY.

Die-Sinking—Crests, Monograms and Mottos, engraved and bossed in various Colours.
Copper-Plates—visiting and Invitation Cards, etc., engraved and printed in best styles.
Blocks—Wood or Metal, engraved and supplied for illustrating purposes.
Presentation Inscriptions—On Gold, Silver, Ivory, etc.; engraved and artistically displayed.
Seals, Peons' Badges, Brass Sign Boards, Stencil plate etc., are made for private, official and commercial use. Rubber stamps are made in any of the required languages at very cheap rates.
 Electroplating and gilding works executed under skilled workmen.
OUT STATION ORDERS PROMPTLY EXECUTED.
 COMPARE OUR RATES WITH THOSE OF OTHERS.

MEYORES

IS INDISPENSABLE TO ALL WHO VALUE HEALTH.
 FOR IT RESTORES WASTED STRENGTH, imparts vigour and tone to the muscles and tissues, in short vitalises the whole system. Thousands cured. Price Rs. 1 per phial.

INTERESTING NEWS.



Our renowned SPECIFIC for ASTHMA and HYDROCELE give instant relief rest and comfort. Care permanent. Rev. JOSEPH DAVID, Mengnapuram S. India, writes:—"Your specific for Asthma has done me good." S. B. Rao, Esq., Poona, writes:—"I have personally used your specific for Hydrocele and found it very wonderful in its efficacy." Per bottle of each Rs. 5.

DIAETES—Of any stage and standing is sure to be cured by our specific. A. Bose, Esq., Zemindar, Dum-Dum-Calcutta writes:—"Five year's Diabetes completely cured." Price per bottle Rs. 3.

For particulars about our SPECIFIC for PILES, FEMALE DISORDERS look to our Catalogue sent post free on application.

BEWARE OF IMITATORS !!!

NO AGENTS.

WRITE ONLY TO **J. C. MUKERJEE & Co.,**
 THE VICTORIA CHEMICAL WORKS,
 RANAGHAT, BENGAL.



AMRUTANJAN.

An Indian Balm, A Magic Balm, Quickly Relieves and Cures.

HEADACHES, NEURALGIA, SPRAINS, SORE THROAT, CHEST COLDS, RHEUMATISM, LUMBAGO, WEAK JOINTS, BRUISES, CUTS

And also other ACHES and PAINS.—Price annas eight only

Ringworm Ointment. A POSITIVE CURE FOR RINGWORM AND DHORI'S ITCH, &c.
 Price annas six only.

Tooth Powder, CHEAP AND USEFUL.—Price annas two only.

AMRUTANJAN DEPOT. 16 OAK LANE, BOMBAY

Telegraphic address: "Amrutanjan," Bombay.

PHOTOGRAPHIC ART STUDIO.

UNDER THE PERSONAL SUPERVISION OF

S. N. BHEDWAR.

AT THE JUNCTION OF

PRINCESS AND KALBADEVI STREETS.

CHARGES REASONABLE, SATISFACTORY WORK

THE INDIAN * SOCIAL * REFORMER.

PUBLISHED EVERY SUNDAY MORNING.

Office:—HUMMUM STREET, FORT.

Editor:—K. NATARAJAN

Vol. XIX.

BOMBAY—SUNDAY, MARCH 14, 1909.

No. 28

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

NOTES.

The news of Mr. Madhav Rao's resignation of the Dewanship of Mysore cannot but arouse sad reflections in the minds of his many friends. No Minister began his administration under more advantageous circumstances. The State had drifted into stagnant waters in the nerveless hands of his predecessor. Every party hailed Mr. Madhav Rao's advent with satisfaction, and there was good reason for it because Mr. Madhav Rao is a man of a sincerely equitable temperament. But it was clear almost from the first that the Dewan was not having fair play. Those who knew Mr. Madhav Rao and were not without admiration for his many virtues, were surprised to see incident after incident occur, showing that the Minister's policy was not in accord with what they had known to be his general views on politics. The Press Act came as a shock to them, and it was easy even for the moderately far-sighted to see that the Madhav Rao administration had played its last card—and lost. There is a sacrifice which is never forgiven; that is the sacrifice of one's own personality. The sacrifice of personal interests is good: it helps the upward evolution of both the man and the race. But the sacrifice of personality—the law of one's being—is utterly evil inasmuch as it lowers human dignity and depresses mankind. We wish Mr. Madhav Rao had resigned rather than have the Press Act passed. We can never believe that the policy of that Act is his. In fact, it was the discarded Simla policy which was foisted on Mysore. If Mr. Madhav Rao had been surrounded by men better able to appreciate the change of temper that was coming over responsible rulers as well as the public in British India, he would not have been misled into the belief that the example set by Mysore could have any possible effect on the course of policy under British rule. We were among those who felt sincerely glad at Mr. Madhav Rao's accession to power; and we cannot but deeply regret that his administration ends as it does. In the growing public life of the new era, however, a man of Mr. Madhav Rao's talents, experience and personal charm, is sure to find many avenues of public usefulness, and we trust we shall have the satisfaction of welcoming him to the ranks of public workers at no distant date.

The Decentralisation Commission have recommended the extension of the system obtaining in Bombay and Madras to the other provinces. The Governors, they suggest, should be appointed from England. If the educated classes in Bengal and Upper India, had a voice in the matter they would unanimously endorse the Commission's recommendation. Governors, sent out from England, are as a rule exempt from some of the narrowness to which all but the very best type of Anglo-Indian officers are prone. From the social point of view—which is one that is likely

to become more and more insistent as the years pass—the Indian community has always received juster treatment from English Governors who came out direct from the bracing atmosphere of the mother country. There should, of course, be nothing to prevent exceptional Indian Civil Service men from being appointed Governors, as there is nothing to prevent their being appointed Governors of Madras and Bombay. An occasional appointment of the kind will be advantageous in the interests of the public, but the rule should be to send out as Governors men who are in touch with English public life. We rather deprecate the recent practice of sending us men who have served in Africa. Generally speaking, an Australian or African career should, in present circumstances, be regarded as a disqualification for an Indian Governorship. The Lieutenant-Governorships which get Executive Councils, may find the further change to a Governorship called for. The average Civilian is unaccustomed to work with a Council. The Services also would probably prefer to have at their head a man who has no preferences and prejudices. From the political point of view, the arguments are all on the side of the appointment of Governors from England.

Comments on the debate in the House of Lords on the Indian Councils Bills have, in the absence of fuller information than that contained in the telegraphic summaries, necessarily to be of an extremely tentative character. From Lord Morley's statement it seems that railways and the army will be excluded from the list of subjects which will be voted on in the Budget. Whatever may be the case with the army, it is not at all evident why railways should be taken out of the criticism of the representatives of the public. The purely strategic railways will be included in the military budget, and as regards other railways, we can think of no subject which requires to be brought into line with public opinion. The Committee of the Lords has thrown out the clause empowering Government to create by proclamation Executive Councils in any of the Lieutenant-Governorships, on the ground that a case had not been made out for them. Surely, the enlargement of the Legislative Councils in size and scope, is of itself a sufficient reason to give Lieutenant-Governors the assistance derivable from an Executive Council. The deletion of the clause has, however, had the desirable effect of uniting Hindus and Mahomedans in Bengal and North India in common protest. We are sorry that, even after the strong expression of opinion from the Government of India which Lord Morley produced before the House of Lords on Tuesday, that body, under the guidance Lord Lansdowne, declined to re-insert the clause. It is stated that His Majesty's Government will have it put back in the House of Commons, and it is expected that, before the Bill comes up again to the House of Lords, the consensus of public opinion will induce it to accept the clause.

CONTENTS.

—0:0—

Editorial Notes.
A Vicious System.
The Depressed Classes Mission Society of India.
Baghu, the Model Millhand.
Three Readings of a Palm.

The Seva Sadan.
A Hindu View of the Salvation Army.
A Purdah Party to Lady Minto.

THE INDIAN SOCIAL REFORMER.

BOMBAY, MARCH 14, 1909.

A VICIOUS SYSTEM.

A University which finds it necessary to have three examinations in four years, tacitly admits that its courses of study are ill-regulated and that, consequently, the teaching in its Colleges is inefficient. Let us consider the inconveniences which a University examination, as distinguished from a college examination, entails. For at least a month—we are told two months would be more correct—previous to the date of the examination, all teaching is stopped and the students are engaged in memorising the scraps of knowledge in different subjects which had been taught them during eight or nine months of the year, against the day of the dreaded ordeal. Scores of able-bodied and more or less intelligent men are tempted by cash payments to neglect their usual avocations and to employ their time and energies in the futile task of looking over hundreds of answer papers teeming with ill-digested information extorted from youthful minds many of whom have no higher capacity or ambition than to get the allotted minimum of marks in each paper. The University staff is engaged all day long, and for days together, in receiving money and printed forms, in issuing lists of names, in putting up pandals, in hiring chairs and in haggling with coolies. When the examination day comes, more people are hired to keep watch over the miserable urchins lest, in their desperate anxiety to pass, they be tempted to copy from their neighbours or from books or papers surreptitiously introduced into the hall. Some of these hired supervisors are probably employed elsewhere and have absented themselves from their regular work on the plea of illness or domestic bereavement in order to be able to get the Rs. 10 or 15 a day which the University pays them for policing the examinations. Now and then a boy, impelled it may be by dire poverty and the insistent need of finding some occupation on the strength of a pass, or by fear of the vengeance of foolish parents, does take a glance at his neighbour's paper, and the hired man of the University gets a chance of justifying his employment. The poor boy is solemnly haled up before the University, he is probably prevented from appearing at the examination for two or three years, the fact is gazetted and his young life blighted for ever. Such cases are, no doubt, exceptional, but the strength of a chain is in its weakest link, and a system which places on immature youth the burden of such a temptation, involving the consequence of a life-long handicap, stands self-condemned before God and man. From what has been stated above, it will be seen that examinations, especially the unwieldy ones at the lowest stages, have very little of the educational in them and much that is unacademic, wasteful, and demoralising.

The only plea we have seen put forward for retaining these examinations is that without them it would be impossible to ensure work from the students. A moment's consideration will reveal the superficial nature of this plea. Why is it that it is feared that students will not work unless they have this examination bugbear before their eyes? Young minds are naturally active. They are full of curiosity and eagerness to exercise their growing powers. There must be some reason why minds brimming over with intelligence—our boys and girls cannot be said to be lacking in intelligence—are forced into an attitude of passive resistance to the work of the teacher. The obvious answer is that neither the teaching nor the subjects taught have any reference to their interest and aptitudes. There are very few young minds that have a natural aptitude for cramming. As a rule, young people hate to have to get things "by heart" and feel a natural pleasure in using their more active faculties. The unintelligent teacher, however, likes to reduce their young minds to a comatose condition passively receiving the instruction that he himself deals out mechanically and without any thought of adapting it to the minds of his pupils. And then there is the multiplicity of subjects—nothing having the interest of being whole or connected—fragments from Science and Mathematics and History and Geography, which make sustained effort in any direction impossible and place a premium on scrappiness and cram. "What subject do you like best?" a boy was asked. "Oh, I like Mathematics, it is head-work: I do not like History and the other things that you have to get by heart." This boy is by no means a genius and may be taken fairly to represent the average Indian student at his stage of education. But, unfortunately, "History and the other things that you have to get by heart" do not allow of the average student developing a liking for the subjects which interest him as "head-work." The "head-work" must be postponed to memory-work, even if it involves the stunting of human intelligence and the abrogation of intellectual curiosity. No wonder that many of our boys come out of their educational career listless, cold, and contented to have the newspaper as their sole source of intellectual pabulum for the rest of their lives. The mind has been forced back, it has been held down prone and passive, and it has lost its power and virility. In a few cases the critical powers may be somewhat developed but this is done at the expense of the creative faculty, and the result is that most useless and unsatisfying of mortals, the young man devoid of any generous enthusiasm and anxious at every turn to demonstrate his adhesion to, what has been aptly described as the very worst motto a young man could take for his guidance, the barren creed of *nil admirari*. It is not at all the fault of our young men. They are as fervent and generous and gifted with as much intellectual ardour as the young men of any other country. But it is we, the parents, the teachers, the University, that are responsible for reducing them to this sorry plight. Such a system, it is not generally observed, produces its worst effects on the brightest minds. The dull intelligence possesses in its natural impenetra-

bility a sufficient protection against the evils of a misdirected educational system. It is the quick, sensitive brain, responsive to every touch of its environment, that suffers irremediably from the forcing process which we dignify by the name of education. Byron has left us a record of the effect of this blighting process on himself in his famous poem, "Childe Harold." Standing amidst the ruins of Rome, the poet laments his inability to recall with pleasure verses in which a greater than he had centuries before described the same scenes. The lines may be quoted as they describe exactly the feeling which not a few of our educated men experience in after life towards the subjects and authors they have had to study for their examinations.

I abhorred

Too much, to conquer for the poet's sake,
The drilled dull lesson, forced down word by word
In my repugnant youth, with pleasure to record
Aught that recalls the daily drug which turned
My sickening memory; and though time hath taught
My mind to meditate what then it learned,
Yet such the fixed inveteracy wrought
By the impatience of my early thought,
That, with the freshness wearing out before
My mind could relish what it might have sought,
If free to choose, I cannot now restore

Its health; but what it then detested, still abhor.

The very purpose of education is defeated by persisting in a system which ignores the individuality of the scholar and makes the drawing-out of his powers subservient to a scheme of easily-manageable routine. If the true object of education is to create a thirst for knowledge rather than to stuff the mind of the pupil with a certain quantity of information, our educational system ill fulfils that purpose. The remedy is to reduce the number of examinations, to lighten the courses prescribed for each examination, and to leave a wide range of subjects to the student to choose from according to his taste and talent. The great thing is to form habits of thinking in early life and not to be able to dispense with books of reference for ever after leaving the University. We earnestly trust that the public which after all is the greatest sufferer from a vicious system of education, will take an intelligent interest in the discussions that are taking place regarding reforms in the University curriculum, and insist on the introduction of a rational and less depressing arrangement of studies and examination.

THE DEPRESSED CLASSES' MISSION SOCIETY OF INDIA.

The Anniversary of the above Society will be celebrated from Monday the 15th instant to 22nd next. The programme consists of Divine Services, Lectures by experienced workers in the field of Social and Religious reform, and a conference of the representatives from the different centres of the mission. The most interesting function is the Prize Distribution ceremony, when H. E. Sir George Clarke the Governor will preside and Miss Clarke will distribute the prizes to successful pupils of the Society's schools in Bombay on Thursday, 18th of March at 5-30 p. m. in the pandal opposite the Elphinstone Road Station on platform B. B. & C. I. Ry.

RAGHU: THE MODEL MILLHAND.

A SKETCH.

[By H. A. TALCHERKAR, B. A.]

(Concluded from the last issue.)

Two years have passed since Raghu first set foot on the shores of this great city and the Shimga festival was approaching when he came to lose his friend and helper, the good Gopal,—one more victim to plague in the slums of Girnipur! It was a sad wrench to the poor boy who wept as if he had lost a near kinsman.

Raghu's character was forming under the experienced lead of the departed hand. It is wonderful how circumstances rapidly mould the young in proper surroundings and how poverty teaches them to be resourceful. Raghu is well behaved. He has made no small progress for his age and opportunities in reading and writing—and many a postcard has been sent to his dear parents and remittances too trifling in amount though they be. In mill circles, it is the *Konkani* dialect that is spoken. It is a pleasure therefore to find young Raghu trying to talk 'fine Marathi' though his nasal accents sometimes betray the efforts made to speak pure Marathi. Raghu is refined in his manners so far as his social surroundings are concerned, and he has sometimes to blush when his companions, talking with their betters, indulge in slang expressions and vulgarity.

Time came at last when he should go home to his village and there was pressure from his parents who were, they wrote, anxious to see him married in their growing old age. Raghu obtains leave and is once more with his dear parents. He does not fail to take with him some small presents in the shape of Bombay sweetmeats, and fancy cloth for his rustic kinspeople. Old Hanmanta is glad to embrace his son, whom he asks to rise after his feet had been reverently touched: he finds him well up in his teens. The boy is scanned from head to foot approvingly. Raghu hastens to his mother and clasps her feet and receives her blessings galore. There are the usual congratulations of the neighbours who all mark the difference between the lad with the city air of confidence and the unsophisticated simplicity of the village youths. But Raghu all the same, is regarded by all as a contaminated being returned home from unholy city associations and unfit yet to enter the ancestral home, until the ceremony of purification had been gone through. A visit to the temple of the *Grâmdêvta*, the village goddess, the usual besprinkling of cleansing waters associated with mother cow, and the sipping of *tirth* or the holy water soon complete the purification.

The days pass off happily. Old Hanmanta thinks his boy's wedding should be an event to be remembered in the village, and the *Sowkar* would advance the cash. Young Raghu, however, lovingly coaxes and dissuades his father from incurring any debts, and the nuptials are celebrated in a less ostentatious manner. Some days after the wedding festivities are over, Raghu leaves his child-wife with his parents and returns to Bombay. He does not fail to provide himself with the usual jack-fruit bread, dry fish and coconuts, which he presents to his superiors as an humble offering from his *gauri* and as a mark of respect to them.

A couple of years more are spent in the mill and Raghu secures the post of doffer *Mutadam*, and in that capacity he now earns Rs. 20 a month; but he does not find his new occupation all smooth sailing. His industry and popularity with the mill officers leads to his persecution by his immediate supervisors, the illiterate and envious jobbers, whom he tries his best to conciliate by presents and other tactful means. Joining them in their tavern is the one thing he

CONTENTS.

—o:0—

Editorial Notes.
A Vicious System.
The Depressed Classes Mis-
sion Society of India.
Baghu, the Model Millhand.
Three Readings of a Palm.

The Seva Sadan.
A Hindu View of the Salva-
tion Army.
A Purdah Party to Lady
Minto.

THE INDIAN SOCIAL REFORMER.

BOMBAY, MARCH 14, 1909.

A VICIOUS SYSTEM.

A University which finds it necessary to have three examinations in four years, tacitly admits that its courses of study are ill-regulated and that, consequently, the teaching in its Colleges is inefficient. Let us consider the inconveniences which a University examination, as distinguished from a college examination, entails. For at least a month—we are told two months would be more correct—previous to the date of the examination, all teaching is stopped and the students are engaged in memorising the scraps of knowledge in different subjects which had been taught them during eight or nine months of the year, against the day of the dreaded ordeal. Scores of able-bodied and more or less intelligent men are tempted by cash payments to neglect their usual avocations and to employ their time and energies in the futile task of looking over hundreds of answer papers teeming with ill-digested information extorted from youthful minds many of whom have no higher capacity or ambition than to get the allotted minimum of marks in each paper. The University staff is engaged all day long, and for days together, in receiving money and printed forms, in issuing lists of names, in putting up pandals, in hiring chairs and in haggling with coolies. When the examination day comes, more people are hired to keep watch over the miserable urchins lest, in their desperate anxiety to pass, they be tempted to copy from their neighbours or from books or papers surreptitiously introduced into the hall. Some of these hired supervisors are probably employed elsewhere and have absented themselves from their regular work on the plea of illness or domestic bereavement in order to be able to get the Rs. 10 or 15 a day which the University pays them for policing the examinations. Now and then a boy, impelled it may be by dire poverty and the insistent need of finding some occupation on the strength of a pass, or by fear of the vengeance of foolish parents, does "take a glance at his neighbour's paper, and the hired man of the University gets a chance of justifying his employment. The poor boy is solemnly haled up before the University, he is probably prevented from appearing at the examination for two or three years, the fact is gazetted and his young life blighted for ever. Such cases are, no doubt, exceptional, but the strength of a chain is in its weakest link, and a system which places on immature youth the burden of such a temptation, involving the consequence of a life-long handicap, stands self-condemned before God and man. From what has been stated above, it will be seen that examinations, especially the unwieldy ones at the lowest stages, have very little of the educational in them and much that is unacademic, wasteful, and demoralising.

The only plea we have seen put forward for retaining these examinations is that without them it would be impossible to ensure work from the students. A moment's consideration will reveal the superficial nature of this plea. Why is it that it is feared that students will not work unless they have this examination bagbear before their eyes? Young minds are naturally active. They are full of curiosity and eagerness to exercise their growing powers. There must be some reason why minds brimming over with intelligence—our boys and girls cannot be said to be lacking in intelligence—are forced into an attitude of passive resistance to the work of the teacher. The obvious answer is that neither the teaching nor the subjects taught have any reference to their interest and aptitudes. There are very few young minds that have a natural aptitude for cramming. As a rule, young people hate to have to get things "by heart" and feel a natural pleasure in using their more active faculties. The unintelligent teacher, however, likes to reduce their young minds to a comatose condition passively receiving the instruction that he himself deals out mechanically and without any thought of adapting it to the minds of his pupils. And then there is the multiplicity of subjects—nothing having the interest of being whole or connected—fragments from Science and Mathematics and History and Geography, which make sustained effort in any direction impossible and place a premium on scrappiness and cram. "What subject do you like best?" a boy was asked. "Oh, I like Mathematics, it is head-work: I do not like History and the other things that you have to get by heart." This boy is by no means a genius and may be taken fairly to represent the average Indian student at his stage of education. But, unfortunately, "History and the other things that you have to get by heart" do not allow of the average student developing a liking for the subjects which interest him as "head-work." The "head-work" must be postponed to memory-work, even if it involves the stunting of human intelligence and the abrogation of intellectual curiosity. No wonder that many of our boys come out of their educational career listless, cold, and contented to have the newspaper as their sole source of intellectual pabulum for the rest of their lives. The mind has been forced back, it has been held down prone and passive, and it has lost its power and virility. In a few cases the critical powers may be somewhat developed but this is done at the expense of the creative faculty, and the result is that most useless and unsatisfying of mortals, the young man devoid of any generous enthusiasm and anxious at every turn to demonstrate his adhesion to, what has been aptly described as the very worst motto a young man could take for his guidance, the barren creed of *nil admirari*. It is not at all the fault of our young men. They are as fervent and generous and gifted with as much intellectual ardour as the young men of any other country. But it is we, the parents, the teachers, the University, that are responsible for reducing them to this sorry plight. Such a system, it is not generally observed, produces its worst effects on the brightest minds. The dull intelligence possesses in its natural impenetra-

bility a sufficient protection against the evils of a misdirected educational system. It is the quick, sensitive brain, responsive to every touch of its environment, that suffers irremediably from the forcing process which we dignify by the name of education. Byron has left us a record of the effect of this blighting process on himself in his famous poem, "Childe Harold." Standing amidst the ruins of Rome, the poet laments his inability to recall with pleasure verses in which a greater than he had centuries before described the same scenes. The lines may be quoted as they describe exactly the feeling which not a few of our educated men experience in after life towards the subjects and authors they have had to study for their examinations.

I abhorred

Too much, to conquer for the poet's sake,
The drilled dull lesson, forced down word by word
In my repugnant youth, with pleasure to record
Aught that recalls the daily drug which turned
My sickening memory; and though time hath taught
My mind to meditate what then it learned,
Yet such the fixed inveteracy wrought
By the impatience of my early thought,
That, with the freshness wearing out before
My mind could relish what it might have sought,
If free to choose, I cannot now restore

Its health; but what it then detested, still abhor.

The very purpose of education is defeated by persisting in a system which ignores the individuality of the scholar and makes the drawing-out of his powers subservient to a scheme of easily-manageable routine. If the true object of education is to create a thirst for knowledge rather than to stuff the mind of the pupil with a certain quantity of information, our educational system ill fulfils that purpose. The remedy is to reduce the number of examinations, to lighten the courses prescribed for each examination, and to leave a wide range of subjects to the student to choose from according to his taste and talent. The great thing is to form habits of thinking in early life and not to be able to dispense with books of reference for ever after leaving the University. We earnestly trust that the public which after all is the greatest sufferer from a vicious system of education, will take an intelligent interest in the discussions that are taking place regarding reforms in the University curriculum, and insist on the introduction of a rational and less depressing arrangement of studies and examination.

THE DEPRESSED CLASSES' MISSION SOCIETY OF INDIA.

The Anniversary of the above Society will be celebrated from Monday the 15th instant to 22nd next. The programme consists of Divine Services, Lectures by experienced workers in the field of Social and Religious reform, and a conference of the representatives from the different centres of the mission. The most interesting function is the Prize Distribution ceremony, when H. E. Sir George Clarke the Governor will preside and Miss Clarke will distribute the prizes to successful pupils of the Society's schools in Bombay on Thursday, 18th of March at 5-30 p. m. in the pandal opposite the Elphinstone Road Station up platform B. B. & C. I. Ry.

RAGHU: THE MODEL MILLHAND.

A SKETCH.

[By H. A. TALCHERKAR, B. A.]

(Concluded from the last issue.)

Two years have passed since Raghu first set foot on the shores of this great city and the Shimga festival was approaching when he came to lose his friend and helper, the good Gopal, —one more victim to plague in the slums of Girnipur! It was a sad wretch to the poor boy who wept as if he had lost a near kinsman.

Raghu's character was forming under the experienced lead of the departed hand. It is wonderful how circumstances rapidly mould the young in proper surroundings and how poverty teaches them to be resourceful. Raghu is well behaved. He has made no small progress for his age and opportunities in reading and writing—and many a postcard has he sent to his dear parents and remittances too trifling in amount though they be. In mill circles, it is the *Konkani* dialect that is spoken. It is a pleasure therefore to find young Raghu trying to talk 'fine Marathi' though his nasal accents sometimes betray the efforts made to speak pure Marathi. Raghu is refined in his manners so far as his social surroundings are concerned, and he has sometimes to blush when his companions, talking with their betters, indulge in slang expressions and vulgarity.

Time came at last when he should go home to his village and there was pressure from his parents who were, they wrote, anxious to see him married in their growing old age. Raghu obtains leave and is once more with his dear parents. He does not fail to take with him some small presents in the shape of Bombay sweetmeats, and fancy cloth for his rustic kinspeople. Old Hanmanta is glad to embrace his son, whom he asks to rise after his feet had been reverently touched: he finds him well up in his teens. The boy is scanned from head to foot approvingly. Raghu hastens to his mother and clasps her feet and receives her blessings galore. There are the usual congratulations of the neighbours who all mark the difference between the lad with the city air of confidence and the unsophisticated simplicity of the village youths. But Raghu all the same, is regarded by all as a contaminated being returned home from unholy city associations and unfit yet to enter the ancestral home, until the ceremony of purification had been gone through. A visit to the temple of the Gramdevta, the village goddess, the usual bespriukling of cleansing waters associated with mother cow, and the sipping of *tirth* or the holy water soon complete the purification.

The days pass off happily. Old Hanmanta thinks his boy's wedding should be an event to be remembered in the village, and the *Sowkar* would advance the cash. Young Raghu, however, lovingly coaxes and dissuades his father from incurring any debts, and the nuptials are celebrated in a less ostentatious manner. Some days after the wedding festivities are over, Raghu leaves his child-wife with his parents and returns to Bombay. He does not fail to provide himself with the usual jack-fruit bread, dry fish and coconuts, which he presents to his superiors as an humble offering from his *gauri* and as a mark of respect to them.

A couple of years more are spent in the mill and Raghu secures the post of doffer *Mukadam*, and in that capacity he now earns Rs. 20 a month; but he does not find his new occupation all smooth sailing. His industry and popularity with the mill officers leads to his persecution by his immediate supervisors, the illiterate and envious jobbers, whom he tries his best to conciliate by presents and other tactful means. Joining them in their tavern is the one thing he

avoids, for Raghu is a teetotaler having taken on the *Ram-novmi* day a solemn oath not to touch liquor. The exactions and persecutions of the men, however, become unbearable and he is forced to give up his appointment.

He has to pass a couple of days without work. The inevitable lining of the palm of other Head and Assistant Jobbers with silver coins at last secures him work in a new mill. The young man has by this time picked up a tolerable knowledge of reading and writing and is able to read the vernacular journals to a ring of attentive listeners. Raghu has a good acquaintance with the details of his work as a mill hand. It is not long before his merits are known and Raghu is raised to the post of an Assistant Jobber. He is the youngest in the mill to be addressed as 'master.' He discourages the system of exacting 'dastur' from new hands and is careful about not abusing his authority over his men,.....Raghu has evidently come in contact with good men and is striving hard to organise a band of volunteer workers in the cause of temperance. His *Bhajani melas* are always to the front whenever there are feasts or *pujas* in millhand localities. No drunkard has a chance of obtaining a place under Raghu and such is the stern attitude of the men under his good influence that no drunkard would think of seeking a room in the neighbourhood of the *chawl* occupied by them. Here an unforeseen trouble has to be faced. He has to do with certain officers in his mill who are friendly to the wine merchant and who are not slow in annoying him in petty ways. Raghu bears with his troubles undismayed and continues the good work. He next tackles the hooligans among the millhands. These are known as the *dadas*. The worst members of this class are absorbed by Raghu in the Special Gymnasium for millhands, where they establish themselves as *Vastads* or professors and give instructions to the lads in athletic exercises and in handling clubs and *lazims*. Many a street arab is attracted to these *talims*.

In these and other useful ways does Raghu spend his limited leisure: his delight is to be in the company of men from whom he could learn and improve himself and his surroundings. He has many ideas for bettering the prospects of his own class according to his lights. His improvement—imperfect as it is, he attributes to the little knowledge he has been able to acquire by self-help: he desires to know more. Raghu's predominant idea is to open the eyes of his backward race by means of education even though it be of a rudimentary character.

Raghu's youthful wife has arrived at last from his village and he has now to look after his own household. With thrift he manages his affairs and is able to put something every month in the Postal Savings Bank. With what feelings of jealousy do not the other jobbers contrast their own indebted condition with that of Raghu, when they are dunned by the bullying Pathan money-lender, the Marwadi, the *bhusari* grain dealer, the hawker of sweetmeats or the tavern keeper!

Raghu feels disheartened when he thinks of the demoralising life led by some of the female workers in mills. He would not for the life of him allow his wife to enter a cotton mill or in any way to come in contact with the mill fore-women (*Nankins*) who are known to be notoriously fast and wicked!

Such is Raghu the model millhand, who in obscurity passes the even tenor of his days. How few indeed are such types to be found among the two hundred thousand millhands who live in this great city! It is a pity that such types should be so rare among the masses when their *mowalis* can be counted by hundreds, but we reserve the life of a typical *mowali* reprobate for a subsequent sketch.

THREE READINGS OF A PALM.* THE FIRST READING: A FORTUNATE FAILURE.

[BY O. S. S. O.]
(All rights reserved.)

CHAPTER XXXI.

One bright evening as they lounged chatting in the *Angan* about twelve months after Bulwar's death and while Mr. Ozah lay comfortably stretched on a wooden bench talking to his daughter, Azie, Mr. Warde came in, and drawing another bench opposite threw himself on it as if weary of life.

"What is the matter?" asked Mysa Bai rising off a stool she was seated on at the end of the bench on which her father was lying, and coming to him.

"Nothing particular—" he answered evasively,—"I saw the goldsmith about the necklace for Uma."

"What is it like?" asked Azie delighted, looking at him searchingly.

"It has no shape yet—" he replied avoiding his wife's look—"and I am afraid I did not quite follow his description, beyond this that it will be very pretty when ready"—(at this the ladies laughed and he continued apparently taking no notice of the interruption). "He is working hard, poor man, and was in the act of breaking up an old Armlet that had got twisted in a most extraordinary manner, to melt, when I pounced upon him. 'This is all your work,' he said, 'I am doing this to draw some wires for the necklace.' Well, he seemed so earnest that I could not muster up enough harshness to upbraid him for the delay, as—(and he looked wickedly at Azie)—"suggested by some one."

She felt inclined to punish him by throwing herself on top of him as he lay contentedly—but her father was present—and so she satisfied herself by giving an imaginary bite by clenching her teeth.

"You have not seen the *Heera-Munie* that pa bought today for the central pendant—" she remarked in ecstasy, by way of score, still licking and screwing her lips.

"It must have taken your fancy—since you call it *Heera-Munie*.—Did it kiss you too?" he said mocking her.

They all laughed, and she retorted feebly with a mischievous twinkle accompanied by a toss of her head and bare arms; "Well, wait till you see it."

"By the by, Nundie—" broke in his father-in-law—"when do you start for Kadji?"

"Punditji said that we ought to start this day fortnight, and be out of the house before noon."

"There is plenty of time then. I was thinking about the trinkets these girls want to send on their own account."

"Oh, don't bother about these silly girls—" he replied playfully—"they won't be satisfied even then. At the last moment they will want to go and present them themselves."

"Don't you insinuate—" came the cheeky retort from his wife, while Mysa gave him a quiet pinch on the arm—"we won't give you the pleasure of looking after us."

"Mys—Azie—" called their mother from the balcony just as Azie was about to make some saucy observation—"I want you."

"Mother has just saved you—she must have known intuitively that war was brewing—" and off she ran with a game kick which her father from his position could not notice.

"Mys—" he called as she went by laughing at her sister's action—"send a light please, I want father to see this paper."

* This serial was commenced in our issue of the 5th April, 1908.

"Give it to me," she said walking away backward, "I will read it out from the balcony."

A light being brought, Mr. Warde handed him the slip of parchment—it ran thus:

"For the real identity of the owner of this bajuband see the Ungothi he wears.

Born on Magh sudi teej samvat

1922—(29th January 1865)

In piquis exchanged with another baby on

Bhāda sudi poonam samvat 1922.

Sealed details without name with Sankracharis numbered—"

Mr. Ozah read it over several times till he almost knew the words by heart. At length a suspicion dawned—of course he remembered the date of the birth—but knew nothing of the other. Then queried: "Where did you get this? What does it mean?"

"What it means—I know no more than you. As to where I got it, I will tell you:

This afternoon when I went to the goldsmith he was busy breaking up old and broken jewellery to re-melt. Presently he picked up a massive bajuband (armlet) and began hammering lightly as I stood talking to him. Several pieces gave way which he threw into the melting pan when suddenly a solid pin dropped out exposing a small cavity. Then thrusting a thin instrument he knocked out another pin from the opposite side with which fell this parchment.

"Reading through, he handed it to me remarking: We find often love tokens—but seldom or never things of this kind. I certainly have never done so."

"Perusing it over three or four times, I asked who it belonged to. But he could say nothing beyond this that the triquet was his own workmanship. But who it was made for, or when, he could not recollect. If, however, he said, he had weighed it before breaking, he might have been able to give a clue from his books.

"Then in assumed carelessness I flung it before him—it lay there for a moment and presently he brushed it aside among a heap of ashes.

"What are you going to do with it," I asked at length.

"To do with it—" he repeated looking at me in astonishment and wondering at my ignorance at the value of his time—"why, nothing. I don't know who it belonged to or when it came to me in barter."

"You ought to keep it—" I ventured—"it is a rare curiosity."

"To those who have leisure for these"—he replied—"but of no interest to me,"

"May I have it—" I asked, trying to hide my anxiety. To which he assented by taking it up with the pincers he held in his hand and shaking off the ashes threw it back to me."

While his son-in-law was recapitulating the incident, Mr. Ozah listened in silence. When he had finished, he still remained mute for some time absorbed in his own thoughts: "This is all you know!" he asked at length by way of returning to the subject.

"All, as far as the paper is concerned," he answered guiltlessly.

Mr. Ozah gazed at him in surprise—"Then you know some thing more, apart from this—" holding up the parchment in his hand.

"Yes, if there is anything in rumours and they can be pieced together."

He then related what he had already told his wife at Benares, regarding the remarkable likeness Mr. Harchand Roy's adopted son bore to Azie and other matters connected therewith. They talked over the subject late into the night and at length retired much bewildered.

THE SEVA-SADAN
OR
SISTERS OF INDIA SOCIETY.

THE HOME.

The Society was formally established, as stated in our previous progress report, on the 11th of July 1908, and registered under Act XXI of 1860 on the 5th of August 1908. The first object of the Society was to found and maintain a Home for our Sisters with a school-house, a library, a prayer-room, work rooms for practice in arts and handicrafts, a novice room, a rest-house for the destitute and for guests, an infirmary, a garden and other similar appendages. Our Endowment and Building Fund amounted, at the end of December 1908, to only a little over half a lakh, and we have not been, therefore, able to commence the building of our Home. But we have, after trying Mr. Bhagwandas Madhavdas's house in Girgaum for two months, taken a lease, in the same quarter, of the first floor of the Amroli House (the home of the famous Dr Wilson) for one year from September 1908, at a monthly rent of Rs. 205. The central Hall is very spacious, and is used as a lecture room, as a library and reading-room, as a prayer-room and also for holding various classes. One wing is used as residential quarters. In the front part have been fitted up the free dispensary and an office for the accountant and for the Assistant Secretary. In the back part there are two work-rooms, in one of which Mrs. Sunabai Vikaji Mody, a full time lady teacher selected by Mrs. Naoroji Patuck, has been teaching fine art embroidery from 10 A. M. to 5 P. M. from the 1st of November 1908, while in the other, one of our devoted lay-sisters, Miss Urmila B. Divatia, has been teaching sewing and crotchet and fancy needle work, on three days in the week, with the exception of a short period during which she was absent at Ratnagiri. Miss Urmila has also been teaching devotional music on a harmonium, and taking part in the devotional meetings at the Sadan conducted by Bai Nathibai, a pious lady (mother of Sir Vithaldas D. Thakersey) and Mrs. Dadibai Bapuji Dinanath. It was not possible to fit up a female medical ward during the half year, and we have yet no infirmary, no rest house for the destitute, no shelter for the distressed or the oppressed, and no garden. But lady-guests have found accommodation in the Sadan, e. g., last October, the two lady-founders of the Vanita Vishram at Surat, (Behens Shiva Gauri and Baji Gauri) accompanied by Behen Sulochana Jadavrai (grand daughter of Rao Bahadur Ambalal Sakarlal) with 20 lady students of the Vanita Vishram passed a week at the Sadan, and the girls were shown various interesting sights and were taken to orphanages and other institutions.

EDUCATIONAL AND MEDICAL WORK DONE WITHIN THE HOME.

The second object of the Society was to train Indian women to be Sevikas (Sisters Ministrant), to find work for them, and to help them in every possible way. Our Training Committee, and especially its Chairman, Prof. Gajjar, have had to do very strenuous work during the half year. The Committee drew up a provisional scheme and placed it before a meeting of enlightened and cultured ladies on the 7th of September 1908 for their comments and suggestions. The discussion lasted for three hours, and resulted in the revision of the scheme. The revised scheme was shown to several educationists, including the Hon'ble Mr. Justice Chandavarkar, the Hon'ble Mr. Gokaldas Parekh, Mr. Kamalashankar Pranshankar Trivedi of the Ahmedabad Training College, and Mr. Keshavlal Harshadrai Dhrova, Head Master of the Ahmedabad High School. It was finally sanctioned by the Council of the Society, and has been already published. The panel of general lectures has also been published. The list of topics therein was drawn up by Prof. Gajjar, with the

help of Mr. M. R. Bhatt and Mr. Nanalal Dalpatram Kavi, M. A., of the Rajkumar College, and was shown, *inter alia*, to the Honorable Mr. Justice Chandavarkar, the Honorable Mr. G. K. Parekh, Professor N. G. Welinker, Mr. Vimadlal, Mr. F. R. Wadia and Mr. Fatehali Sheik Ahmed. Seven of these lectures have been already delivered on Wednesday and Saturday afternoons, and have been attended, on an average, by over 100 ladies. The lectures are followed by devotional music.

In the Sadan Training Institute, the first term of which commenced on the 9th of November 1908, work has been found for many ladies anxious to serve their sisters. Dr. Miss Gulbai M. Doctor, L.M. & S., lectures on pharmacy for one hour on Mondays and Fridays, Dr. Miss Piroja J. Bahadurji, L.M. & S., on physiology and hygiene on Tuesdays and Thursdays, Dr. Mrs. H. B. Batlibai, L. R. C. P. & S. (Edin.), L.M. (Rotunda) on First Aid, on Mondays and Fridays, and Dr. Miss Kashibai W. Nowarunge, B.A., L. M. & S., on Nursing, on Tuesdays and Thursdays. These ladies have been attending regularly at a great sacrifice of their valuable time. The details of the medical and nursing course were settled by the Training Committee with the help of Dr. L. L. Joshi, M.D., who has had experience of perhaps the best nursing school, that at Philadelphia. The lectures are illustrated by means of anatomical models and specimens lent by the Vanita Vishram at Surat, and practical demonstrations and experiments are from time to time furnished by Prof. Gajjar's Techno-Chemical Laboratory. The medical and nursing classes are attended, on an average, by 30 lady students who take a keen interest in the acquisition of this most useful knowledge. Every attempt is made to teach the subjects in the simplest and most practical manner.

We have, besides, general lectures on many interesting subjects, and among our general lecturers are :

Mrs. Ramsbai Ranade, Mrs. Manekbai N. Kothare, Mrs. Jamnabehn N. Sakkai, Behan Shiva Gauri Gajjar, Mrs. Fatehali Sheik Ahmed, Mrs. Badruddin Lukmani, Miss Piroja R. Banaji, M. A. (one of our councillors, member of our Training Committee, and head of the Tardeo Petit Girls' School.), Miss Bhikhaji Engineer, M. A., Miss Hamabai Colab, M.A. and Dr. Mrs. Manek D. Bahadurji, L. M. & S. (daughter of the late Dr. Atmaram Pandurang, an active lay-sister who has been doing good work in orphanages.)

In addition to the special and the general lectures and the work-classes already mentioned, our Training Committee have organized short practical courses for the teaching of languages to enable some of our lay-sisters to do educational work within the Sadan. One English class is conducted by Miss Jarbanu Bomonji Engineer, B.A., B. Sc., from 2 to 5 p.m., and another by Mrs. Tapibai S. Motiwala while the Gujarati class is conducted by Mrs. Vasantba Chandrashankar. The method of teaching is direct and conversational. On the recommendation of Mr. J. D. Bharda of the New High School, Dr. Oscar Schmidt's and Rippman's text-books used in Germany for the teaching of English, have been adopted; and married and other ladies who would never have attended an ordinary school, have been attracted to the Sadan and have been attending the class. To encourage others, Mrs. Chandavarkar and Mrs. Jamna Behen and Mrs. Gajjar have become regular learners. For the teaching of Sanskrit Mr. B. R. Divatia, B.A., our Assistant Secretary, is working out a simple and easy method under the direction of Prof. Bhadkamkar of the Wilson College.

Drawing materials and benches have been provided, and we hope shortly to open a drawing class also in the Sadan. Messrs. Mhatre Brothers have been giving us help and advice in the matter.

Besides this educational work, actual medical work is also done in the Sadan. Dr. Miss Gulbai M. Doctor, L. M. & S., and Dr. Miss Bachubai R. Banatwala, L. M. & S., have been working in the dispensary as Honorary Physicians from 1st September 1908. The monthly attendance of the patients was as follows :—

September	...	...	...	26
October	...	...	...	148
November	...	...	...	341
December	...	...	...	240

A few ladies who can find time to attend the Sadan in the morning are learning the practical work of dispensing medicines and attending to the outdoor patients. When a female medical ward is organized, which will be done very shortly, there will be further facilities for clinical instruction and womanly ministrations. Dr. Miss Avabai Mehta and her sister Dr. Miss Navabai Mehta of the Cama Hospital have kindly consented to look after the ward. A dark room has been recently fitted up for the examination of those suffering from eye-diseases, and Miss Phiroza B. Malabari, who has studied the subject and returned recently from London, has undertaken to treat such diseases.

Excepting the full time teacher of fine art embroidery, who receives Rs. 40 a month, none of the other teachers, lecturers and medical ladies accepts any salary or remuneration.

A HINDU VIEW OF THE SALVATION ARMY.

The following speech was delivered by Mr. C. Krishna Pillay, B. A., retired Inspector of Schools, on the occasion of the Salvation Army meeting held on the 22nd January last in Trivandrum:—

LADIES AND GENTLEMEN,

The Salvation Army to-day stands as one of the most prominent institutions of the world. It is a vivifying, potent factor in the field of human regeneration. I feel like a small atom in the universe, when I stand here to preside at to-day's function. Alongside of the giants of thought and action that have graced the chair on occasions similar to this elsewhere, I feel myself quite a pigmy and am bound in propriety to offer a word of apology. All Trivandramites are familiar with that militant red-coat that flashes past you on the high roads often, biking away in the earnestness of heart and soul, with the fullest consciousness of a strength which the sense of having been "saved" can alone impart to man. I use the word militant in a sense of high appreciation—militant not against man but against the evils that beset his path. I am sure you recognise in my cyclist, our friend Major Potheary. He represents in Trivandrum a great cause, a world's movement. It is no wonder, therefore, that he captured me with the greatest ease to figure in the first item of this evening's exhibition—that is as chairman.

I can assure you, gentlemen, that Major Potheary has evinced a remarkable talent and capacity for reconnoitering the situation around him, when leaving aside the busy quarters of Trivandrum he directed his conscription endeavours towards an isolated corner, such as where my residence is situated. Without egotism, but with a sense of the greatest pride, I must declare that if there is only one man in Travancore that has the warmest sympathy with the Salvation Army, that man is myself, I would not yield the position to any other without a mortal combat. If there is any body here that welcomes this wave of Salvation in its truest sense, I claim to be that individual and herein lies the secret of my ready surrender as a prisoner to Major Potheary.

Friends and brethren, the march of history appears to keep a certain time. A hundred years ago an army under Christian banners harbingered the advent of peace and progress in this State under a blessed compact of alliance. A hundred years later, we see the march of an Army of Salvation across the country. As the first inaugurated peace and order, the second augurs redemption and salvation.

The story of the rise and progress of the Salvation Army is modern history with which every observer of social advancement must be familiar. I do not propose, therefore, to give

you a lesson in history, but it seems to me that it is a predominant duty at such a function as this to mention the venerable names of General Booth and his devoted wife Catherine Booth, the originators of and first workers in the movement. They are eternal examples for mankind—a couple not of visionaries indulging in metaphysical aphorisms and mahatmic interviews unintelligible to ordinary mankind, but twin apostles of a new practical light, who recognised and acted up to the sublime truth that the service of man is the service of God. As toilers pursuant to this august Christian maxim, they worked in the slums and in the lowest strata of society; to redeem humanity from the heavy weight of poverty, intemperance, crime, &c.

The Salvation Army has encircled the world with its quarters and encampments. Under its present Commander who graces this occasion, the Army works among nine distinct nationalities, relieving and educating the poor, affording free medical relief to the sick and providing homes for the utterly destitute. I consider this kind of labour the greatest and noblest that philanthropy can dictate or man undertake. These labours in the cause of mankind without the distinction of caste or creed, sect or nationality, colour or rank are what have been ordained as true *dharma*s for man to pursue by the greatest teachers of remote antiquity. The doctrines of the ancient Hindu sages and of that founder of the world's greatest creed—Jesus of Nazareth—find true observers and followers in the Salvation Army. For the tenets that underlie the operations of that Army are equality of man and universal sympathy in the service of mankind.

I do not propose to discuss whether the East gave religion to the West or the West to the East. It is, however, an incontrovertible fact that the principle "आत्मवत् सर्वभूतान्" was enunciated thousands and thousands of years ago. This basic doctrine of human religion became later on smothered under the selfishness and ignorance of a powerful hierarchy. A trumpet reutterance of the same emanated from the sacred mouth of another *jagathguru*, who hailed from Nazareth. Before his preaching of the equality of man, the barricades and boundaries of the old social constitution were overthrown and the way made easy and smooth for that western civilization which now illuminates even India, perhaps in the discharge of debts of bygone days. The Chruoh of the Saviour and Redeemer soon degenerated into citadels of power in the priesthood and nobility. The horrors of the middle ages darkened the pages of the history of Christianity, but the avenger was at hand. The Reformation turned the tide, and we see later on an embroilment such as history had never recorded before. The development of thought in a freer atmosphere brought man face to face with God without any human intermediary and the new creed imparted a tone to the races brought under its influence.

Christianity in its true garb asserted or reasserted itself and improved, strengthened and softened the individual character. The altruistic ideal thereby instilled generated philanthropic movements and the latest manifestation of such social regenerating activity is the Salvation Army. It has proved to the world that there is something in the worst human heart that will readily respond to love and sympathy. It has reclaimed the criminal and the fallen and transformed them into peace-loving and decent citizens. It has, as I said before, provided homes for the homeless, food for the hungry and work for the unemployed. It is such a movement with which we have assembled here to manifest our hearty sympathy.

Commissioner and Mrs. Booth-Tucker representing the movement are embodiments of the exalted principles underlying the operations of the Army they are commanding. Commissioner Booth-Tucker's life is a lesson to us. He worked in India in a different sphere which if he had continued it would have secured to him regular military honors, salutes, and displays. He has chosen the humbler livery of Society's son. Many cried at the time, "Oh what a fall is here." But the world became wiser and Commissioner Booth-Tucker to-day occupies a pedestal higher than the statues of a Napoleon or a Washington who fought bloody wars. Commissioner Booth-Tucker fights the war of peace. His attire is that of a Sanyasi, his vehicle self-sacrifice and his weapon love—pure and sincere.

Call me whatever you please but I say Commissioner Booth-Tucker's life deserves to be recorded as a new *Purana* and posterity will grow in wisdom and goodness by the reading of it.

We are rich in persons wearing garbs of the same colour as Commissioner Booth-Tucker's, and there is an overabundance of persons claiming to be superior to God himself, persons claiming to be fed before their Gods, persons whose servants are superior to the servants of God, persons who are lords of the creation and the Universe, God-head itself not being excluded, but their existence for centuries of centuries has not carried us an inch farther than the verdant glades of sublime woodland where the early sages left us, few in numbers and with fewer demands. Our soul-keepers monopolise everything to themselves and solve the problems of population, famine and pestilence with exploded maxims and for food give us hard-grained philosophy. We, in Travancore, see perhaps only the coloured portion of of the panorama, but even here the colours are fading and the struggle for existence must soon engage our attention as a battle question. We have most regrettably lost the power of originality and organisation. Disintegration of society by hard and fast rules have made us serfs, and it is no wonder that we have to borrow our lights from the West. Commissioner Booth-Tucker brings us a flambeau and let that light illumine us. The disintegration of our society by hard and rigid rules have rendered fellowship and sympathy alien to our nature and let us learn the lesson anew from preceptors like our venerable Commissioner present here.

He will to-day give us a few lessons on duty to mankind which constitute true religion, and we shall be honoring ourselves by listening to him in reverence and taking the lessons sacredly to heart. He will illustrate a few conditions of life by Cinematographic shows &c., and I request you to kindly take them not as mere artistic exhibition but as portrayals of real life.

A PURDAH PARTY TO LADY MINTO.

A unique and interesting purdah party of Muslim ladies given by Mrs. K. A. Zahid Suhrawardy to meet her Excellency the Countess of Minto, came off yesterday (3rd March) at No. 10 Hungerford Street. The lawn was tastefully decorated and the strictest Purdah arrangements were made, the special feature being that the waitresses and ayahs served out the refreshments. The gateway was mounted with the Union Jack supported on both sides by the crescent and the Lion and the Sun of Persia depicting the friendly relations that exist between the three great Mussulman powers. In the middle of the lawn was a gold embroidered *shamiana* supported on silver pillars where a dais was constructed with a throne on it, for Her Excellency, two chairs on either side of it for Lady Baker and Lady Eileen Elliott. Besides the 100 Mahomedan ladies, there was a large gathering of Europeans and Indians present amongst whom were Lady Baker, H. H. the Maharani of Cooh Behar, H. H. the Maharani of Mourbhanj, the Maharani of Nattore Lady Adamson, Lady Hamilton, Mrs Hulmood, Mrs Stephen, Mrs Harrington, Mrs Chitty, Mrs and Miss Copleston, Mrs Dake, Mrs S. P. Sinha, the Misses Dunlop-Smith, Mrs Harris, Mrs Arohis Birkmyre, Mrs Guise, Mrs Ghosal, Mrs Collin, Mrs Chapman, Mrs Macpherson, Mrs Pugh, Mrs Butler, Mrs Beachcroft, Mrs R. N. Makerji, Miss Bompas, Mrs Dan Currie, Mrs Oldham, Mrs Mshalandbis, Mrs. P. K. Ray, Mrs. Chaudhury, Miss Sorabji and Mrs. Moung Bah Too.

Her Excellency accompanied by Lady Eileen Elliot reached the house punctually at 5-30. On alighting from their carriage Mrs Holmwood, Mrs Stephen, Mrs Collin, and Miss Sorabji kindly received them on behalf of the hostess and led them behind the Purdah where they were met by seven princesses of the Oudh family, three of Mysore, two of Nizemat, Mrs Ariff, Mrs Shaikh Mahmed Gilani and the hostess. Lady Minto, Lady Baker, and Lady Eileen Elliott were then presented each with a bouquet by three girl princesses and were led to the dais where they took their seats.

Mrs. Zahed Suhrawardy before reading the address in English said the following on her own behalf:—

MRS. SUMHAWARDY'S SPEECH.

Before I read the address, I would beg your Excellency's permission to express most humbly and sincerely my personal gratitude for the kindness your Excellency and Lady Eileen Elliot have done me by deigning to accept my humble prayer to grant the ladies of my community the unique privilege of meeting you to-day. I can assure your Excellency that this condescension on your part has evoked feelings of affection towards your person, and of loyal devotion to the Crown, so ably represented by your noble consort, in the heart of your Mahomedan ladies and of those that are connected with them outside the purdah. I further offer my humble and heartfelt thanks to the gracious lady to your right, Lady Baker, who has endeared herself so much to us by her affable courtesy and genuine sympathy towards her humbler sisters, that have been committed by a beneficent Providence to the care of a popular and sympathetic ruler in the person of his Honor Sir Edward Baker. I have also to thank the Maharanis and Banis and the good ladies of the National Indian Association who have graced this assembly by their presence and shown true sisterly feeling to their benighted sisters behind the Purdah.

She then read the address,

To Her Excellency the Countess of Minto Vicereine of India.

May it please your Excellency,

We, the Muslim ladies gathered here to-day, representing all sections of the Mussalman community in India and specially in Calcutta, its present metropolis, beg respectfully to approach your Excellency and Lady Eileen Elliot with the expression of utmost heartfelt gratitude for the signal honor you have graciously condescended towards us by accepting the humble invitation from a representative of our community and consenting to meet us here to-day. We believe that the honour Your Excellency has been graciously pleased to confer on us as unprecedented that this is the first time in the history of Hindustan that the august consort and noble daughter of the Representative of the Emperor of India, have graced by their presence such a large and unique assembly of Muslim ladies.

Before Your Excellency are assembled Princesses of houses once Imperial and royal descendants of the Emperors of Delhi, the Kings of Oudh, the Sultans of Mysore, and the Nawab Nazims of Murshidabad; ladies of no less distinguished parentage claiming descent from ancient heroes in the fields of Religion, Literature and Thought—actions of Syeds of the bluest blood, of secluded saints and brilliant scholars, whose names shine across the pages of history; ladies of the leading Mussulman mercantile Houses,—Indian, Persian and Arabian—the wives, daughters and sisters of merchant princess, who are the mainstay of Islam and last but not the least, the ladies of the families of Government officials and those belonging to the liberal professions.

The National Indian Association (Ladies' Branch) is, as Your Excellency must be aware, an important political factor in developing that sentiment of mutual trust and friendliness which must inevitably result from social intercourse between the Indian and European communities and which is bound to culminate in that sentiment of loyalty and devotion to the Crown which is so natural to the Indian race and which is the strongest safeguard and bulwark of British rule in this historic Continent. If the East and West will ever mix their dim lights to broaden into boundless day for Humanity, it will be through the women of the West mingling freely with their sisters in the East, and thus removing artificial barriers and strengthening that bond of sympathy which naturally attracts one woman to another. The members of the National Indian Association have had more than one opportunity of meeting Your Excellency. But unfortunately, Muslim ladies, adhering as they strictly do to the traditions and customs of the past,

are unable, as a rule, to avail themselves of the advantages of social reunions offered to the members of the National Indian Association. We, therefore, offer Your Excellency our most sincere and deep-felt thanks for vouchsafing us this special opportunity, within the strictest precincts of the Purdah, of meeting together in Your Excellency's gracious presence and of expressing our genuine and spontaneous feelings of gratitude to Your Excellency for your deep and active sympathy with all movements connected with the welfare and advancement of the womankind of India.

It is from us that the sons of India receive the first impulses which mould and shape their destinies in the Battle of life, and we beg to assure Your Excellency that the influence of the women of the race which gave a Sita and a Savitri, a Mumtaz-Mahal and a Nur Jahau, to the world, will be directed towards inculcating such lifelong lessons of love, gratitude, true patriotism, staunch loyalty and steadfast fidelity, as will entitle them to be remembered by the children of reanimated Hindustan as the enlightened mothers of a glorious and magnificent future. And the reminiscence of this hour when we stand in Your Excellency's august presence, will linger long in the grateful memory of posterity.

In conclusion, we, the daughters of Islam, beg to renew our sense of gratitude and thankfulness to the good Vicereine of India and most respectfully request Your Excellency to convey to His Excellency, Lord Minto, whose Vicereignty will be memorable for all time as that inaugurating an era of Renaissance and Reform, which promises peace, progress and prosperity for our motherland, the full assurance of our deep loyalty to the Crown, and beg His Excellency to submit our respectful homage to Their Most Gracious Majesties, King Edward the VII and Queen Alexandra.

With earnest and fervent prayers for Your Excellency's long life, health and happiness,

We beg to subscribe ourselves as Your Excellency's most obedient servants.

Her Excellency in replying to the address said.—

My sisters and friends.

I cannot tell you how much I have been looking forward to meeting you all; but I had no idea I was to receive such a cordial and charming welcome and I thank you from the bottom of my heart for your hospitality and gentle courtesy. I am much touched by the spirit and felicitous language of your address, for I know something of the great part that your noble ancestors have played in the wonderful history of India. I know something also of the share you take in the life of the country, and though you may still reverentially adhere to the ancient traditions of the purdah, I perfectly recognise that you exercise a legitimate and a powerful influence on public as well as private affairs.

Every country and every race have their own peculiar customs and traditions, but this gathering shows that our differences are not so great as to keep us altogether apart.

We meet here to-day with the great common bond of womanhood between us and womanhood is the same through all the world God has made. You truly say that it is from you that the sons of India receive their first impulses which mould and shape their destinies. More than any one else you have it in your power to determine what the character of your children shall be and on their character will depend not only their own future but the future of their race. Yours is practically the only influence they are subject to in their early years and that influence is never lost. Indian history is full of instances of this as well as of the important part played by women—some of them ancestresses of your own in the politics and national life of the day. The times are changing, but I rejoice to hear from your address that you have realised this and are resolved to use your powers and opportunities in the highest and purest interests of your country.

I again thank you on my own and my daughter's behalf for the honour you have done us to-day, the memory of which will never fade from our minds. I will give your message to the Viceroy, who will take an early opportunity of submitting your homage to Their Majesties the King and the Queen.

The address which was beautifully illuminated and printed on white silk with embroidered border was then presented to Her Excellency by Mrs. Suhrawardy, and a beautiful ivory casket was handed over by Nawab Shah Bano Begum of Murshidabad. The address was numerously signed by representative ladies amongst whom were Princesses of Oudh, Mysore and Murshidabad, some members of the Imperial family of Delhi, Mrs. Justice Abdur Rahim of Madras, Mrs. Fazole Hossain of Lahore, Sultan Johan Begum of Peshwar and many others. Her Excellency remained for an hour and on her departure the party dispersed, each one being garlanded by the hostess.

THE INDIAN SOCIAL REFORMER.

Rates of subscription inclusive of postage.

	In advance,	In arrears.
Per annum.....	Rs, 5 0 0	Rs. 6 0 0
	Single copies 4 annas each.	

The arrear rates will be enforced in the case of subscriptions which have not been paid within three months from the date on which last payment of subscription expires in case of annual subscriptions. All other outstanding dues will also be calculated at the arrear rates.

SERVANTS OF INDIA SOCIETY.

EARNEST-minded graduates and under-graduates are wanted to join the Servants of India Society, Poona, and after undergoing a course of preliminary training to devote themselves to.

- (a) Work among peasantry—organisation of Co-operative Credit, promotion of sanitation, &c, &c.
- (b) Work among the depressed classes—educational and industrial.

For further particulars apply to the undersigned.

Servants of India Society, Poona. } G. K. GOKHALE.

BY APPOINTMENT TO H. H. THE MAHARAJA.



GAEKWAR OF BARODA.

PHIROZE M. DASTOOR & Co.

OCULISTS AND SCIENTIFIC REFRACTIONISTS.
OPP. GENERAL POST OFFICE, 7 HORNBY ROAD, BOMBAY,

THE FIRST AND ONLY FIRM.

Who offer their patrons free services of a duly qualified ophthalmic Surgeon from various Eye-Hospitals of Europe.

PHIROZE M. DASTOOR.

Eyesight Specialists,

With 19 Years' Practical Experience,

Holds **Exceptional Testimonials** from the Hon'ble Sir Lawrence Jenkins, the Hon. Mr. Justice Batty, Mrs. Batty, the Hon'ble Mr. Justice Chandavarkar, Mr. H. G. Gell, M. V.O., Lt-Col. G. H. Bull, M. D., I. M. S. and other high personages.

STOCK:— LATEST AND MOST PERFECT MAKE.

PRICES:— EXTREMELY MODERATE.

A POCKET MANUAL "THE HUMAN EYE AND ITS SCIENTIFIC CORRECTION," FREE ON APPLICATION.

SEVA SADAN

Arrangements for patients suffering from eye-disease, have been made in connection with the **Seva Sadan Charitable Dispensary** for women and children. **Dr. Piroja Malabari** has kindly offered her services to look after the patients on every Wednesday and Saturday between 8 and 9 A. M. (B. T.)

SEVA SADAN, }
GIRGUM. }

B. R. DIVATIA,
ASSISTANT SECRETARY.

SUBLIME PESSIMISM

OF

OMAR KHAYÂM

THE ASTRONOMER-POET OF PERSIA.

Price Ans. 8.

APPLY TO THE MANAGER TATVA-VIVECHAKA PRESS,
Khetwadi Back Road, Bombay.

MORLEY'S INDIAN SPEECHES.

CONTENTS.—Indian Budget Speech for 1906. Indian Budget Speech for 1907. Speech at Arbroath. The Partition of Bengal. Indian Excise Administration. British India in the Transvaal. The Need for Reform. The Condition of India. Speech at the Civil Service Dinner. The Reform Proposals. The Forward Policy. Back to Lord Lawrence. The War on the Frontier. The Government of India. Also the full text of his Despatch on the Indian Reform Proposals. An appreciation of Lord Morley, and a portrait.

Crown 8vo. 240 Pages. Price Re. One.

To subscribers of the "Indian Review," As. 12.

THE INDIAN NATIONAL CONGRESS.

- An account of its origin and growth,
- Full text of all the Presidential Addresses,
- Reprint of all the Congress Resolutions,
- Extracts from all the Welcome Addresses,
- Notable Utterances on the Movement,
- Portraits of all the Congress Presidents.

Cloth Bound. Over 800 pages, Crown 8vo.

Rs. 3. To subscribers of the "Indian Review", Rs. 2-8.

The annual subscription to the "INDIAN REVIEW" is Rs. 5 (five). Subscription can commence from any month. Any one who wishes to buy books at the reduced rates must remit Rs. 5 one year's subscription to the "Review," in advance. If you have not already seen the "Indian Review," send a postage stamp for As. Two, for a free specimen copy.

G. A. Natesan & Co., Esplanade, Madras.

INDIAN-ENGLISH.

An examination of the errors of idiom made by Indians in writing English (With over 1200 actual examples from Indian Writings)

by **G. C. WHITWORTH.**

"A valuable contribution to the study of the manifold eccentricities of the English tongue."

—Contemporary Review.

"His scholarly but unpretentious work will prove most serviceable, not only for those for whom it is primarily designed, but also to other foreigners, and not a few of his own countrymen."—Westminster Review.

"Not only a hand book of errors, but also a correct and an acute and useful book of reference."

"The compendium is excellent, and English men, as well as Indians, would do well to consult it. The copious index facilitates reference."—Asiatic Quarterly Review.

Price (of Indian Booksellers) Rs 2½ net.

BRAHMA POSTAL MISSION.

Pamphlets with regard to Liberal Religion in India and abroad may be had free of all charges, one or two at a time by any genuine inquirer: On showing by a letter that these are carefully read, other two may be ordered free: Two whole sets consisting of sixty pamphlets may be had at once, by sending a V. P. order worth one rupee; or 1s. 6 d. if payable outside India—All communications should be made to and any donation will be thankfully received by

V. R. SHINDE, Postal Mission Prathana Samaj, Girgaum—Bombay.

YOUR ADDRESS, PLEASE,

For a Catalogue of our Numerous, Valuable Presents which we offer for nought to All at their own choice!!!

VAIDYA SHASTRI MANISHANKAR GOVINDJI

Atank Nigrah Pharmacy,

Jamnagar-KATHIAWAR.

A. K. JOSHI & Co.

Kalbadevi Road, BOMBAY.

We undertake every kind of Lithographic Art Printing in Colours. Publish Fine Art Pictures, &c.

Wholesale & Retail Dealers in Calcium Carbide.

Large Importers of Finest Printing Inks and Colours.

HIGH CLASS FRAME MAKERS.

SURAMA

THE IDEAL HAIR TONIC

Has a fine floral perfume and fluidity of water. It softens the hair and enriches its colour. It helps to grow luxuriantly lost or faded hair and baldness is removed by its medicinal properties. It removes all scalp diseases and improves the Complexion. It is the best hair vigour that can be thoroughly relied upon. It relieves headache and promotes sound sleep. Use it once and you will use it always. Price per Bottle As. 12. Post free Re. 1-3 3 phials Rs. 2. Post-free Rs. 2-14.

S. P. SEN & Co.'s Fine Swadeshi Perfumes.

THE PRIDE OF THE INDIAN INDUSTRY.

SABITRI.—The lovers' delight. Possesses a unique odour and strength and pleases all tastes.

BANGAMATA.—Represents the sweet Hasuna Henna. Very persistent and strong but not loud.

DIL OF ROSE.—Or the Indian Rose. The pride of the Indian Flower garden "Shut up in a Bottle."

KEBUS-KEUS.—An oriental perfume of strength and aroma. Unrivalled in strength and cheapness.

BOCOOL.—The sweetest popular scent. Better than the best obtainable in the market.

All the Perfumes are bottled in three different styles—Large, medium and small. Prices Re. 1, As. 12, and As. 7, respectively. Transit charges extra. Write for descriptive List, sent Post-free on application.

Our Superfine Virgin Ottos.—Unequaled for strength, Otto-de-Rose No. 1 (Virgin), Ott-de-Matia, Otto-de-Neroli and Khus-Khus. Price per Phial Re. 1. Doz. Phials Rs. 10.

MILK OF ROSES:—Enthrals the mind by its delicious scent; its application imparts a lustre, softness and delicacy to the skin, destroys pimples, scabs, blotches, freckles and other derangements of the skin. Price per phial As. 8. Transit charges As. 5.

Soaps and other Toilet Requisites, Hair Washes, Cosmetics, and Hair appliances, Oil Bergamot, Lemon and Lavender superior quality and also fancy Scent bottles and Silk ribbons of different shape, size and colour, and other miscellaneous requisites for perfumer's use are also stocked. Prices low beyond expectation. 25% of the Approximate value should accompany every order.

S. P. SEN & Co. Manufacturing Chemists.

19/2, LOWER CHITPUR ROAD, CALCUTTA.

INTENDING ASSUREES ARE INVITED TO COMPARE THE RATES AND CONDITIONS OF

The Empire of India Life Assurance Company, Limited.

WITH THOSE OF ANY OTHER COMPANY.

Head Office II, Elphinstone Circle, BOMBAY.

SEE REPORT AND OPINIONS OF THE PRESS AS TO THE REMARKABLE PROGRESS MADE BY THE COMPANY.

ENDOWMENT NON-FORFEITABLE POLICY FOR RS. 3,000.

PAYABLE AT AGE 60 OR AT DEATH, IF PREVIOUS, WITH PROFIT,

If, at any time, the assured under this plan should desire to cease paying any more premiums, he can obtain a paid-up Policy for such a proportion of the original sum assured as the number of premiums paid bears to the number agreed upon. Thus a gentleman who had assured at age 30 for a Policy of Rs. 3,000 payable at age 60 or at Death, if previous, after 5 years payments, would be entitled to a Free paid-up Policy for Rs. 500 free of future payments.

MONTHLY PREMIUM.

AT AGE 20, Rs. 6-9-0.

AT AGE 25, RS. 7-8-0.

AT AGE 30, RS. 8-14-0.

AT AGE 35, RS. 10-18-0.

AT AGE 40, RS. 18-12-0.

AT AGE 45, RS. 18-10-0

SOME OF THE DISTINCTIVE FEATURES.

* Funds invested in Government Securities and in accordance with the Indian Trusts Act.

Policy holders can appoint their own Directors.

90 per cent. of Profits to Participating Policy holders.

Lapsed policies revived without Medical Certificate.

Liberal Surrender Values 40 per cent. of the Tabular premium paid.

Immediate payment of Claims.

Medical fees and stamps on Policies are payable by the Company.

The sum assured is **PAYABLE IN FULL** should death occur even immediately after payment of the first premium, GUARANTEE INSURANCE.—This Company issues Guaranteed Policies in situation of trust and responsibility. It is specially authorized to guarantee the employes of the Post Office.

Proposal Forms and full Particulars may be obtained from any local Agent in India or from E. F. ALLUM, General Manager.

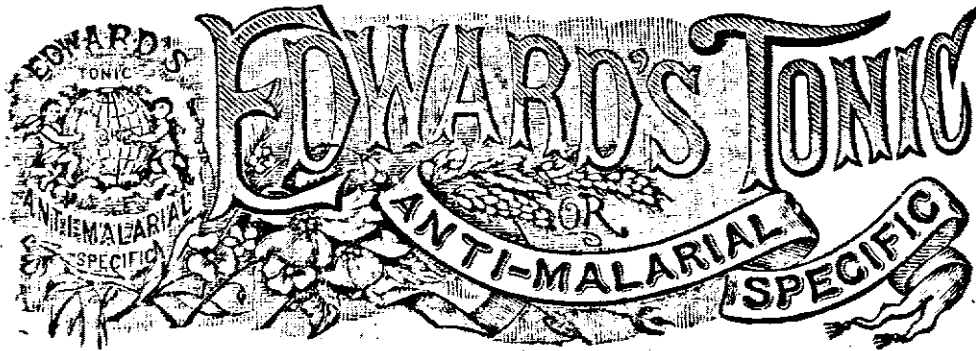
FOR MALARIA, INFLUENZA & MILD FORMS OF PLAGUE.

Use **Battliwalla's** Ague Mixture or Pills. Re. 1
Battliwalla's Cholera Pills the only remedy for Cholera Re. 1.
Battliwalla's Haretonic has been recently improved a great deal and restores Grey Hair to its Natural Colour. Re. 2-8.
Battliwalla's Tooth Powder is scientifically made of Native and English Drugs, such as Myrrh and Carbolic Acid. B. P. As. 1.
Battliwalla's Ringworm Ointment As. 4.
 Sold every where and also by
DR. H. L. BATLIWALLA,
 Work Laboratory, Dadar, Bombay.

ROYAL TONIC PILLS.

A powerful Nutritious and Strength Restorer, Price Re. 1-4 per bottle of 30 Pills.

PREPARED BY—**GOVINDJEE DAMODER & Co.,**
 Wholesale and Retail Druggists and Commission Agents.
 2-02, No. 57 New Hanuman Lane, BOMBAY



The only Remedy
 FOR
MALARIA
 and all kinds of
 FEVERS WITH ENLARGEMENT
 OF
SPLEEN & LIVER,
 OF
 SWELLINGS of ABDOMEN &c

PRICES:-
 Large bot. 1 2
 Small ,, 0 14

Price of large quantity is somewhat less
BUTTO KRISTO PAUL & Co., CALCUTTA.

IF ALL HAIR OILS WERE ALIKE



It would not matter much what you bought. But all Hair oils are not alike so look out only for Kaviraj N. N. Sen's

KESHANJAN.

The very name with the manufacturer's facsimile on the label guarantees perfect purity, quality, and all the medicinal properties of a first class Hair-Food.

KESHANJAN

Is sold everywhere at Re. 1-0 per bottle. If you have any difficulty in obtaining it, write to the sole manufacturer.

SPECIFICS OF SPECIAL VALUE.

Panchatika Batika—Cures malaria in all its stages. Most virulent types cured within a week. Enlarged spleen and liver are reduced to normal sizes rapidly. Re. 1-0 per box Post-free Re. 1-3.

For Coughs, Colds, and Asthma

CHYABANPRASH

Has no equal in the medical kingdom. It restores vitality to hopeless eighties and is specially beneficial for Asthmatic, Consumptive and Weak Lunged people. Re. 1-0 for a week's measure Re. 1-5 Post-free.

Our Brihat Amritaballi Kashaya or Concentrated Fluid Extract of Sariba—Cures Primary, Secondary and Tertiary syphilis, mercurial eruptions of all types, sore throat, enlargement of the glandular system, Rheumatic pain or breaking out of ulcerations on the body. It restores health and bloom of youth to otherwise 'run-down' subjects, Price per phial Rs. 2. Packing and postage As. 11.

Our Asokarishta—Cures Speedily and permanently all sorts of female complaints such as Menorrhæa, Amenorrhæa, Menorrhagia, Dysmenorrhæa, Leucorrhæa, Sterility, uterine Tumour &c. &c. It is a safe remedy for habitual miscarriages and prevents the patient from catching a Puerperal fever if regularly taken after delivery. Price per phial Rs. 1-8. Packing and postage As 7.

Kaviraj Nagendra Nath Sen,

GOVERNMENT MEDICAL DIPLOMA-HOLDER, MEMBER OF THE CHEMICAL SOCIETY, PARIS; SOCIETY OF CHEMICAL INDUSTRY, LONDON; SURGICAL-AID-SOCIETY, LONDON; &c., &c.

Nos. 18-1 & 19, Lower Chitour Road, CALCUTTA.—Telegrams—Keshranjan, Calcutta.

N.B. All the proprietary medicines mentioned in my price list are kept on sale at Calcutta rates at Messrs. V. Valabha Das & Co.

BHENDI BAZAR OPPOSITE CHUNA-BHATTI, Bombay.



NO. 72 MEDOW STREET, FORT BOMBAY.

Die-Sinking—Crests, Monograms and Mottos, engraved and bossed in various Colours.

Copper-Plates—visiting and Invitation Cards, etc., engraved and printed in best styles.

Blocks—Wood or Metal, engraved and supplied for illustrating purposes.

Presentation Inscriptions—On Gold, Silver, Ivory, etc; engraved and artistically displayed.

Seals, Peons' Badges, Brass Sign Boards. Stencil plate etc., are made for private, official and commercial use. Rubber stamps are made in any of the required languages at very cheap rates.

Electroplating and gilding works executed under skilled work men.

OUT STATION ORDERS PROMPTLY EXECUTED.
COMPARE OUR RATES WITH THOSE OF OTHERS.

MEYORES

IS INDISPENSABLE TO ALL WHO VALUE HEALTH.
FOR IT RESTORES WASTED STRENGTH, imparts vigour and tone to the muscles and tissues, in short vitalises the whole system. Thousands cured. Price Re. 1 per phial.

INTERESTING NEWS.



Our renowned SPECIFICS for ASTHMA and HYDROCELE give instant relief rest and comfort. Cure permanent. Rev. JOSEPH DAVID, Mangnapuram S. India, writes:—"Your specific for Asthma has done me good." S. B. Rao, Esq., Poona, writes:—"I have personally used your specific for Hydrocele and found it very wonderful in its efficacy." Per bottle of each Rs. 5.

DIAETES—Of any stage and standing is sure to be cured by our specific. A. Bose, Esq., Zemindar, Dum-Dum- Calcutta writes:—"Five year's Diabetes completely cured." Price per bottle Rs. 3.

For particulars about our SPECIFICS for PILES, FEMALE DISORDERS look to our Catalogue sent post free on application.

BEWARE OF IMITATORS !!!

NO AGENTS.

WRITE ONLY TO **J. C. MUKERJEE & Co.,**
THE VICTORIA CHEMICAL WORKS,

RANAGHAT, BENGAL.



AMRUTANJAN.

An Indian Balm, A Magic Balm, Quickly Relieves and Cures.

HEADACHES, NEURALGIA, SPRAINS, SORE THROAT, CHEST COLDS, RHEUMATISM, LUMBAGO, WEAK JOINTS, BRUISES, CUTS

And also other ACHES and PAINS.—Price annas eight only

Ringworm Ointment. A POSITIVE CURE FOR RINGWORM AND DHOBI'S ITCH, &c.
Price annas six only.

Tooth Powder, CHEAP AND USEFUL.—Price annas two only.

AMRUTANJAN DEPOT. 16 OAK LANE, BOMBAY

Telegraphic address: "Amrutanjan," Bombay.

PHOTOGRAPHIC ART STUDIO.

UNDER THE PERSONAL SUPERVISION OF

S. N. BHEDWAR.

AT THE JUNCTION OF

PRINCESS AND KALBADEVI STREETS.

CHARGES REASONABLE, SATISFACTORY WORK

THE INDIAN * SOCIAL * REFORMER.

PUBLISHED EVERY SUNDAY MORNING.

Office:—HUMMUM STREET, FORT.

Editor:—K. NATARAJAN

Vol. XIX.

BOMBAY—SUNDAY, MARCH 21, 1909.

No. 29

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

NOTES.

It is not easy to put in words the deep anguish that is felt everywhere at the serious turn that Miss Clarke's illness has taken during the last few days. The anxiety felt at the possibility of an untoward termination of the disease, is keenly accentuated by intense sympathy for the father called upon to face this so soon after his recent bereavement. As hope dwindles, the need is all the more for prayer that strength may be vouchsafed to the doubly-stricken parent to pass unscathed through this fiery ordeal.

The popular belief that the United States is a land given over to Mammon-worship, is falsified by many facts. For one thing, the most virile and fruitful speculation in religious matters, comes at present almost exclusively from the great Republic. Even political newspapers now and then publish leading articles on subjects of moral and metaphysical interest, such as we rarely find in the leading columns of English political journals. A rather pleasantly startling experience was the perusal of a beautiful article entitled "The Individual and the Social Life—A working hypothesis" by Mr. George. A. Briggs in one of our exchanges, the *Public* of Chicago. We have read the article with much profit, and propose to reprint it in another issue. Within a brief compass, the author has shown the application of the theory that "the human race constitutes an organic unit, which is not apparent to the senses of the individual" to practical ends in an exceedingly impressive manner.

The doctrine, of course, is not new. Hindu readers will be reminded of the teachings of the Vedant. The Stoic philosophers had some such conception. Marcus Aurelius insists again and again that "whatever happens to every man is for the interest of the universal." "Everything harmonizes with me, which is harmonious to thee, O, Universe. Nothing for me is too early nor too late, which is in due time for thee. Everything is fruit to me which thy seasons bring, O Nature: from thee are all things, in thee are all things, to thee all things return." In India as in Rome, however, this doctrine has been taught as religion and philosophy, whereas the distinctive feature of its presentation in the article before us, is that it is demonstrated to be the only right rule of life for all. "Enlightened individual self-interest," says the writer, "finds its highest realization in harmony with the interests of all humanity." One's senses convey to one the impression that one is the centre of things, just as they convey the impression that the earth is the centre of the solar system. But we know that the earth is not the centre of the solar system but in reality a minor planet, depending for its existence on the complete system, and certain to be destroyed if one of the other planets be destroyed or have its orbit changed. The impression of the senses is entirely wrong in this case. So is it also in

the other. Humanity has an influence on the individual which can be disregarded only at the peril of the latter. There is a closer relationship between the individual and humanity than is offered by sense testimony.

The vivid account printed on another page of the important movement which has been initiated under Mrs. Ramabai Ranade's auspices among Hindu ladies in Poona, will be read with great interest. The hopeful tone in which our correspondent writes of the prospects of the movement and the evident determination of the ladies to rely on themselves, are of happy augury. Activities of this kind determine the ultimate results of progress to a far larger extent than those which lead men to place and power. The promoters of this movement have shown great wisdom in devoting themselves to train their workers before formulating a large scheme of service. The country has outlived the stage of amateur activity, and the times demand, above all, the services of men carefully trained to apply energies and resources to the ends in view with precision and without wastage.

The Brahmo Samaj has sometimes been criticised as an eclectic creed appealing to the educated few but without a message to the masses of the population. It is impossible to deny that there has been a tendency in the direction indicated, but the appeal which we print in this issue on behalf of the Khasi Hills (Brahmo Samaj) Mission shows that the criticism is not altogether accurate. This Mission has been in existence for twenty years and has done useful work among the hill people. It has been able, we are told, to exercise a marked elevating influence among the tribes. It has been instrumental in spreading higher social and moral ideals among them. There are at present ten Samajes on the Khasi Hills with about four hundred members, scattered over an area of about fifty miles, and six of these have buildings of their own. This is a very creditable achievement for twenty years, and we trust that the appeal which the Sadaran Brahmo Samaj is making for funds in support of the Mission, will meet with a liberal response from the public.

The American Marathi Mission has the art of making its annual report as interesting as a novel is supposed to be. As a matter of fact, reports of this kind possess to the serious mind the transcendent interest of reality. The characters here are men and women of flesh and blood, and not such stuff as dreams are made of. The late Sir Henry Maine has referred students to the early Land Revenue Settlement Reports as being store-houses of information regarding the actualities of Indian life. A Mission Report such as the one before us, is another such source, though, of course, the careful student will make allowance for the theological bias without which such a document would be like salt without its savour.

CONTENTS.

—o:o—

Editorial Notes.

Should we give up the National Ideal?

The Pandharpur Orphanage.

Hindu Ladies' Activities in Poona.

Progressive Mysore.

The Seva Sadan.

Old Mothers: A Poem.

Three Readings of a Palm.

The Cheery Person.

An Appeal.

THE INDIAN SOCIAL REFORMER.

BOMBAY, MARCH 21, 1909

SHOULD WE GIVE UP THE NATIONAL IDEAL?

We referred in a recent issue to certain writings in the *Punjabee* condemning the ideal of nationality, irrespective of caste and creed, favoured by the National Congress, and calling upon the leaders to convert it into a sectarian movement on behalf of Hindus. These writings betray a temper which is far from being dignified or manly. In the first place, the writers start from false premises. Whatever they might have thought, it is not true that the responsible leaders of the Congress ever deluded themselves into the belief that a nation had been created by calling the Congress national. On the contrary, they had a very lively sense of the barriers of creed and caste existing among us, and it was that which made them all the more insistent on having for the Congress an ideal which soared above these differences. The object was to set before the people's minds an image of the national ideal which may gradually cast the lesser and narrower conceptions which influenced their daily lives. It argues an altogether undesirable amount of self-assurance on the part of the *Punjabee's* contributors to assume that men like Mr. A. O. Hume and the late Mr. Bonnerjee were so simple as to be capable of the illusion that is imputed to them. Some of these writers, it is evident, were of the Congress till the other day. They were apparently parties to the stage-management which they have now come forward to denounce. We do not by any means accept their allegation as to Mahomedan menials being transformed into Congress delegates. At the same time, we are not so foolish as to think that a great political organization like the Congress has been or can be worked without resort to some degree of accommodation and diplomacy. The mere fact, if it be a fact, that there have been delegates who should not have been in the Congress, will not detract one jot from its importance in the eyes of a sensible person who knows the limitations of politics in every country. And we venture to think that the writers in the *Punjabee* themselves would not have given it any importance as a factor in their estimate of the Congress movement, were it not that their mental perspective has been disturbed by misplaced jealousy of the apparent temporary success of the Moslem League.

We desire to speak with consideration of the point-of-view of these writers, but we can really not refer it to any principle which may be classed as sound. If anything, the Moslem League and its proceedings rather make us more convinced of the wisdom and foresight of the fathers of the Congress. What, after

all, is the Moslem League but a sectional reproduction of the Congress? That is to say, the Mahomedan leaders who still think on sectional lines, have become so impressed by the steady expansion of Congress ideas that they have thought it necessary to gather their forces and make an organized stand to oppose them. That is rather a tribute to the success of the Congress ideal than a proof of its futility. The leaders of the Moslem League have not concealed their alarm at the increasing hold that the national ideal is getting on their young men. People whose sources of information regarding the undercurrents of thought among educated Mahomedans, are not limited to the utterances of the Moslem League, know that at this moment the sectional party is confronted by a growing and vigorous section which looks to the national idea. The emancipation of Mahomedan public life from leading-strings and the removal of the pretence of Hindu domination, both of which will result from the creation of special Mahomedan electorates, will be the signal, unless we are much mistaken, for a serious trial of strength between the Mahomedans who hold to the national ideal and the Mahomedans who wish to secure their sectional interests. For our own part, we have not the slightest misgiving as to the result, and indeed such is our confidence in the steadfastness and patriotism of Mahomedan nationalists that we venture to prophesy that ten years hence we shall have Mahomedan leaders setting an example to all waverers in the lofty ideal of Nationalism. Never was there greater need to hold aloft the standard of an Indian nationalism transcending sect and creed. To desert it at this juncture would be not merely folly but a crime. The *Punjabee* writers clung to the nationalism of the Congress so long as nobody outside that body took it in a serious light. Now that it has to encounter the first earnest attempt to test its practical value as a working principle in India, they join the ranks of its detractors and employ language which no consistent opponent has condescended to employ against it. The present, we think, is a time rather for an emphatic reaffirmation of the national ideal by the Congress than for receding from it. The Congress must tell the Moslem League that its faith in its creed has not been shaken a whit by the action of Government in conceding sectional representation, but has rather been strengthened by it. Hitherto, we had thought we had only the masses of the Indian people to convince. We took the neutrality of Government for granted. We now know that we have to educate both the people and the Government in the value of the nationalistic ideal as the only right ideal of constitutional and evolutionary advancement.

Even assuming that the views set forth here are wrong, we do not see how the Congress can be converted into a purely Hindu movement, as the *Punjabee* writers recommend. How can this be done without breaking faith with the Mahomedans who have made common cause with it? And what of the other non-Hindus who have laboured for the movement? Where would the Congress have been without the co-operation of Mr. Dadabhai Naoroji and Sir Pherozeshah Mehta?

Where is the Hindu who has earned a greater right to the gratitude of the Congress? Are these men to be told that they had all the while been deluded and that the Congress really cares for nothing but more loaves and fishes for the Hindus? We can think of nothing more un-Hindu than such a suggestion. And, again, what right have the Hindus to say that in the service of the country the Congress should not have the advantage of the judgment and talents and energies of those who profess other religions? What greater right can the Hindus themselves claim to such exclusive service than the Mahomedans, Parsis, Christians? The most curious thing about the writings under notice is that their authors all more or less condemn the Moslem League's sectional aims. Yet, they would themselves adopt the same aims for the Congress. This is sinning against Light, while for the Moslem League may be pleaded the excuse of knowing no better. We daresay that the Punjabi Hindus have received some provocation—it may be, great provocation. But why call upon people to sympathise with them as Hindus, while, as a matter of fact, as Indians their appeal is entitled to the fullest support of a wider area of patriotism? Let us keep our religious denominations for religious propaganda. To import them into secular affairs is to degrade them and to render public life futile. Let us show the Moslem League that we attach a far higher and deeper meaning to religious faith than to make it the sport of politics. Those who have lost their faith in the national ideal as well as those who have no faith in it, are perfectly at liberty to start a Hindu League on the lines of the Moslem League. We are sure that at the outset they will meet with no small measure of success. The ignorant masses will join them in hundreds and thousands and the enemies of India will rejoice that their machinations have succeeded beyond their wildest dreams. But the Congress cannot go back on its past. And the Congress will triumph against all separatist attempts, Hindu and Moslem.

PANDHARPUR ORPHANAGE.
MONTHLY REPORT FOR JANUARY 1909.

During this month 35 ladies and 29 gentlemen visited the Institution.

There are at present 22 boys and 23 girls (grown up) 5 widows and 43 infants, out of which 37 are with the wet-nurses and 6 are in the ashram on sterilized milk.

Owing to plague in Pandharpur, the Institutions have been put to a heavy loss and hence the Institutions are at present badly in want of help from the public. May God inspire some generous donors to help us.

We have now returned from huts to the town as the plague here has subsided.

Names of donors:—

Nasik.—Bai Radhabai Pardeshi	90	0	0
Malwan.—Rao Bahadur Madhavrao Somaji Moray (In memory of Mrs. Parvatibai Moray)	10	0	0
Bombay.—Mr. Valabdas Pitambar	5	0	0
Subscriptions below Rs. 5, amounted to	9	8	0
Received from widows	10	0	0
Total	124	8	0

Other donations:—

Bombay.—Through Mr. B. B. Korgaonkar 40 cotton blankets,			
Pandharpur.—A well wisher: woollen cloth worth Rs. 5	5	0	0
Pandharpur } K. R. BHOSE.			
14-2-09. } N. T. PRADHAN.			
			Superintendents.

HINDU LADIES' ACTIVITIES IN POONA.

A valued correspondent sends us the following notes of an important movement for self-advancement among the Hindu ladies of Poona:—

According to the plan of work originally arranged, it was settled to begin the work of holding the classes from the 15th of January, at the latest, provided plague had completely disappeared from our midst. But that could not be managed owing to the continuance of this year's lingering epidemic. They, therefore, began their actual work of teaching classes from the 15th of February, a formal beginning, however, being made on the 11th of the month when the members of the Hindu Ladies' Social Club received two distinguished guests from Calcutta, Mrs. Sevier and Sister Christina. The former is an English lady and the latter an American, both being members of the Ramkrishna Paramahansa Mission in Bengal, and devoted disciples of Swami Vivekananda whom they met in their countries and who induced them to come over to India and work in the midst of the poor people. They were a great object lesson of devotion to an ideal, sacrifice for an ideal and a strong and powerful will. There were nearly 65 ladies present that day—all belonging to the leading families of the city and it was such a great opportunity for them to have known them and heard their work. It is needless to say that the guests were immensely pleased with the gathering and all credit is due to Mrs. Ranade and the Secretaries of the Club, Mrs. Paranje and Mrs. Banubai Bhat. I believe it was a good beginning with some touch of a practical lesson in the attempt to be more cultured and useful on the part of the ladies. They have begun the classes. There are four different classes conducted at present on the following lines:—

- (1) Ladies who are unable to read Marathi well are taught only Marathi with all the branches of the study of a language together with a smattering of Arithmetic.
- (2) Ladies who are advanced enough to begin the study of English alphabet are given elementary lessons in English together with their studies of advanced Marathi and Arithmetic.
- (3) Ladies who have done some English study at home but need revision are taught one hour English, the other hour being given to the systematic study of Marathi, Reading, Dictation, Poetry, Grammar, Recitation and efforts to write out in one's language and speak out in the language of the book the summary or abstract of the lesson read together with the moral thereof.

There are separate classes for which separate groups are made and I am glad to say that the number with which we began—it was about 25 for these classes only—is showing a tendency to be steady, nay, to increase. They have a regular syllabus of studies fixed for this term which means 3½ months more till the end of June when the first term ends and when they are willing to have an examination. Their regular time table is from 2-30 p. m. to 5-30 p. m., the studies and subjects being proportionately divided according to the needs of the pupils. But these classes are mainly utilized by married ladies and grown-up girls who have ordinarily no other means of increasing their knowledge and public usefulness. The work of teaching is divided among the original ten ladies and two or three equally earnest souls have joined in this work. This is the first part of regular instruction in Marathi, English and Arithmetic which, in our opinion, forms the basis of more solid culture in the future. The second part of instruction which is equally interesting consists of (1) religious instruction (2) sewing and (3) lectures which are more or less lessons. The first is given by Mrs. Ranade twice a week for half an hour each time, though it was supplemented by one religious lecture.

a month on the last Saturday. Regular texts are selected, which are explained and then asked to be got by heart and some portion of Ramayana is read and lives of saints are detailed. Mrs. Ranade is in charge of this, and she has in addition to this to do lot of other work. The classes meet in her house, the whole management being entrusted to her. She has generally to supervise the work of the teachers whose number is at present 8 and to guide them also in their work. The attendance in the religious class of all the pupils in the various classes is made compulsory. The second part, viz., sewing is in charge of two ladies one of whom has not yet been able to join the classes. But the other one who is an expert in that branch takes the class on Saturday for two hours from 2 p. m. to 4 p. m. We may split it up when the other lady returns to Poona. Here also almost all ladies are made to learn sewing. The third and somewhat more useful form of casual instruction is the lectures which are given by gentlemen of experience of public life and having a genuine sympathy for the elevation of womankind. In selecting subjects, care is taken to give very practical and useful knowledge both of a technical as well as general character, it being constantly kept in view that such lectures must prepare the women to understand their part in life private as well as public and do their work in a more intelligent and systematic manner. For instance, one often hears of one's country with manifold provinces peopled with numerous races and religions and unless a systematic effort be made to give the ladies a working knowledge of the Geography of India, these ideas will not be quite clear to them and further they will not be able to follow the nature of varied Indian activities and the course of events in the country. For this reason, the ladies have desired to have some regular courses of lectures in Indian Geography and I am glad to say that a humble beginning was made by me in this direction by first taking the province of Maharashtra for their study. Half a dozen lectures were delivered and I dare say those that attended them must have realized the need and power of that knowledge. The second gentleman who delivered the first lecture of his course of two lectures was Mr. N. C. Kelkar, B.A. LL. B. of the "Maratha," his subject being of a general character: "*What part women can play in public life.*" After him comes a gentleman, a graduate of nearly 8 years standing, who works as a professor of "Kindergarten" or "the art of teaching" in the local male Training College. He will deliver two lectures on the subject of "How to teach children at home." Then will come two gentlemen Messrs. Kanitkar and Kolhatkar professors of the Fergusson College, one of Chemistry and the other of Physics—who have taken two subjects each, bearing upon domestic economy and practical life. Then Professor Banu of the Fergusson College will give a course of 4 lectures on the "History of Maharashtra". In this way, a regular syllabus of lectures is arranged till the end of June when the ladies will prepare a new one for the next session. I am glad of two things here. First, our ladies being conscious of the paucity of competent and female lecturers do not fight shy of gentlemen in whom they have confidence; secondly, we have a number of young friends who are quite ready to undertake such labour which is to them a labour of love. We have made the attendance of all the members of the Club and the pupils of the classes quite compulsory and as a result of this, Mr. Kelkar had quite an earnest and willing audience of more than 75.

So far, we have not been able to organize the classes for the doctor friends in Nursing and Midwifery, but we hope to do that by and bye. We have absolutely no difficulty in the matter of securing doctors' help in teaching these subjects. Our idea is that if these classes show signs of growing popularity and usefulness, small weekly meetings on the lines of the

mother's meeting attached to English Churches may be organized in different wards of the city with the co-operation of the members of the Club or the pupils of these classes where ladies, gentlemen and doctors may deliver some useful lectures on very simple and homely topics. But this is reserved for the next session. The ladies at present meet for the classes four times a week but from the 22nd of March i. e., the Hindu new year's day, they will meet every day. There is a small library also of Marathi books for the present set aside by Mrs. Ranade and I hope the members and pupils of the Club and the classes will slowly begin to take advantage of this additional facility. So much about the practical part of the work of the ladies in Poona under the auspices of the Hindu Ladies' Social Club. For the management of the affairs connected with this club, they have appointed a Committee of 17 ladies for this year, half a dozen of them being non-Brahmins. To assist them in their work and help them by sympathy and support, the ladies have decided to request seven gentlemen in the town, to begin with, to form a "Committee of gentlemen Counsellors and helpers." So far as the present expenses go, Mrs. Ranade bears the whole cost up to about Rs. 80 a month. As a rule our ladies are not yet used to recognize the responsibility of expenditure in such matter, still some of the members have promised monthly subscriptions, one having put down Rs. 2 a month and three having put down Re. 1 a month. Mainly with the purpose of training these ladies in this share of their responsibility, an attempt was made to induce them to bear some financial burden not so much to relieve Mrs. Ranade but to make them realize their part in the matter; and though we are not pressing the point now—because it is both unnecessary and unwise—others will come forth to contribute their mite by and bye.

PROGRESSIVE MYSORE

(From our Correspondent.)

Pandita Sundaramma, whose success in Sanskrit in the Mysore Pandit examination had already been noticed in this paper, delivered a lecture to the Ladies' Association in Bangalore, an account of which appeared in the *Daily Post*, Bangalore, which we reproduce below.

We are also gratified to learn that that splendid institution for female education, the Maharani's College, Mysore, from which Pandita Sundaramma passed in the Oriental Side, also passed one this year in the B. A. Her name is K. Subamma.

The *Daily Post* writes:—

The Ladies' meeting held on Saturday last, was a great success. The gathering was a representative one. There were about 70 ladies present. As already announced, Sri Pandita Sundaramma spoke on the subject of "Education." She divided the subject under certain heads. The religious aspect of education was first explained and then its practical side and its advantages to the society in general and especially to her sisters, were commented upon and was observed that the much perplexed question of female education deserved every consideration, if India should not lose its pristine grandeur in philosophy and civilisation. Her clear voice and the perfect way in which she repeated the verses from Bhagavad Gita, etc. commanded the attention and the admiration of the audience. Her performance on the veena and harmonium as well, gave her an applause.

At the close of this pleasant function, one of the senior members of the Ladies' Section who presided on the occasion spoke in appreciative terms of her lectures and presented, on behalf of the section, a next sandalwood box with a plush-bound copy of the Bhagavad Gita.

THE SEVA SADAN. WORK DONE WITHOUT THE HOME.

We have now lay-sisters who are doing a good deal of work outside the Sadan. One very tender-hearted lady of the most catholic spirit, has been regularly visiting one of the hospitals, and giving the inmates fruit, flowers, etc., out of a monthly amount spent through her by the Sadan, and added to by her out of her private purse and contributions from friends. She has been winning the confidence of the sick and the poor by her sympathy, and by her 'alms-giving of thought and care.'

Another humble sister has been keeping a regular diary in which we catch many a glimpse of the life of the poor.

A third lay sister, Mrs. Laxmibai Ranade, has been doing good work in the J. J. Hospital. She has been visiting the female patients once a week and doing her best to comfort them. On one occasion, humanly speaking, she was able to save a child's life. She also exerted herself in relieving distress in urgent cases.

Mrs. Chandrabai Rajadhyaksh has been visiting the Arthur Road and Mahratha Hospitals, and ministering to the poor. She is a certificated midwife. She brought a case of distress to the notice of one of our Joint Secretaries and was enabled to give relief. She attended one poor woman at Byculla during the latter's confinement without charging any fee.

Miss Urmila B. Divatia has been going to the Cama Hospital and singing devotional songs to the patients. She takes fruit with her, and toys for the children, and sometimes little story books for those who want them.

Mrs. Bhagnbai visited the Adams Wyllie Hospital for several months.

The Colaba Lunatic Asylum has been visited and also the Thana Lunatic Asylum. On 5th October 1908, Lieutenant E. George, the Superintendent of the former, wrote to one of our lay sisters: "I must thank you for the fruits and sweets sent on behalf of the Seva Sadan Society. I need hardly say that the inmates greatly appreciate the treat."

Several of the orphanages in the City have been also visited, thanks mainly to the energy and earnestness of Dr. Mrs. Manek Bahadurji. Mrs. Jambabehn, Mrs. Ratanbai Lakshmidas, and Mrs. Kashibai Gajjar, who are connected both with the Sadan and the Gujarat Stri Mandal, with several other ladies, paid a visit to the Northcote Orphanage and made up a sum of Rs. 500 and paid it to the Institution.

Miss Banaji and Miss Shireen Parekh and Dr. Hirabai Contractor and Dr. Miss Bahadurji and Miss Patuck have also done valuable work in relieving distress and securing medical aid to the sick. Every one of our sisters is at liberty to have an auxiliary fund of her own, in addition to the grant from the Sadan, and a gentleman has sent a sum for expenditure through Miss Banaji.

A form for reports by Sevikas has been printed. Mrs. Laxmibai Chandavarkar with Mrs. Laxmibai Ranade, and Mrs. Jambabehn Sakkai with Mrs. Kashigauri Gajjar have kindly offered to examine the weekly Sevika reports of their respective communities. We have now complete lists of our Deccani, Gujarati, Parsi and Mahomedan lay sisters.

Our Mahomedan section have devoted themselves mainly to the organizing of Home classes. They have a home class at Mrs. Fatehali Sheik Ahmed's in Khetwadi and another at Santa Cruz. The former is under the direct supervision of Mrs. Fatehali, the latter under that of Mrs. Nazar Mahmud Fatehali and Mrs. Hussein Badraddin Tyabji. The Khetwadi class is attended by 14 girls, the Santa Cruz one by 13. Both were started in October 1908. A Mahomedan girl has also been sent to Mrs. Patuck's work-room to learn embroidery.

Mrs. Hassanali Fiazali, a trained nurse and midwife, offered to make arrangements to open a class in Cambay and to give instruction in nursing, reading and writing and in needle-work.

The Section has enabled her to open the class and it is attended by 14 girls.

The third object of the Society was to provide facilities for the Sevikas qualifying as lady missionaries for educational, medical and other good work on unsectarian lines. We have at present three Deccani ladies, living in the Sadan. One of them has received two years' training at the Delhi Hospital for Women and Children and the other two are going through a course of general education at the Chanda Ramji High School and attending the medical and nursing classes in the Sadan. Mrs. Athavale and Behen Girja Behen (of the Vanita Vishram) have been looking after them. We hope that highly educated ladies, not willing to marry, and specially those who have become widowed and have no children, will gradually be attracted to the Sadan and become regular sisters. The Sadan will of course provide for their material wants.

The fourth object of the Society was to found and maintain or affiliate Subsidiary Homes or Branches of the Home and to increase their usefulness. The Council asked the president, Mrs. Ramabai Ranade, to establish a Branch at Poona, Mr. Lalshankar to establish one at Ahmedabad and Behen Shivgauri to found a Branch at Surat. A Branch has been established at Ahmedabad, and the Vanita Vishram at Surat has become a Branch of the Sadan there, but owing to the plague at Poona and other causes, no Branch has yet been established at Poona.

The Vanita Vishram at Surat is located in the Nagarphalion, It was started about two years ago, and has an Endowment Fund of Rs. 25,000 yielding a monthly income of Rs. 125. At present a few widows and an unmarried girl (sent to the Vishram by the District Court, Surat) reside on the premises besides the two lady founders, and six girl students who are boarders. The institution is very economically managed, and the total expenditure is at present about Rs. 100 a month. The school attached to the Vishram is attended by 80 girls and the number of teachers is seven. Only four of the seven take any remuneration and the total amount paid to them is Rs. 88 a month. Behen Shivgauri and her friend and fellow-worker Behen Bajigauri gave all their money to the Vishram, and the Endowment Fund is composed of it and the contributions of their relations. Both the ladies are very pious and very earnest and energetic. Both have identified themselves with the Sadan, and Behen Shivgauri has been coming off and on to Bombay and rendering invaluable help. Her stirring discourses at the preliminary meetings held in the Chanda Ramji High School, through the exertions of Professor Gajjar, to popularise the Sadan, are not likely to be forgotten. For one of these meetings several new songs embodying the ideals of the Sadan were specially composed by Mr. M. D. Ved, and they produced a very good effect. At another meeting presided over by Lady Bhalchandra, 37 ladies put down their names as lay sisters. Behen Shivgauri visited many families when at Bombay, to remove misunderstandings, to disarm opposition and to explain the aims and objects of the Sadan. For the same purpose she started on a tour in Gujarat and Kathiawar.

The Ahmedabad Branch has been in existence for the last three months. Mr. Lalshankar Umishankar promised to find Rs. 100 a month for it, during the first year and has paid Rs. 600 already. The Hon. Mr. Vakil has promised to pay Rs. 30 a month for one year for a nurse or midwife whom the Branch intend to employ for work among the poor.

The President of the Branch is Mrs. Lalshankar and the Secretaries are Dr. Miss Kapadia who is in charge of the Women's Hospital at Ahmedabad, and Mrs. Ramanbhai Mahipatram, B.A., Dr. Kapadia has been visiting and helping the Mahipatram Anathashram (Orphanage) and Mrs. Raman-

bhai has been visiting the Government Lunatic Asylum once a week and singing devotional songs to the women there on a harmonium. The harmonium was bought by the Superintendent after the Branch was established, and after Mrs. Ramabhai kindly agreed to play on it for the benefit of these unfortunate. Mr. Chinubhai gave a donation of Rs. 75 and the Superintendent supplemented it with Rs. 40 from the Government funds in order to buy the harmonium which is like that bought for the Cama Hospital in Bombay by the Sadan. The effect of music is well understood, and the Asylum had already a concertina and used to provide amusements for the lunatics out of a grant of Rs. 300 a year made by Government for that purpose.

Dr. Miss Dhanbai Wadia is also one of the members of the Branch and has been explaining the aims of the Sadan. Mrs. Pitambar Das Tribhovandas held a meeting of women in the Sarangpur quarter in October 1908 to popularise the Sadan. In November she gave lectures in the Khadia quarter on the work of the Sadan, and in December she addressed meetings of ladies in the said two quarters. She has been doing her best for the Sadan and we deeply deplore her recent bereavement. Mrs. Gopllal, mother of two lady-graduates, has been visiting the orphanage and reading to the children stories calculated to impress ideals of virtue on their minds.

The Branch published on the last Diwali day a very useful little diary for the use of Seva Sadan sisters. It contains gems of thought from the Gujarati poets, and a blank space for each day in which the work done by each sister may be noted. Two hundred copies were sent to the Seva Sadan, Bombay, and several hundreds have been sold.

The Branch has authorized Dr. Miss Kapadia to engage a good midwife and nurse for work among the poor but she has not been able to find one yet. Rs. 40 out of the Rs. 100 promised have been set apart for medical service, Rs. 30 for educational service and Rs. 30 for social service. The Branch hopes to give help to poor pardahnishin ladies by finding work for them and to open a sewing class for other poor women. During the fever season quinine may well be distributed, and during winter warm clothes and blankets to the needy. The Mill Agents can do a great deal for the poor:—(a) By building suitable and sanitary houses for mill-hands. (b) By providing work for the needy. (c) By opening free schools in their factory compounds. (d) By allowing female operatives a few rooms where they can keep their babies while working, and nurse them during their recess.

(To be continued.)

OLD MOTHERS.

I love old mothers—mothers with white hair,
And kindly eyes, and lips grown softly sweet
With murmured blessing over sleeping babes.
There is a something in their quiet grace
That speaks the calm of Sabbath afternoons;
A knowledge in their deep, unfaltering eyes
That far outreaches all philosophy.
Time, with caressing touch, about them weaves
The silver-threaded fairy-shawl of age,
While all the echoes of forgotten songs
Seem joined to lend a sweetness to their speech.
Old mothers! as they pass with slow-timed step,
Their trembling hands clinging gently to youth's strength,
Sweet mothers! as they pass, one sees again
Old garden-walks, old roses, and old loves.

—The Century.

THREE READINGS OF A PALM.* THE FIRST READING: A FORTUNATE FAILURE.

[BY O. S. S. O.]
(All rights reserved.)

CHAPTER XXXII.

Nearly a year has rolled by since Master Vene had so romantically formed the acquaintance of the Kadji family. Mr. Ottis was spending the afternoon with Nana Sahib when Master Vene came in, in a flutter, after an exciting game of polo—one of the few out door exercises in which the nobility and gentry of India indulge in—in which his side had won a splendid victory of four to one.

"The ground was packed—" he exclaimed in a glow of pleasure—with people. And among the spectators was not less a personage than the Maharajah himself on a magnificent black charger, attended by a bevy of young nobles, all splendidly mounted, and half a dozen *sowars*. Beside them, there was quite a gathering of the gentry also on horseback. The play went on swimmingly—weather was all that could be desired—and I am afraid our side was getting a little egotistic, when a diversion took place. A player's pony had become unmanageable and ran in among the spectators breaking through the ring and causing utmost confusion.

"The horses reared, pranced, kicked and bolted on all sides. But all sat well. Presently the Maharajah's charger caught the infection and plunged headlong on the ground—people became more excited—his companions and *sowars* raced round and surrounded the ground in order to check the progress of his horse. But there was no necessity, His Highness resigned to the saddle and the animal soon realized that he had a master on his back.

He kept the horse wheeling round the play-ground in such superb control that the beast at last, tired out, fell into a grand regular trot. And for all the world appeared as if the Maharajah had merely given an exhibition of his magnificent horsemanship.

"People applauded and rent the air with shouts. And as he halted, he was most picturesquely surrounded by his courtiers, while the *sowars* with their bright lances and flying scarlet pennons covered them round at a respectful distance.

"The whole scene—though an uncomfortable incident, from which serious results might have issued—seemed truly splendid. This occurred just as the bell announced the time, and so with the exception of a little delay the game proceeded without another hitch, with the result that we carried all before us.

"Then came the final touch from the Maharajah who, in appreciation of the game and the memory of the possible accident in which his nobles and others rallied round in such magnanimous disregard of self, marked it by an annual gift of four gold lances, to be competed for yearly by teams of private gentlemen, not in the service of any Government.

"Is not that generous!" concluded Master Vene in warmth and excitement.

"Yes, indeed! It was very gracious on His Highness' part to encourage sport in this appreciative way," returned Mr. Mahabere Ottis. To which the Gooroo added his weighty approval in laconic English "Very handsome."

"So you are thinking of removing Vene to Benares in a few months or so?" remarked Mr. Ottis resuming their conversation after Master Vene had vanished to change his clothes.

* This serial was commenced in our issue of the 5th April, 1908.

"I hope so—I should like him to be with the Benares Pundits and pupils for a while and then decide as to his future."

"Have you any plans, or rough idea as to what you would wish him to be?" asked Mr. Ottis.

"Not exactly. Of course, he will have no need to work for his bread. And I hope—if he himself is inclined that way (looking at him with a smile as he returned clean)—he will not think of a lucrative appointment to add to his fortune. He has enough and ought to leave service to those who are obliged to work for their living and for whom, alone, it is intended by God.

"He ought to look higher and be a servant to his fellow beings as a whole. To raise and elevate—support and comfort. These, I think, are his own ideas too. Are they not Ven?"

"Yes, I always hoped not to be compelled to become a mere money making machine. But rather to be thrown into a position where I could be of some use to my fellow beings. For that I consider to be true happiness, and in keeping with the purpose of our wayside existences. We can never rise by trampling down our fellow creatures. We may amass wealth by doing so—but we shall never be able to wear more clothes than our neighbour, or eat an extra quantity because of this accumulation. Whereas it is certain it would increase rather than decrease the number of re-births and thus entrance condemnation and hinder final absorption and resultant happiness." He paused for breath and continued thoughtfully. "I don't think there is anything to equal the joy of reflected happiness here on earth, even if we were to set aside the ethical part. There is satisfaction in the very endeavour to do good even if one does not succeed, provided it is conscientious and in proportion to one's abilities—in substantial relief, counsel, or sympathy."

They both stared at him in admiration! Even his own fosterfather never heard him express himself so clearly before. He was overjoyed. For the lad had given outward shape to his own settled ideas.

"Supposing you had an independent, or say, a dependent income—' queried Mr. Ottis temptingly—that was more than sufficient for your needs and those relying on you for support, how would you proportion substantial help?"

The question was not unexpected. No one had yet put it to him, but he fully looked forward to it from earnest thinkers who would throw the test,—not only with the intention of testing but learning also in order to put into practice, what most teach but few practise. He was therefore not unprepared and gravely answered in a tone of conviction that moved his aged listeners:

"In the first place, if the income was derived from a source that would never fail, except by an extraordinary divine intervention—then I ought to, and would spend whole of the income. I would not hoard. In fact, it would be a sin to save from an income of this nature.

"In the second, if the income was limited with my days of work and would cease with me—then I would set aside a certain per centage for regular, not fitful relief purposes. These I would subdivide thus: Family charities, religion, unfortunates, public bodies, recognition of merit, encouragement of useful organizations, etc.:"

"Very noble indeed," remarked Mr. Ottis, while his companion listened on in rapt approval. For the boy was echoing his own convictions, what men are bound to do in order to discharge the true responsibilities of life, of rational manhood and opportunities.

"I know of one thing—' at length chimed in his fosterfather—' that a certain boy not very long ago, who had no in-

come of his own, took off his *bajuband* and gave it to a man who had lost his living through political complications and was in great distress."

Master Vene blushed.

Mr. Ottis understood the reference—and laughingly said: "And so you showed your conviction when you had no income even. It was certainly more than generous of you!"

"There was no need of an income—' he replied feeling they thought more of the circumstance than it merited—I did not know what income and want meant till I saw him. I had no money and did not know what to do after I had heard the story of the unfortunate wronged man. It then occurred to me about the armlet. It was no earthly use to me on my arm—and I felt sure (looking at him) father would not mind."

"No, my boy, I certainly did not mind, and shall never regret or forget it! I only wished I had succeeded in discovering his whereabouts after you mentioned it to me."

"Well, with such ideas as these—conservative Benares will most assuredly classify your humane and manly ideas as *notions*—you will create quite a revolution in thought," suggested Mr. Ottis.

"I don't know much about that—' put in the aged Punthi who, at his own request wished to be addressed as simple "Panthi" for the title 'Gooroo' now in the presence of the venerable Pundit Mahabere Ottis seemed perfectly incongruous—'Benares has advanced hundred years at a bound, and is marching quietly but manfully onward. I have some connections there and gathering from what they say, the re-awakening that is taking place is little short of the marvellous."

"I shall always—' said Mr. Ottis—welcome change—any change—however bad or indifferent. Nothing is born or created perfect in this world. (We must do our legitimate and honest share of the work, unshaken with stable motives—and let God look to the future of those he has created or will create. Presumptuous man cannot fulfill His august purposes by evil designs that good may accrue Righteous endeavours may help but *His time* develops and fructifies). It must be imperfect to become complete, for all our earthly attempts must of necessity be small at the beginning. And all rousing out of old ruts adds to the grand fabric and reorganization of Society.

"But Mr. Mahabere!" interrupted Master Vene shyly. "Excuse my impertinence. But don't you think that our aged Pundits and ripe thinkers are much to blame for this indifference.—They instead of instructing and giving us the benefit of their mature experiences—are holding themselves aloof under the plea of old age, and the degrading selfish idea that they have nothing further to gain from the present life."

"Yes, my boy, most people of my generation now ripe with age, have no thought of their children or the time to come when they may have to return to the scenes of their labor! It is a mistaken notion to become careless with age. We ought rather to be working—preparing for our re-birth. And our benile ideas, customs and experiences of the past ought, like the withered old tree which has done its noble work of its generation, to afford manure for the improvement of fresh growths—in which the aged share again after a brief separation!"

"I am delighted to perceive—' said Punthi—the germination of such ideas away from the great seat of learning. For it shows that the descendants of organizers of such far reaching and unique systems as 'caste' to which there is no equal in the world among human organizations, are beginning to realize that the scheme though all sufficient for their needs in those remote ages—is not suitable to the present time. The cycle has changed and Benaresians who link their thoughts with the

Rishies of the *Aswamedhian* period are commencing to stir themselves to the establishment of an organization of Brotherhood that shall tap the ages on an equally firm basis.

"Your giving expression to ideas, in these remote regions, which are silently working (like the erosions of gliding rivers) in far off Benares and other less noted centres, shows that the energizing teachings of the Rishies of old are finding re-birth in our age.

"For my part I long for the dissolution of the flesh that I may return the sooner to join in consolidating something out of these transitional periods."

"There now,"—said Mr. Ottis addressing Master Vene—"what have you to say about the last wishes of your father, Vene?"

"For my selfish part—" he replied looking at him affectionately, "I hope the day is a long way off."

The indulgent Gooroo smiled lovingly as he caught the earnest eyes of the lad, whose face and expression reminded him so much of his niece, Azelma.

"Well, said, my boy—" returned Mr. Ottis rising to take leave,—"We hope to see the foundations laid of many things before your good father can desert us."

"We shall—" reminded Mr. Ottis as the bearers took up the *palki*—"expect you both at Kadji the day after to-morrow."

THE CHEERY PERSON.

"Everyone must have felt that a cheerful friend is like a sunny day, which sheds its brightness all round, and most of us can, as we choose, make this world either a palace or a prison."

Living the cheerful life we are enabled to thank God and take courage. We do not shut our eyes, and close our ears, and deaden our understanding, and refuse to believe that there is such a thing as evil, but we do not despair because of it, and we are always ready to lend a hand in the battle against it. On the humane and progressive side of every moral conflict, this ought to be the position of the cheery person.

We shall constantly find pleasure in life by keeping on better terms with it. The child enjoys living because he has not yet learned to fear Nature or to distrust Providence, and the man who can carry into middle life, or even into old age, the happy nature of the child, is exceedingly fortunate in many respects.

We should try to be cheerful always because we injure ourselves by every moment of unhappiness. There are griefs and disappointments and misfortunes that bow the spirit and break the heart, but in the majority of cases it is entirely possible for one's pleasures to triumph over one's pains, and for happiness to sit on the throne of life.

Whether we shall be the subjects of cheerfulness or the slaves of despair is pretty much a matter of disposition and will. It is beyond dispute that a generous, hopeful, and fair-minded nature is its very self a sort of magic wand that, touching the daily experiences of life, transforms even the unpromising ones into blessings. It is the rod of Moses that divides the Red Sea of difficulties, until the hopeful spirit shall walk through dry-shod. It is the voice that, addressed to the solid and discouraging rock of ungrateful duty, causes streams of happiness to flow forth. It is the Aladdin's lamp that reveals in many a common thing a hidden pleasure. It is the golden key that unlocks many a secret joy. Indeed a merry heart is a kingdom all to itself, and cheerfulness is its prime minister.—John A Simpson, in *Christian Work and Evangelist*.

AN APPEAL.

THE KHASI HILLS MISSION.

About twenty years ago the Sadharan Brahmo Samaj, in response to an earnest appeal made by some of the hill people, deputed Babu Nilmani Chakravarti to open a small mission in the Khasi Hills. Since then Babu Nilmani Chakravarti has been working with commendable zeal and devotion among the Khasi tribes and has been able to build up a flourishing mission with very bright prospects. There are at present ten Brahmo Samajes with about four hundred members, scattered over an area of about fifty miles. Six of these Samajes have got buildings of their own. At the head quarters of the Mission at Cherapoojee, there are a mission house, a dispensary, and a large mission compound, within which several Brahmo families live. Three schools have been established in different places, and homœopathic medicines are distributed free at most of the centres. Within the short time of its existence the Mission has been able to exercise a marked elevating influence among the hill people. The Mission has been instrumental in spreading higher, social and moral ideals in the Khasi Hills. Coming under its influence many people, have given up drinking, gambling &c. The conception of marriage which, as among many other backward races, was low and loose, has been elevated. Several marriages have been registered under Act III of 1872, by our Missionary, who has been appointed a Registrar of marriages by the Government. Frequent applications are being received to extend the work of the mission. Several villages have requested our Missionary to open Samajes in them. There is a large scope for very useful work. But our limited resources in men and money have so far stood in the way of any substantial extension of work. Besides Babu Nilmani Chakravarti there are at present four devoted local workers, who have been trained under him, and have been helping him in his work. But they are hardly enough to look after the existing ten congregations. More workers are urgently needed. There is also an outstanding debt of above Rs. 1700 To clear off this debt, to open new Samajes and schools, to build Samaj *Mandirs*, to train new workers and publish books, funds are urgently needed. With adequate supply of men and money, the scope and work of the Mission may be largely extended in the immediate future. For this purpose it has been decided to raise a fund of at least Rs. 20,000. The Khasi Hills Mission is the only mission of its kind in India. The experience of the last twenty years has proved conclusively that any sacrifice will be amply repaid in the enlightenment and elevation of a backward tribe and the spread of theism. We have therefore ventured to appeal to all generous hearted men and women, in the confident hope that they will liberally subscribe to the fund of this unique and useful Mission.

All contributions, which may be sent to Babu Kali Narayan Roy, Secretary, Sadharan Brahmo Samaj or to Babu Hem Chandra Sarkar M. A., Secretary Khasi Hills Mission Fund, 16 Raghunath Chatterjee's Street, Calcutta, will be thankfully acknowledged.

SIVARATH SHASTRI
P. K. RAY
SASIPADA BANERJEE
SATIS RANJAN DAS
HEM CHANDRA SARKAR.

FOR SALE.

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

APPLY TO—The Manager.

THE INDIAN SOCIAL REFORMER.

Rates of subscription inclusive of postage.

	In advance.	In arrears.
Per annum.....	Rs. 5 0 0	Rs. 6 0 0

Single copies 4 annas each.

The arrear rates will be enforced in the case of subscriptions which have not been paid within three months from the date on which last payment of subscription expires in case of annual subscriptions. All other outstanding dues will also be calculated at the arrear rates.

Orders for the paper should be invariably accompanied by a remittance or permission to send the first issue per V. P. Post to recover subscription.

Should payment be made by cheque on any mofussil Bank, please add 8 annas this being the discount charged in Bombay.

SERVANTS OF INDIA SOCIETY.

EARNEST—minded graduates and under-graduates are wanted to join the Servants of India Society, Poona, and after undergoing a course of preliminary training to devote themselves to.

- (a) Work among peasantry—organisation of Co-operative Credit, promotion of sanitation, &c, &c.
- (b) Work among the depressed classes—educational and industrial.

For further particulars apply to the undersigned.

Servants of India Society, Poona. } G. K. GOKHALE.

BY APPOINTMENT TO H. H. THE MAHARAJA.



GAEKWAR OF BARODA.

PHIROZE M. DASTOOR & Co.

OCULISTS AND SCIENTIFIC REFRACTIONISTS.

Opp. GENERAL POST OFFICE, 7 HORNBY ROAD, BOMBAY,

THE FIRST AND ONLY FIRM.

Who offer their patrons free services of a duly qualified ophthalmic Surgeon from various Eye Hospitals of Europe.

PHIROZE M. DASTOOR.

Eyesight Specialists,

With 19 Years' Practical Experience,

Holds **Exceptional Testimonials** from the Hon'ble Sir Lawrence Jenkins, the Hon. Mr. Justice Batty, Mrs. Batty, the Hon'ble Mr. Justice Chandavarkar, Mr. H. G. Gell, M. V.O., Lt-Col. G. H. Bull, M. D., I. M. S. and other high personages.

STOCK:—LATEST AND MOST PERFECT MAKE.

PRICES:—EXTREMELY MODERATE.

A POCKET MANUAL "THE HUMAN EYE AND ITS SCIENTIFIC CORRECTION," FREE ON APPLICATION.

YOUR ADDRESS, PLEASE,

For a Catalogue of our Numerous, Valuable Presents which we offer for nought to All at their own choice!!!

VAIDYA SHASTRI MANISHANKAR GOVINDJI

Atank Nigrah Pharmacy,

Jamnagar-KATHIAWAR.

SEVA SADAN

Arrangements for patients suffering from eye-disease, have been made in connection with the **Seva Sadan Charitable Dispensary** for women and children. **Dr. Piroja Malabari** has kindly offered her services to look after the patients on every Wednesday and Saturday between 8 and 9 A. M. (B. T.)

SEVA SADAN, }
GIRGUM. }

B. R. DIVATIA,
ASSISTANT SECRETARY.

A. K. JOSHI & Co.

Kalbadevi Road, BOMBAY.

We undertake every kind of Lithographic Art Printing in Colours. Publish Fine Art Pictures, &c.

Wholesale & Retail Dealers in Calcium Carbide.

Large Importers of Finest Printing Inks and Colours.

HIGH CLASS FRAME MAKERS.

The Madras Congress & Conferences.

A collection of all the Inaugural and Presidential addresses delivered at the Indian National Congress, the Industrial, Social, Temperance, Theistic, and Ladies' Conferences. The volume also contains the full text of the Resolutions passed at these Assemblies. It covers over 200 pages and will serve as an excellent record of the various activities of the year. The price of the book is Annas Eight a copy, but all old and new subscribers of "The Indian Review" who remit their subscription to the magazine by the 31st March will get the book free. It would be convenient if subscribers would ask us to send the book by V. P. P. for Rs. 5-2, to cover the subscription for 1909, before the 31st March.

Mrs. Annie Besant. A sketch of her Life and her Services to India. With copious extracts from her speeches and writings. With a portrait. 64 pages. Price Annas Four.

Nation-Building. A Stirring appeal to Indians. Suggestions for the building of the Indian Nation; Education as the basis of National Life; National Universities for India. Price Annas Two.

The Reform Proposals.—A handy volume of 160 pages containing the full text of Lord Morley's Despatch, the Despatch of the Government of India; the Debate in the House of Lords, Mr. Buchanan's statement in the House of Commons and the Hon. Mr. Gokhale's scheme presented to the Secretary of State for India and also the full text of his speech at the Madras Congress on the Reform Proposals. Price As. Six. To Subscribers of "The Indian Review," As. Four.

G. A. Natesan & Co., Esplanade, Madras.

INDIAN-ENGLISH.

An examination of the errors of idiom made by Indians in writing English (With over 1200 actual examples from Indian Writings)

by
G. C. WHITWORTH.

"A valuable contribution to the study of the manifold eccentricities of the English tongue."

—Contemporary Review.

"His scholarly but unpretentious work will prove most serviceable, not only for those for whom it is primarily designed, but also to other foreigners, and not a few of his own countrymen."—Westminster Review.

"Not only a hand book of errors, but also a correct and an acute and useful book of reference. . . . The compendium is excellent, and English men, as well as Indians, would do well to consult it. The copious index facilitates reference."—Asiatic Quarterly Review.

Price (of Indian Booksellers) Rs. 2½ net

BRAHMA POSTAL MISSION.

Pamphlets with regard to Liberal Religion in India and abroad may be had free of all charges, one or two at a time by any genuine inquirer: On showing by a letter that these are carefully read, other two may be ordered free: Two whole sets consisting of sixty pamphlets may be had at once by sending a V. P. order worth one rupee; or 1s. 6 d. if payable outside India.—All communications should be made to and any donation will be thankfully received by

V. B. SHINDE, Postal Mission Prathana Samaj, Girgaum—Bombay.

THE BOMBAY PHOTOGRAPHIC CO.

UNDER THE IMMEDIATE SUPERVISION OF

S. Hormusji, Photographer.

NEW SHOW ROOM, ELEPHANT BUILDING, KALBADEVI ROAD.

AMATEUR'S WORK & OFFICE AT SPECIALLY REDUCED RATES.

SURAMA

THE IDEAL HAIR TONIC

Has a fine floral perfume and fluidity of water. It softens the hair and enriches its colour. It helps to grow luxuriantly lost or faded hair and baldness is removed by its medicinal properties. It removes all scalp diseases and improves the Complexion. It is the best hair vigour that can be thoroughly relied upon. It relieves headache and promotes sound sleep. Use it once and you will use it always. Price per Bottle As. 12. Post free Rs. 1-8 8 phials Rs. 2. Post-free Rs. 2-14.

S. P. SEN & Co.'s Fine Swadeshi Perfumes, THE PRIDE OF THE INDIAN INDUSTRY.

SABITRI.—The lovers' delight. Possesses a unique odour and strength and pleases all tastes.

BANGAMATA.—Represents the sweet Hasuna Henna. Very persistent and strong but not loud.

DIL OF ROSE.—Or the Indian Rose. The pride of the Indian Flower garden "Shut up in a Bottle."

KHUS-KHUS.—An oriental perfume of strength and aroma. Unrivalled in strength and cheapness.

BOCOOL.—The sweetest popular scent. Better than the best obtainable in the market.

All the Perfumes are bottled in three different styles—Large, medium and small. Prices Rs. 1, As. 12, and As. 7, respectively. Transit charges extra. Write for descriptive List, sent Post-free on application.

Our Superfine Virgin Ottos.—Unequaled for strength, Otto-de-Rose No. 1 (Virgin), Ott-de-Matis, Otto-de-Neroli and Khua-Khus. Price per Phial Rs. 1. Doz. Phials Rs. 10.

MILK OF ROSES.—Enthrals the mind by its delicious scent; its application imparts a lustre, softness and delicacy to the skin, destroys pimples, scabs, blotches, freckles and other derangements of the skin.

Price per phial As. 8. Transit charges As. 5.

Soaps and other Toilet Requisites, Hair Washes, Cosmetics, and Hair appliances, Oil Bergamot, Lemon and Lavender superior quality and also fancy Scent bottles and Silk ribbons of different shape, size and colour, and other miscellaneous requisites for perfumer's use are also stocked. Prices low beyond expectation. 25% of the Approximate value should accompany every order.

S. P. SEN & Co. Manufacturing Chemists.

19/2, LOWER CHITPUR ROAD, CALCUTTA.

INTENDING ASSUREES ARE INVITED TO COMPARE THE RATES AND CONDITIONS OF

The Empire of India Life Assurance Company, Limited.

WITH THOSE OF ANY OTHER COMPANY.

Head Office II: Elphinstone Circle, BOMBAY.

SEE REPORT AND OPINIONS OF THE PRESS AS TO THE REMARKABLE PROGRESS MADE BY THE COMPANY.

ENDOWMENT NON-FORFEITABLE POLICY FOR RS. 3,000.

PAYABLE AT AGE 60 OR AT DEATH, IF PREVIOUS, WITH PROFIT.

If, at any time, the assured under this plan should desire to cease paying any more premiums, he can obtain a paid-up Policy for such a proportion of the original sum assured as the number of premiums paid bears to the number agreed upon. Thus a gentleman who had assured at age 30 for a Policy of Rs. 3,000 payable at age 60 or at Death, if previous, after 5 years' payments, would be entitled to a Free paid-up Policy for Rs. 500 free of future payments.

MONTHLY PREMIUM.

AT AGE 20, Rs. 6-9-0.

AT AGE 25, RS. 7-8-0.

AT AGE 30, RS. 8-14-0.

AT AGE 35, Rs. 10-18-0.

AT AGE 40, Rs. 18-12-0.

AT AGE 45, Rs. 18-10-0

SOME OF THE DISTINCTIVE FEATURES.

* Funds invested in Government Securities and in accordance with the Indian Trusts Act.

Policy holders can appoint their own Directors.

60 per cent. of Profits to Participating Policy holders.

Lapsed policies revived without Medical Certificate.

Liberal Surrender Values 40 per cent. of the Tabular premium paid.

Immediate payment of Claims.

Medical fees and stamps on Policies are payable by the Company.

The sum assured is **PAYABLE IN FULL** should death occur even immediately after payment of the first premium.

GUARANTEE INSURANCE.—This Company issues Guaranteed Policies in situation of trust and responsibility. It is specially authorized to guarantee the employees of the Post Office.

Proposal Forms and full Particulars may be obtained from any local Agent in India or from
E. F. ALLUM, General Manager.

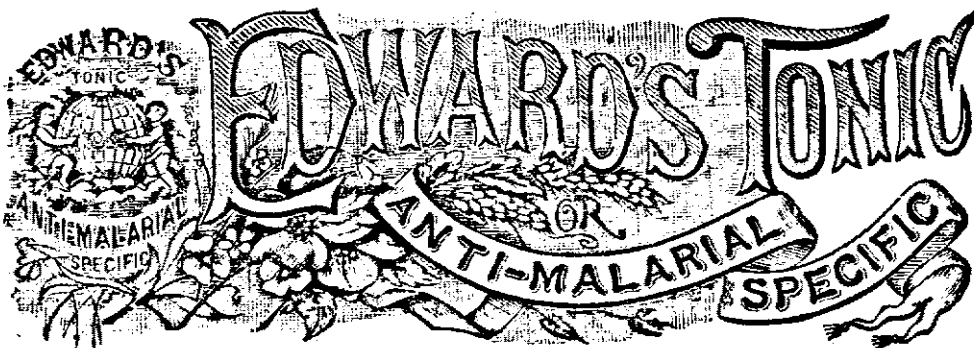
FOR MALARIA, INFLUENZA & MILD FORMS OF PLAGUE.

Use **Batiwalla's Ague Mixture or Pills.** Re. 1
Batiwalla's Cholera is the only remedy for Cholera Re. 1.
Batiwalla's Hair has been recently improved a great deal and restores Grey Hair to its Natural Colour. Re. 2-8.
Batiwalla's Tooth Powder is scientifically made of Native and English Drugs, such as Myapal and Carbolic Acid. B. P. A. S. 4.
Batiwalla's Ringworm Ointment As. 4.
 Sold every where and also by
DR. H. L. BATLIWALLA,
 World Laboratory, Dadar, Bombay.

ROYAL TONIC PILLS.

A powerful Nutritious and Strength Restorer, Price Rs. 1-4 per bottle of 30 Pills.

PREPARED BY—**GOVINDJEE DAMODER & Co.,**
 Wholesale and Retail Druggists and Commission Agents.
 2-02. No. 57 New Hanuman Lane, BOI HAY



The only Remedy
 FOR
MALARIA
 and all kinds of
 FEVERS WITH ENLARGEMENT
 OF
SPLEEN & LIVER.
 OF
 SWELLINGS of ABDOMEN &c

PRICES:-
 Large bot. 1 2
 Small " 0 14

Price of large quantity is somewhat less
BUTTO KRISTO PAUL & Co., CALCUTTA. Wanted Agents

IF ALL HAIR OILS WERE ALIKE



It would not matter much what you bought. But all Hair oils are not alike so look out only for Kaviraj N. N. Sen's

KESHANJAN.

The very name with the manufacturer's *facsimile* on the label guarantees perfect purity, quality, and all the medicinal properties of a first class Hair-Food.

KESHANJAN

Is sold everywhere at Re. 1-0 per bottle. If you have any difficulty in obtaining it, write to the sole manufacturer.

SPECIFICS OF SPECIAL VALUE.

Panchatika Batika—Cures malaria in all its stages. Most virulent types cured within a week. Enlarged spleen and liver are reduced to normal sizes rapidly. Re. 1-0 per box Post-Free Re. 1-3.

For Coughs, Colds, and Asthma

CHYABANPRASH

Has no equal in the medical kingdom. It restores vitality to hopeless eightsies and is specially beneficial for Asthmatic, Consumptive and Weak Lunged people. Re. 1-0 for a week's measure Re. 1-5 Post-free.

Our Brihat Amritabali Kashaya or Concentrated Fluid Extract of Sariba—Cures Primary, Secondary and Tertiary syphilis, mercurial eruptions of all types, sore throat, enlargement of the glandular system, Rheumatic pain or breaking out of ulcerations on the body. It restores health and bloom of youth to otherwise 'run-down' subjects, Price per phial Rs. 2. Packing and postage As. 11.

Our Asokarishta—Cures Speedily and permanently all sorts of female complaints such as Menorrhæa, Amenorrhæa, Menorrhagia, Dysmenorrhæa, Leucorrhæa, Sterility, uterine Tumour &c. &c. It is a safe remedy for habitual miscarriages and prevents the patient from catching a Puerperal fever if regularly taken after delivery. Price per phial Rs. 1-8. Packing and postage As 7.

Kaviraj Nagendra Nath Sen,

GOVERNMENT MEDICAL DIPLOMA-HOLDER, MEMBER OF THE CHEMICAL SOCIETY, PARIS; SOCIETY OF CHEMICAL INDUSTRY, LONDON; SURGICAL-AID-SOCIETY, LONDON; &c., &c.

Nos. 18 1 & 19, Lower Chitpur Road, CALCUTTA —Telegrams—Keshranjan, Calcutta.

N.B. All the proprietary medicines mentioned in my price list are kept on sale at Calcutta rates at Messrs. V. Valabha Das & Co.

BHENDI BAZAR OPPOSITE CHUNA-BHATTI, Bombay.

WANTED AGENTS,



NO. 72 MEDOW STREET, FORT BOMBAY.

Die-Sinking—Crests, Monograms and Mottos, engraved and bossed in various Colours.

Copper-Plates—visiting and Invitation Cards, etc., engraved and printed in best styles.

Blocks—Wood or Metal, engraved and supplied for illustrating purposes.

Presentation Inscriptions—On Gold, Silver, Ivory, etc; engraved and artistically displayed.

Seals, Peons' Badges, Brass Sign Boards, Stencil plate etc., are made for private, official and commercial use. Rubber stamps are made in any of the required languages at very cheap rates.

Electroplating and gilding works executed under skilled workmen.

OUT STATION ORDERS PROMPTLY EXECUTED,
COMPARE OUR RATES WITH THOSE OF OTHERS.

WANTED AGENTS

MEYORES

IS INDISPENSABLE TO ALL WHO VALUE HEALTH.
FOR IT RESTORES WASTED STRENGTH, imparts vigour and tone to the muscles and tissues, in short vitalises the whole system. Thousands cured. Price Re. 1 per phial.

INTERESTING NEWS.



Our renowned SPECIFICS for **ASTHMA** and **HYDROCELE** give instant relief rest and comfort. Cure permanent. Rev. JOSEPH DAVID, Menguapuram S. India, writes:—"Your specific for Asthma has done me good." S. B. Rao, Esq., Poona, writes:—"I have personally used your specific for Hydrocele and found it very wonderful in its efficacy." Per bottle of each Ra. 5.

DIABETES—Of any stage and standing is sure to be cured by our specific. A. Bose, Esq., Zemindar, Dum-Dumt. Calcutta writes:—"Five year's Diabetes completely cured." Price per bottle Ra. 3.

For particulars about our SPECIFICS for **PILES, FEMALE DISORDERS** look to our Catalogue sent post free on application.

BEWARE OF IMITATORS !!!

NO AGENTS.

WRITE ONLY TO **J. C. MUKERJEE & Co.,**
THE VICTORIA CHEMICAL WORKS,
RANAGHAT, BENGAL.



AMRUTANJAN.

An Indian Balm, A Magic Balm, Quickly Relieves and Cures.

HEADACHES, NEURALGIA, SPRAINS, SORE THROAT, CHEST COLDS, RHEUMATISM, LUMBAGO, WEAK JOINTS, BRUISES, CUTS

And also other ACHES and PAINS.—Price annas eight only

Ringworm Ointment, A POSITIVE CURE FOR RINGWORM AND DHOBI'S ITCH, &c.
Price annas six only.

Tooth Powder, CHEAP AND USEFUL.—Price annas two only.

AMRUTANJAN DEPOT. 16 OAK LANE, BOMBAY

Telegraphic address: "Amrutanjan," Bombay.

PHOTOGRAPHIC ART STUDIO.

UNDER THE PERSONAL SUPERVISION OF

S. N. BHEDWAR.

AT THE JUNCTION OF

PRINCESS AND KALBADEVI STREETS.

CHARGES REASONABLE, SATISFACTORY WORK

THE INDIAN * SOCIAL * REFORMER.

PUBLISHED EVERY SUNDAY MORNING.

Office:—HUMMUM STREET, FORT.

Editor:—K. NATARAJAN

VOL. XIX. BOMBAY—SUNDAY, MARCH 28, 1909. No. 30

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

NOTES.

It is no exaggeration to say that the death of Miss Clarke last Sunday was felt as a personal sorrow by large numbers of the people in and out of Bombay. By her zeal and enthusiasm for every kind of philanthropic movement, she had established herself in the esteem and respect of the public. Her deep interest in Indian life and warm sympathy for its highest ideals, was on every lip. The extent to which she entered into the spirit of her eminent father and set herself to bridge the gulf between the different sections of the community, evoked sincere admiration. It is nothing less than a great public calamity that has deprived Bombay of an influence so beneficent. This sense of loss has been intensified by deep sympathy for the bereaved father in his utter loneliness of grief. Never was there a household so closely united in its generous intentions towards the people of this land. And it is the country's misfortune that the hand of fate has been so heavy upon it. The spectacle of a good man battling against the fates, has always a disturbing effect on men's faith and the question has been asked how this cruel dealing with a revered ruler could be made to fit in with a rational scheme of things. Most men would have found the burden of a great office too heavy to bear after this double sorrow. But Sir George Clarke combines a powerful intellect with a brave spirit and will not be turned aside from his most important work for this Presidency.

His resolve

Upheld him, and firm faith, and evermore
Prayer from a living source within the will,
And beating up through all the bitter world,
Like fountains of sweet water in the sea,
Kept him a living soul.

In characteristic British fashion, a press communique of the Government of India announced last week in coldly formal language the consummation of the most momentous and far-reaching change that has been introduced in the system of British rule since it was first established in this country. "His Majesty the King Emperor has been pleased to approve of the appointment of the Hon'ble Mr. S. P. Sinha, Barrister-at-law, Advocate General, Bengal, to be Legal Member of the Governor-General's Council in place of the Hon. Sir Erle Richards who vacates the appointment in April next." The Secretary of State, with the full support of His Excellency the Viceroy, has persisted in his resolve to give effect to the words of the Queen's gracious Proclamation and the appointment of Mr. Sinha has been hailed, even by opponents of the reform, as one of the best that could have been made. The character of the Government undergoes a fundamental change which goes far to obliterate the distinction between patriotism and loyalty that has hitherto been consciously or unconsciously present even in the best-disposed minds. There is good reason to associate this important constitutional change with the visit

of His Royal Highness the Prince of Wales three years ago, when the reform was first spoken of as within the range of early probability. His Royal Highness was present in the House of Lords during the debate on the India Councils Bill, and we have no doubt that the reform represents as much the personal goodwill of His Majesty the King and of the Prince of Wales towards their Indian subjects as the political wisdom and generous statesmanship of Lords Minto and Morley.

Public meetings have been held at Lahore, Allahabad, Madras and Calcutta, at which resolutions have been passed relating to some of the reforms now before Parliament. At all the meetings it was resolved to request Lord Morley to reinsert the famous clause 3 (authorising the Government of India to create Executive Councils in the Provinces where they do not exist at present) which was thrown out of the Reform Bill in the House of Lords. The other matter which engaged the attention of all the four meetings was the provision of separate electorates and the concession of representation in excess of their numerical strength to Mahomedans. The manner in which this subject was treated at the different places, constitutes, in our opinion, a fair measure of the growth of the true political spirit in the respective provinces. Lahore protested against sectional electorates but, if these were to be retained, asked that the Hindus, in consideration of their position and influence, should be given equal representation with Mahomedans. The Allahabad meeting generally objected to sectional electorates. Madras accepted the principle of separate electorates and representation in excess of numerical proportion, but suggested that the separate electorate should be utilised only for the excess representation, the normal proportion of members of the Mahomedan community coming through the general electorate. The attitude adopted at Calcutta is, strange to say, extraordinary. They would rather not have any of the reforms contemplated by Lords Morley and Minto than have Mahomedans granted sectional representation. The Madras suggestion is characterised by much wisdom and a high sense of responsibility. We think, however, that since concession there must be to Mahomedan sentiment, it is wiser, as Lord Morley has done, to make it ungrudgingly and so as to leave no "ragged edges" behind. We need hardly say that we do not like sectional representation ourselves, but we recognise that, in the circumstances which Lords Minto and Morley had to face, they had no other course open to them but to act as they have done. We have every hope that, if Indian leaders are resolute in their desire to conciliate not only the Mahomedan but all other minorities, the time will come when our Mahomedan countrymen will themselves demand the withdrawal of sectional electorates. As these are entirely—and wisely—made a matter of regulation, a future Government will then be able without any further legislation to recast the regulations on a purely non-denominational basis.

CONTENTS.

—0:0—

Editorial Notes.

The Progress of Female Education in the Punjab.
Keraliya Nayar Samajam.
Rationality and Authority.
A Hindu Widow Re-marriage at Lahore.
Three Readings of a Palm.

Indian Medical Missionaries.

The Late Dr. Edward Caird.
The Seva Sadan.
A Health Drama.
Social Reform in Dapoli.
The Depressed Classes Mission, Mangalore.
Allahabad Ladies' Party.

THE INDIAN SOCIAL REFORMER.

BOMBAY, MARCH 28, 1909

THE PROGRESS OF FEMALE EDUCATION IN THE PUNJAB.

The United Provinces are approaching problems of social reform through caste organizations but the Punjab is the land of Samajes and Sabhas. In Agra alone in the United Provinces there are educational institutions started by the Jats, the Bhargavas, the Vaishyas, the Kshatriyas and the Brahmans. Whereas in the Punjab, Lahore typifies the activity of the Arya Samaj, the Brahmo Samaj, the Deva Samaj, the Sanatan Dharm Sabha, and the Singh Sabha. But in the matter of female education the Arya Samaj takes the lead. The majority of the local Samajes maintain girls' schools. The Kanya Mahavidalya of Jallundar is the best institution of the Arya Samaj. It has a decent boarding house. It boasts of some self-sacrificing lady workers who have been trained by the selfless Lala Deva Raj. It publishes a Hindi Magazine named *Panchal Pandita*. The Sikhs too have recently started a Mahavidyalaya of their own, which promises to be successful. The Brahmo Samaj has undertaken to start a widows' Home in Amritsar. Mrs. Sushila Devi, a lady who has travelled in England and on the continent, has started in Lahore a widows' Industrial School. The Director's report for 1907-1908 is silent about these public movements. But even what is being done in schools maintained or aided by the Government is more than satisfactory. The number of schools has increased from 561 to 607 and the number of scholars from 21769 to 23588. Besides these, 73 girls are studying in secondary schools for boys and 574 girls in primary schools for boys. The most noticeable feature of the progress consists in the Middle Schools. The District and Municipal Boards maintain seven such schools, the Christian Missions maintain another seven and the different Samajes have four Middle Schools. If the Rawalpindi and the Ludhiana Municipal Boards raise their schools to the Middle Standard, which they intend to do, every large town, except Delhi, will have a vernacular Middle School for girls, but even Delhi is bestirring itself. The Indraprastha Kanya Shikshalaya is a private institution controlled by a Managing Committee of its own. But it adopts all modern methods of education. Another girls' school, the Saraswati Kanya Patshala, has been started in Delhi and is making great strides every year. These Middle Schools supply teachers to the nearest primary schools. The Government maintains a Normal School for Women in Lahore, which several students of the frontier districts and of the States of Patiala and Bhawalpore

have joined. But the school does not seem to be progressing as the drop in the number of students from 72 in 1907 to 37 in 1908 manifestly proves, in spite of the explanations of the Director. It is very satisfactory to note that the Amritsar Municipal Board School and the Mission Schools at Amritsar, Gujranwala and Sialkot sent up 28 female teachers for the Teachers' Certificate Examination, of whom 21 passed. Women are specially fitted for the profession of teaching and of medicine. The latter has at present 12 women students at the Medical College and School and 43 in the North India Medical School in Ludhiana. One of the students at the former institution is studying for a University degree.

The School which holds out hopes of great possibilities of usefulness is the Victoria School for girls at Lahore, which is controlled by the Punjab Association and has 382 girls on the rolls. It has also some branch schools which record an enrollment of 462 girls. The parent school teaches drawing and painting also and sent up seven candidates for the Middle Standard examination, all of whom passed. Just as in the United Provinces, Benares, the sacred place of the Hindus has the largest number of female scholars in the district, so here in the Punjab, Amritsar, the sacred place of the Sikhs stands first among the districts of the Province in having the largest number of girls in schools viz. 2744; next comes Lahore with 2421 and then Rawalpindi with 2238 girls.

It is a matter of national importance that 6892 Muhammadan girls attend public institutions in the Punjab, this being an increase of about 500 on the previous year's record. Some districts have made conspicuous progress. Two new indigenous schools for Muhammadan girls were opened in the Jallundar district. The District Board Girls' Schools at Patti and Tehra, in the Lahore district are attended by Muhammadans only. The district of Delhi is also reported to be making satisfactory progress in the education of Muhammadan girls. The number of Board Urdu girls' schools in the Multan circle also rose from 20 to 25. The Director writes, "The leaders of the community in this circle take an active interest in education, and the Inspector thinks that Muhammadan education is steadily making headway." The Punjab, too, is very fortunate in its present Lieutenant-Governor. In his review of the Director's report he congratulates the province on its denominational institutions for the teaching of girls. The number of female scholars in the province in the last six years increased from about 27 thousand to 36 thousand. If His Honour and Lady Dano were to take the leaders of the reform movements in the Punjab into their confidence and were to throw the weight of their personal influence on the side of the reformers, the active workers in the cause of female education would be stimulated to further activity and the apathetic would join the camp of reformers, and their stay for five years in the province would bring a larger number of girls to schools than the preceding six years. A generous donor has lately given away a little less than a lakh of rupees to the Arya Samaj of the United Provinces for starting a Gurukul for girls. It is to be regretted that nothing has yet been

heard as to what efforts have been made to make the wishes of the donor an accomplished fact. The leaders of the Arya Samaj in the Punjab have a large experience in organizing educational movements. It behoves them to offer their services to, and co-operate with, the Arya Pratinidhi Sabha of Agra and Oudh so that the proposed Gurukul may be started without any further delay. It may be more a national or an all-India movement than only a provincial affair.

THE KERALALEEYA NAIR SAMAJAM.

THE THIRD CONVENTION.

(From a Correspondent.)

QUILON, March 10.

A meeting of the members of the above Samajam resident in and about Quilon was held on Sunday evening last, the 7th inst., in the local "Malayali Sabha" Hall, under the presidency of Mr. E. V. Raman Aonnoythan, Managing Proprietor of the *Malayali*, for the purpose of considering about the desirability of inviting the next annual meeting of the Samajam to Quilon. It was unanimously resolved at the above meeting that, in view of the difficulty of holding the next Convention of the Samajam at Calicut, as originally resolved, owing to the outbreak of Plague in that city, it should be held at Quilon, during the approaching Easter Holidays, on Saturday and Sunday, the 10th and 11th of April 1909. A large and representative general committee, consisting of nearly 100 members from all parts of the Quilon Division, a Reception Committee of 80 members and an Executive Committee of 9 members were appointed at the above meeting. Mr. K. N. Keshava Pillai, a leading land-lord and High Court Vakil at Quilon, has been elected as the chairman of the Reception Committee and Messrs P. Keshava Pillai, B. A., B. L., K. Parameswara Pillai, B. A., B. L., C. Sankara Menon, B. A. B. L., High Court Vakils, and K. Veloo Pillai, Editor, of the *Malayali*, have been elected as Secretaries. Messrs P. Karunakura Meunon, B. A. B. L., High Court Vakil, C. Raman Tampi, B. A., B. L., Vakil, E. V. Raman Aonnoythan, and K. R. Padmanabha Pillai, Pleader, besides the office bearers, are the members of the executive Committee. It is in contemplation to put up a spacious *Pandal* in front of the Malayali Hall to accommodate not less than 700 persons. The local Committee are interesting themselves to enlist more members for the Nair Samajam.

The Nair Samajam was started by Mr. C. Krishna Pillai B. A., about 6 years ago when he was Inspector of Schools. It has held two annual Sessions at Trivandrum, the first presided over by the late Mr. P. Ayappan Pillai, B. A., Educational Secretary, Travancore, and the second by the Hon. Mr. M. Krishnan Nair of Calicut. The Samajam consists of over 1,000 members from British Malabar, Cochin and Travancore. It concerns itself with the social, industrial and other problems connected with the Nair Society. Last year, resolutions were passed regarding the fusion of sub-castes, the revival of the *Kara* or the village organization of the Nairs and *Marumakkathayam* reforms. This year also it is likely that the same questions may come up for discussion, the last especially as the Travancore *Marumakkathayam* Commission's Report is engaging public attention.

The Krishna & Guntur District Social Conference will be held at Bhimavaram on the 11-12th of April 1909, M. R. Ry. Adipudi Somanadha Rao Pantulu Garu of Pittapur in the chair.

RATIONALITY AND AUTHORITY.

(From an occasional Poona Correspondent.)

The controversy between reason and prescription is as old as the hills and hardly anything new can be said on this point. But the discussion will never be out of place as long as human nature remains as it is, and it is particularly important in the case of social reform in India. It is in this connection that it is proposed to say a few words on the subject on the present occasion.

Properly considered, the delimitation of the frontiers of these two regions will solve all social questions. How far one is to bow down to authority and not consult one's reason, whether in any case rational arguments are not to be used in recommending a course which appears to be rational, is the question. In plain words, are we to base our plea for social reform on the basis of the Shastras or should we appeal to reason merely?

The Indian temperament, although often rising to very great speculative heights, is very backward in practical action. The theory and practice of any individual will not only not agree, but what is far more lamentable, the discrepancy will not be felt by other people as a grave defect in character, nay an attempt to reconcile theory with practice is often regarded as a sign of mental aberration. We don't see anything absurd in the conduct of a man who complains of our hard treatment in South Africa and still observes all the fanciful rules about pollution by the touch, sometimes even by the shadow, of a *mahar*. The calculation of eclipses and the propitiation of Rahu and Ketu by the same individual call not a remark from us. An L. M. & S. engaging priests to recite the Vedic mantras in the case of an illness in his house is quite a familiar phenomenon.

Now, the advocate of the Shastric method of achieving social reform takes his stand upon this observed discrepancy between theory and practice. He tells us that reason as long as we may, the cool light of reason will not illuminate the springs of practical action. We may convince a man's intellect of the utility, suitability and rationality of a particular course, but his practical action will not be influenced thereby, says our advocate. The only way of influencing action is to meet him on his own ground and meet authority by authority.

The argument above set forth is specious enough. To find out the real value in it, we must examine a little the end of social reform. If the ultimate object is to get a certain thing done or a certain practice stopped, the end may possibly be achieved by the aid of authority. In such a case, however, a still better way would be to get an act passed by the legislature for attaining the object and put heavy pains and penalties against any infringement of the act. I do not say that this is never necessary. In a glaring case of injustice or cruelty like *Sati* or infanticide, it is right for the legislature to come down with all its force and say with all the authority in its power *thou shalt not*. In some other cases, the legislature can only ensure the absence of any actual disability as in the case of the Widow Marriage Act, but it can't usefully proceed further.

But in the vast majority of cases, although the visible and tangible result is seen in the form of action, still the way in which or the impulse under which the action is performed is the all-important factor. One man may pass through his whole life without having to struggle against any great temptation. Another may have been in the thick of temptations and has on the whole come out all right but might have succumbed to a few. This latter is not necessarily worse than the former. If therefore a man who is blindly following one authority is made to follow another authority equally blindly, he is not a much better man even though the latter action is

intrinsically better than the former. We don't want any converts to social reform by the Shastric method; though for the moment they appear to side with us, their whole way of thinking is not changed and they will act as a mere drag on the forces of progress in all other matters.

Further, this Shastric method is double edged or rather infinitely multiple-edged. Our Shastras are so numerous and so varied that a plausible case can be made out for any course of conduct if it is to be made out only with the help of more or less obscure Sanskrit texts. What can we say of the Shastras that land up all the grossness of the Shaktas or the terrible cruelty of Kali? A Shastric convert is not certain, for tomorrow he may feel the force of a contrary Shastric text and he will fall on his old ways back again.

Again the process of conversion by means of Shastras will have to be gone through *ab initio* in the case of every item of social reform. The trouble taken in one case will not help us in the other. The difference between such a man and a rationally convinced reformer is akin to the difference between an empirical quack and a scientific doctor. For one disorder that the quack may be able to cure, he will spoil a hundred disorders the more and it is better to do without quacks altogether rather than to be tempted by this one chance out of a hundred.

Times and circumstances moreover change. A course of conduct which appears progressive now may be quite retrogressive twenty-five years hence. If the first line of conduct is taken in a reasoning spirit, there will be no difficulty in changing it; otherwise, we shall be driven to twist more Sanskrit texts into unnatural meanings.

It is also the experience of many that these social reformers of the quack type are often very impervious to any new ideas other than those which they have themselves empirically adopted. Thus we may often meet with a zealous advocate of female education who is a strong opponent of the remarriage of widows; of an advocate of widow remarriages who is strongly opposed to the fusion of castes, or an advocate of the abolition of the caste system who still wants to retain the distinctions between Hindus and Mohamedans and Christians. It is impossible to have real reform by compartments. We must advance all along the line or not swerve from our base at all; otherwise we shall be neither here nor there.

Finally, to come to the question of practical policy, is it seriously contended that one can change from a particular authority to another more easily than one can change one's whole trend of thought? For myself, I think that all the trouble wasted in hunting up old Sanskrit texts and arguing their validity is not more than that required to change our method of thinking. Even if it were greater, how much more powerful would be the instrument in shaping our course of life. Better far one rationally convinced reformer than a hundred so-called reformers who depend upon Shastras. The Shastras may usefully be brought in as illustrations, but this can only be done without any ultimate risk to the cause when they have lost all trace of authority and when they begin to be looked upon as something not beyond the pale of reason, and in fact as human documents and not as supernatural productions which are never to be questioned.

A WIDOW RE-MARRIAGE IN LAHORE.

A correspondent writes to the *Hindu* from Lahore:—

"A widow re-marriage, the first of its kind according to orthodox rites, was celebrated here on the 19th. instant. The marriage took place in a Hindu Temple, both parties being orthodox."

THREE READINGS OF A PALM.*

THE FIRST READING: A FORTUNATE FAILURE.

[BY O. S. S. O.]
(All rights reserved.)

CHAPTER XXXIII.

The auspicious day having arrived as pointed out by the Prohit (family priest) Mr. Warde attended by three servants started on his long and trying journey.

The undertaking, however, proved to be a pleasant variation from what was anticipated. Instead of a fatiguing and irksome engagement, it turned out to be one of the greatest emollients Nature has provided for the wounds of her sorrowing sons.

The scenery en route to Cashmere was not only picturesque but really enjoyable. While the depression caused by Bulwar's untimely death was fast vanishing—so much so that he almost forgot the melancholy errand on which he was proceeding.

The change that was imperceptibly stealing over his senses from sickening despondency to unaccountable hilarity was something he could not comprehend, and often found himself questioning his own sanity. But there was no room for doubt on this score. For he was reasoning rationally, and placidly concluded by attributing it to accidents of life and the natural causes of an ever changing universe.

It is a mere separation—he argued with himself—which we experience daily—no greater than the parting from my own the other day, we bade each other good bye perhaps never to meet again though alive.—In one case, we are certain and the other uncertain of meeting again in our present condition.

In this way, Nature was powerfully exercising her influence over his open mind. And he was contented in the enjoyment of these etesian moods without questioning the source from which they came.

In course of time, his one side travels came to an end and he alighted under a spreading crab-apple reddent with its falling blossoms, on the outskirts of the "Happy Valley."

Here they remained for a few hours to change their way, worn clothes and water the animals, and then proceeded direct to the Kadji Haveli.

On arrival at the ancient gates, the first person they encountered was Master Vene racing out of the noble mansion, in haste—from whom Mr. Warde learnt that Mr. Mahabere Ottis was at home.

The youth, after answering the casual visitor, as he thought, disappeared down the road—while Mr. Warde stood stupified at his soft voice and beautiful sparkling eyes so like the ones so dear to him.

Some days after, they were introduced to one another. Master Vene challenged Mr. Warde to a game at chess. The lad was an enthusiast; but Mr. Warde a master of the game of the Benares school. The test of course was unequal and Mr. Ottis took upon himself to vindicate the defeat of his favourite.

Time passed pleasantly and the young people saw a good deal of one another. Mr. Warde often found himself watching the lad without any design, and daily felt that his easy careless ways were gaining a place in his heart.

They were returning after a jolly time on the river expatiating on the beauties of the country, when Master Vene recollected about his own movements and said to him:

* This serial was commenced in our issue of the 5th April, 1903.

"I shall be leaving these parts soon for yours. Father intends placing me at Benares for a time,—I wonder if those regions will afford us much attraction as Cashmere has done."

"I should say, it would. There is no reason why any one capable of intellectual enjoyment should be at a loss in a place like Benares—one of the great centres of thought and learning."

Here on entering the enormous gateway they came face to face with Mr. Ottis who was enjoying an easy stroll. "What are you so solemn about?" he asked noticing their abstracted looks.

"No, my boy—' assured Mr. Mahabere on learning the topic of their conversation—"there is no reason whatever for you to doubt that. I am perfectly sanguine that Benares will afford you matter for a great deal of reflection. A thinking restless mind like yours, will receive fresh impetus, and urge you on to deeds worthy of your patriotic guardian and foster father."

"I am afraid—' replied Master Vene hesitating modestly—"your generous love for me leads you to over estimate my capabilities.—It sounds very sweet, and noble to me—but I would rather you did not form so exalted an idea, and thus give me greater security of your esteem and lasting support."

Mr. Warde who had learnt to admire him was now in raptures. The unpretending yet noble assurance and self-reliance was clearly visible in every word of the reply and he enthusiastically added to the prophetic verdict: "An honorable and useful career is before you Vene, brother."

Master Vene flashed with pleasure and inclining his head in acknowledgement—for he had begun to look upon Mr. Warde as an ideal man to copy, proudly said:

"Mr. Warde, you must come and see my—not fosterfather (looking with dancing eyes at Mr. Ottis) but my true father, for he could not have been kinder had he been my real father. He is all that human nature can desire and I am sure you will like my late Gooroo—whom I have learnt to love and call father."

CHAPTER XXXIV.

A few days after Master Vene's invitation, his newly found friend rode over to join him in an excursion, in which he had promised much enjoyment.

"There you are—' he shouted in boyish glee as Mr. Warde cantered up to the steps where he with his pony was waiting, "Father is not in—you will see him on our return. He will also be back by then."

"Will you have milk, or coffee as we do?"

"Neither, thanks. I had some fruit and cream before starting."

"Oh, but you must—" insisted the excited little man—"I have been waiting for you."

"What a pity! Very well. I'll have some coffee to keep you company."

Having finished they prepared to start: "Who is the third horse for?" Mr. Warde asked casually as they came out.

"Servant," came the brief reply, and then added as an after thought: "Father objects to human beings being used as brutes—and particularly when they are made to run while their masters are comfortably mounted!"

"As for me, I would never take him, if he had to run, poor man!"

"A step in the right direction," said Mr. Warde jumping nimbly into his saddle, "Humanity has been degraded enough in Asia."

"Asia will have to give up her proud position of being the mother of civilization and learning. And turn to Europe to re-learn, what she once taught."

"This is the case already—' said Mr. Warde, as they rode side by side, with the servant following on the third horse—"Europe, is giving us back with greater generosity than our Brahman ancestors imparted to their own—or we would not have lost what we have!"

They were rounding the corner of a house on the banks of the Jhelum and as they did so, came in full view of the beautiful river. An enchanting scene lay before them. Beyond the stream rose the sublime snow capped mountains, in tiers—the lower sides of which were covered with lovely shades of green.

Riding along the right banks they came out on the Northern suburbs of Shrinagar proper. Then skirting round to the lakes to see the picture-que floating gardens of cucumbers and melons, rode over some rough bouldered ground to the entrance of a valley. From here a magnificent view of rugged mountains—rising to the height of some twenty thousand feet whose summits covered with eternal snow, and lost in the hazy opal atmosphere appeared as part of the heavens themselves—was to be had. Then, as the eye travelled lower, came into view the melting waters—tumbling, leaping and forming into a dozen cataracts below.

Lower again, were the smaller streamlets. Visible only from time to time, as the mountain air or their own movements shifted the overhanging trees and branches. While from the base rose the gigantic forest trees giving a solid dark foundation to the vast mass above, surrounded with floating willowy clouds.

The scenery was truly superb and the enjoyment promised was more than realized.

"Is it not worth coming for!" whispered Master Vene watching his companion's wonder struck countenance.

"Indeed it is—it is simply enchanting—bewildering—" replied Mr. Warde quoting some verses in Sanskrit descriptive of these lovely vales which he had learnt but never hoped to see so soon—if ever.

They stood gazing, feasting on the scenery for some time, and then retracing their way by the Singhara (water nut) lakes reached home just as Punthi was in the act of dismounting the foaming animal quivering with exercise.

Turning to the two followed by their attendant, as they galloped in—he stopped to welcome them. Then, as his eyes fell on Master Vene's friend, he drew himself up in surprise—"What Rama Nand!"

He instantly recognized the venerable old Gooroo and hastening up saluted him with joined hands—while Nana Sahib strained him in his arms.

The astonished young lad who had hoped to show, by this introduction, the choice of his friends, he was likely to make in life—was dumb founded and stood aside wondering he did not know what.—The old man noted the look of amazement and caressingly beckoned:

"Come Vene—I need no introduction, And let me commend you both to one another: Nephew and son—son and nephew."

Then standing with his hands on their shoulders, one on each side, he bent and looked into Vene's face—and affectionately said: "Nundie has heard of you—but I don't think you ever heard of him. Have you?"

"No," he replied, as if ashamed to confess his ignorance, and possible diminution of new found joy!

"Well, now, think, you may greet one another as relations." The suggestion was scarcely breathed when Mr. Rama Nand Wardc as the elder, opened his arms into which Master Vene

Shanker instinctively glided while an unobserved tear rolled off his eye-lids.

They stood locked in each other's arms for a time—too full through some unaccountable emotion, to speak!

Friends, only of ten minutes ago, were no longer such—what a transformation? A magician's wand could not have done more!

Presently the three went in. And for the first time, he heard of his nephew Bulwara's death.

By night fall the joyful news of their relationship was made known at the Haveli, where it was received with delight. And of course Mr. Otis insisted upon shifting their quarters to his residence. Where they remained for the rest of their sojourn at Shrinaggar.

Thus a part of the family were so providentially united and to complete the re-union the Ozahs only were wanting.

INDIAN MEDICAL MISSIONARIES.

AN OFFER.

To,
THE EDITOR OF THE *Indian Social Reformer*
Bombay.

DEAR SIR,

Some days ago, I went through an article in the *Tribune*, Lahore.

I shall feel much obliged if you will kindly give place to the following article regarding "Indian Medical Missionaries" in your valuable paper:—

1. Indian Medical Missionaries are one of our necessities. History shows that the medical profession was followed by them only in the past days. Now I think that

2. Either retired Doctors might take up the duty; but they generally retire in such an old age that they cannot do travelling far beyond their homes, therefore, they cannot suit well.

3. Young Medical Doctors will not do until they have got money to support them, which many cannot spare, or they might be supported by some Indian fund like the American or Scotch Mission fund. There being no such funds, they also cannot suit it.

4. Young men of high parentage might study in Medical Colleges and work gratis after graduating themselves, but there will be very few in these days of scarcity and hard living. Hence this class too can't suit well.

5. Sadhoos who already live on public charity and whom the public feed with great desire and respect will serve the best if they care to do it, therefore, either a fund might be opened to educate some of the Sadhoos in some of the medical colleges or at least Oaloutta National Medical College. After completing the course they will work without regular pecuniary remuneration, otherwise if that be impracticable as yet, in face of so many subscriptions asked for daily, the undersigned will undertake to supply with food, accommodation and book etc. and teach the rough outlines of the medicine and surgery, as far as I can with my humble efforts and small means, to Sadhoos who care to become "Indian Medical Missionaries" for life. But they must have a fair knowledge of English or Urdu, and must present a certificate from some trustworthy gentlemen testifying to their good character and firm desire to become "Indian Medical Missionaries" in future. Of course, those taught by me won't be Doctors at all, but will know the rough outlines of this Branch of Science i. e. will know nursing at least and will do some slight good to the people until regularly trained Indian Medical Missionaries will be coming in the field.

THAKAR DAS TARNIJA, Assistant Surgeon,
Mandi State, Kangra Valley, Panjab.

22nd February 1909.

THE LATE DR. EDWARD CAIRD.

The *Christian College Magazine* says:—"The death of Dr. Edward Caird has removed from us a great thinker and a notable personality, who for forty years occupied a position of influence such as few in our day have reached. At the early age of 31 he was appointed Professor of Moral Philosophy in the University of Glasgow. After holding the post for 27 years he was chosen to succeed Benjamin Jowett as Master of Balliol College, Oxford, and in this post he remained until, after 13 years, he was compelled by failing health to relinquish it.

The position of Professor of Philosophy in a Scotch University is not always an enviable one. In Caird's time the subject he taught was, like the other subjects for the Arts degree, compulsory, and all who wished to be "capped," whether interested in philosophy or not, had to enter the class. So great, however, was Caird's power of making abstruse themes interesting that before many days had passed he had secured the attention of almost every member of his large class, which often contained as many as two hundred students. They found that philosophy was not divorced from ordinary life after all, and were constantly surprised by finding how interesting ordinary things become when looked at in the light of some great principle. But though he could make philosophy sparkle, he never strained after effect. He weighed his words, and was always scrupulously fair towards those whose systems he found it necessary to criticize. And while he interested and stimulated the many, to the smaller number who were led to grapple hard with the problems of existence and conduct he became "the Master" to an extent rarely found. Many of his old pupils are now Professors of Philosophy or Theology in various parts of the globe, and many in other lines of life are proud to reckon themselves his disciples.

Not that those who were influenced by him followed him slavishly. He was too free from vanity to wish them to do so. But in his teaching they found not only a stimulus to clear and comprehensive thinking, but a view of the world which commended itself to them as eminently reasonable. Caird was an idealist, and the idealist philosophy was what the time needed. The realism of the Scottish school had had its day. Scientific discoveries were leading to new problems, and the sensationalism of Mill did little to solve them. Caird was among the most eminent of those who faced the situation fearlessly. Working on similar lines to those of his friend T. H. Green of Oxford, yet independently, he showed that the universe could not be rightly understood except as a manifestation of a spiritual principle. There can be no doubt that these two thinkers did much to stem the tide of materialism and agnosticism. In reaffirming the spiritual they seemed to many not to go far enough. While deeply Christian in spirit, and showing with striking power the reasonableness of elements in Christian teaching which had been questioned, their system led them to a disparagement of the historical element in Christianity. The Christian ideas were true; why trouble about their historical setting? They thus sought to make the essential elements in Christianity independent of the criticism of the Bible which was such a marked feature of the time. It is at this point that many who looked on Caird with profound reverence as a spiritual guide have felt constrained to part company. A Christianity consisting of ideas may be an excellent thing but the embodiment of these ideas in a historical person, sharing men's sorrows and bearing their sins, is too precious to be so lightly pushed aside.

Yet even those who differ most widely from their teacher will always be grateful for what he taught them, and all who were in any degree admitted to his friendship will in addition cherish the memory of a man of singular purity of character

and loftiness of aim. Shy by nature, he did not take naturally to public life. Yet his sympathy with movements that made for righteousness was so great that from time to time he was drawn from his retirement. In Glasgow he was a leader in the University Settlement movement—an attempt to bring East End and West End into helpful social relations—and to other good causes he lent a helping hand as occasion offered."

THE SEVA SADAN.

WORK DONE WITHOUT THE HOME.

(Concluded from the last issue.)

In Poona our president, Mrs. Ranade, is president also of a local club called the Hindu Ladies' Social Club. This club has done very good work in the past by way of organizing lectures on "First Aid" and "Nursing," a tailoring or Sewing class, and a series of popular lectures for the members and one or two classes for teaching useful subjects. At a meeting held at Principal Paranjpe's house (Mrs. Paranjpe being deeply interested), our president explained our objects and methods and our lines of work, and asked the ladies present whether they would take up the Seva Sadan work without in any way depending upon outside help. The ladies thought that a humble beginning should be first made, for a few months, in the name of the existing club on more regular, extended and systematic lines than before, in order to acquire practical experience of actual available energy for such work and the necessary resources, and prepare the way for the establishment of a Branch. They have resolved to begin the work from the 1st of January, 1909. They have appointed teachers from among themselves and have resolved to contribute towards the initial expenses such sums as their modest means will allow them to pay.

The fifth object of the Society was to co-operate with institutions similar to the Seva Sadan. In the City of Bombay the ladies' clubs have been very kind to us. The Gujarat Stri Mandal has been specially helpful. Mrs. Mukorji has an institution in the heart of Calcutta, which bids fair to do a great deal for women. But she, like us, complains of the paucity of full-time workers.

The sixth object of the Society was to publish such books, magazines and papers as might promote any of the five objects aforesaid. In addition to the two preliminary appeals and the memorandum of association and the rules, and the first progress report, several tracts, and pamphlets have been published in English, Gujarati and Mahrathi.

The seventh object of the Society was to have an Endowment Fund. In connection with this object and the first, we have a Building and Endowment Fund, amounting to Rs. 57,590.

We are most grateful to H. H. the Maharaja of Gwalior for his munificence and his promise of further aid. We have also to offer our sincere thanks to H. H. the Maharaja of Jaipur, H. H. the Maharaja of Baroda and H. H. the Maharaja of Jhind (who has promised Rs. 5000 and paid the first instalment) and to the other Indian princes. Our cordial thanks are also due to those who sent us unsolicited donations, —especially to the two noble ladies, Lady Curzon and Lady Minto, the former of whom was one of the first donors, while the latter has not only sent us a donation but has graciously helped the movement in various ways, and offered to do all she can for the furtherance of its objects. Further, we cannot sufficiently thank His Excellency the Viceroy and His Excellency the Governor of Bombay for their encouragement, and are in hopes that other provincial rulers will give us such moral and other support as their position may justify.

We have not touched the amount of the donations aforesaid and the only item debited to the Building and Endowment fund is the small sum of one rupee paid by the Trustees' Treasurer for a cheque-book. Thus the total amount of the fund is Rs. 57,588-4-9. Of this sum Rs. 17,415-6-0 have been invested in Port Trust Bonds of the nominal value of Rs. 18,000 the interest payable being 4 per cent. Rs. 9,000-1-9 are in the Postal Savings Bank and Rs. 30,646-0-0 are with the Bank of India. The remaining Rs. 526 were with the Sadan in December and were paid to the Trustees in January 1900.

We have, besides the Training Committee, a Lay Sisters' Work Committee, a Hindu Ashram Committee, a Parsi Ashram Committee and the Managing Committee of the Mahomedan section. It has been said: "The union is only perfect when all the uniters are isolated," and we have acted on this principle. The Training Committee is given by our Council Rs. 700 a month the Mahomedan section Rs. 300 a month, the Lay Sisters' Work Committee Rs. 200 a month, the Hindu Ashram Committee (for Gujaratis and Deccanis) Rs. 200 a month, and the Parsi Ashram Committee Rs. 150 a month. This arrangement was in force for the last three months of the half year. In the previous three months, Rs. 1,400 were paid to the Training Committee for initial expenses, and the preliminary charges of the Society were also paid. The Lay Sisters' Work Committee were also able to spend handsome sums on out-door work. The monthly donations for current expenses in July and August amounted to Rs. 2000. In September the amount was increased by Rs. 300 in order to give a grant to the Mahomedan sisters (Rs. 150 for the Mahomedan Ashram, Rs. 50 for Mahomedans Lay Sisters' work and Rs. 100 extra. In each of the last three months the monthly donations amounted to Rs. 1,550. The Ashrams are intended for the residence of probationers who are eventually to become regular Sisters. We have at present only one Ashram, the Hindu one, and the grants for the other Ashrams are accumulating and will be used for their preliminary expenditure.

In conclusion, we invite the attention of public to the fact that the institution belongs to them. The Society is registered but "concert is neither better nor worse, neither more nor less potent than individual force," and we appeal to all earnest ladies to think of the Sadan as their own and work actively to promote its objects. "The disease with which the human mind now labours, is want of faith. Let them never lack faith. There is a power in this world, which makes for righteousness and let us never doubt that not even a single righteous thought not even a single righteous word, will ever be lost. The Sadan asserts the Rights of Woman:—

"The right to labour, love and pray,
The right to weep with those that weep,
The right to wake when others sleep;
The right to dry the falling tear,
The right to quell the rising fear;
The right to smooth the brow of care
And whisper comfort in despair,
The right to watch the parting breath
To soothe and cheer the bed of death
The right when earthly hopes all fail
To point to that within the Veil;
The right the wanderer to reclaim
And win the lost from paths of shame,
The right to comfort and to bless
The widow and the fatherless."

We invite our sisters to this work. Let them feel assured that it is a noble and blessed work and is its own reward.

A HEALTH DRAMA.

Dr. P. Palpu, D. Ph., Deputy Sanitary Commissioner to the Mysore Government, is a gentleman of versatile talents. He belongs to the industrious and progressive Ezhava community of Travancore, and one of his many laudable ambitions is to elevate his community by every possible legitimate means. The S. N. D. P. Yogam, which is the representative organisation of the Ezhavas, owes much of the success it has achieved to the wise guidance and valuable help of Dr. Palpu, who, we understand, now contemplates a big scheme for furthering the objects of the Yogam. Dr. Palpu has been in England and Germany, and the excellent work he has been doing in Mysore shows that he was by no means idle during his stay in the two foremost countries of Europe. A man of ideas, Dr. Palpu is now engaged, in writing a drama on Health, consisting of three acts, with four or five scenes in each, the first act opening with a scene of moaning on the part of the sacred Cauvery in the south and the holy Ganges in the north. These rivers bemoan the contaminated quality of their water and the uncleanness of their surroundings, and from this, some tolerable idea may be formed of the aim of the drama, which might not inaptly be styled "An Indian's Home." In his play, Dr. Palpu upholds the idea which represents Siva with the Ganges planted on his head, in as much as water, if kept pure, is a crown infinitely more valuable than the Kohinoor. It is said that a troupe has already been formed to stage the play, and we would suggest that Municipalities and Local Boards should communicate with the author, for if the play lends itself to attractive representation, it might do as much to beat back the insidious foes of insanitation and disease from Indian towns and villages as "An Englishman's Home" is doing to stimulate recruiting and to insure the "tight little island" against foreign invasion:—The *Malabar Daily News*.

SOCIAL REFORM IN DAPOLI.

We are glad to learn that a society for the elevation of the depressed classes, was established at Dapoli, in November last.

The office bearers are:

COMMITTEE.

Mr. Sayad Abdul Rahiman Kadri, Pensioner, *President*.

MEMBERS.

Mr. R. K. Chankar Pleader.

Pensioned Subedar Sakharam Laxuman.

" " Sadoba Sakaram.

Mr. Naga Baluji, Military Pensioner.

" Mahadev Raghu Chinchvadkar.

" Shivram Ramji Talsurkar.

" W. A. Warty, General Secretary and Treasurer.

" Laxuman Pamji Khopkar, Asstt. Secretary.

OBJECTS.

To elevate the condition of the depressed classes of the Dapoli Taluka by promoting education including cleanliness and morality, generally on the lines of the Depressed Classes Mission, Bombay.

It is proposed to have three classes of those who render regular pecuniary aid to the Society. Those who pay a sum of Rs. 500 in one sum or an annual grant of Rs. 50 will be classed as Patrons, those paying Rs. 150 or more in one sum or Rs. 15 annually will be styled as supporters, and those who pay smaller sums will be called subscribers.

APPEAL.

An effort is made to find out eligible boys of the depressed classes of the Taluka and encourage them to attend school. It has been ascertained that about 25 boys of school-going age are willing to attend school, if help is rendered to them in the shape of small scholarships or other pecuniary help. The scope of the Society will be enlarged with the expansion of the funds, and farther enquiry will no doubt reveal a large and increasing number of boys in need of assistance from the Society, but the work cannot be started with a sum of less than Rs. 100 a year, and for this purpose an earnest appeal is made for help to generous ladies and gentlemen who may be desirous of aiding the work of the society. Every effort will be made by the Committee of management to see that the charity sought for will reach only deserving cases. Periodical meetings will be held when reports of the works of the Society will be submitted to the public and they will be published in newspapers interesting themselves in the work of the society.

W. A. WARTY,

DAPOLI,
Dist. Ratnagiri.

LAXUMAN PAMJI KHOPKAR,
Secretary.

THE DEPRESSED CLASSES MISSION, MANGALORE.

The undersigned begs to acknowledge with thanks the undermentioned contributions received from 15th September 1908 to 28th February 1909:—

H. R. Morgan, Esq., Mangalore Rs. 50; N. B. Iyer Esq., Calcutta, Rs. 25; C. T. Chittamani, Esq., Rs. 15; R. A. Graham, Esq., Bellary and Revd E. B. Hill, Calicut, each Rs. 15; Messrs P. M. Kailasam Pillay, Tinnervilly; U. Rama Rao, Cocanada; M. Mukunda Rao, Calicut; Babu Kirpal Singh Sibhi, Baluchistan, each Rs. 10; Secretary, Proclamation-day Committee, Mangalore; A friend from Ananthpur District; Henry Hart Esq., Mangalore; and Messrs Satyendranath Roy, Meerut; J. P. Koulingam, Bellary; M. J. Wayeda, Mangalore U. Devappa Kini, Vizagapatam; S. L. Mathairs Karkal; M. Raugappa Bhandary, Mangalore, M. Ganesh Pai and M. Saoraya Pai (jointly) Mangalore; and Dr. M. L. Kamath, Vizagapatam each Rs. 5; Messrs A. J. Lobo*, Pangal Subba Rao, Kalmady Lakshminaraina Rao and Nellikai Venkata Rao, Mangalore each Rs. 4. H. S. Brown* Esq and J. J. Fernandez Esq., Mangalore each Rs. 3; Messrs Ramakrishna Rao, Masulipatam; Lalitha Mohan Dass, Calicut; B. Venkata Rao; B. Vyasarayachar, Kanji Hirji, M. Ebrahim Elias; H. Vaman Rao; Jaffu Meghji Shett; H. Purashotam Kamath, Mangalore; and Guru Govind Pattadar, Raj Bari—each Rs. 2.

Total Rs. 258 0 0

Already acknowledged Rs. 2213 0 0

Grand Total Rs. 2471 0 0

* Monthly subscription.

All donations below one rupee will be acknowledged in the annual Report. Mr. C. R. Kamath presented 3 caps and Miss Kraus some clothing to the school pupils. Dr. L. P. Fernandez presented one bottle of Malaria Specific. Sweet-meat was distributed to the school children on the Christmas day at the instance of Mr. Justin W. Boys now in England. The Mission Committee accord their hearty thanks to all these donors.

COURT HILL,
MANGALORE,

K. RANGA RAO,
SECT. D. C. M.

5th March 1909.

ALLAHABAD LADIES PARTY.

On Monday last Miss Rodrick of the American Zenana Mission gave a Ladies Party. There was a very large attendance of Indian and European ladies. A few short speeches in Bengali and Hindusthani were made. There were some attractive features in the entertainments such as the reproduction of some American and Japanese scenes. Mrs. Aikman was present and mixed freely with the Indian ladies. The gathering was very pleasant and successful.—*The Bengali.*

THE INDIAN SOCIAL REFORMER.

Rates of subscription inclusive of postage.

	In advance.	In arrears.
Per annum.....	Rs. 5 0 0	Rs. 6 0 0
	Single copies 4 annas each.	

The arrear rates will be enforced in the case of subscriptions which have not been paid within three months from the date on which last payment of subscription expires in case of annual subscriptions. All other outstanding dues will also be calculated at the arrear rates.

Orders for the paper should be invariably accompanied by a remittance or permission to send the first issue per V. P. Post to recover subscription.

Should payment be made by cheque on any mofussil Bank, please add 8 annas this being the discount charged in Bombay.

SERVANTS OF INDIA SOCIETY.

EARNEST-minded graduates and under-graduates are wanted to join the Servants of India Society, Poona, and after undergoing a course of preliminary training to devote themselves to.

- (a) Work among peasantry—organisation of Co-operative Credit, promotion of sanitation, &c., &c.
- (b) Work among the depressed classes—educational and industrial.

For further particulars apply to the undersigned.
 Servants of India Society, Poona. } G. K. GOKHALE.

BY APPOINTMENT TO H. H. THE MAHARAJA.



GAEKWAR OF BARODA.

PHIROZE M. DASTOOR & Co.

OCULISTS AND SCIENTIFIC REFRACTIONISTS.
 OPP. GENERAL POST OFFICE, 7 HORNBY ROAD, BOMBAY,
THE FIRST AND ONLY FIRM.

Who offer their patrons free services of a **duly qualified ophthalmic Surgeon** from various Eye Hospitals of Europe.

PHIROZE M. DASTOOR.

Eyesight Specialists,
 With 19 Years' Practical Experience,

Holds **Exceptional Testimonials** from the Hon'ble Sir Lawrence Jenkins, the Hon. Mr. Justice Batty, Mrs. Batty, the Hon'ble Mr. Justice Chandavarkar, Mr. H. G. Gell, M. V.O., Lt-Col. G. H. Bull, M. D., I. M. S. and other high personages.

STOCK:— LATEST AND MOST PERFECT MAKE.
PRICES:— EXTREMELY MODERATE.

A POCKET MANUAL "THE HUMAN EYE AND ITS SCIENTIFIC CORRECTION," FREE ON APPLICATION.

SEVA SADAN

Arrangements for patients suffering from eye-disease, have been made in connection with the **Seva Sadan Charitable Dispensary** for women and children. **Dr. Piroja Malabari** has kindly offered her services to look after the patients on every Wednesday and Saturday between 8 and 9 a. m. (B. T.)

SEVA SADAN, }
 GIRGUM. }

B. R. DIVATIA,
 ASSISTANT SECRETARY.

NOTICE.

The Madras Hindu Social Reform Association has been maintaining a matrimonial Bureau, and correspondence from ladies and gentlemen desirous of contracting widow-marriage, post-puberty marriage or marriage without Kanya Sulkam or Varadakshna should be addressed to the Secretary—George Town

The Madras Congress & Conferences.

A collection of all the Inaugural and Presidential addresses delivered at the Indian National Congress, the Industrial, Social, Temperance, Theistic, and Ladies' Conferences. The volume also contains the full text of the Resolutions passed at these Assemblies. It covers over 200 pages and will serve as an excellent record of the various activities of the year. The price of the book is Annas Eight a copy, but all old and new subscribers of "The Indian Review" who remit their subscription to the magazine by the 31st March will get the book free. It would be convenient if subscribers would ask us to send the book by V. P. P. for Rs. 5-2, to cover the subscription for 1909, before the 31st March.

Mrs. Annie Besant. A sketch of her Life and her Services to India. With copious extracts from her speeches and writings. With a portrait. 64 pages. Price Annas Four.

Nation-Building. A stirring appeal to Indians—Suggestions for the building of the Indian Nation; Education as the basis of National Life; National Universities for India. Price Annas Two.

The Reform Proposals.—A handy volume of 160 pages containing the full text of Lord Morley's Despatch, the Despatch of the Government of India; the Debate in the House of Lords, Mr. Buchanan's statement in the House of Commons and the Hon. Mr. Gokhale's scheme presented to the Secretary of State for India and also the full text of his speech at the Madras Congress on the Reform Proposals. Price As. Six, To Subscribers of "The Indian Review," As. Four.

G. A. Natesan & Co., Esplanade, Madras.

INDIAN-ENGLISH.

An examination of the errors of idiom made by Indians in writing English (With over 1200 actual examples from Indian Writings)

by **G. C. WHITWORTH.**

"A valuable contribution to the study of the manifold eccentricities of the English tongue."

—*Contemporary Review.*

"His scholarly but unpretentious work will prove most serviceable, not only for those for whom it is primarily designed, but also to other foreigners, and not a few of his own countrymen."—*Westminster Review.*

"Not only a hand book of errors, but also a correct and an acute and useful book of reference. * * * The compendium is excellent, and English men, as well as Indians, would do well to consult it. The copious index facilitates reference."—*Asiatic Quarterly Review.*

Price (of Indian Booksellers) Rs 2; 6d.

BRAHMA POSTAL MISSION.

Pamphlets with regard to Liberal Religion in India and abroad may be had free of all charges, one or two at a time by any genuine inquirer: On showing by a letter that these are carefully read, other two may be ordered free: Two whole set consisting of sixty pamphlets may be had at once by sending a V. P. order worth one rupee; or 1s. 6 d. if payable outside India—All communications should be made to and any donation will be thankfully received by

V. R. SHINDE, Postal Mission Prathana Samaj, Girgaum—Bombay.

YOUR ADDRESS, PLEASE,

For a Catalogue of our Numerous, Valuable Presents which we offer for nought to All at their own choice!!!

VAIDYA SHASTRI MANISHANKAR GOVINDJI

Atank Nigrah Pharmacy,

Jamnagar-KATHIAWAR.

A. K. JOSHI & Co.

Kalbadevi Road, BOMBAY.

We undertake every kind of Lithographic Art Printing in Colours. Publish Fine Art Pictures, &c.

Wholesale & Retail Dealers in Calcium Carbide.

Large Importers of Finest Printing Inks and Colours.

HIGH CLASS FRAME MAKERS.

SURAMA

THE IDEAL HAIR TONIC

Has a fine floral perfume and fluidity of water. It softens the hair and enriches its colour. It helps to grow luxuriantly lost or faded hair and baldness is removed by its medicinal properties. It removes all scalp diseases and improves the Complexion. It is the best hair vigour that can be thoroughly relied upon. It relieves headache and promotes sound sleep. Use it once and you will use it always. Price per Bottle As. 12. Post free Re. 1-3 3 phials Rs. 2. Post-free Re. 2-14.

S. P. SEN & Co.'s Fine Swadeshi Perfumes.

THE PRIDE OF THE INDIAN INDUSTRY.

SABITRI.—The lovers' delight. Possesses a unique odour and strength and pleases all tastes.

BANGAMATA.—Represents the sweet Hasuna Henna. Very persistent and strong but not loud.

DIL OF ROSE.—Or the Indian Rose. The pride of the Indian Flower garden "Shut up in a Bottle."

KHUS-KHUS.—An oriental perfume of strength and aroma. Unrivalled in strength and cheapness.

BOCOOL.—The sweetest popular scent. Better than the best obtainable in the market.

All the Perfumes are bottled in three different styles—Large, medium and small—Prices Re. 1, As. 12, and As. 7, respectively. Transit charges extra. Write for descriptive List, sent Post-free on application.

Our Superfine Virgin Ottos.—Unequaled for strength, Otto-de-Rose No. 1 (Virgin), Ott-de-Matia, Otto-de-Neroli and Khus-Khus. Price per Phial Re. 1. Doz. Phials Rs. 10.

MILK OF ROSES:—Enthrals the mind by its delicious scent; its application imparts a lustre, softness and delicacy to the skin, destroys pimples, scabs, blotches, freckles and other derangements of the skin.

Price per phial As. 8. Transit charges As. 5.

Soaps and other Toilet Requisites, Hair Washes, Cosmetics, and Hair appliances, Oil Bergamot, Lemon, and Lavender superior quality and also fancy Scent bottles and Silk ribbons of different shape, size and colour, and other miscellaneous requisites for perfumer's use are also stocked. Prices low beyond expectation. 25% of the Approximate value should accompany every order.

S. P. SEN & Co. Manufacturing Chemists.

19/2, LOWER CHITPUR ROAD, CALCUTTA.

INTENDING ASSUREES ARE INVITED TO COMPARE THE RATES AND CONDITIONS OF

The Empire of India Life Assurance Company, Limited.

WITH THOSE OF ANY OTHER COMPANY.

Head Office II, Elphinstone Circle, BOMBAY.

SEE REPORT AND OPINIONS OF THE PRESS AS TO THE REMARKABLE PROGRESS MADE BY THE COMPANY.

ENDOWMENT NON-FORFEITABLE POLICY FOR RS. 3,000.

PAYABLE AT AGE 60 OR AT DEATH, IF PREVIOUS, WITH PROFIT.

If, at any time, the assured under this plan should desire to cease paying any more premiums, he can obtain a paid-up Policy for such a proportion of the original sum assured as the number of premiums paid bears to the number agreed upon. Thus a gentleman who had assured at age 30 for a Policy of Rs. 3,000 payable at age 60 or at Death, if previous, after 5 years payments, would be entitled to a Free paid-up Policy for Rs. 500 free of future payments.

MONTHLY PREMIUM.

AT AGE 20, Rs. 6-9-0.

AT AGE 25, RS. 7-8-0.

AT AGE 30, RS. 8-14-0.

AT AGE 35, Rs. 10-18-0.

AT AGE 40, Rs. 13-12-0.

AT AGE 45, Rs. 18-10-0

The sum assured is PAYABLE IN FULL should death occur even immediately after payment of the first premium.

GUARANTEE INSURANCE.—This Company issues Guaranteed Policies in situation of trust and responsibility. It is specially authorized to guarantee the employees of the Post Office.

Proposal Forms and full Particulars may be obtained from any local Agent in India or from E. F. ALLUM, General Manager.

SOME OF THE DISTINCTIVE FEATURES.

* Funds invested in Government Securities and in accordance with the Indian Trusts Act

Policy holders can appoint their own Directors.

90 per cent. of Profits to Participating Policy holders.

Lapsed policies revived without Medical Certificate.

Liberal Surrender Values 40 per cent. of the Tabular premium paid.

Immediate payment of Claims.

Medical fees and stamps on Policies are payable by the Company.

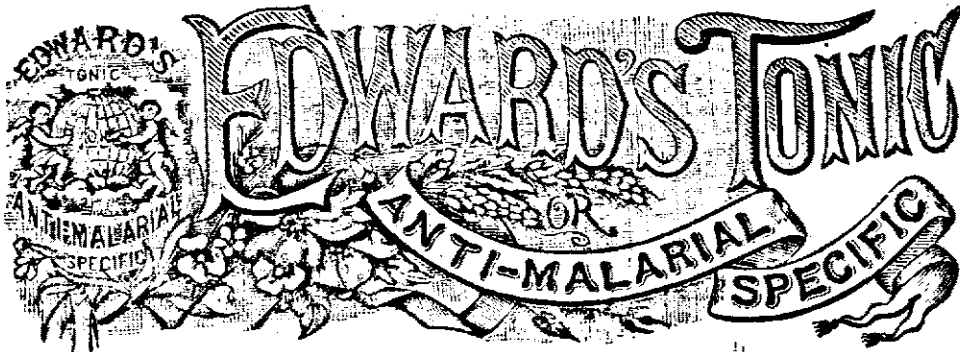
FOR MALARIA, INFLUENZA & MILD FORMS OF PLAGUE.

Use *Batlwalla's* Ague Mixture or Pills. Re. 1.
Batlwalla's Cholera is the only remedy for Cholera Re. 1.
Batlwalla's Haretons has been recently improved a great deal and restores Grey Hair to its Natural Colour. Re. 2-6.
Batlwalla's Tooth Powder is scientifically made of Native and English Drugs, such as Mayaphal and Carbolic Acid. B. P. As. 1.
Batlwalla's Ringworm Ointment As. 4.
 Sold every where and also by
DR. H. L. BATLIWALLA,
 Worli Laboratory, Dadar, Bombay.

ROYAL TONIC PILLS.

A powerful Nutritious and Strength Restorer, Price Re. 1-4 per bottle of 80 Pills.

PREPARED BY—**GOVINDJEE DAMODER & Co.,**
 Wholesale and Retail Druggists and Commission Agents.
 2-02. No. 57 New Hanuman Lane, BOMBAY



The only Remedy
 FOR
MALARIA
 and all kinds of
 FEVERS WITH ENLARGEMENT
 OF
SPLEEN & LIVER,
 OF
 SWELLINGS OF ABDOMEN &c

PRICES:-
 Large bot. 1 7
 Small " 0 14

Price of large quantity is somewhat less
BUTTO KRISTO PAUL & Co., CALCUTTA.
 Wanted Agents

IF ALL HAIR OILS WERE ALIKE



It would not matter much what you bought. But all Hair oils are not alike so look out only for Kaviraj N. N. Sen's

KESHANJAN.

The very name with the manufacturer's facsimile on the label guarantees perfect purity, quality, and all the medicinal properties of a first class Hair-Food.

KESHANJAN

Is sold everywhere at Re. 1-0 per bottle. If you have any difficulty in obtaining it, write to the sole manufacturer.

SPECIFICS OF SPECIAL VALUE.

Panchatika Batika—Cures malaria in all its stages. Most virulent types cured within a week. Enlarged spleen and liver are reduced to normal sizes rapidly. Re. 1-0 per box Post-Free Re. 1-3.

For Coughs, Colds, and Asthma

CHYABANPRASH

Has no equal in the medical kingdom. It restores vitality to hopeless eightsies and is specially beneficial for Asthmatic, Consumptive and Weak Lunged people. Re. 1-0 for a week's measure Re. 1-5 Post-free.

Our Brihat Amritabali Kashaya or Concentrated Fluid Extract of Sariba—Cures Primary, Secondary and Tertiary syphilis, mercurial eruptions of all types, sore throat, enlargement of the glandular system, Rheumatic pain or breaking out of ulcerations on the body. It restores health and bloom of youth to otherwise 'run-down' subjects, Price per phial Rs. 2. Packing and postage As. 11.

Our Asokarishta—Cures Speedily and permanently all sorts of female complaints such as Menorrhæa, Amenorrhæa, Menorrhagia, Dysmenorrhæa, Leucorrhæa, Sterility, uterine Tumour &c. &c. It is a safe remedy for habitual miscarriages and prevents the patient from catching a Puerperal fever if regularly taken after delivery. Price per phial Rs. 1-8. Packing and postage As 7.

Kaviraj Nagendra Nath Sen,

GOVERNMENT MEDICAL DIPLOMA-HOLDER, MEMBER OF THE CHEMICAL SOCIETY, PARIS; SOCIETY OF CHEMICAL INDUSTRY, LONDON; SURGICAL-AID-SOCIETY, LONDON; &c., &c.

No. 18-1 & 19, Lower Chitpur Road, CALCUTTA —Telegrams—Keshranjan, Calcutta.

N. B. All the proprietary medicines mentioned in my price list are kept on sale at Calcutta rates at Messrs. V. Valabha Das & Co.

BHENDI BAZAR OPPOSITE CHUNA-BHATTI, Bombay.

WANTED AGENTS.



WANTED AGENTS

NO. 72 MEDOW STREET, FORT BOMBAY.

Die-Sinking—Crests, Monograms and Mottos, engraved and bossed in various Colours.

Copper-Plates—visiting and Invitation Cards, etc., engraved and printed in best styles.

Blocks—Wood or Metal, engraved and supplied for illustrating purposes.

Presentation Inscriptions—On Gold, Silver, Ivory, etc; engraved and artistically displayed.

Seals, Peons' Badges, Brass Sign Boards, Stencil plate etc., are made for private, official and commercial use. Rubber stamps are made in any of the required languages at very cheap rates.

Electroplating and gilding works executed under skilled work men.

OUT STATION ORDERS PROMPTLY EXECUTED.
COMPARE OUR RATES WITH THOSE OF OTHERS.

MEYORES

IS INDISPENSABLE TO ALL WHO VALUE HEALTH.
FOR IT RESTORES WASTED STRENGTH, imparts vigour and tone to the muscles and tissues, in short vitalises the whole system. Thousands cured. Price Re. 1 per phial.

INTERESTING NEWS.



Our reknowned SPECIFICS for ASTHMA and HYDROCELE give instant relief rest and comfort. Cure permanent. Rev. JOSEPH DAVID, Mengnapuram S. India, writes:—"Your specific for Asthma has done me good." S. B. Rao, Esq., Poona, writes:—"I have personally used your specific for Hydrocele and found it very wonderful in its efficacy." Per bottle of each Rs. 5.

DIAETES—Of any stage and standing is sure to be cured by our specific. A. Bose, Esq., Zemindar, Dum-Dumt. Calcutta writes:—"Five year's Diabetes completely cured." Price per bottle Rs. 3.

For particulars about our SPECIFICS for PILES, FEMALE DISORDERS look to our Catalogue sent post free on application.

BEWARE OF IMITATORS !!!

NO AGENTS.

WRITE
ONLY TO **J. C. MUKERJEE & Co.,**
THE VICTORIA CHEMICAL WORKS,
RAHAGHAT, BENGAL.



AMRUTANJAN.

An Indian Balm, A Magic Balm, Quickly Relieves and Cures.

HEADACHES, NEURALGIA, SPRAINS, SORE THROAT, CHEST COLDS, RHEUMATISM, LUMBAGO, WEAK JOINTS, BRUISES, CUTS

And also other ACHES and PAINS.—Price annas eight only

Ringworm Ointment. A POSITIVE CURE FOR RINGWORM AND DHOBI'S ITCH, &c.
Price annas six only.

Tooth Powder, CHEAP AND USEFUL.—Price annas two only.

AMRUTANJAN DEPOT. 16 OAK LANE, BOMBAY

Telegraphic address: "Amrutanjan," Bombay.

PHOTOGRAPHIC ART STUDIO.

UNDER THE PERSONAL SUPERVISION OF

S. N. BHEDWAR.

AT THE JUNCTION OF

PRINCESS AND KALBADEVI STREETS.

CHARGES REASONABLE, SATISFACTORY WORK

THE INDIAN * SOCIAL * REFORMER.

PUBLISHED EVERY SUNDAY MORNING.

Office:—HUMMUM STREET, FORT.

Editor:—K. NATARAJAN

Vol. XIX.

BOMBAY—SUNDAY, APRIL 4, 1909.

No. 31

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

WILLIAM LLOYD GARRISON in the *Liberator*.

NOTES.

But for the announcement of the reforms that have been framed, the debate on the Budget in the Viceroy's Legislative Council, would have been a rather melancholy proceeding. In the warmth of their acknowledgments on account of the contemplated reforms and of the appointment, recently made, of Mr. Sinha to the Legal Membership of His Excellency the Viceroy's Executive Council, honourable members forbore from being too critical and too pessimistic. The good feeling created by the reforms was, indeed, such that the additional members, not being able to congratulate the new Finance Member on a deficit, made the non-imposition of fresh taxation in order to balance the budget, an excuse for offering their congratulations to him. In the circumstances that led to the deficit—failure of crops, the wide prevalence of malaria preventing the harvesting of crops, and other causes leading as Lord Minto said to the reduction of individual as well as the country's income—the Finance Minister who thought of imposing new taxation must be a hard-hearted as well as short-sighted man. We have, moreover, reached a stage at which a thorough scrutiny of existing taxation must precede the imposition of any additional burden on the public, and the enlarged Council which will sit next year will be in a better position to advise Government on the subject. From every point of view, therefore, it is well that an effort is being made to pull through the year without extra taxation, and we do not grudge Sir Guy Wilson the congratulations that were bestowed on his courageous policy of trying to meet the situation by cutting down expenditure all round. How far the attempt will be successful remains to be seen. If there is a good agricultural season, all will be well, but if the rainfall happen to be defective, a situation will be created which will tax the resources of statesmanship to breaking point.

The position, however, will prove as the Hon. Mr. Gokhale said, a blessing in disguise if it awakens Government to the need of a recasting of the financial system. From a sentence in His Excellency the Viceroy's speech it seems that the lesson has not been lost on Government. In the last cycle of fat years, Lord Minto admitted, Government had rather forgotten that they might have to face a deficit. We are particularly glad that the weakness of the present Railway policy is being made manifest. In reviewing the report of the Railway Commission not long ago, we pointed out how that department was accorded a privileged position in the Indian system of finance. Sir Edward Baker's earnest protest against the disregard of the canons of finance and commonsense by the Railway administration, is very welcome to those who believe that greater control

ought to be exercised over railway expenditure. The difference between railways and irrigation works from the people's point of view, is never so clearly demonstrated as at a time of adversity. In the interests of the railways themselves, which become an added burden on the taxpayer when he is hit hardest by the failure of rains, it is necessary that irrigation works should be pushed forward more rapidly. But irrigation brings malaria in its train and malaria has been responsible for a great deal of waste of valuable crops in the Punjab. So far as this is due to irrigation works in the past not being planned with close reference to their effect on the public health, the fact points to the need of greater co-operation between the sanitary and irrigation engineer. Special classes for irrigational engineering and sanitation, may well be instituted in Engineering Colleges if Government are prepared to employ a larger proportion in this branch of the Public Service in which Indian talent ought to be freely utilised.

The general level of speeches at the debate was high and even distinguished. In the Hon. Mr. Dadabhoj from the Central Provinces, the Council has gained a member who combines independence of thought with vigour of expression. The two Mahomedan elected Members, from Madras and the United Provinces, acquitted themselves with credit and good sense. Lord Kitchener's important speech was an object-lesson in the lucidity and eloquence that comes naturally to one who is master of his object and is intent on persuading his hearers rather than on gaining a dialectic triumph. His Excellency's exposition of his policy was so simple and straightforward that even laymen could have found no difficulty in following it. Sir Edward Baker's speech was characterised by his usual trenchancy of style. The presence in the Council of the late Finance Minister in a position, so far as the Imperial finances are concerned, of greater freedom and less responsibility, is an interesting feature. The new Finance Member has produced a distinctly favourable impression as a man who knows his own mind and can stick to it even in the face of influential criticism. The Hon. Mr. Gokhale's speech, of which we print the concluding passages, was an exceptionally brilliant performance. His tribute to Lord Minto and Lord Morley was fine without being fulsome and it will be heartily endorsed by all thinking men. But the speech of the day was undoubtedly that of His Excellency the Viceroy. Lord Minto's references to the financial position and the reorganization of the Army and the Military Department of the Government, were informing. Speaking of the reforms, His Excellency took occasion to give prominence to the share of his Secretariat in formulating them. The passage relating to the reforms in the Viceroy's speech, will be printed in the next issue.

CONTENTS.

—o:0—

Editorial Notes.
Unworthy Tactics.
Deterioration of the Police.
Ladies at work.
India's Opportunity.
Three Readings of a Palm.

The Individual and the
Social Life—a working
Hypothesis.
The Hon. Mr. Gokhale's
Speech.

THE INDIAN SOCIAL REFORMER.

BOMBAY, APRIL 4, 1909

UNWORTHY TACTICS.

The discussion evoked by the India Councils Bill and the other cognate reforms in the administration, has, it must be said, been on the whole conducted in this country with a greater sense of responsibility than in England. Some of the most prominent London newspapers and reviews have allowed correspondents to throw dirt on every one connected with the reforms, with a liberty that has happily not been imitated in this country. The most melancholy instance of this kind is, perhaps, furnished by the letters in the *Times* in which the writers sought to discredit the reforms as being the result of pressure brought to bear on Lord Morley by political agitation in this country. A certain memorandum prepared by the Hon. Mr. Gokhale at the request of Lord Morley, was cited by these correspondents as containing evidence of the Secretary of State's offence. These writers had evidently not expected that Lord Morley would be able to refute them as completely as he did in his speech on the third reading of his Bill in the House of Lords. It is superfluous to reproduce his words. The Viceroy, also, in his admirable speech in the Legislative Council conclusively showed that the reforms had their origin in the proposals of the Government of India. Not that, in our view, it would matter in the least if the Secretary of State or the Viceroy do act upon a suggestion of a non-official Indian leader. Lord Morley traversed the tacit assumption underlying the insinuations when he indignantly asked the Lords if a Minister of the Crown, whether in London or in Simla, was not bound to ascertain Indian opinion before formulating a scheme of reform in the Indian administration.

The Hon. Mr. Gokhale explained in his speech in the Viceroy's Legislative Council the circumstances in which he felt it necessary to publish the memorandum in India. It had been insinuated by the critics that his motive in doing so was to claim credit to himself for the reforms. There is not one of them, perhaps, who has served his country with so little expectation of reward or even acknowledgment as Mr. Gokhale has served India. But opponents of this class do not care what a man's career and antecedents are, before flinging their mud at him. As a matter of fact, Mr. Gokhale was persuaded to publish the memorandum solely with the view to counteract the insinuation that the Congress leaders had sought to prejudice Lord Morley against the demands of the Moslem League.

We know that the publication of that memorandum in this country had a soothing effect and it is worthy of note that no one in India, not even the *Madras Times*, thought of imputing a vain-glorious purpose to the author. It is insulting alike to Lord Morley and to Mr. Gokhale to insinuate that there was anything surreptitious in the communication. The very fact that Mr. Gokhale published it shows that he had not the least idea that there was anything private or confidential about the document. But it is waste of time to pursue the matter further. We trust that the critics are heartily ashamed of their meanness by this time.

An esteemed English Correspondent writes to us by the Mail of March 14th:—"During the Lent Term in Cambridge there were 4 meetings of Indians and English friends as before noticed. The first paper was read by a lady on Wordsworth's "Ode to Immortality," in which she brought out clearly the beauties of that great poem. The second paper was given by a Mohammedan Professor of an Indian College on the "Persian Mystics." This was read with so much spirit and expression that the attention of all was arrested, and examples of Sufi poetry delivered in such a manner that all sat entranced for the time being. The third paper, most exhaustive and detailed was read by the sister of an eminent Greek Scholar. The fourth meeting was of the nature of a social gathering. No paper was read, but after some refreshments a discussion was started on the Ideal of Truth as exemplified in the story of Harischandra. The argument was read out graphically by one of the young Indians, and then a lively exchange of opinions, both Indian and English, ensued, some condemning the conduct of Harischandra and his wife as the slavish and blind adherence to a mistaken idea of truth, but most of the ladies present being lauded the conduct of Chandramati as a model of wifely devotion. The words of Shakespeare

To thine own self be true

Thou canst not then be false to any man.

being brought forward as an example of the individualistic ideal of Truth of the West in contradistinction to that of the East where the individual counts for much less. Many of our young Indian friends spoke extremely well and, on some of the ladies expressing their opinions, it was found that on the question of wifely devotion to the husband "for better or for worse" the Indian and the English ideal was the same. There will be no meetings held during the Summer Term but it is hoped they will be renewed in October."

Mr. Ramanbhai Mahipatram Nilkanth, the Secretary of the Widow Remarriage Association of Ahmedabad, writes to us: "A Widow Remarriage was celebrated at Ahmedabad on the 28th March last under the auspices of the Widow Remarriage Association. Bai Diwali daughter of Hirji Jadavji, aged 20, resident of Lathi (Kathiawad) was married to Mohanlal Amarsi, aged 22, resident of Wadhwan (Kathiawad.) The parties belong to the Dasa Shrimali Shevak Vania caste. Bai Diwali became a widow at the age of 14."

The first annual report of the Indian Merchants' Chamber and Bureau, established last year by Mr. Manmohandas Ramji and others, is full of promise. We are specially impressed by the sound judgment and practical spirit of the opinions expressed by the Chamber on questions of municipal and commercial interest referred to it by Government. The Chamber fills an important gap in the public life of Bombay and has a useful future before it.

DETERIORATION OF THE POLICE.

The Police administration report for the Presidency reveals an altogether unsatisfactory state of things. The verdict of the Inspector General is that the general efficiency of the force was during the year on the downward grade and that the deterioration was due entirely to the unfortunate effects of the measures of reorganization introduced. Head constables and constables already in the force, he reports, have become discouraged and the difficulty of recruiting has increased. He quotes the opinions of the Commissioners of the several divisions on the increasing difficulties of recruiting the right kind of men. Resignations were more numerous during the year than at any previous period. The Police force has become unpopular, and the principal cause of it is stated to be the increment system introduced at the suggestion of the Police Commission. The Commission objected to the grade system of promotion as being uncertain in its operation. "This uncertainty," they said, "is fatal in the case of men on such low pay. The first increase of pay also comes too late, and resignations in the first years of service are very numerous." The Commission recommended, in place of the grade system, the fixing of a minimum rate pay for constables in each province. To the minimum so fixed there was to be added one rupee per mensem after three years of approved service from date of recruitment, and another rupee after five years more of approved service from date of the first increase. This, they thought, would tend to keep the men in the service for at least eight years, and after that their claim to pension and promotion to the head constable class would probably be strong inducements to remain. They deprecated any other form of good-conduct pay than the increments for approved service. The system of good conduct pay which they found existing, was stated everywhere to have been unsatisfactory and productive of heart-burning and discontent. As regards head constables, the Commission strongly recommended that they should be relegated to the inferior service and that Sub-Inspectors obtained by direct recruitment from the educated classes should be substituted for them in charge of police stations. Head constables should on no account be employed in the work of investigation.

The result of carrying out these recommendations in this Presidency would seem to be the very reverse of what the Commission expected. Instead of making the service more attractive and keeping the men in the force, it has not only made the recruitment of a sufficient number of suitable men difficult but, even among the inferior material which had to be taken to fill vacancies, many men resigned within a few months because the pay offered was inadequate for the work and training required of them and the prospects were not attractive. The increment system might have affected the prospects, but the initial mistake seems to have been the fixing of too low a minimum salary. The economic position of the labouring class has undergone and is undergoing a rapid improvement in the Presidency and unless Government are able to offer a wage reasonably commensurate with that paid in the labour market, they must expect the difficulties mentioned above as regards recruitment to continue. It seems to us that it is not so much a question of what system of promotion is adopted as of the minimum salary keeping pace with the steady tendency of wages to increase. The industrial development of the country, and the high prices which seem to have assumed permanent character, have both, within the last seven years since the Police Commission reported, brought about an entire change of outlook for the classes from which the rank-and-file of the police force is drawn. The Inspector-General is rather an out-and-

out opponent of the Commission's scheme of reorganization, and while there is abundant proof of the fact of deterioration in the police, it seems to us that it is chiefly due to the failure to make the minimum pay correspond to the rise of wages in the Presidency. That the direct recruitment of Sub-Inspectors, has had the effect of creating discontent among head constables, is but too probable. At the same time we agree with the Commissioner of the Southern division in thinking that a change in the old system of appointing officers entirely from the ranks was required. The Inspector-General seems to prefer the old class of Sub-Inspectors promoted from the ranks to the newly-appointed educated men, on the score of greater practical experience. Illiterate men have no innate talent for police work and have to acquire practical experience just in the same way as educated men and at the cost of more numerous blunders. The new class of Sub-Inspectors will be able to pick up practical experience in a much shorter time than their predecessors and the improvement in the tone of the force from the presence of educated men in its ranks is an advantage not to be overlooked.

LADIES AT WORK.

Rightly did the poet sing that unless women of India were awake, India must continue her sleep of ignorance and degradation. We have read with great interest the short account of Hindu ladies' activities in Poona published in the *Indian Social Reformer*, the prime mover being Mrs. Ranade. The purpose is to spread some culture among ladies so that they may understand their position in society and be, in fact, as they are in theory, practical help-mates to their male relatives. Classes have been opened in Mrs. Ranade's house, where regular instruction is given in Marhatti, English and Arithmetic. Thus is sought to be laid the basis of solid culture in the future. The second part of instruction which is equally interesting consists of (1) religious instruction (2) sewing and (3) lectures which are more or less lessons. The first is given by Mrs. Ranade twice a week for half an hour each time, though it was supplemented by one religious lecture in a month on the last Saturday. Regular texts are selected, which are explained and then asked to be got by heart and some portion of Ramayana is read and lives of saints are detailed. Mrs. Ranade is in charge of this, and she has in addition to this to do a lot of other work. Sewing is taught regularly by one lady at present. The third and somewhat more useful form of casual instruction is the lectures which are given by gentlemen of experience of public life and having a genuine sympathy for the elevation of womankind. In selecting subjects, care is taken to give very practical and useful knowledge both of a technical as well as general character, it being constantly kept in view that such lectures must prepare the women to understand their part in life, private as well as public, and do their work in a more intelligent and systematic manner. For instance, one often hears of our country with manifold provinces peopled with numerous races and religions and unless a systematic effort be made to give the ladies a working knowledge of the geography of India, these ideas will not be quite clear to them and further they will not be able to follow the nature of varied Indian activities and the course of events in the country. So Indian Geography and history beginning with those of the home province form subjects of general lectures. Far more practical subjects of lecture are how to teach children at home, how to nurse patients, in short, how to realize the ideal: 'home, sweet home, there's no place like home.' This hard and pleasant work is the undisputed mission of women.—
The Advocate Lucknow.

"INDIA'S OPPORTUNITY."

Sir,

I am glad to find the *Indian Social Reformer* write so appreciatively of, and draw pointed attention to, Mr. George A. Brigg's article in the *Public* of Chicago on the harmony that should prevail between the "Individual and the Social Life" of a people. The one sentence quoted by you gives the key-note to the whole article and judging from it, the application of the theory can be fully studied in India where the opportunities and aids for such realisation are splendid and too many for a really earnest and ardent student of life. My own life was changed when I had reached my full manhood by a Hindu lady who knew not a syllable of English but had realised the *Summum bonum of life*, which is the reconciliation of the un-reconcilables—Individual interests and social interests, are ever seen to be at logger-heads with each other by those who believe in the testimony of the deluding and delusive impressions of the outgoing senses. But when the senses are curbed and held in full control, man sees differently, and then he finds that his individual interests are not different from the interests of humanity as a whole. In other words, "Enlightened individual self-interest finds its highest realization in harmony with the interests of all humanity"—as you quote it from Mr. G. A. Brigg's article. Educated India has become so imbued with Western modes of thought and caught so much of its narrowness that it has become unconsciously tinged with *their* views of life,—views foreign to itself and the genius of the race it belongs to. The thoughts that you so much praise are lived up to by many in this land, but they live in seclusion, for the times are not propitious for the teaching which they have to impart. The glamour of material civilization is still too much for the social man to make him face the inevitable truth. But the times are changing: the New Spirit is working wonders in its own way. It is making people, be they autocrats or plutocrats, bureaucrats or democrats, to think. And therein lies the great secret of the change that is imminent.

"India's opportunity is nigh at hand" said a Master-Soul, and added, "Will she rise equal to it; or let it pass and sink again to the depths of darkness, sleeping the *tamasic* sleep for another thousand years? I wonder what she will do?"

When queried what the "opportunity" was, the Master-thinker merely replied, "It is the time for showing her mettle."

But "what is her mettle? And how is she to show it? She is weak enough in all conscience—" was the poser he was confronted with. Nothing daunted the Master-Soul replied:—

"No! My boy! you do not understand me! Matter and Spirit are the two poles of Existence as I told you. Material weakness does not necessarily imply speedy annihilation. That is an absurdity into which your Western training and the habit of thought engendered by it very often leads you, in spite of yourself. You must get over it! Conquer it by force of 'right-thinking'! And then you will see the truth of what I said."

Such the warning-voice of the *thinking* Soul to one who has followed it and realised its truth. English-educated India is still under the heavy and sombre influence of the material civilization of the West. It must throw off that sleep, and the present situation which necessitates *thinking* will make it wake up from its long-drawn hypnotic sleep. And then will India see what her position really is; and what the opportunity is she has at hand.

To the significant query "But what is India's opportunity and how is she to show her mettle—the metal of her constitu-

tion, the temper of her soul?" the Master-Soul replied as follows and I make no apology for quoting the answer in full:—

"You know how good mettle is distinguished from bad! You remember the allusion of Paul the Initiate to "sounding brass" and "tinkling cymbal." They that 'have not love' are like brass and cymbal. They but make noise, their speech has lost its power, their voice is hollow. It has lost its true ring because of the base alloy it is made of. 'It has lost its power', as Emerson says, 'to stimulate the understanding and rouse the affections.' When one is driven to seek refuge in prevarication, that one has already surrendered his right position in the eye of God. He is a fallen foe unworthy of your further attention. '*Vox Populi Vox Dei*' is as literally and scientifically true as any proposition in Euclid. Depart from the truth and the Voice ceases to be a voice, for it has already 'become as sounding brass or a tinkling cymbal'! India's strength is in her "voice"—the Voice of the mighty *Virat*, the *Vox Dei* manifested through the *silent simmering* voice of her million-mouthed people. Oh for the strength of that mute voice, the voiceless voice of the millions! The secret of her strength is in the Principle of 'Unity in Variety' in realizing which on a large scale, she has, before now, shown herself to be past master. Her downfall is due to her letting slip of the principle of unity in variety, which shut up "*the seeing eye*" in her, and made her perblind, running after the light of fire-flies in the dark night of materialism. She must get rid of her stupor of ages; must awake from her long sleep and shake herself off from the effects of the *tamasic* inertia that had possessed her so long. She must think and think until she rises up to her former height and teach to the nations of the world the unconquerable strength that comes of the realisation in actual life of the Principle of Unity in Variety. Now, pursue my thought and apply it to every-day life. I hope for better things."

Thus spoke the *Light*, "the light that in darkness shineth bright, though the darkness comprehended it not." A ray of that light entered my soul as I sat meditating in *mausam*—the still deep silence of the Soul where things dissolve at the ethereal touch of genuine thought into their component parts and reveal to "*the seeing eye*" of the thinker, the secret of the mysteries, the strength and power they wield in earthly life. Such strength India's was and is, her inheritance of ages, and the greatest and richest of her national assets. Will she cultivate it and utilise it to her own uplifting in the social scale and the benefit of humanity as a whole, will she bury her talents merely and whine and whine, and whine until she is wiped out of existence? This is the question of questions. And every son of India, every educated and thinking man as a true son of the *Kishis*, must meditate upon this question and answer it each for himself, rendering an account of himself to the Time-spirit that keeps a record in its invisible pages, in mystic writings ineffaceable, of all the thoughts that thinking man has thought out in this world of trials and tribulations, which serve him in good or bad stead when the time for reaping the harvest comes round.

LALITALAYA,
MYLAPORE, MADRAS,
27th March 1909.

C. V. SWAMINATH Aiyar.

FOR SALE.

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

APPLY TO—The Manager.

THREE READINGS OF A PALM.*

THE FIRST READING: A FORTUNATE FAILURE.

[BY O. S. S. O.]
(All rights reserved.)

CHAPTER XXXV.

The morning after they had established themselves at the Haveli and while Master Vene was amusing himself by exploring that part of the orchard where he had taken refuge and been discovered, Mr. Warde took the opportunity of relating to his two elders all that had come under notice regarding Mr. Harchand's adoption. First the rumours—and subsequently the incident of the "*bajuband*."

When the account regarding the *bajuband* was given, Mr. Ottis and Punthi looked at one another in mutual astonishment. Warde noticed the significant exchange of glances—and without discerning the import, continued the narration. When he had finished, he looked at them dubiously. But they made no observations and a lengthy pause ensued.

At last his uncle broke the suspense—"Have you the parchment with you?"

"No, but I have a copy."

Which on being produced, was eagerly read and re-read as if still doubtful of its purport.

"Poor Harchand is dead—' Punthi reflected audibly—and so you say is the adopted child!"

Another long pause and he concluded—"The goldsmith knows no more than he has told."

Warde looked at them in some confusion—but as the two were plunged in their own thoughts—restrained from disturbing.

"Nundie, my son—' observed Mr. Ottis after a while noticing his look of bewilderment—I think we may add a singular occurrence that, of course may, or may not have any bearing on the subject—but nevertheless it is curious"—And he related the incident of the *bajuband* which he had lately heard.

A painful silence was the result in which conflicting thoughts were warring with each other.

"Māhābere brother—' said Punthi puckering his forehead moist with sweat. 'I propose returning with Nundie, taking the lad with me, immediately. Something tells me that prompt action now will meet with its reward. The goldsmith must not die also.'

The matter was soon settled. A couple of days sufficed for their arrangements—and the third morning without the assistance of priests and omens, the two accompanied by four servants set out on their eventful journey. They took the most direct route and were home within two months.

The Ozahs were delighted to see them all back. Particularly Master Vene who seemed instinctively to fill the place of their lost son and brother, and most naturally fell in with the ways of the house.

No time was lost in apprising Mr. Ozah of the cause of their hasty return; and at nightfall, Mr. Warde conducted his uncle and father-in-law to the goldsmith's.

Having repeated the simple facts as they happened, the goldsmith stopped, and passing his hand over his forehead, said: "This is all I know—and if there is anything in which I can help you further—I am at your disposal."

* This serial was commenced in our issue of the 5th April, 1908.

"Then your books will not give the weights of the *bajuband* and *Ungothi* separately?" queried Mr. Ozah in anxiety.

"I can't say—it is just as likely the weights are given separately as not."

"Oh, then," gasped Punthi impatiently, "please turn up your *bahi* (ledger) from Samvat 1922 (A. D. 1865)."

The obliging goldsmith was not long in producing his books. And scanning its pages with frequent pauses during which intervals the fever of excitement was intense—alighted on the long looked for entry. Their hungry eyes were fixed on his lips, and at last he read aloud:

"Lala Harchandji—*Kartik budi gyarus Samvat 1925*—one armlet 10½ tolahs with ¼ anna alloy. One ring same quality 1½ tolah. Cost and workmanship Ra. 861."

They stared at one another—and then Mr. Ozah spoke: "We are going to bring a lad to you to-morrow morning with an *ungothi* and would like you to see it on some pretence, whether it is the one you made. Under no circumstances let the youth guess our object—for we would not hurt or disappoint him for the world.

"If, however, on examination you think that it at all resembles your workmanship—drop it in the fire which you will keep before you and then fumble for something to take it out with just long enough to disfigure it, so that it will have to be kept with you to put right again. You understand the rest."

"Quite," answered the goldsmith briefly.

The morning following the interview, when Mr. Warde asked Master Vene to accompany him to the bazaar, he consented gleefully, little dreaming of the stupendous issues hovering in the atmosphere of that morning's work—and the change that will affect the rest of his life.

About half an hour before the time appointed by his father-in-law, he together with Vene repaired to the goldsmith's, who on seeing them stirred up the little fire and placing some charcoal, requested the boy at the bellows to work up a good glow, and saluting his customers solicited them to be seated.

Presently after the exchange of usual civilities—he asked as if casually: "Would you like to see some rings? I have a unique collection just at present."

"Yes, please,"—replied Mr. Warde—"if you are not too busy."

"Not at all—never too busy to attend to you," he assented, rising to fetch the case of rings.

They were intent on examining them—when as if by chance noticing the ring on Master Vene's finger for the first time, he asked if it was a signet:

"No, quite plain," he replied turning the ring round his finger innocently.

"Plain—not even a stone in it?" chaffed the knowing goldsmith. Master Vene laughed—and just then his cousin held up a flashing brilliant half hoop.

"There—that is what you ought to wear. And not a piece of gold—" he said taking the jewel from Mr. Warde's hand and giving it a rub on the charmois. "Try it in its place" handing him the ring.

Master Vene took it off and putting it on the ground in front of him—slipped on the gem.

"There—" remarked the goldsmith admiring the sparkling jewel, and taking up unconsciously as it were his plain gold. "Is not that more suitable than a plain thing like this?" he suggested holding it up between his thumb and forefinger, and examining it closely.

"What is the price of this?" Mr. Warde asked lifting up Vene's hand—watching.—The man pushed up the spectacles over his forehead and observing the ring on the outstretched finger, allowed the plain gold to slip through his into the fire. "Fifteen hun—, ahrr—your ring has fallen in."

It took some seconds before he found something to take it out with and quite spoilt.

"I am so sorry—" he averred mournfully—"it was my fault—I will put it right for you!"

"Oh, never mind—!" answered Master Vene looking regretfully at the discolored old friend that had grown up with him from childhood.

Just then a carriage and pair dashed up against the foot path. And the two young men who were seated on the ledge of the shop with their feet dangling—jumped off. But the impatient Mr. Ozah was too quick for them—he was out the instant the carriage stopped.

"You are here—that is all right—" he observed and his eyes sought those of Vene.

"Where is uncle?" enquired Warde incautiously. "In the carriage,"—he replied glancing over his shoulder.

"Lalaji—" began the goldsmith while a satisfactory smile lit up his face—"this is the business I have done to-day," holding up the discolored ring in the pincers. "Instead of selling—I have spoilt this young gentleman's ring."

They smiled and laughed—while a yearning expression of fear and expectation crossed Mr. Ozah's face.

A slight pause and he suggested—"The silk mercers had not called while we were home. Your mother is waiting for them."

Mr. Warde understood the hint and immediately asked: "Shall I run down and look them up again?"

"I think the ladies will be glad"

"Very well—, Vene, are you coming with me or going back with father—?"

"Of course, with you—did not we come together?"

"But what about my ring?" he asked turning to the goldsmith.

"Call for it in an hour or so—in fact, on your way home I will have it ready by then."

"No, you need not trouble to come back—" put in Mr. Ozah—"I will bring it with me. If it is ready in time."

"All right."

And after relating the circumstance to Punthi, his foster-father, through the carriage window, they went their way—

The goldsmith now threw the ring into a pot of liquid and as the young people disappeared out of sight—pulled it out clean. Re-examining it, he exclaimed: "I am almost positive it is the same ring. This is mine—" tapping it with a tool—"is mine. However, we shall soon see."

And he proceeded to open it. In a couple of minutes the ring fell flat like a peapod, exposing a neatly folded slip which he himself had placed for Mr. Harchand when closing, believing it at the time to be a charm.

Mr. Ozah who still stood on the pavement, snatched it up in feverish haste—perspiring and paling alternately. Then rushing to the carriage handed it in, all in a tremour—unable to utter a word.

"Come in—" said his companion in husky accents—"let us get home!"

He was just about to step in, utterly overcome and forgetful of the man who had rendered such signal service—when he remembered him—and returning whispered: "Come and see it.—It is ours—shall speak of it anon!"

Their eyes and expression said more than their lips. He respected their emotion—and after reading the slip which Punthi handed from inside, and, ran thus:

"Owner of this is Bulwar Pershad Ozah son of Pershadi Lall and Luxara Bai Ozah. Sankracharia number 1922."

retired, repeating—"God is great—God is great!"

"Quick—home" came the peremptory order from quivering lips, as the goldsmith stepped back to allow Mr. Ozah to get in.

The syce gathered up the reins and lightly drawing the whip across their haunches, who proudly arched their silvery necks, affectionately urged—"Shabush beta (bravo, my lads)—ghar ko (home)." And off dashed the magnificent greys in superb pride.

The occupants inside heard the encouraging words of the coachman—but they might have been anything but words—for all the sound they realized was the tumultuous throbbing of their own hearts, like the distant thud of restless waves on some bleak deserted coast, in the throes of pain pregnant with hidden joys—

They reached home before the young people. And going up to his office, Mr. Ozah observed. "But the boy will ask for the ring."

His brother-in-law did not reply at once and then suggested: "Better send for the gemmed one which the man offered."

"Yes—" he reflected—"I might have brought it with me. We can't go back now—must go through this—and see Sankracharia at once. As for me, I have become stupid—I can't do anything—I feel helpless!"

"We have much to talk over and arrange before going to the Temple. In the mean time, the girls might drive back in our carriage, to save time, and get the ring."

"Yes, this will be the best—" said Mr. Ozah agreeing with the suggestion—"I will send them off at once."

"Mys," called her father standing before the girl's room. "I want you."

"Are you very busy?" he asked as his daughter drew aside the curtain to admit him.

"No, we have nothing to do. Chamba is here" (as that young lady came up clasping Azie by the waist and beaming with mischief as ever) "and wants us to go out with her."

"Well, I have just come to ask you to go out for me. So you might do both—if your mother does not want you."

"Oh, mother says, she is tired of us and would be glad to see us out of the house—" put in Azie—resting her pretty head on Chamba Bai's shoulders—with sparkling eyes and twitching mouth.

"Oh, well, then, you might slip out at once—" he said joining in the fun with a buoyancy that surprised him. "We have just come and the carriage is waiting. Drive straight to our goldsmith and bring back the diamond ring he selected for Ven this morning."

"Oh, come on Chamba," then addressing her father—"We are all going."

"Mother too, if you like," replied her father laughing lightly.

"But, after bringing the ring, we will go on our own account!"

"Very well, I will order your carriage in the mean time," said her father humorously.

"Won't mother be surprised to find we have really taken her at her word?" remarked Azie as they noiselessly slipped downstairs.

"Don't forget Bulwar's horoscope. We must take that with us to Sankracharia's," said Punthi as Mr. Ozah re-appeared.

THE INDIVIDUAL AND THE SOCIAL LIFE —A WORKING HYPOTHESIS.

If a theory accounts for every phenomenon within its field, it is our duty to accept it as a working hypothesis, until such time as it may be proved erroneous by the discovery of phenomena within its field to which it does not apply, or until a more basic theory is developed which includes it as a part.

The hypothesis presented below will, I think, explain the reason for every personal or social maladjustment; and it offers a rational reason why our individual aspirations usually are incapable of realization.

Further, it provides a rational plan for human development to eternity, and conforms in whole and in part to the injunctions and teachings of the Galilean.

This is the hypothesis: The human race constitutes an organic unit, which is not apparent to the senses of the individual.

In respect of the opposition between reality and sense testimony, that unit may be compared to our solar system.

The senses tell us that the earth is the center of the solar system; but rational considerations demonstrate that in reality the earth is but a minor planet and depends for its existence upon the complete system. If it were possible to think of one of the other planets as changing its orbit or being destroyed, we could with certainty predict that the earth would thereby be changed or destroyed, because its present equilibrium depends upon the present status of the entire system.

In like manner, the senses tell each individual that he is the center of things, around which all else revolves and for which all else exists. Hence, from the senses we learn self-interest. This appearance is never to be changed, so far as sense testimony is concerned. But rational considerations, based upon individual experience, show that self-interest cannot be truly realized so long as such appearances are used as a guide. Since self-interest as a dominant motive is created by these appearances, and since the aspirations of self, as opposed to others, are incapable of realization, we are warranted in discrediting this sense testimony.

Enlightened self-interest, however, discovers that health and the well being of the individual depend, in human life as in planetary movement, upon the health and well being of the whole.

So aspirations of a selfish nature which do not coincide with the interests of all humanity must be discarded in the interests of health and well-being.

This shows that humanity has an influence on the individual which can be disregarded only at the peril of the latter; and this in turn would indicate a closer relationship between the individual and humanity than is offered by sense testimony.

The unitary hypothesis thereupon suggests itself, and at once explains why enlightened individual self-interest finds its highest realization in harmony with the interests of all humanity. It also explains why anything that is injurious to humanity as a whole is injurious to the individual, and why anything that is injurious to the individual is injurious to humanity.

When all the individuals that constitute humanity adopt this hypothesis, the external face of the world will be changed and moral life will reach its highest development.

But the moral life, in itself, is under bondage to the senses, and makes concessions to the unitary theory of man only through reasons of necessity and expediency.

The birth of the spiritual in man as distinguished from the moral does not take place when the unitary theory of life is

adopted, consciously or unconsciously; nor when man as a consequence has reached the fullest realization of self interest as a motive. It is accomplished only when the center of consciousness shifts, and his primary motive is no longer to realize his own selfish interests, but, on the contrary, when such motive is made subordinate to the desire to serve.

The desire to serve others is then the dominating influence of his life, and the returns he receives for such service are subordinate. They have no greater weight with him than to maintain the unitary equilibrium.

As a result he progressively becomes more and more conscious of life, and less and less conscious of himself as an object of thought.

The individual may or may not follow these three steps in their order. He is sure to view himself in the first place as the center of things, but the spiritual birth may precede or follow his conscious recognition of humanity as an integral, organic unit.

On this hypothesis man can reach the highest possibilities of his nature, both moral and spiritual.

On no other theory that I have ever seen stated can we explain why our selfish aspirations are incapable of realization, or how man is to advance towards the goal of brotherly love.

—George A. Briggs in the *Public*, Chicago.

THE HON. MR. GOKHALE'S SPEECH.

A PERSONAL EXPLANATION.

The Hon. Mr. Gokhale concluded a speech on the Budget of great power and eloquence, with the following striking observations:—

My Lord, in this connection may I offer a word of personal explanation on this occasion? I see from the papers that have arrived by the last English mail that the note on constitutional reforms which I submitted to the Secretary of State in September last and to which I have already referred here to-day has come in for a good deal of comment in England. Now what I want to say about that note is this. There was nothing surreptitious or private about it. It was submitted by me to the Secretary of State for India in my capacity as a representative of the Bombay Presidency Association, publicly deputed by that body to proceed to England and lay their views before the authorities there on the proposed reforms. The note was only a summary—with very slight modifications suggested by the discussions I had with a number of public men in England on the subject,—of the views which the Association had already laid before the Government of India in an exhaustive memorial and before the Decentralisation Commission in another memorandum. On my return to India I noticed attempts made in certain quarters to rouse Mahomedan feeling against the reform scheme, as outlined in Lord Morley's despatch, by representing it as a result of Hindu intrigues in London. And after a time my name was openly mentioned in that connection. As the line I had taken on the Mahomedan question was practically the same as that of the Government of India. I thought—and several of my friends agreed with me in this view,—that the best way to counteract this mischief, which threatened to grow quite serious, was to publish the views which I had laid before the Secretary of State. Before communicating the note to the press, however, I sent a copy to Sir Herbert Risley requesting him to include it, if possible, among any fresh paper on reforms that the Government might issue—a request that he at once and very courteously complied with. I took this course because I thought it necessary in the best interests of our public

life that no room should be left for the allegations of intrigue against Mahomedans, which were being openly and unscrupulously made.

PATH OF REFORM NARROW.

There was no thought of suggesting that it was the note that had influenced the Secretary of State in his decision and no such suggestion has ever been made by me by word or whisper. As regards the attacks made on the Indian Council Bill by the opponents of that measure on the score of its supposed connection with my note, they are of course the usual amenities of party warfare in England. All the same they are most unfair. Any one who reads the despatches carefully will see that nine-tenths of the scheme even in its final form is really the Government of India's. And even in the few points in which the Secretary of State has gone beyond the Government of India's proposals, he had had strong support of an official character behind him—a support that was bound to be far more influential than a note wisely containing the views of a public body. Thus we all know that in regard to the appointment of an Indian to the Viceroy's Executive Council had it not been for your Lordship's strong personal interest in the matter, that reform would never have come. As regards Provincial Executive Councils, it is really the Decentralisation Commission that has pushed the question to the front. And in the remaining matters, it is known that the Secretary of State has acted on the recommendations of Lord Macdonnell and his colleagues on the special committee. It is true that some of the reforms which Indian public men have from time to time been advocating have found a place in the scheme finally adopted by Government. But that only shows that our proposals were not so very unreasonable after all, and that when they came to be officially examined in a serious spirit, they were found to be quite practicable. The fact is that the path of constitutional reform in India is really extremely narrow and those who want to advance along that path have no choice but to have in view more or less the same stages and almost the same steps. To safeguard the essential elements of British supremacy, to associate the people of the country more largely with the administration of their affairs, and to do this cautiously, impartially and at the same time in accordance with ideas and aspirations which Western education has fostered in the land, these factors of the problem do not leave a wide margin for differences of opinion except in regard to minor details. Of course those who do not want to advance do differ fundamentally from those who do, also among those who want to advance there may be differences of opinion as to many steps may be taken at a time. But there is not much room for any striking originality or novelty of solution in determining the path. Moreover, the interests involved are too large and too serious to permit of the authorities going in search of originality for mere originality's sake.

TRIBUTE TO LORD MINTO.

These controversies, small and great, will however soon come to an end, and before long they will probably pass out of men's minds. But the reforms that will be inaugurated will remain, and they will open a new and important chapter to the people of this country. As far as one may foresee, the chief characteristic of the next few years will be a greater consideration for public opinion on the part of the authorities, a larger realization of the difficulties of the administration on the part of the people, and a closer co-operation between the two sides in promoting the moral and material interests of the country. It is idle to expect that with the introduction of the reforms all existing misunderstandings between the Government and the people will vanish; and it will be even more idle to imagine that, as time rolls on, no new occasions of friction will arise or

no fresh misunderstandings crop up. But there is no doubt that when the proposed reforms are completed, the administrative arrangements of the country will have been brought into reasonable harmony with the present requirements of the people and as regards the future we must be content to let it take care of itself. I think it is safe to say that when, in later times, the eyes of our countrymen turn back to these days, they will see two figures standing apart from the rest. One will be your Excellency and the other Lord Morley. My Lord, I am at a disadvantage in speaking of your Lordship in your presence, but the occasion is exceptional and I trust the Council will forgive me for any apparent breach of propriety. The country owes a deep debt of gratitude to your Lordship, both personally and as the head of the Government of India, for these reforms. You had not been many months in the land before you recognized frankly and publicly that new aspirations were stirring in the hearts of the people, that they were part of a larger movement common to the whole East, and that it was necessary to satisfy them to a reasonable extent by giving the people a larger share in the administration of affairs. And throughout your purpose in this matter has never wavered. Your Lordships started the first deliberations in your Council on the subject. The tentative proposals published in 1907, which had caused great dissatisfaction, were revised and recast under your own direction, and nine-tenths of the scheme in its final form is that of the Government of India. But this is not all.

MOST NOTABLE REFORM.

The throwing open of your Executive Council to Indians—which in some respects is the most notable part of the reforms—is principally your Lordship's work. Serene, clear-sighted, supremely modest, your Lordship has gone on with the work of reform with noble courage amidst extraordinary difficulties, and I am sure your greatest satisfaction will be that when you lay down the reins of office you will leave to your successor a task far less anxious than the one you inherited. My Lord, among the many great men who have held office as Governor-General in this country, there are three names which the people cherish above all others—the names of Bentinck, Canning and Ripon. I venture to predict, both as a student of Indian history and as one who has taken some part, however humble, in the public life of the country for the last twenty years, that it is in the company of these Viceroy that your Lordship's name will go down to posterity in India. Of Lord Morley I will say only this. It would have been a sad thing for humanity if his tenure of office as Secretary of State for India had produced nothing more than deportations and Press laws. One who has taught so highly and to whose name such great honour attaches even in distant lands cannot afford to be like other men are—a slave of routine and a victim of circumstance. However, his great Liberalism has been amply and strikingly vindicated even in so difficult a position as that of the head of a vast bureaucracy, and the temporary misunderstanding of friends and the unworthy taunts of opponents will not have been borne in vain, when the full results of the present measures of reform show themselves in this country. That passage in his speech in the House of Lords, foreshadowing Mr. Sinha's appointment with its phrase 'one of the King's equal subjects,' has touched a chord in Indian hearts which will keep vibrating for some time. It is a passage that will live in the history of this country—in any case it will remain engraved on the hearts of the people. My Lord, I sincerely believe that Your Lordship and Lord Morley have between you saved India from drifting towards what cannot be described by any other name than chaos. For however strong a Government may be, repression never can put down the aspirations of a people and never will."

THE INDIAN SOCIAL REFORMER.

Rates of subscription inclusive of postage.

	In advance.	In arrears.
Per annum.....	Rs. 5 0 0	Rs. 6 0 0

Single copies 4 annas each.

The arrear rates will be enforced in the case of subscriptions which have not been paid within three months from the date on which last payment of subscription expires in case of annual subscriptions. All other outstanding dues will also be calculated at the arrear rates.

Orders for the paper should be invariably accompanied by a remittance or permission to send the first issue per V. P. Post to recover subscription.

Should payment be made by cheque on any mofussil Bank, please add 8 annas this being the discount charged in Bombay.

SERVANTS OF INDIA SOCIETY.

EARNEST-minded graduates and under-graduates are wanted to join the Servants of India Society, Poona, and after undergoing a course of preliminary training to devote themselves to.

- (a) Work among peasantry—organisation of Co-operative Credit, promotion of sanitation, &c., &c.
- (b) Work among the depressed classes—educational and industrial.

For further particulars apply to the undersigned.

Servants of India Society, Poona. } G. K. GOKHALE.

BY APPOINTMENT TO H. H. THE MAHARAJA.



GAEKWAR OF BARODA.

PHIROZE M. DASTOOR & Co.

OCULISTS AND SCIENTIFIC REFRACTIONISTS.

OPP. GENERAL POST OFFICE, 7 HORNBY ROAD, BOMBAY,

THE FIRST AND ONLY FIRM.

Who offer their patrons free services of a duly qualified Ophthalmic Surgeon from various Eye Hospitals of Europe.

PHIROZE M. DASTOOR.

Eyesight Specialists,

With 19 Years' Practical Experience,

Holds **Exceptional Testimonials** from the Hon'ble Sir Lawrence Jenkins, the Hon. Mr. Justice Batty, Mrs. Batty, the Hon'ble Mr. Justice Chandavarkar, Mr. H. G. Gell, M. V.O., Lt-Col. G. H. Bull, M. D., I. M. S. and other high personages.

STOCK:— LATEST AND MOST PERFECT MAKE.

PRICES:— EXTREMELY MODERATE.

A POCKET MANUAL "THE HUMAN EYE AND ITS SCIENTIFIC CORRECTION," FREE ON APPLICATION.

YOUR ADDRESS, PLEASE,

For a Catalogue of our Numerous, Valuable Presents which we offer for nought to All at their own choice!!!

VAIDYA SHASTRI MANISHANKAR GOVINDJI

Atank Nigrah Pharmacy,

Jamnagar-KATHIAWAR.

SEVA SADAN

Arrangements for patients suffering from eye-disease, have been made in connection with the **Seva Sadan Charitable Dispensary** for women and children. **Lr. Piroja Malabari** has kindly offered her services to look after the patients on every Wednesday and Saturday between 8 and 9 a. m. (B. T.)

SEVA SADAN, } B. R. DIVATIA, }
GIRGUM. } ASSISTANT SECRETARY.

A. K. JOSHI & Co.

Kalbadevi Road, BOMBAY.

We undertake every kind of Lithographic Art Printing in Colours. Publish Fine Art Pictures, &c.

Wholesale & Retail Dealers in Calcium Carbide. Large Importers of Finest Printing Inks and Colours. HIGH CLASS FRAME MAKERS.

INDUSTRIAL CONFERENCE, MADRAS.

Full text of papers read and submitted to it.

Detailed Contents.

Welcome Address.

BY DEWAN BAHADUR P. RAJAHATNA MUDALIAR, C. I. E.

Presidential Address.

BY RAO BAHADUR R. N. MUDHOLKAR.

The Education of Persons who intend to make Scientific Investigation to take part in Industrial Development.

BY DR. MORRIS W. TRAVERS, F. R. S.

Twenty-five years' Survey of Indian Industries.

BY PROF. V. G. KALE, E.-G., M. A.

A Scheme of a General Financing Society.

BY THE HON. SIR VITHALDAS D. THACKERSEY, AND LALUBHAI SAMALDAS, Esq.,

Credit institutions in the Madras Presidency.

BY R. RAMOHANDRA RAO, Esq.,

Agricultural Banks and Co-operative Societies in the Mysore State.

BY M. SHAMA RAO, Esq.

A few hints for the consideration of those who may intend to establish new Oil Mills.

BY RAO BAHADUR D. V. BHAGAVAT.

The Aloe-Fibre Industry.

BY J. N. BANERJEE, Esq.

Irrigation by Pumping.

BY MR. ALFRED CHATBERTON, B. Sc.

The Central Provinces and Berar Exhibition.

BY O. E. Low, Esq., I. C. S.

The Artistic Trades of the Punjab and Their Development.

BY PERCY BROWN, Esq.

Resolutions of the Conference.

Price Re. One.

G. A. Natesan & Co., Esplanade, Madras.

INDIAN-ENGLISH.

An examination of the errors of idiom made by Indians in writing English (With over 1200 actual examples from Indian Writings)

by **G. C. WHITWORTH.**

"A valuable contribution to the study of the manifold eccentricities of the English tongue."
—Contemporary Review.

"His scholarly but unpretentious work will prove most serviceable, not only for those for whom it is primarily designed, but also to other foreigners, and not a few of his own countrymen."
—Westminster Review.

"Not only a hand book of errors, but also a correct and an acute and useful book of reference. . . . The compendium is excellent, and English men, as well as Indians, would do well to consult it. The copious index facilitates reference."
—Asiatic Quarterly Review.

Price (of Indian Booksellers) Rs 2½ net.

BRAHMA POSTAL MISSION.

Pamphlets with regard to Liberal Religion in India and abroad may be had free of all charges, one or two at a time by any genuine inquirer: On showing by a letter that these are carefully read, other two may be ordered free: Two whole set consisting of sixty pamphlets may be had at once by sending a V. P. order worth one rupee; or 1s. 6 d. if payable outside India—All communications should be made to and any donation will be thankfully received by

DR. V. A. SUKHATANKAR, Postal Mission Prathans Samaj, Girgaum—Bombay.

THE BOMBAY PHOTOGRAPHIC CO.

UNDER THE IMMEDIATE SUPERVISION OF

S. Hormusji, Photographer.

NEW SHOW ROOM, ELEPHANT BUILDING, KALBADEVI ROAD.

AMATUER'S WORK & OFFICE AT SPECIALLY REDUCED RATES.

OUR

SURAMA

TAKES 10 MINUTES OF YOUR TIME.

Everyday in the morning, when you use it for your bath, rub it over your scalp for 10 minutes only and your surroundings will be soon filled up with a floral-roma that it most pleasing to your five senses. It will refresh your body and soul and add a lustre to your hair and complexion.

Price per Phial As. 12 Packing and Postage As. 7

S. P. SEN & Co.'s Swadeshi Perfumes.

THE PRIDE OF THE INDIAN INDUSTRY.

- JUTHIKA.—The purely indigenous Perfume has completely beaten down the imported Jessamine.
- MALLIKA.—Mallika has the reputation of Nature's Best Perfume.
- GANDHARAJ.—The very name indicates it to be the Sovereign Perfume. It is really a monarch's delight.
- PARIJAT.—Or Heaven's delight. It is indeed the world's Best Perfume for all purposes.
- MUSK-JESSAMINE.—The compound name indicates its combined sweetness and strength.

All the Perfumes are bottled in three different styles—Large, medium and small. Prices Re. 1, As.12 and As. 7, respectively. Transit charges extra. Write for description List, sent Post-free on application. Our Superfine Virgin Ottos.—Unequalled for strength—Otto-de-Rose No. 1 (Virgin), Otto-de-Matia, Otto-de-Neroli and Khus-Khus. Price per Phial Re. 1. Doz. Phials Rs. 10.

We also supply to our Moffusil customers all sorts of Patent Medicines and Surgical Appliances of every description.



Soaps and other Toilet Requisites, Hair Washes, Cosmetics, and Hair appliances, Oil Bargamot, Lemon and Lavender of superior quality and also fancy Scent bottles and Silk ribbons of different shape, size and colour, and other miscellaneous requisites for perfumery are also stocked. Prices low beyond expectation. 25% of the Approximate value should accompany every order.

S. P. SEN & Co. Manufacturing Chemists.

19/2, LOWER CHITPUR ROAD, CALCUTTA.

INTENDING ASSUREES ARE INVITED TO COMPARE THE RATES AND CONDITIONS OF

The Empire of India Life Assurance Company, Limited.

WITH THOSE OF ANY OTHER COMPANY.

Head Office II; Elphinstone Circle, BOMBAY.

SEE REPORT AND OPINIONS OF THE PRESS AS TO THE REMARKABLE PROGRESS MADE BY THE COMPANY.

ENDOWMENT NON-FORFEITABLE POLICY FOR RS. 3,000.

PAYABLE AT AGE 60 OR AT DEATH, IF PREVIOUS, WITH PROFIT,

If, at any time, the assured under this plan should desire to cease paying any more premiums, he can obtain a paid-up Policy for such a proportion of the original sum assured as the number of premiums paid bears to the number agreed upon. Thus a gentleman who had assured at age 30 for a Policy of Rs. 3,000 payable at age 60 or at Death, if previous, after 3 years payments, would be entitled to a Free paid-up Policy for Rs. 500 free of future payments.

MONTHLY PREMIUM.

AT AGE 20, Rs. 6-9-0.
AT AGE 25, RS. 7-8-0.
AT AGE 30, RS. 8-14-0.
AT AGE 35, Rs. 10-18-0.
AT AGE 40, Rs. 18-12-0.
AT AGE 45, Rs. 18-10-0

SOME OF THE DISTINCTIVE FEATURES.

- * Funds invested in Government Securities and in accordance with the Indian Trusts Act
- Policy holders can appoint their own Directors.
- 90 per cent. of Profits to Participating Policy holders.
- Lapsed policies revived without Medical Certificate.
- Liberal Surrender Values 40 per cent. of the Tabular premium paid.
- Immediate payment of Claims.

Medical fees and stamps on Policies are payable by the Company.

The sum assured is **PAYABLE IN FULL** should death occur even immediately after payment of the first premium, **GUARANTEE INSURANCE.**—This Company issues Guaranteed Policies in situation of trust and responsibility. It is specially authorized to guarantee the employes of the Post Office.

Proposal Forms and full Particulars may be obtained from any local Agent in India or from **E. F. ALLUM, General Manager.**

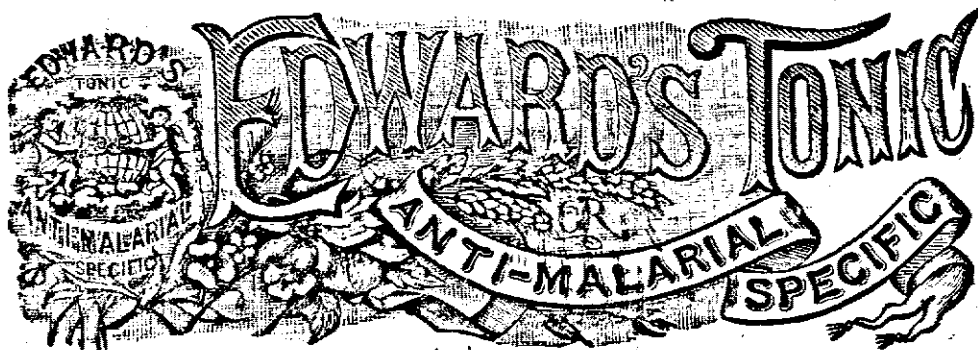
FOR MALARIA, INFLUENZA & MILD FORMS OF PLAGUE.

Use *Batlwalla's Ague Mixture or Pills.* Re. 1
Batlwalla's Cholera is the only remedy for Cholera Re. 1.
Batlwalla's Hareton has been recently improved a great deal and restores Grey Hair to its Natural Colour. Re. 2-8.
Batlwalla's Tooth Powder is scientifically made of Native and English Drugs, such as Myapal and Carbolic Acid. B. P. As. 4.
Batlwalla's Ringworm Ointment As. 4.
 Sold every where and also by
DR. H. L. BATLIWALLA,
 World Laboratory, Dadar, Bombay.

ROYAL TONIC PILLS.

A powerful Nutritious and Strength Restorer, Price Re. 1-4 P
 bott. of 30 Pills.

PREPARED BY—**GOVINDJEE DAMODER & Co.,**
 Wholesale and Retail Druggists and Commission Agents.
 2-02. No. 57 New Hanuman Lane, BOMBAY



Price of large quantity is somewhat less
BUTTO KRISTO PAUL & Co., CALCUTTA.

The only Remedy
 FOR
MALARIA
 and all kinds of
 FEVERS WITH ENLARGEMENT
 OF
SPLEEN & LIVER,
 OF
 SWELLINGS OF ABDOMEN &c

PRICES:-
 Large bot. 1 2
 Small ,, 0 14

Wanted Agents
CALCUTTA.

The Troubles of Summer Season.



Are not unknown to you. Vertigo, melancholia, depression of spirit, mental exhaustion and the like, are really troublesome to a business-man. Do you know sir, what can protect you from such ailments? It is our world-renowned, nicely-scented Keshranjan oil which only possesses the brilliant virtues of brain-cooling. If you are tired after a day's work, use it and you will be refreshed. If your hair is falling off or there is anything that impedes its growth, use it and there will be a luxuriant growth. If your partner of life requires a highly scented hair-oil for toilet purposes, place at her disposal a phial of our highly-scented Keshranjan and she will be greatly pleased. The summer is now in full swing, and our Keshranjan is the only soothing preparation for lessening the rigours of this tiresome season.

Price per phial Re. 1. Packing and postage As. 5.

Our Agnidipak cures all bilious complaints, Dyspepsia, heart-burn, sour bitter tastes, headache, and loss of appetite. It regulatets the action of the stomach, liver and the bowels. Price per phial Re. 1. Packing and postage As. 5.

Our Makaradhwaja is an invaluable remedy in many a chronic and intricate case—particularly in the maladies of the old age. It is very carefully prepared under the improved rules of Chemistry and is therefore pure, cheap and most effective. It does a great deal of wonders in cases of Nervous Debility. It gives tone to the entire human system if used with different *anupans* or vehicles—as prescribed by us. Price for a week's measure Re. 1; Packing and postage As. 3.

KARPURARISHTA OR SPECIFIC FOR CHOLERA.

This is a great specific for Cholera, Diarrhoea, Dysentery, Indigestion, Tympanites, and distention of the abdomen, and good many other maladies affecting the bowels.

Price per phial As. 8.
 Packing and postage As. 5.

The efficacy of our medicines is universally allowed. The Medicinal Oils *Ghes Boluses, Musk, Makaradhwaja*, and other *Ayurvedic Remedies*, prepared or kept by us, are admitted as the best and the cheapest.

Illustrated catalogues, containing full accounts of diseases and medicines, are transmitted free on application.

Prescriptions with or without Medicines are sent to every part of India, Burma, Ceylon, Straits Settlements, Cape and the British Isles, on receipt of concise conditions of disease.

Kaviraj Nagendra Nath Sen,

GOVERNMENT MEDICAL DIPLOMA-HOLDER, MEMBER OF THE CHEMICAL SOCIETY, PARIS; SOCIETY OF CHEMICAL INDUSTRY, LONDON; SURGICAL-AID-SOCIETY, LONDON; &c., &c.

No. 18-1 & 10, Lower Chitpur Road, CALCUTTA.—Telegrams—Keshranjan, Calcutta.

N. B. All the proprietary medicines mentioned in my price list are kept on sale at Calcutta rates at **Messrs. V. Valabha Das & Co.**

BHENDI BAZAR OPPOSITE CHUNA-BHATTI, Bombay.

WANTED AGENTS.

WANTED AGENTS

JOSEPH ADWAL & CO.
ENGRAVERS & PRINTERS
NO. 72 MEDOW STREET, FORT BOMBAY.

Die-Sinking—Crests, Monograms and Mottos, engraved and bossed in various Colours.

Copper-Plates—Visiting and Invitation Cards, etc., engraved and printed in best styles.

Blocks—Wood or Metal, engraved and supplied for illustrating purposes.

Presentation Inscriptions—On Gold, Silver, Ivory, etc.; engraved and artistically displayed.

Seals, Peons' Badges, Brass Sign Boards, Stencil plate etc., are made for private, official and commercial use. Rubber stamps are made in any of the required languages at very cheap rates.

Electroplating and gilding works executed under skilled work men.

OUT STATION ORDERS PROMPTLY EXECUTED.
COMPARE OUR RATES WITH THOSE OF OTHERS.

MEYORES

IS INDISPENSABLE TO ALL WHO VALUE HEALTH.

FOR IT RESTORES WASTED STRENGTH, imparts vigour and tone to the muscles and tissues, in short vitalises the whole system. Thousands cured. Price Rs. 1 per phial.

INTERESTING NEWS.



Our renowned SPECIFICS for **ASTHMA** and **HYDROCELE** give instant relief rest and comfort. Cure permanent. Rev. JOSEPH DAVID, Mengnapuram S. India, writes:—"Your specific for Asthma has done me good." S. B. Rao, Esq., Poona, writes:—"I have personally used your specific for Hydrocele and found it very wonderful in its efficacy." Per bottle of each Rs. 5.

DIABETES—Of any stage and standing is sure to be cured by our specific. A. Bose, Esq., Zemindar, Dum-Dum, Calcutta writes:—"Five years Diabetes completely cured." Price per bottle Rs. 8.

For particulars about our SPECIFICS for **PILES, FEMALE DISORDERS** look to our Catalogue sent post free on application.

BEWARE OF IMITATORS !!!

NO AGENTS.

WRITE ONLY TO **J. C. MUKERJEE & Co.,**
THE VICTORIA CHEMICAL WORKS,
RANAGHAT, BENGAL.



AMRUTANJAN.

An Indian Balm, A Magic Balm, Quickly Relieves and Cures.

HEADACHES, NEURALGIA, SPRAINS, SORE THROAT, CHEST COLDS, RHEUMATISM, LUMBAGO, WEAK JOINTS, BRUISES, CUTS

And also other ACHES and PAINS.—Price annas eight only

Ringworm Ointment. A POSITIVE CURE FOR RINGWORM AND DHOBI'S ITCH, &c.
Price annas six only.

Tooth Powder, CHEAP AND USEFUL.—Price annas two only.

AMRUTANJAN DEPOT. 16 OAK LANE, BOMBAY

Telegraphic address: "Amrutanjan," Bombay.

PHOTOGRAPHIC ART STUDIO.

UNDER THE PERSONAL SUPERVISION OF

S. N. BHEDWAR.

AT THE JUNCTION OF

PRINCESS AND KALBADEVI STREETS.

CHARGES REASONABLE, SATISFACTORY WORK.

THE INDIAN * SOCIAL * REFORMER.

PUBLISHED EVERY SUNDAY MORNING.

Office:—HUMMUM STREET, FORT.

Editor:—K. NATARAJAN

Vol. XIX.

BOMBAY—SUNDAY, APRIL 11, 1909.

No. 32

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

NOTES.

Generosity, kindness and serenity have become so intimately associated with viceregal pronouncements nowadays that many people, without perusing the address which provoked the slight impatience discernible in Lord Minto's reply, were ready to assume that the Hindu Association of Lahore had blundered badly. The assumption turns out to be correct. The omission of all reference to the appointment for the first time of an Indian to the Viceroy's Executive Council, strikes us as betraying a total lack of political perspective and, taken together with the general tone of complaint of the address, it might have struck His Excellency as being inexcusably unfair to Government. The Association, too, might have refrained from suggesting that they would rather that the reforms were not adopted than have sectional representation granted to the Mahomedans. His Excellency rightly pointed out that the most thoughtful Hindu opinion did not endorse this view. At the same time, we are sure that, if Lord Minto had sufficiently realised that the Punjab Hindus had some excuse in the frankly sectional attitude of their Mahomedan neighbours, he would have couched his rebuke in even more soothing language. We have condemned the Punjabi attitude as short-sighted and unwise on more than one recent occasion. But we see no more reason to be irritated by it than by the similar assertions of other communities, except that the Hindus as a community are rightly expected to take a longer view of things than politically less advanced communities. The Hindus in the Punjab are in the position of a minority and the attitude of the Mahomedan majority in the province does not seem to approximate to that of the most thoughtful Hindu opinion elsewhere as regards concession to minorities. This is, however, only an excuse and not a justification of the action of the Hindu Association in thrusting on the Viceroy a highly controversial document in the course of a welcome address.

By the death of Mr. N. N. Ghose, the talented editor of the *Indian Nation*, journalism in this country has lost one of its ablest exponents. Mr. Ghose brought to journalism the spirit, the culture, and the studious independence of the man of letters. In politics as in social matters, his influence as a journalist was more conservative than progressive. He was endowed with rare courage in the expression of his convictions. Almost alone in Calcutta, the *Indian Nation* from the first, long before the announcement of the reforms brought about an improvement in the situation, denounced in the strongest language the anarchic developments of the last few months. The eulogistic terms in which the Viceroy referred in one of his public speeches to the writings in the *Indian Nation*, were entirely deserved. The late Mr. Ghose was not a "leader" of public opinion who abjectly followed it in its wildest and most passionate moods. He was a terror to the time,

serving politician whom he attacked and exposed with a vigour which oftentimes bordered on severity. A little more of sweetness and a little less of sternness in his strictures might probably have made his influence more permeative. But, then, he never shrank from the retorts which were provoked by his criticisms. A manly resolute spirit has passed away and our public life is poorer by the loss.

We trust that Government will accede to the desire of the people of the Karnatak Districts to have a First Grade Arts College located in Dharwar. It is stated that Rao Bahadur S. K. Rodda has offered to collect a lakh of rupees for the purpose, if Government undertake the planting of such an institution. The Director-General of Education, in his quinquennial report, lays down the following as the guiding principles in locating colleges: "When a Province easily falls into a certain number of natural divisions distinguished from one another by social and linguistic differences; when these divisions have been accepted as a basis for the administrative areas of Commissioners' Divisions, and when in each of these divisions there is one city having a population of 100,000 or 150,000 and far surpassing in respect of population any of the other cities in the division, then the location of the colleges in such a province presents an easy problem; the natural course is to plant the colleges at these large centres." Applying these principles to this Presidency, he observes that the only division which is not supplied with a College is the Southern Division, and "this," he says "contains no city of predominant size." We do not think that "the city of predominant size" is such a vital factor in the distribution of colleges as the other considerations mentioned by Mr. Orange. In all the other Provinces of India, there are Colleges in cities containing a very much smaller population than that laid down by him. The concentration of Collegiate teaching in Bombay—we have only 7 Arts Colleges in the whole Presidency, while Madras has 41, Bengal 40, and even the Punjab has 16—has its advantages. These are not likely to be seriously impaired by the establishment of an Arts College at Dharwar which is the capital of one of the most populous districts in the Presidency. We say nothing as to the political and other arguments that have been advanced in support of the proposal. Regarding it in the light of pure educational equity, we are strongly of opinion that Government should give the most favourable consideration to Rao Bahadur Rodda's patriotic project.

A correspondent sends us an account of a notable re-marriage at Indore. The son of the Minister, Rai Bahadur Nanak Chand, of Indore, was married to a widowed lady. Diwan Nanak Chand takes a keen interest in the social reform movement, and we are sure that the practical effect that has been given to his sympathy in this case, will have very happy results. We congratulate him and his son on their courage of conviction, and wish the remarried people every happiness.

CONTENTS.

—o:—

Editorial Notes.	Kistna-Guntur District Social Conference.
Christian Missions in India.	The Late Miss Clarke.
Three Readings of a Palm.	The Need for Social Reform.
The Depressed Classes Mission.	Pandharpur Orphanage.
H. E. the Viceroy on the Coming Reforms.	Hindu Widows' Home Association, Poona.
The Leper Colony Hospital.	

THE INDIAN SOCIAL REFORMER.

BOMBAY, APRIL 11, 1909

CHRISTIAN MISSIONS IN INDIA.

It is the general impression that Christian Missions in this country have tacitly acknowledged their powerlessness to make converts among the socially superior classes and have practically given up the attempt to do so. The best proof of this is to be found in the attitude of these classes themselves. Fifteen or twenty years ago, the Christian Missionary was looked upon by his caste neighbours with respect mingled with apprehension. The respect was due to his being a man of religion and, as was often the case, a teacher of youth—a double character which has always commanded respect in this country—and the apprehension was due to the possibility that any day the neighbourhood may find one of its youth accepting the faith of his teacher. Nowadays, however, the Christian Missionary, whether as teacher or as evangelist, excites no such apprehension. Any misgiving that the higher classes may now feel as regards Christian Missions is of an economical and political rather than of a religious character. Usually, the work of the Christian Missionary among the depressed classes, evokes the somewhat patronising sympathy and sometimes even the support of individuals of the higher classes. Many persons belonging to the latter, are, however, apprehensive of what may happen if, by means of mass conversions among the depressed classes, Christian Missionaries obtain control of the labour market and organise the converts into a political movement hostile to their aspirations. On the platforms of movements for establishing orphanages for famine waifs and for raising the condition of the depressed classes, Christian Missions are usually invoked as the most effective means of bringing home to the people the urgent need of supporting such movements. The Christian Missionary, in other words, serves as a bogey to frighten the higher castes into taking some thought of the poor and the outcaste. Even thus, he may console himself, he subserves a useful purpose, but we need hardly say that there is a world of difference between influencing the religious thought and ideals of India and appearing as a constraining influence on the economic and political prospects of the land. There is, of course, the view of which the Bishop of Madras, if we remember, is the most prominent among recent exponents, that India will and can only be Christianised through the masses. His lordship may be right but we think that he

rather ignores the tendency of the better-to-do among the depressed classes to cherish their old faith with intense reverence. Nothing, to our mind, is more touching than the devout and passionate loyalty of the most intelligent of these classes to the faith in which they have found so little comfort. "Though you slay me, yet shall I trust in you," may well sum up the attitude of these men to Hinduism. This feeling may undergo change, it must undergo change, if the orthodox classes persist in their blind aloofness. But, taking things as they are, we are convinced that at this moment a slight advance on the part of the higher classes will meet with a response from the depressed classes, which, as regards both warmth and volume cannot be evoked by the most determined efforts of foreign missionaries. We do not know how it might have been if Christian Missions had from the first confined themselves to work among the depressed classes. Their choice at present has a strong suspicion of necessity attaching to it, and the intelligent Mahar or Pariah is not likely to feel flattered at the idea of the rejected addresses to the higher castes being proffered to him as a less exacting or more susceptible candidate. And his lordship ignores the potent influence of the national spirit that is passing like an electric current over the length and breadth of the land.

Very different is the spirit in which the Rev. Mr. C. F. Andrews approaches the problem of the future of Christianity in this country in his very suggestive volume *North India* in the series of handbooks of "English Church Expansion" edited by Canon Dodson and Canon Bullock-Webster. Mr. Andrews boldly claims for Christianity that it shall be, and that it alone can be, the welding and vivifying power that India needs and demands for the fulfilment of her mighty destinies. He is not content that it should influence Indian life on its under-side as a social and philanthropic agency, greatly though it may so influence that life. He will have it put itself forward as the crown and consummation of Indian spiritual development through the ages, carrying with it the promise of a fuller, richer and more harmonious national life in all its aspects than any that India has had experience of in her long past reaching to the dawn of Time. We need hardly say that he does not expect that Christianity can take up this lofty ground without a radical change in the spirit of Christian Missions in this country. Bishop Whitehead's policy implies the total discarding of the spiritual acquisitions of India as so much waste matter. Mr. Andrews, on the other hand, would scrupulously conserve and cherish every grain of it as an essential element in the structure of the Christianity of India that is to be. In reviewing the history of Church of England Missions in North India, he lays most stress on those features which tended to bring forward the Indian and to throw in the background the Western factors of its development. But these, however, were mere accidents in a set policy of "anglicizing" India in the name of Christianity. There were great men who protested against this policy and it is on their names and careers that Mr.

Andrews dwells with affectionate longing and admiration. But, as he says, the current was generally too strong and the "anglicizing" policy has gone on practically unchecked. In his chapter entitled "the Indian point of view" he subjects this policy to a merciless analysis and has no difficulty in showing that adherence to it cannot advance the claim of Christianity to the national allegiance of the Indian people. We venture to make a remark in regard to the criticism in this chapter, as we believe that it may tend to show that what Mr Andrews sets forward as the true ideal of Christian Missions is really inherent in Christianity and does not by any means possess so much of an alien character as the insistence on the terms "Hindu" and "Indian" may suggest. We may illustrate what we mean by reference to the work of devotion that happens to lie nearest to hand at the time of writing. Thomas A Kempis would have found that what Mr. Andrews again and again speaks of as the Hindu point of view in matters religious, was of the very pith and marrow of his Christianity. Substitute Parabrahm or Krishna for Christ, and you may read "the Imitation" through without coming on a single sentence which every Hindu, in the land will not gladly acknowledge as the truest embodiment of his religious ideas. The author of the Bhagavad Gita would have embraced Brother Thomas as a veritable brother in God. We say this because we believe that in religious as in all other matters Europe will not recognise her true course of policy in India until she realises that the East represents not an alien but an earlier and, in some respects, a purer and worthier stage in her own line of evolution. Just as the establishment of continuity with Indian ideals and culture is essential to enable a course of policy to fructify in India, it is essential that Europe herself should realise its continuity with her own past in order to be able to apply it whole-heartedly and thoroughly. This is fortunately not very difficult as the differentiation of Eastern and Western ideals of life and faith is a matter at most of two centuries. We are convinced that if Christianity is ever to become a living influence in India it can only be by the methods advocated by Mr. Andrews. Whether these methods can be adopted and how far they will succeed in drawing the soul of India to Christ, are questions which must be reserved for discussion in another article.

We conclude to-day the story entitled "Three Readings of a Palm" which has been running for the last twelve months. There is good reason to believe that it has been followed with interest by a considerable section of our readers. The work, in our opinion, displays some of the highest qualities of imagination and style. The writer is filled with the spirit of true nationalism and has endeavoured with much success, to convey its implications in respect of every department of life, social and religious as well as political. The work constitutes a valuable contribution to what may be called Indo-English literature.

THREE READINGS OF A PALM.* THE FIRST READING: A FORTUNATE FAILURE.

[BY O. S. S. O.]
(All rights reserved.)

CHAPTER XXXVI.

"You have never seen our Vene?" asked Mysa Bai as the carriage rolled away with its pretty burden.

"No, who is he?" enquired Chamba Bai.

"Uncle Punthi's adopted son—" replied Mysa—"and Azie's second. He is so like Azie that you would take them to be twins. Only he is much younger."

"Oh, but Chamba—" joined in Azie—"you don't know how nice he is! He is just like a brother and we tease and rule him, as one."

"Mother, I think, at times, imagines, or tries through him, to see what Bul might have been. And I have seen darling mother watching him quietly with tears."

And her voice involuntarily lowered at the tender recollection.

"As for father,"—she went on after a pause—"he simply dotes on him. And says Ven supplies a double place in the house—of Bul and mine."

"I don't wonder at it—" observed Chamba Bai—"if he is so like you, Azie. Has he come to stay permanently?"

"We don't know—Nundie met them at Shrinaggar and they have all come in great hurry about some business. Here we are," she concluded as the horses drew up before the shop.

"Pa has sent for the diamond rings,"—said Mysa Bai addressing the goldsmith who had run up to the window—"which you selected for Master Vene this morning."

He expected the ring would be sent for and in consequence had it ready polished in a case; and obsequiously handing the jewel he dilated upon its beauty. They looked, tried and admired it alternately, then closing the case and smiling good-bye to the jeweller returned home.

"That is good," said her father taking the jewel from her hand. And when she was gone, he turned to Punthi.

"Had not we better start now?"

"Yes," he replied rising to accompany.

Having arrived at the Temple, they enquired for the High Priest, who received them with open arms and being anxious went at once to the subject.

"We have come to trouble you—" began Mr. Ozah with some excitement which he tried ineffectually to hide—"about certain sealed documents deposited at the Mandir (temple)."—then stopped to take breath, while the Priest looked at him with some curiosity without speaking.

Further speech failed him and so he pulled out the papers he had brought to speak for him: "Read this—" he said handing him the parchment found in the armet. Then as the High Priest finished reading, Mr. Ozah passed the second piece extracted that morning out of the Ungothi.

"Very extraordinary revelations," he observed still looking at the scraps—turning them over and over in his hands. "You want pocket number 1922, now to complete the business?"

"If you please—you see, we have a right to it," said Mr. Ozah.

"I never imagined you would ask for anything you had no right to—" returned the Priest suavely. "You shall have this immediately."

* This serial was commenced in our issue of the 5th April, 1908.

And rising, disappeared through a private entrance into an inner apartment of the temple.

Presently he emerged with a bundle carefully rolled and tied in silk *kin/kab*—labelled "Number 1900—2000." Opening it, he began turning, over till he came to 1922. Then holding the document in one hand covered the others with the flaps, and pushing the bundle aside proceeded to examine the seals.

"This is the packet, *Sahiban* (gentlemen). See the seals are intact," handing it to them for inspection, which after being examined with nervous hands, was returned.

Then without further comments—repeating the name of God, he proceeded to break the seals. And having removed the silk bag, containing the cloth *lifafa* (envelope), he ripped it open with a knife, out of which fell a lengthy parchment.

Picking it up, he placed it in front of him and then, smoothing out the creases, said, "Shall I read?"

"Please—," they answered together with hungry protruding eyes.

The document narrated from inception to completion all the details of which the reader is aware. Having finished reading, he handed the parchment and *lifafa* to Mr. Ozah.

The High Priest then—after learning the subsequent particulars of this most remarkable career, and the way, in which Providence had guided the child—congratulated Mr. Ozah and his friend (as he took his companion to be), on the restoration of his son and heir. Remarking in conclusion that the supposed boy *Bulwar—Bulkonsh bashi* (now entered heaven)—"had some claim on the care and protection of your family from some previous birth. He took up his abode at your door for the debt. You paid it honorably by your care and attention—and he retired—leaving the place vacant till it should please God to fill it again."

Having given this consolatory homily, he delivered his *ashoor bod* (blessing), in the sonorous accents of Sanskrit. After which, he, with a rush, and rushed home as soon as the horses could convey them.

As the carriage came to a stand under the august portico of the Ozahs—Master Vene who had returned some time before, rushed up to the window enquiring about the ring with which he now recollected, he ought not to have parted.

"It is all right my son—" said Mr. Ozah stepping out and passing his right arm round his neck and drawing him to his breast, with a lump in his throat, while the Gooroo lingered in the carriage, as if gathering up odds and ends.

In the ecstasy of the moment Mr. Ozah forgot his brother-in-law and without releasing the lad marched him off to his room, where the other followed in inexpressible joy!

Mr. Ozah still held him standing in the middle of the room when Punthi joined, at whom Vene—over wrought with some occult emotion—smiled; and as he thought, "the boy had never done before!

"Do you know what has happened?" asked the Gooroo with a quiver in his voice, placing his hand on the lad's head. For he gathered from their attitude that Mr. Ozah had not yet found speech to reveal the truth.

"No!" he replied with a contentment he could not define—yet felt unutterably, happy.

"The hand that encircles your neck is that of your own, real—natural—father!" It was done! The task was finished! And Punthi with a heavy sigh and misty gaze turned to the nearest window!

The boy looked up—their eyes met for the first time as father and son. There were tears in the pathetic eyes of Mr. Ozah—his own welled up—and the father pressed him, to his heart with both hands! Presently he gave vent in a hoarse voice—"My son—My own son, *Bulwar*—! Not adopted Vene—but my very own *Bulwar*!"

By and by Nundie joined them—who with the three went carefully through the documents again. And all being substantially settled—a new trial—a trial of joy—presented itself: The breaking of the news to his mother!

CHAPTER XXXVII.

Domestics, as it frequently happens, have a way of penetrating into the occult—much in the same way as children and dogs have, of discerning good from bad people.

They noticed there was some unusual cause of happiness in the house and that the male portion of the family knew it. Mrs. Ozah also observed the extraordinary good-humour of her household and the yearning glances her husband would at times direct towards Vene. But the real truth found no birth in her simple, trusting mind.

One evening, Mr. Ozah casually remarked to Punthi in the presence of his wife.

"I wish Vene were a real son of mine instead of the adopted and even then, the second adopted!"

Mrs. Ozah smiled—and her soft angelic face lit up with a joy sublime! Scales fell from her eyes—the boy's first appearance and instinctive affection with which she regarded him flashed instantly before her mind. The undisguised pleasure with which she received him again—her husband's parental solicitude—Nundie's covert smiles and fraternal affection—Punthi's oft recognized similarity of features—and the girl's natural easy familiarity—all rose up in confirmation of hitherto blindness.

The words spoken—the two watched for effect—and were astonished at the lightning change in her countenance! Then paling into a waxen statue (all the work of an instant) she smiled again—and in a low vibrating voice that thrilled through the pair, said:

"Do not deceive me any more—you were kind to be gentle but I am strong! Vene, is not Vene—but the child of my pains!"

And eyes dilating, sprang up with the energy of a lioness to go in search.

Punthi caught her in his arms. "Don't be excited—he is coming!"

Seeing her in her brother's arms without any alarming signs, Mr. Ozah hastened out and in a few moments returned. Two pairs of eyes met hers as the father and son entered. But she only saw one—and disengaging herself from her brother, clasped him round the neck in the fervent grip of a mother's love!

The "Ungothi" has done its work—and with the restoration of the child to the mother's heart, let us drop the curtain as too sacred for description! To rise again in 'the eighties' for the second reading of the palm.

(Concluded)

THE DEPRESSED CLASSES MISSION.

The undersigned begs to acknowledge with thanks the following contributions received in aid of the Depressed Classes Mission, Mangalore, during the month of March 1909. Charles Hungerford Morgan Esq., Rs. 50; M. R. Ry. M. S. Rama Iyer Ayl. Rs. 50, Lala P. L. Vaswaji Rs. 8, Mrs. Rama Rao Kaikini Rs. 2, M. R. Ry. B. Ganapati Shenoy Ayl. Rs. 5, Dr. M. A. Kamath, Rs. 5, Mrs. Kshama Bai Row Rs. 25, Col. Dr. D. Warlikar, Rs. 25, Henry Hart, Esq., Rs. 8 (4 months subscription) H. S. Brown Esq., 8, (monthly subscription) Dr. S. Bose I. M. S. Rs. 15 (Rs. 5 being monthly subscription) Chairman, Municipal Council Mangalore, Rs. 90 (School grant) A. J. Lobo, Esquire Rs. 2, (monthly subscription).

Total Rs. 288 0 0

Already acknowledged ,, 2,471 0 0

Grand total ,, 2,754 0 0

Mangalore, }
1st April 1909. }

K. Rango Rao,
Secretary, D. C. M.

H. E. THE VICEROY ON THE COMING REFORMS.

H. E. the Viceroy, in the course of his address on the Budget debate, said:—"This is the last Budget Debate, the last meeting of the Imperial Legislative Council which will take place in this hall in accordance with the procedure which has been in existence since the Councils Act of 1892 came into force. At the close of the Budget Debate of last year I expressed a hope that when this Council next assembled measures would have been adopted by His Majesty's Government which would go "far to meet the aspirations of those who have the welfare of the Indian people at heart." Those measures have been fully discussed by the public in India and in England and are now passing through the last stages of Parliamentary criticism. The fulfilment of my hopes for their success must depend largely on the spirit in which they are finally received by the people of India and upon the honest endeavours of Indian Political leaders to further the objects for which they have been framed. But we cannot conceal from ourselves that the origin of those measures and the conditions which they were intended to meet have, to a great extent, been lost sight of or misrepresented.

Attractive side issues have arisen and have eclipsed the main objects the first framers of the Reform Scheme had in view, and the fact that they were the first framers of that scheme has either been buried in oblivion or their action has been attributed to ignoble concession to unlawful agitation or to unjustifiable nervousness. A true conception of that has been the attitude of the Government of India throughout the history of these reforms which are of such immense public importance. In respect to the qualifications of that Government to administer the affairs of India I will venture to quote to my colleagues the words I made use of in replying to the Hon. Mr. Gokhale in the spring of 1907:

"I recognise with him that politically India is in a transition state, that new and just aspirations are springing up amongst its people which the Ruling Power must be prepared, not only to meet but to assist. A change is rapidly passing over the land and we cannot afford to dally and to my mind nothing would be more unfortunate for India than that the Government of India should fail to recognise the signs of the times. I have deemed it all important that the initiation of possible reforms should emanate from us. I have felt that nothing would be more mischievous to British administration in India in the future than a belief that its Government had acted on no conviction of their own but simply in submission to agitation in this country and in accordance with instructions conveyed to them from home. If there has been misconception as to this I hope I may be allowed this opportunity of correcting it. The story, as far as I can tell it at present is simply this, that last Autumn I appointed a Committee of my Council to consider the possibility of a development of administrative machinery in accordance with the new conditions we were called upon to face. That Committee's report was considered by my Council and a despatch expressing the views of my colleagues and myself has been forwarded to the Secretary of State. What I would impress upon you is that this movement of advance has emanated entirely from the Government of India." That is what I said two years ago and I repeat it again to-day all the more strongly. The material from which the Bill now before Parliament has been manufactured was supplied from the Secretariats of Simla and emanated entirely from the Bureaucracy of the Government of India. The deliberations and correspondence of which the Bill now before Parliament is the result, commenced over two and a half years ago. It was in August 1906, that I drew the

attention of my Council in a confidential minute to the change which was so rapidly affecting the political atmosphere of India. It brings with it questions which we could not afford to ignore and which we must attempt to answer pointing out that it was all important that the initiative should emanate from us, that the Government of India should not be put in the position of appearing to have its hands forced by agitating in this country or by pressure from home, that we should be the first to recognize the surrounding conditions and to place before His Majesty's Government the opinions which personal experience and close touch with the every day life of India entitle us to hold. I consequently appointed the Arundel Committee. That minute was the first seed of our reforms sown more than a year before the first anarchist outrage had sent a thrill of shocked surprise throughout India by the attempt to wreck Sir Andrew Fraser's train in December 1907.

THE POLICY OF GOVERNMENT.

The policy of the Government of India in respect to reforms has emanated from a mature consideration of political and social conditions, whilst the administrative changes they have advocated, far from being concessions wrung from them, have been over and over again endangered by the commission of outrages which could not but encourage doubts as to the opportuneness of the introduction of political changes but which I have steadfastly refused to allow to injure the political welfare of the loyal masses of India. As to the reforms themselves, putting aside points which have from time to time formed part of our proposals, but have been no way vital to them, the original pith of our scheme was the enlargement of the Imperial and Legislative Councils on a basis of wider representation of the most stable elements constituting the population. What effect the enlargement of representation will have on the people of this country is still the most important point in the changes about to be introduced. I have no intention of embarking this afternoon upon any expression of opinion as to the intricate machinery the creation of such representation may require, but I have listened with pleasure to the broad-minded remarks with which my hon'ble colleague, Mr. Gokhale, approached the peculiar necessities of representation in this country. My hon'ble colleague also alluded to the opposition which clause 8 of the Reform Bill has met with at Home. I need only say that the Government of India fully recognise the effect the enlarged Councils must have in the future position of Lieutenant Governors and the transaction of the increasingly heavy duties that will be imposed upon them and are in full accord with the Secretary of State as to the necessity of the powers the clause confers.

My hon'ble colleagues will, I know, join with me in the regret with which I realize that the term of office of the Hon. Sir Erle Richards is about to come to a close, he has filled that office with marked distinction and we shall miss the able assistance and advice upon which we have so long relied. His Majesty the King, on the recommendation of the Secretary of State, has selected the Hon. Mr. Sinha to succeed Sir Erle Richards and I extend to him a hearty welcome in which his many friends will share on his appointment to my Executive Council to a post for which his great attainments, his professional ability and the high public esteem in which he is held pre-eminently qualified him. The son of the Nawab has reminded me of the Deputation which addressed me on the 24th of last December. I shall always look upon that occasion as one of the most memorable of my career in India. The moment was one of great anxiety when it had for long been impossible to say what the immediate future might bring forth and when the re-assuring words I listened to were exceptionally full of meaning, all the more so because they were spoken as the Hon'ble Nawab has told us, with a thorough honesty of purpose,

by men, who though they might differ from each other on many points, were prepared on behalf of their countrymen to recognise not only the promises of a new political future but the responsibilities which it must entail. It is upon the recognition of those responsibilities by the leaders of Indian thought and it is upon the political tolerance which it rests with them to encourage amidst a diversity of interests and beliefs that the happiness of the future of India so largely depends.

THE LEPER COLONY HOSPITAL.

To The Editor, *Indian Social Reformer*,

SIR,

It is with mixed feeling of sorrow and gratitude that I write these few lines for the commendation of those who have a corner of their hearts set apart for afflicted humanity. In this sacred place of Jagannath, more sacred on account of its nearness to the sea, many educated people, not to speak of the millions of pilgrims, flock together from year's end to year's end, for paying homage either to the Lord of the Universe (Jagannath) manifested in the temple, or to the Invisible Being manifested in the wide waters of the ocean. But few people know the excellent work that is being done to relieve the sufferings of the lepers in this well-known city, in the asylum for them. This Institution, I was told, sprung into existence by the kind munificence of a Kashmiri gentleman, by name Kumar Rameswar Malta, who had the kindness to place a sum of Rs. 2,000 in the hands of one, who has a heart for these afflicted persons. Now, mainly with this money, along with other minor contributions, a decent Hospital Building has been erected just a mile north-west of the temple of Jagannath, outside the town. Besides this main building, there are 81 huts for the present, giving shelter to 58 leper-inmates. These lepers are being fed twice daily and a four-anna piece given to them once in a month for rubbing their bodies with oil and turmeric. The asylum is under the management of a committee of which the District Magistrate is the President and Babu Radhakanta Banerjee, Retired Deputy Magistrate, is the Secretary. Though the expenses are now being met from the public contributions which are however not encouraging, something must be done to secure a permanent fund, so that this excellent work may be continued. Besides, the scope of the work may be widened by building more huts and by improving the Hospital, if sufficient funds are forthcoming. Moreover, we should not leave them to take care of themselves, by simply meeting the wants of their stomachs. Something could be done by way of arranging weekly Bhajans, to sing the glory of all-merciful God, who is ever ready to hear their prayers and to attend to their needs. It is a pity such a useful institution should suffer for want of adequate help. I appeal to the munificence of the public, on behalf of these afflicted persons, in the name of humanity to come forward with liberal help. The present Secretary, who is alone responsible for the carrying on of this work, even in an humble scale, is doing his best, in spite of his old age and failing health, and he will be very glad to acknowledge contributions, however small, with thanks, through the medium of newspapers.

P. S. The visitors to Puri will do well to pay a visit to this Colony once and have a personal knowledge of what is being done there.

Puri
5-4-09.

E. S. KRISHNA.

KISTNA-GUNTUR DISTRICT SOCIAL CONFERENCE.

We learn that Rao Bahadur Venesalingam Pantula Garu has accepted the Presidentship of Krishna Guntur District Social Conference to be held at Bhuavaram on the mornings of the 12th and 14th instant, owing to the inability of Mr. A. Sompadharow to attend.—*The Hindu*.

THE LATE MISS CLARKE. BOMBAY LADIES' MEETING.

A public meeting of ladies representing the different Indian communities of Bombay was held in the Town Hall on Monday evening, to record their sense of sorrow at the death of Miss Clarke, the daughter of His Excellency the Governor. The meeting was very largely attended, the hall being filled with ladies, who were for the most part dressed in deep black as a mark of mourning. The front part of the platform was draped in black, and so were the massive pillars supporting the roof. On the platform were seated the promoters of the meeting among whom were: Lady Jehangir, Lady Jamsedjee, Lady Melita, Mrs. Dayer, Mrs. Bomonjee Petit, Mrs. F. S. Taliarkhan, Mrs. R. J. Tata, Mrs. P. N. Patell, Mrs. N. M. Patell, Mrs. Jehangir Petit, Lady Currimbhai, Mrs. Amroodin Tyabjee, Dilshad Begum, Mrs. Moochoolshah, Miss Kunulabai P. Mangaldass, Mrs. Rogay, Mrs. Mahamudbhai Currimbhai, Mrs. Noormahomed Jersabhai, Mrs. Fazulbhai Currimbhai, Rancee Laxmeebai Malharao, Mrs. Dwarkadass Dharamsy, Mrs. Chandawarker, Lady Vithaldas Thakersey, Mrs. Tribhovandass Vurjiwandass, Mrs. Nabur, Mrs. Kothare, Mrs. Rauade, Mrs. Rao, Mrs. Lookhmani, and Mrs. Bahadurjee.

On the motion of Mrs. Tribhovandas Vurjiwandass, seconded by Miss Faiz B. Tyabji, Lady Jamssetji Jijibhoy was voted to the chair.

Lady Jehangir stated that numerous telegrams and letters had been received from prominent Indian ladies expressing sympathy with the object of the meeting. Resolutions passed at similar meetings held in the city as well as in the Presidency had also been communicated to the promoters of the Bombay ladies' meeting. Her Highness the Maharani of Bhavnagar had sent the following telegraphic message through Mr. Stanley Reed, editor of the "Times of India": "Pray convey my hearty sympathy with the object of to-day's ladies' meeting re: Miss Clarke's memorial." Mrs. D. J. Tata, Mrs. Mulraj Khatau, Mrs. Hussein B. Tyabji, Mrs. Rustomji Byramji Jijibhoy and others, who were unavoidably absent, also forwarded letters of sympathy.

THE PRESIDENT'S SPEECH.

Lady Jamssetji in addressing the meeting said: A public meeting of ladies is a very unusual event in the history of Bombay. But, the event that has called us together in this Hall to-day is equally unusual and unusually sad. To be deprived not only of the company, but of the help, sympathy and encouragement of one, to whom we all looked as a friend, is in itself sad. But the thought that the one whose loss we all bemoan has been taken away from us in the very bloom of her life, adds to the sadness of our grief. The death of Miss Clarke has cast a gloom not only among many of us who knew her personally but among all the women of this great Presidency, who had begun to see that in the daughter of the Governor of this Presidency they had found a real friend of the womanhood of this country. It is often said, that a touch of sympathy towards the people of the country is what is badly wanted among some of our administrators to make their administration more successful. Nobody has said that with better grace than the son of our beloved Sovereign, the Prince of Wales. We all know how eminently and how abundantly that good quality of sympathy is possessed by our esteemed Governor. His heart is overflowing with sincere sympathy for the teeming millions whom Providence has placed under his charge. He looks with sympathy, not only towards the noble aspirations of the articulate select and elect of the soil, but also towards the wants and sufferings of the inarticulate mute mass of the country at large. But however noble and heroic the efforts of our Governors and of other members of the administration in this direction may

be, it can be safely said at least, it can be safely said by us, women, that the influence excited by the ladies of their families is far-reaching. It is, as it were, the influence of the home of a Governor upon the homes of hundreds and thousands of his subjects. The chord of sympathy in such a case rings inside an Indian home as beautifully as outside it.

A SYMPATHETIC GOVERNOR.

Our beloved Governor came to our country with the prestige of a glorious past and so, the people of the country anticipated a good deal from him. They have not been disappointed, nay, they have been more than satisfied with his able and sympathetic administration. But it was not long after his arrival that we found, that in the presence in our midst of his wife and his daughter, her Excellency Lady Clarke and Miss Clarke, we had an additional valuable asset for the good of our city and our Presidency, and especially for the good of our womanhood. Soon after their arrival, we realized, that it was a piece of good fortune for our country to have amongst us such an esteemed Governor and to have such good, amiable kind and sympathetic ladies, who, besides gracing his household and his hearth, spread their benign, gracious and salutary influence all round in the social life of the city and tried their best for the amelioration of the women of the Presidency. But, unfortunately for us, our good fortune did not stand long with us. The cruel hand of death at first cast a gloom upon the house of our Governor and upon many an Indian home that had begun feeling the influence of her good life by taking away from us the distinguished lady who had brightened the life of her husband. Our sorrow for the sad loss was great, but we had some consolation in the thought that Miss Clarke, whose sad loss we have met to-day to bemoan, would do her best to fill up the gap caused by the death of her mother—a gap not only in our Governor's house but also in the hearts of many of us to whom she had endeared herself. But the inscrutable ways of Providence have decreed otherwise, and even the gracious young lady, the beloved and only daughter of her father, who looked to her for comfort and consolation, has been taken away from him in the very bloom of her life. She has been snatched away from us at the very time when we expected from her promising hand, some useful help, sympathy and encouragement for the amelioration of our womanhood. From the intensity of our grief at the sad event, we can realize what the feelings of our kind Governor must be. Let us all tell him that our hearts flow to him in his bereavement. Let us assure him that we consider this sad blow upon him as a sad blow to the city, and to the Presidency under his charge—nay to the whole country, because the influence of a good Governor is not confined to his own Presidency. If the feeble voices of the women of this great city, assembled in its Town Hall, could carry a little consolation to his bereaved heart, let our voices be heard and let us tell him that our hearts not only the hearts of those assembled here, but the hearts of many a woman who is now toiling at her family hearth, go to him and sympathize with him in his bereavement. Let us all pray that the hand of Providence may help our Governor in his sad moments and endow him with courage to bear his loss with patience and fortitude and enable him to stand at his post and help him with health of body and strength of mind.

THE RESOLUTION.

Jehangir then addressed the meeting as follows:—The following resolution is entrusted to me:—"That the women of Bombay in public meeting assembled do hereby put on record their sense deep and profound sorrow at the untimely death of Miss Clarke, the only and beloved daughter of His Excellency Sir George Sydenham Clarke, Governor of Bombay who by his sympathetic nature and many qualities of head and heart has won the affection, esteem and admiration of the women

of this city. That a suitable letter of condolence be forwarded to H. E. Sir George Sydenham Clarke, expressing the heartfelt sympathy felt by the women of Bombay in the irreparable loss sustained by His Excellency." I feel as I have never felt before the want of words to express my feelings and yours, ladies, on this solemn occasion. Whenever there is a great sorrow, whenever a dear one departs, we realise, as only women can, what must be the sufferings, what must be the pangs of grief borne by those left behind; therefore it is but right that we, the women of Bombay, should, in public meeting assembled, give expressions to our feeling in no uncertain manner, and the very fact that hundreds of you have assembled here to-day speaks for itself. Ladies, we have assembled here to-day to mourn the loss not only of a Governor's daughter, but of an English lady who came amongst us full of hopes of doing good to the women of the country and who, within the short space of time that it pleased God to permit her to remain amongst us, did that duty unsweringly and with her whole heart and showed a love as rare as it was beautiful for us Indian women in such a generous and sympathetic manner that won our hearts and admiration. Her determination to do all that was in her power for us, nay, to make personal friends of us had grown with time and it is not exaggeration for me to say that her loss has come not only as a public loss but a personal bereavement to each and all of us.

FRIEND OF INDIAN WOMEN.

Ladies, men and women have come amongst us full of hopes of doing good to the country and its people, but never before in the history of Bombay has a Governor been so successful as to win the hearts of people within such a short space of time as Sir George Clarke and his daughter. Never in the history of Bombay has a Governor had to face such a calamity as of losing the only two that he loved best in this world within such a short space of time. Only a little while ago, we were mourning the loss of Lady Clarke and alas it has pleased God to call her only child away within three months. Words cannot deal with tragedies crowded within such a short space of time. The word sympathy can hardly express our feelings for the sorrow-stricken father. Nothing can console a parent for the loss of an only and beloved child, but our most sincere assurances may prove of some consolation to His Excellency that his daughter shall always be remembered by her sorrowing Indian sisters and that her memory shall always be cherished in the country. The hopes that she had expressed of doing good and the joy with which she had looked forward to their fulfilment are buried in that grave at Sewree, and ours will be the mournful duty in years to come to go to that secluded spot with a handful of flowers to lay on the grave within which lies the young, courageous and sympathetic friend of Indian women.

Mrs. Jambhai Sakkai seconded the resolution in Gujarati, while Mrs. N. G. Chandavarkar and Mrs. Kothare supported it in Marathi, Begum of Sachin in Urdu, Mrs. Moolcholsah in Persian, and Bai Maganbehu Maneckchand Panchand in Gujarati.

Mrs. Ranade next recited a Marathi poem, specially composed for the occasion by Mrs. Kirloskar.

LETTER OF CONDOLENCE.

The meeting then passed the following draft of the letter of condolence to be forwarded to H. E. the Governor: Your Excellency,—We beg to submit for your acceptance the resolution of condolence which was unanimously passed at a public meeting of the women of Bombay held in the Town Hall on Monday the 5th instant. In submitting the resolution and respectfully offering their sincerest sympathies and condolences, the women of Bombay can find no words adequate to give expression to their feelings of deep sorrow for the loss of Miss Clarke. There is not a hearth or home in the Presidency

where the loss has not been felt as personal. By her love for and deep sympathy with the people, specially the poor and for the suffering; by a life of service and noble self-surrender devoted in a meek spirit to nearly every good cause of charity, she acquired a power within the short space of a year and a half, over our hearts, and to us she was a dear Sister. To us, the women of Bombay, the recipients in several ways of her active kindness, her life and memory are and will long be an inspiration, for, while she was with us, she nurtured a human love; now that she has departed from us she has kindled a divine. And, without intruding too much upon your poignant grief, may we be permitted to pray fervently that Providence may give you strength and resolution not only to bear the grief with fortitude, but also to continue working for the good of the people whom Miss Clarke has left behind, the millions of women and men of the Presidency entrusted to your care, who regard you as their beloved father just as they regard Miss Clarke as their dear sister.

The letter was read by Lady Jehangir in English. Lady Thackersey read a Gujarati, Mrs. Bahadurji a Marathi and Dilshad Begum an Urdu translation.

On the motion of Mrs. Ranade, seconded by Mrs. Lukmani a hearty vote of thanks was accorded to Lady Jamsetji for presiding at the meeting.

THE NEED FOR SOCIAL REFORM.

The history of Japan for the last quarter of a century has a special interest for us. We too are bent, like Japan, on working out our salvation; and though conditions are dissimilar, there is much that we can learn from her success. It is true that we are constantly quoting to ourselves the lessons of the Land of the Rising Sun. But we have to do more than merely quote. In so far as is possible we must tread the path that Japan elected to tread in the days of her preparation and travail. The first thing that Japan did was to set her social house in order. To us that must also be the first duty. We must be socially secure before we can be politically strong. We have always thought that our fight for political loaves and fishes should have followed, not preceded, our social reforms. It is too late now to change the order; and, with the consummation of the Reform Scheme, we will be within measurable distance of our political goal. The taste of victory, after a hard fought fight, is in our mouth; but a more arduous work awaits us. Our social life and system call for urgent redress. Is a political disability of greater consequence than the reform of our marriage system or the removal of caste distinctions? Will the revocation of the Partition of Bengal add more to the contentment of the people than the proscription of child marriage or the adjustment of the marital relations of Hindu husbands and wives? After all, in India, as in every other country, political privileges are confined to a few, whereas social burdens press on the majority. And none will say that our social burdens are less heavy than those of other people. We know that social evils die hard and there are factors in India which tend to prolong the life of such evils even longer than usual. Ignorance, self-interest and priestcraft guard the citadels of our domestic and social corruptions with an alert vigilance. Therefore the reformer's task in this sphere is beset with manifold difficulties. Platform orations and public meetings will have no effect. We must by example and sacrifice educate public opinion to a real repugnance of selling bridegrooms to the highest bidder, of sacrificing the child-widow to a death in life, of ostracising women from the companionship of books and the wholesome amenities of Society. It must be brought home to the masses that no religion can sanction the perpetuation of unhappiness and that no tradition can justify the presence of suffering. We must teach them that the bonds of Hindu Society will be strengthened, not loosened, by the wider outlook of a society purged of the impurities which a long period of servitude has affixed to it and that blind obedience to usage is the mark of the beast. The home is the heart of a nation and the heart of the home is a woman. How then can we hope to have the one or create the other without removing the disabilities to which women are, curiously enough, subjected by us. We take it that there is not one of us who does not recognise the truth of the matter and save in isolated instances, there is

no indication that anything is being done to undo this mischief. We must conform, as Japan has done, to new standards of thought, no matter in what department of life and from what source, so long as they serve to intensify our national feeling. A caste ridden people can never be united and a woman-affecting people can never be great. We stand condemned under both counts; and our political concessions will of a truth be "lollipops," if we seek to sacrifice the substance for the shadow. We are attempting a great experiment, the greatest perhaps the world has witnessed. And it lies on us to see that the basic principle is not wrong. We have not yet wholly committed ourselves to the wrong solution and there is yet time to retrieve our error. Let the real issue not be obscured by the darkness of ignorance and prejudice; but, emulating Japan, let us rend and cast off the shackles that bind us to our own undoing.—The Indian Nation.

PANDHARPUR ORPHANAGE.
MONTHLY REPORT FOR FEBRUARY 1909.

During this month 350 pilgrims including other ladies and gentlemen were kind enough to visit the Institutions.

Shri Samartha Bagunath Vishvambhar Karmelkar or Kaka Puranik from Rajapur Dist. Ratnagiri, visited the Institutions and was much pleased with the arrangements and sweetmeats were given to the children.

In the same way, the Honourable Daji Abaji Khare, Mr. G. S. Rao, High Court Pleaders, Bombay, and Mrs. Umabai Khare with her two friends visited these Institutions and were much pleased.

There are at present 21 boys and 23 girls (grown up) and 46 Infants of which 43 are with the wet nurses and 3 in the Ashram. Out of these three, two are kept on sterilized milk. There are 6 widows at present.

NAMES OF DONORS.

Dahivali:—A well wisher	5	2	3
Bombay:—Shet Ramdas Tribhuvandas	5	0	0
" Bhimji N. Dalal, Solicitor, High-court	10	0	0
" The Hon. Daji Abaji Khare	20	0	0
" Mr. Sitaram Sundarrao Patkar	5	0	0
" A well wisher	5	0	0
" Mr. G. S. Rao, High-court-pleader	150	0	0
Subscription below Rs. 5, amounted to	9	14	6
Collected from the pilgrims and charity box	6	7	0
" " widows	152	10	0
Total			369 1 9

A number of other gentlemen contributed help in other ways such as Grain, clothing, Wooden Table, Medicines &c.

The Institutions are badly in want of grain and we hope some generous donors will come forward and help us.

The Home is indebted to all the above mentioned donors.

Pandharpur } K. B. BROSSE.
N. T. PRADHAN.
-Superintendents.
14-3-09.

HINDU WIDOWS' HOME ASSOCIATION,
POONA.

MONTHLY REPORT FOR FEBRUARY 1909.

1. Mrs. Athavale being unwell, no work of collecting subscriptions could be done this month.
2. Two knitting machines are set up at the Ashram and pairs of socks and stockings are prepared. These can be had by the visitors.
3. A separate building is going to be erected near the Ashram for the industrial Department.
4. Mr. K. Kodanda Ramiah of Sompeta kind and a medal and a scholarship in honour of Sir George and Lady Clarke last year. In addition, he now holds a gold medal and a scholarship in honor of H. H. Maharaja Gaekwar of Baroda and Mr. Justice Chandav. He was only in January last that he paid his visit to Pandharpur and after his return he communicated his report to the above.
5. During the month there were 40 ladies, 23 gentlemen and 6 advanced students. 21 came from Poona, 3 from foreign countries, and 16 from the

Deccan and Sindh, 2 each from the United Provinces, Rajputana, Gujrat and Bombay and one each from Central India and Konkan. Among the visitors were Mrs. Savior and Miss Christiana of Swami Vivekananda's mission, Shrimati Shringauri and Shrimati Bajjanuri of the Vanita Vishram of Surat, Dr. Pant of Lucknow, Dr. Har Prasad of Unav, Mr. Jhadani and Dr. Tarachand of Hyderabad Sindh; and Mr. V. Srinivas Kapat of Mangalore.

6. The number of contributors during the month was 178 and their contributions amounted to Rs. 1,369.

PUNJAB BUDHUK,
Via Poona City,
1st April 1909.

VENURAI NAMJOSHI,

Secretary.

THE INDIAN SOCIAL REFORMER.

Rates of subscription inclusive of postage.

	In advance.	In arrears.
Per annum.....	Rs. 5 0 0	Rs. 6 0 0
	Single copies 4 annas each.	

The arrear rates will be enforced in the case of subscriptions which have not been paid within three months from the date on which last payment of subscription expires in case of annual subscriptions. All other outstanding dues will also be calculated at the arrear rates.

Orders for the paper should be invariably accompanied by a remittance or permission to send the first issue per V. P. Post to recover subscription.

Should payment be made by cheque on any mofussil Bank, please add 8 annas this being the discount charged in Bombay.

SERVANTS OF INDIA SOCIETY.

EARNEST-minded graduates and under-graduates are wanted to join the Servants of India Society, Poona, and after undergoing a course of preliminary training to devote themselves to:

- (a) Work among peasantry—organisation of Co-operative Credit, promotion of sanitation, &c., &c.
- (b) Work among the depressed classes—educational and industrial.

For further particulars apply to the undersigned.

Servants of India Society, Poona.

G. K. GOKHALE.

BY APPOINTMENT TO H. H. THE MAHARAJA.



GAEKWAR OF BARODA.

PHIROZE M. DASTOOR & Co.

OCULISTS AND SCIENTIFIC REFRACTIONISTS.

OPP. GENERAL POST OFFICE, 7 HORNBY ROAD, BOMBAY,

THE FIRST AND ONLY FIRM.

Who offer their patrons free services of a duly qualified ophthalmic Surgeon from various Eye Hospitals of Europe.

PHIROZE M. DASTOOR,

Eyesight Specialists,

With 19 Years' Practical Experience,

Holds **Exceptional Testimonials** from the Hon'ble Sir Lawrence Jenkins, the Hon. Mr. Justice Batty, Mrs. Batty, the Hon'ble Mr. Justice Chandavarkar, Mr. H. G. Gell, M. V.O., Lt-Col. G. H. Bull, M. D., I. M. S. and other high personages.

STOCK:— LATEST AND MOST PERFECT MAKE.

PRICES:— EXTREMELY MODERATE.

A POCKET MANUAL "THE HUMAN EYE AND ITS SCIENTIFIC CORRECTION," FREE ON APPLICATION.

SEVA SADAN

Arrangements for patients suffering from eye-disease, have been made in connection with the **Seva Sadan Charitable Dispensary** for women and children. **U. Piroja Malabari** has kindly offered her services to look after the patients on every Wednesday and Saturday between 8 and 9 A. M. (B. T.)

SEVA SADAN,
GIRGUM.

B. R. DIVATIA,
ASSISTANT SECRETARY.

NOTICE.

The Madras Hindu Social Reform Association has been maintaining a matrimonial Bureau, and correspondence from ladies and gentlemen desirous of contracting widow-marriage, post-puberty marriage or marriage without Kanya Sulkam or Varadakshna should be addressed to the Secretary—George Town.

INDUSTRIAL CONFERENCE, MADRAS.

Full text of papers read and submitted to it.

Detailed Contents.

Welcome Address.

BY DEWAN BAHADUR P. RAJARATNA MUDALIAR, C. I. E.

Presidential Address.

BY RAO BAHADUR H. N. MUDHOLKAR.

The Education of Persons who intend to make Scientific Investigation to take part in Industrial Development.

BY DR. MORRIS W. TRAYNES, F. R. S.

Twenty-five years' Survey of Indian Industries.

BY PROF. V. G. KALE, Esq., M. A.

A Scheme of a General Financing Society.

BY THE HON. SIR VITHALDAS D. THACKERAY, AND LAURHAI SAMALDAS, Esq.,

Credit Institutions in the Madras Presidency.

BY R. RAMCHANDRA RAO, Esq.,

Agricultural Banks and Co-operative Societies in the Mysore State.

BY M. SHAMA RAO, Esq.

A few hints for the consideration of those who may intend to establish new Oil Mills.

BY RAO BAHADUR D. V. BHAGAVAT.

The Aloe-Fibre Industry.

BY J. N. BANERJEE, Esq.

Irrigation by Pumping.

BY MR. ALFRED CHATTERTON, B. Sc.

The Central Provinces and Berar Exhibition.

BY O. E. LOW, Esq., I. C. S.

The Artistic Trades of the Punjab and Their Development.

BY PROF. BROWN, Esq.

Resolutions of the Conference.

Price Re. One.

G. A. Natesan & Co., Esplanade, Madras.

INDIAN-ENGLISH.

An examination of the errors of idiom made by Indians in writing English (With over 1200 actual examples from Indian Writings)

BY **G. C. WHITWORTH.**

"A valuable contribution to the study of the manifold eccentricities of the English tongue."

—Contemporary Review.

"His scholarly but unpretentious work will prove most serviceable, not only for those for whom it is primarily designed, but also to other foreigners, and not a few of his own countrymen."—Westminster Review.

"Not only a hand book of errors, but also a correct and an acute and useful book of reference.

• • • The compendium is excellent, and English men, as well as Indians, would do well to consult it. The copious index facilitates reference."—Asiatic Quarterly Review.

Price (of Indian Booksellers) Rs 2½ net.

BRAHMA POSTAL MISSION.

Pamphlets with regard to Liberal Religion in India and abroad may be had free of all charges, one or two at a time by any genuine inquirer: On showing by a letter that these are carefully read, other two may be ordered free: Two whole set consisting of sixty pamphlets may be had at once by sending a V. P. order worth one rupee; or 1s. 6 d. if payable outside India—All communications should be made to and any donation will be thankfully received by

DR. V. A. SUKHATANKAR, Postal Mission Prathana Sama, Girgaum—Bombay.

YOUR ADDRESS, PLEASE,
For a Catalogue of our Numerous,
Valuable Presents which we offer for
nought to All at their own choice!!!

VAIDYA SHASTRI MANISHANKAR GOVINDJI

Atank Nigrah Pharmacy,

Jamnagar-KATHIAWAR.

A. K. JOSHI & Co.

Kalbadevi Road, BOMBAY.

We undertake every kind of Lithographic &
Art Printing in Colours. Publish Fine Art
Pictures, &c.

Wholesale & Retail Dealers in Calcium Carbide.

Large Importers of Finest Printing Inks and Colours.

HIGH CLASS FRAME MAKERS.

OUR

SURAMMA

TAKES 10 MINUTES OF YOUR TIME.

Everyday in the morning, when you use it for your bath, rub it over your scalp for 10 minutes only and your surroundings will be soon filled up with a floral-aroma that is most pleasing to your five senses. It will refresh your body and soul and add a lustre to your hair and complexion.

Price per Phial As. 12

Packing and Postage As. 7

S. P. SEN & Co.'s Swadeshi Perfumes.

THE PRIDE OF THE INDIAN INDUSTRY.

JUTHIKA.—The purely indigenous Perfume has completely beaten down the imported Jessamine.

MALLIKA.—Mallika has the reputation of Nature's Best Perfume.

GANDHARAJ.—The very name indicates it to be the Sovereign Perfume. It is really a monarch's delight.

PARIJAT.—Or Heaven's delight. It is indeed the world's Best Perfume for all purposes.

MUSK-JESSAMINE.—The compound name indicates its combined sweetness and strength.

All the Perfumes are bottled in three different styles—Large, medium and small. Prices Rs. 1, As. 12, and As. 7, respectively. Transit charges extra. Write for description List, sent Post-free on application.

Our Superfine Virgin Ottos.—Unequaled for strength—Otto-de-Rose No. 1 (Virgin), Otto-de-Matia, Otto-de-Naroli and Khna-Khus. Price per Phial Rs. 1. Doz. Phials Rs. 10.

We also supply to our Mofussil customers all sorts of Patent Medicines and Surgical Appliances of every description.

Soaps and other Toilet Requisites, Hair Washes, Cosmetics, and Hair appliances, Oil Bergamot, Lemon and Lavender of superior quality and also fancy Scent bottles and Silk ribbons of different shape, size and colour, and other miscellaneous requisites for perfumery are also stocked. Prices low beyond expectation. 25% of the Approximate value should accompany every order.

S. P. SEN & Co. Manufacturing Chemists.

19/2, LOWER CHITPUR ROAD, CALCUTTA.

INTENDING ASSUREES ARE INVITED TO COMPARE THE RATES AND CONDITIONS OF

The Empire of India Life Assurance Company, Limited.

WITH THOSE OF ANY OTHER COMPANY.

Head Office II; Elphinstone Circle, BOMBAY.

SEE REPORT AND OPINIONS OF THE PRESS AS TO THE REMARKABLE PROGRESS MADE BY THE COMPANY.

ENDOWMENT NON-FORFEITABLE POLICY FOR RS. 3,000.

PAYABLE AT AGE 60 OR AT DEATH, IF PREVIOUS, WITH PROFIT.

If, at any time, the assured under this plan should desire to cease paying any more premiums, he can obtain a paid-up Policy for such a proportion of the original sum assured as the number of premiums paid bears to the number agreed upon. Thus a gentleman who had assured at age 30 for a Policy of Rs. 3,000 payable at age 60 or at Death, if previous, after 5 years payments, would be entitled to a Free paid-up Policy for Rs. 500 free of future payments.

MONTHLY PREMIUM.

AT AGE 20, Rs. 6-9-0.

AT AGE 25, RS. 7-8-0.

AT AGE 30, RS. 8-14-0.

AT AGE 35, RS. 10-13-0.

AT AGE 40, RS. 13-12-0.

AT AGE 45, RS. 13-10-0

SOME OF THE DISTINCTIVE FEATURES.

- * Funds invested in Government Securities and in accordance with the Indian Trusts Act
- Policy holders can appoint their own Directors.
- 90 per cent. of Profits to Participating Policy holders.
- Lapsed policies revived without Medical Certificate.
- Liberal Surrender Values 40 per cent. of the Tabular premium paid,
- Immediate payment of Claims.
- Medical fees and stamps on Policies are payable by the Company.

The sum assured is **PAYABLE IN FULL** should death occur soon immediately after payment of the first premium.

GUARANTEE INSURANCE.—This Company issues Guaranteed Policies in situation of trust and responsibility. It is specially authorized to guarantee the employees of the Post Office.

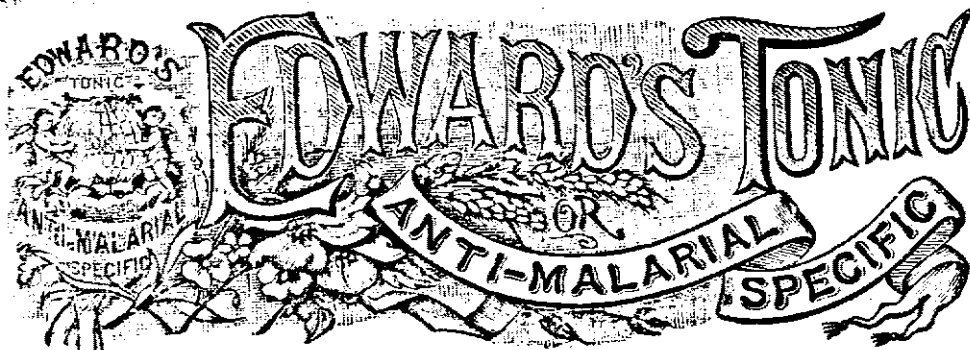
Proposal Forms and full Particulars may be obtained from any local Agent in India or from
E. F. ALLUM, General Manager.

FOR MALARIA, INFLUENZA & MILD FORMS OF PLAGUE.

Use Batliwalla's Ague Mixture or Pills. Re. 1
 Batliwalla's Cholera is the only remedy for Cholera Re. 1.
 Batliwalla's Harestone has been recently improved a great deal and restores Grey Hair to its Natural Colour. Re. 2-8.
 Batliwalla's Tooth Powder is scientifically made of Native and English Drugs, such as Myaphal and Carbolic Acid. B. P. Aa. 4.
 Batliwalla's Ringworm Ointment As. 4.
 Sold every where and also by
DR. H. L. BATLIWALLA,
 World Laboratory, Dadar, Bombay.

ROYAL TONIC PILLS.

A powerful Nutritious and Strength Restorer, Price Re. 1-4 p
 bott. of 30 Pills.
 PREPARED BY—**GOVINDJEE DAMODER & Co.,**
 Wholesale and Retail Druggists and Commission Agents.
 No. 57 New Hanuman Lane, BOMBAY
 2-02.



Price of large quantity is somewhat less
BUTTO KRISTO PAUL & Co., CALCUTTA.

The only Remedy
 FOR
MALARIA
 and all kinds of
 FEVERS WITH ENLARGEMENT
 OF
SPLEEN & LIVER,
 OR
 SWELLINGS of ABDOMEN &c

PRICES:-
 Large bot. 1 2
 Small ,, 0 14

Wanted Agents

The Troubles of Summer Season.



Are not unknown to you. Vertigo, melancholia, depression of spirit, mental exhaustion and the like, are really troublesome to a business-man. Do you know sir, what can protect you from such ailments? It is our world-renowned, nicely-scented Keshranjan oil which only possesses the brilliant virtues of brain-cooling. If you are tired after a day's work, use it and you will be refreshed. If your hair is falling off or there is anything that impedes its growth, use it and there will be a luxuriant growth. If your partner of life requires a highly-scented hair-oil for toilet purposes, place at her disposal a phial of our highly-scented Keshranjan and she will be greatly pleased. The summer is now in full swing, and our Keshranjan is the only soothing preparation for lessening the rigours of this tiresome season.

Price per phial Re. 1. Packing and postage As. 5.

Our Agnidipak cures all bilious complaints, Dyspepsia, heart-burn, sour bitter tastes, headache, and loss of appetite. It regulates the action of the stomach, liver and the bowels. Price per phial Re. 1. Packing and postage As. 5.

Our Makaradhwaja is an invaluable remedy in many a chronic and intricate case—particularly in the maladies of the old age. It is very carefully prepared under the improved rules of Chemistry and is therefore pure, cheap and most effective. It does a great deal of wonders in cases of Nervous Debility. It gives tone to the entire human system if used with different anupans or vehicles—as prescribed by us. Price for a week's measure Re. 1; Packing and postage As. 3.

KARPURARISHTA OR SPECIFIC FOR CHOLERA.

This is a great specific for Cholera, Diarrhoea, Dysentery, Indigestion, Tympanites, and distention of the abdomen, and good many other maladies affecting the bowels.

Price per phial As. 8
 Packing and postage As. 5.

The efficacy of our medicines is universally allowed. The Medicinal Oils Ghees Boluses, Musk, Makaradhwa, and other Ayurvedic Remedies, prepared or kept by us, are admitted as the best and the cheapest. Illustrated catalogues, containing full accounts of diseases and medicines, are transmitted free on application.

Prescriptions with or without Medicines are sent to every part of India, Burma, Ceylon, Straits Settlements, Cape and the British Isles, on receipt of concise conditions of disease.

Kaviraj Nagendra Nath Sen,

GOVERNMENT MEDICAL DIPLOMA—HONORARY MEMBER OF THE CHEMICAL SOCIETY, PARIS; SOCIETY OF CHEMICAL INDUSTRY, LONDON; SURGICAL-AID-SOCIETY, LONDON; &c., &c.

No. 18-1 & 19, Lower Chitpore Road, CALCUTTA —Telegrams—Keshranjan, Calcutta.

N. B. All the proprietary medicines mentioned in my price list are kept on sale at Calcutta rates at Messrs. V. Valabha Das & Co.

BHENDI BAZAR OPPOSITE CHUNA-BHATTI, Bombay.



WANTED AGENTS,

WANTED AGENTS

NO. 72 MEDOW STREET, FORT BOMBAY.

Die-Sinking—Crests, Monograms and Mottos, engraved and bossed in various Colours.

Copper-Plates—visiting and Invitation Cards, etc., engraved and printed in best styles.

Blocks—Wood or Metal, engraved and supplied for illustrating purposes.

Presentation Inscriptions—On Gold, Silver, Ivory, etc; engraved and artistically displayed.

Seals, Peons' Badges, Brass Sign Boards, Stencil plate etc., are made for private, official and commercial use. Rubber stamps are made in any of the required languages at very cheap rates.

Electroplating and gilding works executed under skilled work men.

OUT STATION ORDERS PROMPTLY EXECUTED.
COMPARE OUR RATES WITH THOSE OF OTHERS.

MEYORES

IS INDISPENSABLE TO ALL WHO VALUE HEALTH.

FOR IT RESTORES WASTED STRENGTH, imparts vigour and tone to the muscles and tissues, in short vitalises the whole system. Thousands cured. Price Re. 1 per phial.

INTERESTING NEWS.



Our reknowned SPECIFIC for ASTHMA and HYDROCELE give instant relief rest and comfort. Cure permanent. Rev. JOSEPH DAVID, Mengnapuram S. India, writes:—"Your specific for Asthma has done me good." S. B. Rao, Esq., Poona, writes:—"I have personally used your specific for Hydrocele and found it very wonderful in its efficacy." Per bottle of each Rs. 5.

DIAETES—Of any stage and standing is sure to be cured by our specific. A. Bose, Esq., Zemindar, Dum-Dumt. Calcutta writes:—"Five year's Diabetes completely cured." Price per bottle Rs. 3.

For particulars about our SPECIFICS for PILES, FEMALE DISORDERS look to our Catalogue sent post free on application.

BEWARE OF IMITATORS !!!

NO AGENTS.

WRITE ONLY TO **J. C. MUKERJEE & Co.,**
THE VICTORIA CHEMICAL WORKS,
HARAGHAT, BENGAL.



AMRUTANJAN.

An Indian Balm, A Magic Balm, Quickly Relieves and Cures.

HEADACHES, NEURALGIA, SPRAINS, SORE THROAT, CHEST COLDS, RHEUMATISM, LUMBAGO, WEAK JOINTS, BRUISES, CUTS
And also other ACHES and PAINS.—Price annas eight only

Ringworm Ointment. A POSITIVE CURE FOR RINGWORM AND DHOBI'S ITCH, &C.
Price annas six only.

Tooth Powder, CHEAP AND USEFUL.—Price annas two only.

AMRUTANJAN DEPOT. 16 OAK LANE, BOMBAY

Telegraphic address: "Amrutanjan," Bombay.

PHOTOGRAPHIC ART STUDIO.

UNDER THE PERSONAL SUPERVISION OF

S. N. BHEDWAR.

AT THE JUNCTION OF

PRINCESS AND KALBADEVI STREETS.

CHARGES REASONABLE, SATISFACTORY WORK

THE INDIAN SOCIAL REFORMER.

PUBLISHED EVERY SUNDAY MORNING.

Office:—HUMMUM STREET, FORT.

Editor:—K. NATARAJAN

Vol XIX. BOMBAY—SUNDAY, APRIL 18, 1909. No. 33

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

NOTES.

The second annual report of the Depressed Classes Mission Society, records a noteworthy expansion of this extremely beneficent movement. Mr. Shinde's introduction to the report contains a brief retrospect which, we have no doubt, will be referred to often when in the years to come the movement grows to colossal proportions. Sir John Muir-Mackenzie did not exaggerate in the least when he said two years ago that in that institution they were certainly endeavouring to tackle one of the most formidable problems with which we are all confronted in India. It would be premature as yet to say that the problem has been tackled, but the promoters of this Mission can fairly claim to have made a promising beginning towards its solution. The Mission seeks to elevate the depressed classes by promoting education, providing work, remedying the social disabilities of these classes and preaching to them ideals of religion, personal character, and good citizenship. No feature of the year's work is so hopeful as the opening of branches in several parts of the country. "To the centres opened in the previous year," writes Mr. Shinde, "were added during the year under report a vigorous branch at Poona so ably and successfully conducted by Mr. A. K. Mudliar, B. A., and the smaller centres at Akola, Amraoti, Igatpuri and Dapoli. A good beginning is made in Madras and a committee formed at Calcutt for preliminary work. The Committee also notes with great pleasure the Depressed Classes Mission started under the auspices of the Sadharan Brahma Samaj at Calcutta and the work done there, and also the splendidly promising efforts of the Association for the promotion of education among the Depressed Classes at Kolhapur under the enlightened lead of the Divan Saheb of that State and the liberal patronage of H. H. the Maharajah Chatrapati." We trust that the report will be widely circulated and that it will be the means of bringing in a much larger sum of money than the Mission was able to collect last year. There is scope for any amount of expenditure on the objects of the Mission.

Without entering into the merits of the discussion at the last meeting of the Madras Legislative Council on the subject of jail administration in that presidency, attention may be called to the fact that the Hon. Mr. Keshava Pillay's statement that the mortality among short-term prisoners was proportionately much higher than among those sentenced to twelve months and more, was accepted by the Hon. Mr. Forbes. "The Hon. member," said Mr. Forbes, "is of course quite right that during the first six months the mortality is higher among prisoners sentenced to six months' imprisonment. The mortality among prisoners sentenced to six months' imprisonment is between 19 and 20 and that among prisoners sentenced to over a year is 12.75." He also admitted that more work was exacted and less food was given to short-term prisoners than

others. It may be, as Mr. Forbes said, a doctrine of jail discipline that short-term prisoners should be more penally treated than long-term prisoners, but every consideration that occurs to us goes to throw doubt on the rationality of that doctrine. Short-term prisoners are mostly first offenders on whom the disgrace of imprisonment operates with keenest effect. Their offences are not usually of the most brutal or heinous kind. Some at least of the offences are of a kind for which first offenders are not sent to prison in the best-governed countries.

There is much to be said against the Indian practice of sending a stream of men for slight offences in and out of jails. We partly attribute to it the disappearance in some parts of the country of the sentiment that it is disgraceful to go to jail. Short-term imprisonments should be abolished altogether, offenders and others whose offences do not justify long-term imprisonment, being discharged with the warning that if they are found guilty of breaking the law again, the first offence will go to increase the severity of the sentence. For one thing, this will relieve the public of heavy expenditure on the extension of jail accommodation, as a very considerable proportion of the jail population consist of persons undergoing short-term sentences. If this cannot be done at once, the next best course is not to brutalise first offenders by putting them to extra hard work and giving them scanty diet. The whole subject demands the careful consideration of Government as well as of the public. It should never be forgotten that society, of which Government is a vital part, has its share of responsibility for the crimes committed by its members, and that, in part at least, it is the sins of society that are visited on the victims of the penal laws. The Hon. Mr. Keshava Pillay has done a public service in fixing public attention on this most undesirable aspect of our penal system.

THE following press communique has been issued by His Honour the Lieutenant Governor of Bengal: "His Honour the Lieut-Governor has learnt with great regret of the sudden and unexpected death of Mr. N. N. Ghose, Bar-at-law, Editor of the "*Indian Nation*" and Principal of the Metropolitan Institution. Sir Edward Baker had known Mr. Ghose for more than twelve years in various public capacities and had always been impressed by his high personal character, his clear political insight and his earnestness of purpose. The paper of which he was editor was uniformly characterised by outspoken sincerity, lofty principles and distinction of style in a degree that is rarely found in any country in the world. His premature death is a sincere loss to the best interests of Indian journalism." *The Indian Nation* says that the late Mr. Ghose's last work "England's work in India" has just been completed, the final proof having been passed by him on the day previous to his death.

An esteemed English correspondent writes to us by the Mail of April 1st:—"In connection with the meetings held in Cambridge of Indian and English friends, which have been noticed before, we may mention that in May we shall be losing by his return from leave, one who has never failed in his attendance and active participation in our proceedings and whom we shall greatly miss—a member of the Indian Civil Service, who with his wife, will be remembered by many of our young Indian friends and others who have been partakers of their hospitality, and cheered by their never-failing friendliness and solicitude. Any District which has the great advantage of the courteous sympathy and genuine interest in the people amongst whom his lot is cast, will be fortunate indeed. His wife also has already demonstrated her active interest and affection for the country by her splendid work in the famine of 1904 when she received the Kaiser-i-Hind medal."

Sir George Clarke returned from Aden on Tuesday. His Excellency's time at Aden was taken up by several questions of local importance. He goes to Simla at the end of the month and will probably remain there till the rains. We trust that the change will prove of great benefit. It is also a matter of satisfaction that His Excellency the Viceroy will be able personally to confer with Sir George Clarke in regard to the regulations under the new Councils Bill. Lord Minto's thoughtful solicitude in suggesting this visit to Simla, is much appreciated.

We print in this issue a report of the proceedings of the United Provinces Social Conference held at Agra the other day. Pandit Motilal Nehru occupied the presidential chair, and in his inaugural address made a stirring plea on behalf of social reform. In the opinion of the Pandit, and in that of many others, it is a great mistake to treat social reform as of less importance than political reform. Social reform is the basis and foundation of all sound political progress. We may hope that, as the result of the introduction reforms in the administration, the somewhat excessive political enthusiasm of the last few years will give place to quiet and sober activity in the direction of social improvement. We are glad to see that our Sindhi countrymen have also organized a provincial Social Conference. The first meeting was held under the presidency of Prof. P. L. Vaswani whose inspiring address is printed in this issue.

Both the United Provinces and Behar Political Conferences, which have been held during the month, were attended by Mahomedan delegates. Mr. Ganga Prasad Varma, Editor of the *Advocate* of Lucknow, presided over the Agra meeting, while Mr. S. Sinha of the *Hindustan Review* presided over the other. Both the presidents are prominent leaders of the Congress movement and are known for their pronounced Moderate views. Both, moreover, are warm advocates of social reform. The Behar Conference was attended by the Hon. Mr. Gokhale, and Syed Ali Imam, the redoubtable president of the All-India Moslem League, and it is interesting to know that both these leaders were able to agree on a scheme of election under the new Councils Bill. The attitude of the delegates at the Agra Conference, too, was characterised by sobriety and sound sense.

The *Indian Messenger* writes: "All the three sections of the Brahmo community gave a very successful evening party on Thursday last in the Brahmo Girls' School to meet the Hon. Mr. S. P. Sinha, the newly appointed Legal Member of the Viceroy's Council, and Mrs. Sinha. The spacious lawn in front of the school premises was tastefully decorated

with flags and evergreens and presented a beautiful appearance. There was a large and influential gathering of ladies and gentlemen including some non-Brahmo and European ladies and gentlemen. Mr. and Mrs. Sinha were garlanded on their arrival. The hosts did their best to look after the comfort and convenience of the guests present. Mr. Satyendranath Tagore made an appropriate speech in Bengali. He was followed by Principal Herambachandra Maitra, who spoke in English for the convenience of those present who could not understand Bengali. Both the speakers gave expression to the joy felt by the Brahmo Community and the nation at large at Mr. Sinha's elevation to such a high post and dwelt on its political significance. Mr. Sinha, who said that he was proud to belong to the Brahmo Samaj, gave a suitable reply."

Reuter's telegram, dated the 9th instant, says that "as a first result of the recent decision of the East India Association to encourage the organisation of well-affected Indian students and to disseminate sound views among students, the Association has issued a pamphlet showing the erroneousness of the views of the Congress politicians regarding the home charges. The pamphlet declares that no country in the world is better governed than India and that there is none in which more is done for the masses, and they quote the late Mr. Samuel Smith and Missionary Campbell in support of this view." We do not think that the Association has shown much insight in the choice of its subject, nor is the treatment of it likely to impress impartial minds. It is nonsense to say that no country in the world is better governed than India. You have only to refer to the statistics of education to show that such a claim is highly coloured. Probably the summary does injustice to the writer of the pamphlet. The Association will have more chances of success if it makes its publications more constructive and less critical. Criticism will lead to criticism. We have already enough of it without the East India Association entering the arena.

Moulvi Raffiuddin Ahmed is clearly getting alarmed at the increasing prospects of an amicable adjustment of the Mahomedan claims to separate and special representation. In his latest pronouncement he has attacked the Congress leaders who have accepted the principle of such representation, and the Mahomedan leaders who have refrained from re-echoing his views. Whatever we may think of the Moulvi's propaganda, we cannot but envy his irrepressible energy and earnest belief in himself. The Urdu Conference is another movement which incidentally helps to keep the Moulvi in evidence. It is interesting to note that while the Moulvi represents the Mahomedans to be all for Urdu, another authority says that they are turning away from that language and want to be taught English from infancy.

A remarkable marriage is shortly to take place in the Punjab. Mr. Abdul Gafur, B. A., who adopted the faith of the Arya Samaj some years ago and who is now known as Dharmpal, is about to be married to the talented sister of Mr. Sukh Dial of Gujranwala. The latter belongs to the Khatri caste and the marriage is therefore likely to create a sensation in the Punjab. Mr. Dharmpal has issued a pamphlet which he has quite prophetically named "The Earthquake." This pamphlet contains some extracts from the letters which Mr. Dharmpal received from Devi Suniti with whom he is to be married. The letters prove that she is a lady of no ordinary capacity and it is hoped that the marriage will be a success both in its celebration and its results. It is also hoped that the leaders of the Arya Samaj of all parties will join in this marriage:—[Communicated.]

CONTENTS.

-o-o-

Editorial Notes.	Social Conference.
Christian Colleges and Christian Missions.	The First Sind Social Conference.
The Third U. P. Social Conference	Christian Missions in India.
The Third United Provinces	Another Important Widow Marriage.

THE INDIAN SOCIAL REFORMER.
BOMBAY, APRIL 18, 1909.

CHRISTIAN COLLEGES AND CHRISTIAN MISSIONS.

Mr. Andrews fully realises that mass-conversions alone, will not avail in India. "A country, like India," he writes, "where the Brahman or intellectual caste has maintained its sway for centuries, where the material side of life has always placed so secondary a part, will to-day, in the era of new movement and awakening, be moved still by thought and by leaders of thought. We are not dealing with China or Japan, where the practical looms so large, but with India, the land of philosophies and idealisms." Christian colleges are the chief means whereby the Missions maintain touch with the intellectual classes, and we entirely agree with the Indian Christian leader who is quoted as saying that these institutions represent the most important missionary work that is being done in India at the present time. But it is also a work in which there are great risks, as the slightest deviation from professed principles in their management does more harm than any number of mistakes in mass-conversions. The St. Stephen's College at Delhi; Mr. Andrews' College, sets a shining example to all Missionary Colleges in one very important particular. He writes with pride of the Indian Principal of the College, and those who have the privilege of his acquaintance, know how loyal and whole-hearted is the co-operation he receives from his English colleagues: There are, however, Christian Colleges in which the Indian Christian is treated with open, almost ostentatious, superciliousness, as if to warn him not to ignore the barrier which separates him from his European colleagues, presuming too much on his Christianity. We know of a very flagrant case of this kind, and it is our sincere conviction that this case, the victim in which is a gentleman of the highest character and education, has put back the cause of Christianity by a hundred years in the estimation of all educated and thoughtful Indians. A College, therefore, is a powerful help when properly handled, but when improperly used its power of recoil is equally great. We are sometimes constrained to doubt whether the methods of recruitment to these Missions are not faulty and whether they do not occasionally sweep into the fold of service men who are devoured by a passion for domination. After all, the Christian Missionary's sincerity will be judged by the treatment that he metes out to Indian Christians. It is comparatively easier to patronise the ignorant masses than to acknowledge the claims of a cultured and capable Indian to equal treatment. But herein lies the crucial test. If European Missionaries are not prepared to put aside their race pride in their relations with intelligent and educated Indian Christians, they will serve the cause of their faith much

better by staying away in their country than by coming out to India.

"Christian education," as Mr. Andrews says, "is the link of connection between the Church and the new forces." We will go farther and say that Christian education has itself been a powerful factor in the growth of these forces. The great respect and consideration paid to the Christian Missionary who mixes with the national movement and identifies himself with national aspirations, is a tacit acknowledgment of the debt which the progressive party in India owes to Christian teachers and teachings. It is not that they expect the Christian Missionary always to agree with their views. All that they expect of him is that he should be an unbiased and impartial interpreter of the East to the West. They expect him, the professed follower of an illustrious Asiatic Teacher, to set his face against the pretensions of race superiority of the aggressive merchants and politicians of Europe. They expect him not to exaggerate the faults of the Indian because he is an Indian, nor to slur over the shortcomings of Europeans because they are Europeans. There are noble souls who approximate to this ideal, but, we confess, we do not think it possible for a large number of men ever to rise to the height of self-abnegation that such conduct demands from them. It is well that men like Mr. Andrews hold aloft the ideal in the eyes of all men, but we do not think that the hold of Christian truth even on many of its Missionaries, is strong enough at the present day to enable them to embrace the humility that its acceptance involves. There may be a revival of religion in Europe, and such a revival will undoubtedly exercise a potent influence on the East through the Missionaries. But, as things stand, the sacrifice which Mr. Andrews demands of them is too great. The spirit may be willing but the flesh is weak. If there were no other feeling, the mere reluctance to look odd in the eyes of his compatriots in this land will deter many a Missionary from putting off the "Sahab." "To become an Indian to the Indian to win the Indian, to decrease that the Indian may increase,—these, after more than a hundred years of Indian Church life, must not be theories merely but an integral part of Missionary principle. Men and women who come out to work must be trained and disciplined in this spirit, just as they are trained and disciplined in learning the vernacular." So writes Mr. Andrews, and few will deny the justice of his exhortation.

"When a native becomes a Christian," we were told by a European gentleman not long ago, "he ceases to have any interest for me." This gentleman, we ought to say, is in the commercial and not in the Missionary line. But, we think, his statement fairly represents the opinion of most Englishmen in this country. It shows that intelligent Englishmen in India feel that the methods of proselytising in vogue are such as to wash the Indian entirely out of the convert. Mr. Andrews quotes the kindly comment of a non-Christian observer that "an Indian Christian at best, is but a spectator standing unconcerned on the shores of the stream of national life." The Christianity that will thrive in India is the Christianity that will thrust this spectator into the deepest stages of national life. Such a Christianity can arise out of Indian brains and Indian souls. foreign missions can but prepare the ground. er. refrain from encumbering it with their conventi

THE THIRD U. P. SOCIAL CONFERENCE.
OVER 1,200 PEOPLE PRESENT.
LIVELY DEBATES.

(From our own Correspondent.)

Agra, April, 11th

The third session of the Provincial Social Conference came off this evening at 8-30 p.m. in the Conference pandal. Except the Presidential address and a Telugu speaker, all the speeches were delivered *extempore* and in the vernacular. The more remarkable point about this provincial gathering was that there more than half were representatives of the conservative school of thought and they gladly voted as resolutions were moved, seconded and adopted. Now to hark back to the subject. On the motion of Rai Bahadur Mr. Baijnath, a rich mill-owner and seconded by Mr. Narain of Benares, the venerable President, Mr. Moti Lal, was voted to the chair. (The President's opening speech is printed elsewhere).

THE RESOLUTIONS.

The Presidential address being over they took up ten resolutions which I have translated in English for your readers: There were 20 speakers in all and they belonged to the Brahminical class generally and specially the most conservative part of them. No doubt a couple of them were graduates of this University. Almost all the resolutions were passed by a majority or unanimously.

FEMALE EDUCATION.

That in the opinion of this Conference female education is very necessary for national progress; though the Government of Sir John Hewett has taken some initiative measures in the matter, still the Conference begged the Government to take up this question in right earnest and lay out more money on it in future.

EARLY MARRIAGE.

That this Conference condemns early marriages as they do not conduce to national development and leave a great strain of mind and that 20 and 16 years should be the fixed limits for boys and girls, respectively.

CASTE SYSTEM.

That it is very urgent that a fusion of caste system should take place and they should make a beginning in the question by inter-dining.

PURDAH.

That the purdah system being very harmful sanitarily for females, it is thought wise to do away with it by and by.

WIDOW RE-MARRIAGE.

That in the opinion of this Conference, it is not found wise not to marry child widows.

FOREIGN TRAVEL.

That foreign travel is a necessity for Hindu national progress and that students returning from foreign lands should be taken in society without any clamour.

USE OF INTOXICANTS.

That they should encourage the principles of total abstinence as the use of poisonous drugs was injurious to human minds.

RELIGIOUS CONVERTS.

That those Hindus who by mistake forsake their old religion should be re-taken in society, if they join it.

RELIGIOUS ENDOWMENTS.

That this Conference views the fact with great regret that trust funds are not turned to account but are generally found as personal property and in the opinion of this Conference it is thought wise to approach Government to pass such a Bill which would go to make a proper use of such endowments.

THE THIRD UNITED PROVINCES SOCIAL CONFERENCE.

PANDIT MOTILAL NEHRU'S PRESIDENTIAL ADDRESS.

GENTLEMEN,

I must begin by thanking you for the high honour you have conferred upon me. But gratefully as I appreciate your kindness, I am afraid I cannot wholly congratulate myself on being selected to preside on this occasion. As I stand before you in this beautiful and historic city of yours, abounding in magnificent monuments of a glorious past, I feel more like an object of pity than envy. For was it not here that the greatest of the Moghal Emperors over 300 years ago engaged himself in "nightly debates in council and silent meditations in the loneliness of early dawn" on the very problems we have met to discuss? Was it not here that refusing to recognise the artificial barriers of caste, creed and colour, the great Akbar strove, and did not strive in vain, to bring what is now called the "congeries of races, nationalities and creeds widely differing *inter se* in a variety of ways" under one "umbrella of civilization?" Yes, it was here that in the forcible language of the gifted biographer of the mighty monarch "pious, simpletons and fanatics who lusted for blood but looked like men" were made to "shake off the prejudice of their education, break the threads of the webs of religious blindness, and see the glory of harmoniousness." The same immortal writer, reflecting the views of his august master, asks:—

"Have the religious and the worldly tendencies of men no common ground?" Is there not everywhere the same enrapturing beauty which beams forth from so many thousand hidden places? Broad indeed is the carpet which God has spread and beautiful the colours which he has given it."

Nobler sentiment than this and more beautifully expressed, it is impossible to conceive. But it was not merely nobility of sentiment and beauty of expression that characterized the reign of this large-hearted and single-minded sovereign. He meant all he said and did all he meant. It was in these halcyon days of India that the followers of the Koran extended their hand of fellowship to the votaries of the Vedas. We have the convincing evidence of unimpeachable historical facts that the process of the fusion of races and sub-races begun by Akbar, was considerably advanced in his own lifetime. That deadly enemy of all social reform, the pernicious system of caste, tottered to its very foundation before the enlightened conceptions and noble ideals of his Din-e-Ilahi. Marriage before puberty was strictly prohibited, and re-marriage of widows highly commended. Other reforms, too numerous to relate, were earnestly taken in hand and vigorously pushed forward. Three hundred years have since rolled by, but where are we? As the train which brought me here steamed past the noble pile of buildings adjoining the Agra Fort Station, I was forcibly reminded of what there was behind those silent walls. There were the Dewan-i-Khas and the Dewan-i-Am—there were the scenes of the "nightly debates" and the "silent meditations" of which I have spoken. Those smouldering, yet living walls seemed to mock at me and say, "You miserable handful of mortal clay, how dare you trespass on this land of immortals and venture to talk of questions which were solved for you three centuries ago but by the solution of which you have failed to profit."

Now, gentlemen, who can deny the truth and the perfect justice of the accusation? It is true that the healthy influences of progress set on foot by the genius of Akbar received a rude check during the reign of his own great-grandson. It is true that we are not responsible for the fanatical bigotry which, only half a century after the death of Akbar, reigned supreme in this unfortunate land, and not only made all progress impos-

sible, but sowed the seeds of dismemberment in the palmiest day of the Empire itself. I grant you that the period of insecurity that followed the death of Aurangzeb was not congenial to advancement of any kind; but what about the century or more of *Pax Britannica*, under the ægis of which we have enjoyed every facility for social reform. No new *Din-e-Ilahi* has indeed been promulgated but religious toleration, security of life and property, and above all the absolute equality of man and man, at least in the eye of the law, have for more than 100 years been firmly established. Individual effort and united action have had the fullest and freest scope. But what have we achieved? The canker-worm of caste is still eating into our vitals. The *pardah* system and the backward state of female education, still disgrace our social organisation. Child-marriages are the order of the day, and though some widows have recently been re-married—thanks to the Brahmo and Arya Samajes and various widow re-marriage associations—there are still thousands upon thousands of helpless, friendless, forlorn widows doomed to lives of perpetual misery.

Social reform has no doubt claimed our attention from time to time, and there is now a vast amount of literature on the subject comprising the thoughtful utterances of some of the greatest Indians of our time. Indeed, so far as discussion goes, the various subjects which group together under the comprehensive head of social reform have been so thoroughly threshed out, that little remains to be said to convince the most orthodox stickler after established custom and usage, of the pressing need for a change. A study of this literature will show that controversy has so far raged not so much upon the nature as the extent of the necessary change, and the manner in which it is to be introduced. Opinions also differ as to the relative importance of the different branches of social reform, and of social reform generally when considered with political reform. National Social Conferences have, of late years, been held in conjunction with the Indian National Congress, and numerous caste and class Conferences have been organised on the same lines throughout India. These have, in their own spheres, done very good work, but without in any way attempting to minimise the importance of these bodies, or the honest and patriotic endeavours of those who took part in them, I venture to submit that the output of actual reform, as distinguished from mere talk, has been very small indeed. The reason of this is to be found in the initial mistake of under-rating the value of social reform, and assigning it a place lower than that of political reform. I know I am here treading upon delicate ground, but unfortunately for me my convictions in this respect are so strongly and deeply laid that I must, with due deference, take this opportunity of recording my entire dissent from some of the most eminent thinkers our country has produced. The other day I was reading a speech of that great pioneer of Indian Reform, the late Mr. Justice Ranade, a truer and nobler son of India than whom has never lived. Imagine my surprise and disappointment when I came upon the following passage:—

"These reforms have all been initiated and carried out during the past seven years or more by the same earnestness of spirit which, working on a lower sphere, makes this Conference necessary and possible from year to year as an humble sister of the National Congress."

It is not quite clear why the work of social reform should be put on a lower sphere than any other work, but what I respectfully, and at the same time strongly, take exception to is the description of Social Conference as "an humble sister of the National Congress." Social reform in my humble opinion is the much despised parent of political reform and not merely its humble sister. It is impossible for any community of men, however large and influential it may be, to obtain political

emancipation before it has attained that height of social elevation which compels the respect of the best ordered, highly civilized and self-respecting communities of the time. Our great ambition is to build a United Indian Nation. Can we expect to achieve that ambition by obtaining political concessions alone? Suppose all the seats in the Executive Council of the Viceroy and those of the Governors and Lieutenant-Governors, when they come into existence, as we hope and trust they soon will, were occupied by Indians—suppose all the members of the Supreme and Provincial Legislative Councils were the elected representatives of the people—let us go even further ahead and suppose that we attained the goal of our aspirations, the Colonial form of self-government—would all that, without purging the many social diseases that your body politic suffers from, convert you into a United Indian Nation? It is no use arguing that we have enough men of light and leading amongst us who would adorn the Councils of any Empire. There have always been, and will always be, men in this country whose towering intellect and irresistible force of character will command the admiration and respect of all ages to come, as they have undoubtedly commanded the admiration and respect of ages that have gone by. The existence of a handful of such men among hundreds of millions of ignorant and superstitious masses, never did and never will make a nation in the true sense of the word. There is no process of legislation or diplomacy by which these millions, with all their diversities of caste and creed, could be fused into a harmonious whole. And before they are so fused together there can be no Indian Nation. I have assumed a state of society with its members possessing the fullest possible political privileges, and shown that the mere possession of those privileges cannot bring us any nearer to the realization of our ideal than we are at present. Now, let us assume the converse case—a society adorned with every desirable social and moral virtue. Imagine for a moment that there was no caste system in India, that Hindus and Musalmans, and the numerous subdivisions of those two great communities, sank their differences and met together as children of a common mother, that all joined in paying that respect and consideration to women which is the birthright of their sex; that the ladies of India instead of being shut out from all intercourse with the outside world behind the prison walls of the zenana, were properly educated and took their rightful places by the side of their husbands, brothers and other relations in the struggle of life; that there were no longer in the population of India the children of premature mothers and undeveloped fathers. Suppose we reached such a social, moral and physical perfection, could any power on earth keep us from obtaining the fullest political privileges enjoyed by the most advanced nations of the world? No, all the powers of the world put together could not do it.

The two states of society, I have assumed above, may be very difficult if not impossible to conceive, but extreme cases are always safe tests of the soundness or otherwise of an argument. My point is that social reform, in which I include moral and physical reform, must either precede or go hand in hand with political reform.

(To be continued)

FOR SALE.

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

APPLY TO—The Manager.

THE THIRD U. P. SOCIAL CONFERENCE,
OVER 1,200 PEOPLE PRESENT.
LIVELY DEBATES.

(From our own Correspondent.)

Agra, April, 11th

The third session of the Provincial Social Conference came off this evening at 8-30 p.m. in the Conference pandal. Except the Presidential address and a Telugu speaker, all the speeches were delivered *extempore* and in the vernacular. The more remarkable point about this provincial gathering was that there more than half were representatives of the conservative school of thought and they gladly voted as resolutions were moved, seconded and adopted. Now to hark back to the subject. On the motion of Rai Bahadur Mr. Baijnath, a rich mill-owner, and seconded by Mr. Narain of Benares, the venerable President, Mr. Moti Lal, was voted to the chair. (The President's opening speech is printed elsewhere).

THE RESOLUTIONS.

The Presidential address being over they took up ten resolutions which I have translated in English for your readers: There were 20 speakers in all and they belonged to the Brahminical class generally and specially the most conservative part of them. No doubt a couple of them were graduates of this University. Almost all the resolutions were passed by a majority or unanimously.

FEMALE EDUCATION.

That in the opinion of this Conference female education is very necessary for national progress; though the Government of Sir John Hewett has taken some initiative measures in the matter, still the Conference begged the Government to take up this question in right earnest and lay out more money on it in future.

EARLY MARRIAGE.

That this Conference condemns early marriages as they do not conduce to national development and leave a great strain of mind and that 20 and 16 years should be the fixed limits for boys and girls, respectively.

CASTE SYSTEM.

That it is very urgent that a fusion of caste system should take place and they should make a beginning in the question by inter-dining.

PURDAH.

That the purdah system being very harmful sanitarily for females, it is thought wise to do away with it by and by.

WIDOW RE-MARRIAGE.

That in the opinion of this Conference, it is not found wise not to marry child widows.

FOREIGN TRAVEL.

That foreign travel is a necessity for Hindu national progress and that students returning from foreign lands should be taken in society without any clamour.

USE OF INTOXICANTS.

That they should encourage the principles of total abstinence as the use of poisonous drugs was injurious to human minds.

RELIGIOUS CONVERTS.

That those Hindus who by mistake forsake their old religion should be re-taken in society, if they join it.

RELIGIOUS ENDOWMENTS.

That this Conference views the fact with great regret that trust funds are not turned to account but are generally regarded as personal property and in the opinion of this Conference it is thought wise to approach Government to pass such a law which would go to make a proper use of such endowments.

THE THIRD UNITED PROVINCES SOCIAL
CONFERENCE.

PANDIT MOTILAL NEHRU'S PRESIDENTIAL ADDRESS.

GENTLEMEN,

I must begin by thanking you for the high honour you have conferred upon me. But gratefully as I appreciate your kindness, I am afraid I cannot wholly congratulate myself on being selected to preside on this occasion. As I stand before you in this beautiful and historic city of yours, abounding in magnificent monuments of a glorious past, I feel more like an object of pity than envy. For was it not here that the greatest of the Moghal Emperors over 300 years ago engaged himself in "nightly debates in council and silent meditations in the loneliness of early dawn" on the very problems we have met to discuss? Was it not here that refusing to recognise the artificial barriers of caste, creed and colour, the great Akbar strove, and did not strive in vain, to bring what is now called the "congeries of races, nationalities and creeds widely differing *inter se* in a variety of ways" under one "umbrella of civilization?" Yes, it was here that in the forcible language of the gifted biographer of the mighty monarch "pious, simpletons and fanatics who lusted for blood but looked like men" were made to "shake off the prejudice of their education, break the threads of the webs of religious blindness, and see the glory of harmoniousness." The same immortal writer, reflecting the views of his august master, asks:--

"Have the religious and the worldly tendencies of men no common ground?" Is there not everywhere the same enrapturing beauty which beams forth from so many thousand hidden places? Broad indeed is the carpet which God has spread and beautiful the colours which he has given it."

Nobler sentiment than this and more beautifully expressed, it is impossible to conceive. But it was not merely nobility of sentiment and beauty of expression that characterised the reign of this large-hearted and single-minded sovereign. He meant all he said and did all he meant. It was in these halcyon days of India that the followers of the Koran extended their hand of fellowship to the votaries of the Vedas. We have the convincing evidence of unimpeachable historical facts that the process of the fusion of races and sub-races begun by Akbar, was considerably advanced in his own lifetime. That deadly enemy of all social reform, the pernicious system of caste, tottered to its very foundation before the enlightened conceptions and noble ideals of his Din-e-Ilahi. Marriage before puberty was strictly prohibited, and re-marriage of widows highly commended. Other reforms, too numerous to relate, were earnestly taken in hand and vigorously pushed forward. Three hundred years have since rolled by, but where are we? As the train which brought me here steamed past the noble pile of buildings adjoining the Agra Fort Station, I was forcibly reminded of what there was behind those silent walls. There were the Dewan-i-Khas and the Dewan-i-Am--there were the scenes of the "nightly debates" and the "silent meditations" of which I have spoken. Those smouldering, yet living walls seemed to mock at me and say, "You miserable handful of mortal clay, how dare you trespass on this land of immortals and venture to talk of questions which were solved for you three centuries ago but by the solution of which you have failed to profit."

Now, gentlemen, who can deny the truth and the perfect justice of the accusation? It is true that the healthy influences of progress set on foot by the genius of Akbar received a rude check during the reign of his own great-grandson. It is true that we are not responsible for the fanatical bigotry which, only half a century after the death of Akbar, reigned supreme in this unfortunate land, and not only made all progress impos-

sible, but sowed the seeds of dismemberment in the palmiest day of the Empire itself. I grant you that the period of insecurity that followed the death of Aurangzeb was not congenial to advancement of any kind; but what about the century or more of *Pax Britannica*, under the ægis of which we have enjoyed every facility for social reform. No new *Din-e-Ilahi* has indeed been promulgated but religious toleration, security of life and property, and above all the absolute equality of man and man, at least in the eye of the law, have for more than 100 years been firmly established. Individual effort and united action have had the fullest and freest scope. But what have we achieved? The canker-worm of caste is still eating into our vitals. The *purdah* system and the backward state of female education, still disgrace our social organisation. Child-marriages are the order of the day, and though some widows have recently been re-married—thanks to the Brahmo and Arya Samajes and various widow re-marriage associations—there are still thousands upon thousands of helpless, friendless, forlorn widows doomed to lives of perpetual misery.

Social reform has no doubt claimed our attention from time to time, and there is now a vast amount of literature on the subject comprising the thoughtful utterances of some of the greatest Indians of our time. Indeed, so far as discussion goes, the various subjects which group together under the comprehensive head of social reform have been so thoroughly threshed out, that little remains to be said to convince the most orthodox stickler after established custom and usage, of the pressing need for a change. A study of this literature will show that controversy has so far raged not so much upon the nature as the extent of the necessary change, and the manner in which it is to be introduced. Opinions also differ as to the relative importance of the different branches of social reform, and of social reform generally when considered with political reform. National Social Conferences have, of late years, been held in conjunction with the Indian National Congress, and numerous caste and class Conferences have been organised on the same lines throughout India. These have, in their own spheres, done very good work, but without in any way attempting to minimise the importance of these bodies, or the honest and patriotic endeavours of those who took part in them, I venture to submit that the output of actual reform, as distinguished from mere talk, has been very small indeed. The reason of this is to be found in the initial mistake of under-rating the value of social reform, and assigning it a place lower than that of political reform. I know I am here treading upon delicate ground, but unfortunately for me my convictions in this respect are so strongly and deeply laid that I must, with due deference, take this opportunity of recording my entire dissent from some of the most eminent thinkers our country has produced. The other day I was reading a speech of that great pioneer of Indian Reform, the late Mr. Justice Ranade, a truer and nobler son of India than whom has never lived. Imagine my surprise and disappointment when I came upon the following passage:—

“These reforms have all been initiated and carried out during the past seven years or more by the same earnestness of spirit which, working on a lower sphere, makes this Conference necessary and possible from year to year as an humble sister of the National Congress.”

It is not quite clear why the work of social reform should be put on a lower sphere than any other work, but what I respectfully, and at the same time strongly, take exception to is the description of Social Conference as “an humble sister of the National Congress.” Social reform in my humble opinion is the much despised parent of political reform and not merely its humble sister. It is impossible for any community of men, however large and influential it may be, to obtain political

emancipation before it has attained that height of social elevation which compels the respect of the best ordered, highly civilized and self-respecting communities of the time. Our great ambition is to build a United Indian Nation. Can we expect to achieve that ambition by obtaining political concessions alone? Suppose all the seats in the Executive Council of the Viceroy and those of the Governors and Lieutenant-Governors, when they come into existence, as we hope and trust they soon will, were occupied by Indians—suppose all the members of the Supreme and Provincial Legislative Councils were the elected representatives of the people—let us go even further ahead and suppose that we attained the goal of our aspirations, the Colonial form of self-government—would all that, without purging the many social diseases that your body politic suffers from, convert you into a United Indian Nation? It is no use arguing that we have enough men of light and leading amongst us who would adorn the Councils of any Empire. There have always been, and will always be, men in this country whose towering intellect and irresistible force of character will command the admiration and respect of all ages to come, as they have undoubtedly commanded the admiration and respect of ages that have gone by. The existence of a handful of such men among hundreds of millions of ignorant and superstitious masses, never did and never will make a nation in the true sense of the word. There is no process of legislation or diplomacy by which these millions, with all their diversities of caste and creed, could be fused into a harmonious whole. And before they are so fused together there can be no Indian Nation. I have assumed a state of society with its members possessing the fullest possible political privileges, and shown that the mere possession of those privileges cannot bring us any nearer to the realization of our ideal than we are at present. Now, let us assume the converse case—a society adorned with every desirable social and moral virtue. Imagine for a moment that there was no caste system in India, that Hindus and Mussalmans, and the numerous subdivisions of those two great communities, sank their differences and met together as children of a common mother, that all joined in paying that respect and consideration to women which is the birthright of their sex; that the ladies of India instead of being shut out from all intercourse with the outside world behind the prison walls of the zenana, were properly educated and took their rightful places by the side of their husbands, brothers and other relations in the struggle of life; that there were no longer in the population of India the children of premature mothers and undeveloped fathers. Suppose we reached such a social, moral and physical perfection, could any power on earth keep us from obtaining the fullest political privileges enjoyed by the most advanced nations of the world? No, all the powers of the world put together could not do it.

The two states of society, I have assumed above, may be very difficult if not impossible to conceive, but extreme cases are always safe tests of the soundness or otherwise of an argument. My point is that social reform, in which I include moral and physical reform, must either precede or go hand in hand with political reform.

(To be continued)

FOR SALE.

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

APPLY TO—The Manager.

THE FIRST SIND SOCIAL CONFERENCE. PROFESSOR VASWANI'S PRESIDENTIAL ADDRESS.

The following address was delivered by Prof. T. V. Vaswani, M. A., at the first Sind Social Conference, Sukkur.

My first words are naturally those of thanks for the honour you have done me in inviting me to deliver an Introductory Address on this occasion. This is the first Conference of its kind in Sind; and I entertain a joyful hope that the interest which this Conference has awakened will deepen into enthusiasm and enthusiasm will develop into *action* so that the *conscience* of the Country be touched and the sons and daughters of the classic soil of Sind be strong again to make their power felt in shaping the future of the Indian Nation. *Social efficiency*—this the criterion of national greatness and the call of the Conference, is it not even this—that you and I and all be pledged to the sacred cause of Social Reform so that Sind may rise bringing once again her gifts at the feet of the Lord whom sages and seers of the past adored by the banks of the sacred *Sindhu*.

Our cry for Social Reform is fully charged with faith in the idea of freedom. We are beginning to feel that social efficiency demands a change from *constraint to freedom, from authority to reason*. We are anxious therefore to see that the special efforts are put forth to do to death the cruel iniquitous customs which stand in the way of our Social Progress. We desire that strong public opinion be created to break the tyranny of custom. You are familiar with the motto of the Scottish University.—“They say: what say they? Let them say.” I would specially desire young men to remember this motto in their strivings for Social Reform.

I speak of social *reform* not of social *revolution*, and remember what we advocate is not *revolution* but *evolution*. I have faith in the divine destiny—of the Aryan Race; I believe that every social reformer must be in tune with the *genius* of his nation. ‘Every society,’ says Carlyle, has a spiritual principle, is the embodiment more or less complete of an Idea.” The social reformer seeks not to *eliminate* but to *evolve* the Idea immanent in the history—the thought and culture and life and age-long aspirations—of the Hindu race. I shall not, therefore, ask you to imitate European fashion and European customs. Imitation here, as elsewhere, is suicide. Subsequent speakers will lay before you the programme of social reform and you will note that in asking you to abolish social evils we do but plead for reform which proceeds along the lines of our *national evolution* and yet seeks to *adapt* our social life to the requirements of modern times. Social evils, I contend, have crept in at a later stage and are really alien to the true genius of our Race. Do I ask you to condemn the evil of caste? Then, study *with me* the history of the institution and you will find that caste is unknown to the Vedic age, that it creeps in for the first time at the close of the Vedic period, that since the time of Buddha the voice of Indian reformers and *bhaktas* has been raised in protest, again and again, against the evils of this institution. We complain of infant marriage; this evil, too, crept in at a later stage. We are against *enforced widowhood*; and Sanskrit scholars of the culture and calibre of Pandit Ishwar Chandra Vidyasagar and Dr. Bhandarkar assure us that our view is borne out by a proper reading of our past: the Vedic age knew nothing of *enforced widowhood*. Some of you may recall in this connection the significant story of the Indian ascetic marrying a widow. A monk—so the story runs—takes the vow of *sanyasa*; but other monks stand aloof from him. ‘You,’ they say to him, ‘you, have taken the vow of *sanyasa*, but it’s too early for you to take the vow. You have not passed through the *grihastha-ashrama*: go and marry and when your desires are purified through a practice of the *sadhans* of the *grihastha-ashrama*, return to us

and we shall accept you as one of the Brotherhood, not till such a time may you be enrolled a member of the yellow order’ And this monk—(he lived in 1170)—goes and marries a *widow*. We complain again of the evil of *drunk*: and you need no words from me to tell you that this evil, too, is alien to the spirit of our society. We advocate *female education*; and if you read the scriptures of the past you note a number of things pointing to the greatness of Indian womanhood just what India was great. In the Vedic ages men and women were on a footing of equality: no oblation was believed to be acceptable unless offered jointly by husband and wife. You read of lady *rishis* who composed hymns and sang the mystic songs of faith; you read of ladies distinguished in science and literature. Have you forgotten the story of Maitreya—the story which tells of the deep interest she took in divinity and metaphysics—in *Brahmavidya*? Have you forgotten the stories of Sita and Savitri—stories which may well be read as a commentary on the statement I made that India was great just at the time when Indian womanhood was wise and great?

One of the great evils which the Indian Social Reformer has to combat is the evil of caste: we hear little of it in Sind; but in one form we have the evil in our midst. I refer to the cleft between Hindus and Mahomedans. Why should not the two communities work together? Surely the Mahomedan may be proud of the great traditions and glorious achievements of the gifted Hindu Race. And the Hindu, on the other hand, may well read with feelings of genuine admiration the story of the culture and higher consciousness of Islam. Think of the philosophers of Bagdad and of Saracenic sages; think of the scientific institutes of Cairo and Cordova and of other centres of intellectual forces which nourished the life of the world at a time when European nations were sunk in the darkness of the middle ages; think of the contributions of Islam to mathematics and meteorology, to optics and astronomy, to chemistry and medicine, to philosophy and theology; think of what Islam has done for architecture and in this connection you need only think of the Taj—its bewildering beauty, its faultlessness of form, its finish, its elusive architecture: the Taj shall abide as the tribute of Islam to the beauty of womanhood. And can you forget that Mualim Akbar—born in Sind—dreamt the dream of an Indian Nation—and turned the dream into a reality though it vanished when he died? And who is there who does not hold in affectionate reverence the name of Shah Latif—the greatest poet of Sind? Think not of him as a local or provincial poet; I love to speak of him as a *world-poet*. You study Byron and Burns and Wordsworth and Shelley and Tennyson, here in Sind was born a master-poet whose art was not inferior, and whose inspiration was fuller because his vision was more opulent—the vision of the Infinite Mystery that weaves the wonders of the world. May the day come soon when the children of Sind shall open their eyes and behold Shah Latif in his beauty! May the day come soon when the Hindu and the Mussulman shall understand each other and honor each other and love each other! Akbar and Shah Latif are ours: and the great prophet Mahamed—is he not ours too? There is but one God—declared the prophet: and in the One whom sages call the One without a second—in the Allah whom the Hindu calls Hari—may the Hindu and the Mussulman be at one with each other unto the greater glory of God!

Another question to which the social reformer must turn his attention is the problem of female education. Rousseau writes somewhere “women are specially made to *please* men.” And I am afraid not a few in our midst still entertain the old view of the function of woman. With the theory of the new woman the *aggressive* woman of the West—I have no sympathy; I do not believe with Bellamy that the ‘millennium’ will come when woman’s fingers will be 2 inches taller and her shoulders

too! I cannot think woman was meant to *compete* with man; but neither do I think that man was meant to *dominate* woman. It were idle in these days to talk of the *inferiority* of woman. It were shame in these days to speak of man as a *superior person*.^{*} Let us remember that woman is meant to be not the *rival* but the *consecrated companion* of man. The "gifts of nature," says Plato, "are equally diffused in both."

But how can we expect woman to play her part as a consecrated companion of man, if she has no education? Education gives knowledge; and knowledge makes for the evolution of the soul. What *kind* of education may we impart to our females? A large question this;—a question which this Conference will discuss and deliberate upon. The *achieve* of education such as I think our females stand in need of has been beautifully set forth by Keshub Chunder Sen in words which I feel tempted to quote. "Our chief aim," he says, "is to organize a scheme of education specially adapted to the requirements of the female mind and calculated to fit woman for her position in society. It cannot be denied that woman requires special training for the sphere of work and duty which is peculiarly her own. To compel her to go through studies, and seek titles and distinctions which are suited to the sterner sex is harmful and objectionable. Whatsoever therefore tends to unsex her by giving her masculine education and degrade her by teaching her mere outward accomplishments and superficial refinement will be sedulously avoided. The development of the true type of Hindu female character upon a plan of teaching at once natural and national is our primary object."

Such a scheme of education will at once contribute to the *culture* and *practical efficiency* of our females, it will not only include literary æsthetic education, but it will also include domestic economy and there will be little reason for the complaint of the conservative that a lady studying quadratic equations will forget her domestic duties.

What may not Sind be if our girls be properly educated! The iniquitous dowry-system will then be done to death, matrimony will not be a matter of money; marriage will be regarded as a *sacrament*. Every Sindhi home will then be a centre of spiritual forces, every Sindhi boy a child of light, every Sindhi woman a 'star' to man for ever: Sind will respond to the message of Family which is the message of purity and of love. Not without reason has Ibsen declared, "You women are the pillars of society," and world literature is a witness to the influence of woman. Kalidas, Homer, Dante, Shakespeare, Tennyson, Browning are all eloquent with the music which grows out of faith in the mission of woman. Ruskin was right when he said that one of the functions of woman 'is to teach man'; and who will deny that a good mother can influence more than all the professors of Sind? Sons of Sindhudesha! have faith in woman's high and holy mission: remember she is the guardian of man's ethical ideals: and remember when the mother's heart is educated, men too will be better educated. Woman will train the emotions of man: she will be not man's inferior but his ministering angel bestrewn along the pathway of his life the benediction of Beauty, dispensing deeds of Love. Remember Emerson's words of wisdom:—"the starry crown of woman is in the power of her affection and sentiment." What a power, indeed may not the educated woman be for the uplift of the Land! Her intuition, her love of admiration, her piety, her devotion, her infinite tolerance, her gentleness, her grace, her beauty, her love—what may they not achieve when joined with *culture* of mind and heart and pressed in the service of the 'Truth! Verily through the ennobling influence of womanhood wise and virtuous the Divine Mind touches the mind of man and fulfils Nature's plan of love.

The pressing problem of the age all over the world is the Social Problem: its solution is *social service*. Social Service:

this also the message of this Conference. The time is come when the *social conscience* of each must be developed. Shall custom make cowards of us all? No; we shall rise to break the bonds of cruel customs; we shall strive for social amelioration. Believe me, Sind stands in need to-day of men—men in whom the sense of justice is strong, men filled with the spirit of service and the enthusiasm of faith—men whose hearts go out to others in sympathy and love. Such men know the meaning of life's Duty. Such men breathe on all the benediction of love's beauty. May the number of such men grow in our midst! So will dawn on our life a new day of glory. So will our community move towards 'the Purpose that the great God meant it for.' So will be realized the dream which some of us are dreaming—the dream of a New Sind great as she is gifted. So will be verified the vision which sustains the social reformer in his uphill task—even the vision of a glorified Sind young with immortal youth, and strong in the strength of the Lord and fair beyond compare!

May it be yours, may it be mine to *work* as the days wear on for the sacred cause of Social Reform, remembering the words of Amiel:

"Let yourself and not your words preach you."—The *World and New Dispensation*.

CHRISTIAN MISSIONS IN INDIA.

The following passage is from the Rev. C. F. Andrew's book "North India."

Practically, the old Anglicizing system stands condemned by its results. Some of our converts have become so "English" that they refuse to go to Hindustani services, some owing to temptations of worldly advancement, are willing to sell their birthright for a mess of pottage, and pass off as Eurasians:^{*} many, on the other hand, of our best Indian Christians have been so repelled by the rapid denationalization which has taken place that they hold aloof from mission circles altogether, and lead an independent life of their own. Those who formerly went furthest in copying the missionary's English ways have gone in some cases to the extremest lengths of reaction. One of the ablest of our Indian Christians gave me once his own experience. "Eight years ago I despised my own countryman; my education and upbringing in the Mission made me do so, I was seriously thinking at one time of adding another name, such as 'Brown,' to my Indian name, and passing off as a Eurasian. Now I can hardly bear to look back upon that period without a deep sense of shame."

Looking from the Indian point of view, another factor needs to be taken into account. The missionary is not only a Western, but a Sahib. Let me dwell on this point, for it is not adequately realized in England what the position of an Englishman in India is, and what impression he makes upon the people. I shall not soon forget the strangeness of my first few days in Delhi—the policeman saluting, the people salaming, the Indian soldier standing at attention, every one making way. I thought at first it was all directed towards my companion, who was well known in Delhi. But no! all was exactly the same when I was alone. It was due to the simple fact that I was a Sahib.

The Englishman is of the ruling race, and every Englishman is called "Sahib." He is given the front seat and the first place as a matter of course. A thousand little privileges are his for the asking. The number of English is very small indeed. Each one, in most cities, is a marked man as he goes down the street, and very much like a small squire or noble in an English country town. To come from comparative insignificance and unimportance in England into such a position, is bad for most men; and Englishmen would have been more than human if they had not, in a large number of cases, succumbed to the temptation either of arrogance or of patronizing superior-

* By so doing they obtain a higher grade of pay. Though the volunteer Companies in India are not open to any without English blood, there are many Indian Christians in the rank.

ty. The latter is now more often the spirit which prevails; it is often kindly and well-meaning, but it is none the less galling to the modern critical Indian. He feels continually, whether rightly or wrongly, that the Sahib is looking down upon him as an inferior, and when he is sensitive he watches for every sign of a slight, and magnifies it into an insult. It is impossible to go into detail: I only wish to give the general Indian impression. It might not unfairly be summed up under four heads the Sahib is (i) a foreigner, (ii) influential, (iii) overbearing, (iv) patronizing.

Into this class and rank of "Sahib" the missionary comes on his arrival. Outwardly, when he lives outside the city in the English quarters, there is little difference between himself and the Government Official. The air of the great British Raj clings about him, and even if he is not regarded as an actual official, he is a Sahib all the same, who can influence Government and he receives the treatment of a Sahib from every Indian who meets him.

It will be seen at a glance that this is a position of extraordinary danger for one who is to represent the poverty and humility of Christ, to live the life of the Crucified, to imitate Him Who came "not to be ministered unto, but to minister." Yet the position of a "Sahib" in the past has been almost forced upon the missionary. In earlier days the new spirit of independence had not come among Indians themselves: there was little or no national feeling; there was very much dependence and acquiescence in the Englishman's claims. The missionary, coming out to those whom he looked upon as heathen of a degraded type (for bad missionary theology has also much to answer for) assumed, almost without thinking, the air of a superiority which was so readily granted, and caught the prevailing Anglo-Indian tone. He used his influence with Government to the full to obtain privileges and grants; he became linked in a hundred ways with the ruling class; he lived very often in the English quarters; and though he might have none of the overbearing nature of the Sahib, and little of his patronizing spirit, still his position was open to fatal misunderstandings, and only exceptional men were able to make clear, in such surroundings, the Christian ideal. The missionaries who won the Indian heart, and were looked upon as saintly men, were those who broke free from Anglo-Indian influences and lived the Indian life, or those who lived in country districts among the country people where an Englishman was very rarely seen, and the Sahib spirit was little known.

It must be remembered in this connection that the Indian has his own very strong conceptions of the form of life a religious man ought to lead. His ideal is renunciation. It is true that the ideal has become lowered in modern, popular Hinduism. Crowds of so-called *sadhus* or ascetics, who are supposed to have renounced the world, are mere professional beggars, who make a trade out of the religious idealism of the people. But in spite of numberless travesties, the ideal still holds, and stories of genuine renunciation are by no means uncommon. That true religion means renunciation remains perhaps the strongest religious instinct both among educated and uneducated Indians of all creeds. The lives, already told, of such different men as Father Goreh and Dr. Imad ud Din and Pandit Kharak Singh will show the English reader how strong the instinct is. Here is an "Indian point of view" which must never be forgotten.

The following incident may now be understood and appreciated, and may bring home the picture of what Indians are really thinking. I was, in a city in North India, going out to pay a call in company with an Indian gentleman. As we walked along we talked about Christianity and its ideals. Just then a Sahib drove by in a trap, with a groom seated behind. The crowd scattered before him, and the policeman saluted in

military style. "Look," said the Indian gentleman to me as he drew me aside, "there is your Christianity driving along! That Sahib is the missionary of this place, and that is his position, and that is how he goes to his work. . . Come with me a little further." We came at last to a Hindu ascetic who was seated on the bare ground with a group of followers round him. "There," he said, "is our ideal. That is our religion. There are many frauds and beggars living that life, I know, but that is a true *sadhu*, and people would come miles to worship such a one. I will tell you a story which is true. There lives in this city a gentleman who has taken a high medical degree. Missionaries, such as the Sahib there who drove by in his carriage, would regard him as having no religion, and would call him a heathen; in one sense they would not be far wrong as he is not a religious man; yet I know for a fact that, when the religious longing comes upon him, he goes out night after night and sits at the feet of that *sadhu*, to find some satisfaction for the inner craving of his Hindu nature. Are you going to satisfy the spiritual longings of the East by bustling activity, great buildings, riding about in carriages in European style, living like a Sahib, and presenting an ideal which we regard as unspiritual? Come and speak to us in our own religious language. Come and show us a vision of religion such as we can understand, and then we will hear you. But you will never win us so long as you remain Sahibs!"

It was easy, of course, to see the partial fallacy in the implied contrast, and to point out that bustling activity might really be spiritual, and that good works were recognised in every religion. But even so the contrast made one wince and begin to think hard about East and West, and the need of a language for the Christian religion in India "understood of the people."

Let me give an extract from a singularly kindly and sympathetic article in a leading Indian review, which points the same moral:—

"Looked at from the philanthropic and social point of view, the missionary effort in India deserves great consideration. But the missionary is, after all, human. He is no exception to racial prejudices. He lives and dies an Englishman at heart, very little influenced by his Oriental surroundings. He loses in consequence many opportunities of realizing the Eastern mind. The Gospel of the Prophet of Nazareth that he brings is like Eastern nectar in a Western bowl—not quite palatable therefore to Oriental taste. . . . The Eastern ideal has been to dissociate wealth and power from religious perfection. The sage, or rishi, lives a life of poverty and spirituality. Poverty is considered the most suitable environment for spiritual growth. Christ's ideal was, after all, the Eastern ideal—'Ye cannot serve God and Mammon'."

ANOTHER IMPORTANT WIDOW MARRIAGE.

(FROM A CORRESPONDENT.)

INDORE, 2nd April 1909.

On the 7th March 1909 was celebrated with great enthusiasm at Lakhimpur a Widow Marriage which will mark an era in the conservative Vaish Community of Delhi. The bridegroom Munshi Ram Chand comes of a highly respectable family—his father Mashir-ud-Dowla Rai Bahadur Nanak Chand, C. I. E., holding the exalted office of the Prime Minister of the important Native State of Indore. The bridegroom is about 27 years of age and holds the responsible position of Deputy Treasurer, Indore State. The marriage party consisted of over 50 persons belonging to the community besides many of other communities. The bride aged 14 years is the daughter of Babu Bateshwar Nath, Head Clerk, Treasury Office of Lakhimpur. Her first marriage took place about 3 years ago but she became a widow after a few months. The 2nd

marriage was performed according to Hindu custom and profound harmony prevailed. This is the 2nd marriage in the Vaish community called Dasa Kadeeny, and is an indication that the backward and conservative communities are at last regaining their lost ground. It is hoped that after the Singast is over, several remarriages will now take place among the community, as a healthy example has been set and the fear of being excommunicated by old-type of people has been much minimised, if not totally removed.

THE INDIAN SOCIAL REFORMER.

Rates of subscription inclusive of postage.

	In advance.	In arrears.
Per annum.....	Rs. 5 0 0	Rs. 6 0 0
	Single copies 4 annas each.	

The arrear rates will be enforced in the case of subscriptions which have not been paid within three months from the date on which last payment of subscription expires in case of annual subscriptions. All other outstanding dues will also be calculated at the arrear rates.

SERVANTS OF INDIA SOCIETY.

EARNEST-minded graduates and under-graduates are wanted to join the Servants of India Society, Poona, and after undergoing a course of preliminary training to devote themselves to,

(a) Work among peasantry—organization of Co-operative Credit, promotion of sanitation, &c, &c.

(b) Work among the depressed classes—educational and industrial.

For further particulars apply to the undersigned.

Servants of India Society, Poona. } G. K. GOKHALE.

BY APPOINTMENT TO H. H. THE MAHARAJA.



GAEKWAR OF BARODA.

PHIROZE M. DASTOOR & Co.

OCULISTS AND SCIENTIFIC REFRACTIONISTS.

OPP. GENERAL POST OFFICE, 7 HORNBY ROAD, BOMBAY,

THE FIRST AND ONLY FIRM.

Who offer their patrons free services of a **duly qualified ophthalmic Surgeon** from various Eye Hospitals of Europe.

PHIROZE M. DASTOOR.

Eyesight Specialists,

With 19 Years' Practical Experience,

Holds **Exceptional Testimonials** from the Hon'ble Sir Lawrence Jenkins, the Hon. Mr. Justice Batty, Mrs. Batty, the Hon'ble Mr. Justice Chandavarkar, Mr. H. G. Gell, M. V.O., Lt-Col. G. H. Bull, M. D., I. M. S. and other high personages.

STOCK:— LATEST AND MOST PERFECT MAKE.

PRICES:— EXTREMELY MODERATE.

A POCKET MANUAL "THE HUMAN EYE AND ITS SCIENTIFIC CORRECTION," FREE ON APPLICATION.

YOUR ADDRESS, PLEASE,

For a Catalogue of our Numerous, Valuable Presents which we offer for nought to All at their own choice!!!

VAIDYA SHASTRI MANISHANKAR GOVINDJI

Atank Nigrah Pharmacy,

Jamnagar-KATHIAWAR.

SEVA SADAN

Arrangements for patients suffering from eye-disease, have been made in connection with the **Seva Sadan Charitable Dispensary** for women and children. **Dr. Piroja Malabari** has kindly offered her services to look after the patients on every Wednesday and Saturday between 8 and 9 A. M. (B. T.)

SEVA SADAN, }
GIRGUM. }

B. R. DIVATIA;
ASSISTANT SECRETARY.

A. K. JOSHI & Co.

Kalbadevi Road, BOMBAY.

We undertake every kind of Lithographic Art Printing in Colours. Publish Fine Art Pictures, &c.

Wholesale & Retail Dealers in Calcium Carbide.

Large Importers of Finest Printing Inks and Colours.

HIGH CLASS FRAME MAKERS.

INDUSTRIAL CONFERENCE, MADRAS.

Full text of papers read and submitted to it.

Detailed Contents.

Welcome Address.

By DEWAN BAHADUR P. RAJARATNA MUDALIAR, C. I. E.

Presidential Address.

By RAO BAHADUR R. N. MUDHOLKAR.

The Education of Persons who intend to make Scientific investigation to take part in Industrial Development.

By DR. MORRIS W. TRAYERS, F. R. S.

Twenty-five years' Survey of Indian Industries.

By PROF. V. G. KALE, Esq., M. A.

A Scheme of a General Financing Society.

By THE HON. SIR VITHALDAS D. THACKERSEY, AND LALUBHAI SAMALDAS, Esq.,

Credit Institutions in the Madras Presidency.

By R. RAMCHANDRA RAO, Esq.,

Agricultural Banks and Co-operative Societies in the Mysore State.

By M. SHAMA RAO, Esq.

A few hints for the consideration of those who may intend to establish new Oil Mills.

By RAO BAHADUR D. V. BHAGAVAT.

The Aloe-Fibre Industry.

By J. N. BANERJEE, Esq.

Irrigation by Pumping.

By MR. ALFRED CHATTERTON, B. Sc.

The Central Provinces and Berar Exhibition.

By O. E. Low, Esq., I. C. S.

The Artistic Trades of the Punjab and Their Development.

By PERCY BROWN, Esq.

Resolutions of the Conference.

Price Re. One.

G. A. Natesan & Co., Esplanade, Madras.

INDIAN-ENGLISH.

An examination of the errors of idiom made by Indians in writing English (With over 1200 actual examples from Indian Writings)

by

G. C. WHITWORTH.

"A valuable contribution to the study of the manifold eccentricities of the English tongue."

—Contemporary Review.

"His scholarly but unpretentious work will prove most serviceable, not only for those for whom it is primarily designed, but also to other foreigners, and not a few of his own countrymen."—Westminster Review.

"Not only a hand book of errors, but also a correct and an acute and useful book of reference. . . . The compendium is excellent, and English men, as well as Indians, would do well to consult it. The copious index facilitates reference."—Asiatic Quarterly Review.

Price (of Indian Booksellers) Rs 2] net.

BRAHMA POSTAL MISSION.

Pamphlets with regard to Liberal Religion in India and abroad may be had free of all charges, one or two at a time by any genuine inquirer: On showing by a letter that these are carefully read, other two may be ordered free: Two whole set consisting of sixty pamphlets may be had at once by sending a V. P. order worth one rupee; or 1s. 6 d. if payable outside India—All communications should be made to and any donation will be thankfully received by

DR. V. A. SUKHATANKAR, Postal Mission Prathana Samaj, Girgaum—Bombay.

THE BOMBAY PHOTOGRAPHIC Co.

UNDER THE IMMEDIATE SUPERVISION OF

S. Hormusji, Photographer.

NEW SHOW ROOM, ELEPHANT BUILDING, KALBADEVI ROAD.

AMATEUR'S WORK & OFFICE AT SPECIALLY REDUCED RATES.

OUR

SURAMA

TAKES 10 MINUTES OF YOUR TIME.

Everyday in the morning, when you use it for your bath, rub it over your scalp for 10 minutes only and your surroundings will be soon filled up with a floral-aura that is most pleasing to your five senses. It will refresh your body and soul and add a lustre to your hair and complexion.

Price per Phial As. 12

Packing and Postage As. 7

S. P. SEN & Co.'s Swadeshi Perfumes.

THE PRIDE OF THE INDIAN INDUSTRY.

JUTHIKA.—The purely indigenous Perfume has completely beaten down the imported Jessamine.

MALLIKA.—Mallika has the reputation of Nature's Best Perfume.

GANDHARAJ.—The very name indicates it to be the Sovereign Perfume. It is really a monarch's delight.

PARIJAT.—Or Heaven's delight. It is indeed the world's Best Perfume for all purposes.

MUSK-JESSAMINE.—The compound name indicates its combined sweetness and strength.

All the Perfumes are bottled in three different styles—Large, medium and small. Prices Rs. 1, As. 12, and As. 7, respectively. Transit charges extra. Write for description List, sent Post-free on application.

Our Superfine Virgin Ottos.—Unequaled for strength—Otto-de-Rose No. 1 (Virgin), Otto-de-Matis, Otto-de-Neroli and Khus-Khus. Price per Phial Re. 1. Doz. Phials Rs. 10.

We also supply to our Mossil customers all sorts of Patent Medicines and Surgical Appliances of every description.

Soaps and other Toilet Requisites, Hair Washes, Cosmetics, and Hair appliances, Oil Bargamot, Lemon and Lavender of superior quality and also fancy Scent bottles and Silk ribbons of different shape, size and colour, and other miscellaneous requisites for perfumery are also stocked. Prices low beyond expectation. 25% of the Approximate value should accompany every order.

S. P. SEN & Co. Manufacturing Chemists.

19/2, LOWER CHITPUR ROAD, CALCUTTA.

INTERESTING ASSURERS ARE INVITED TO COMPARE THE RATES AND CONDITIONS OF

The Empire of India Life Assurance Company, Limited.

WITH THOSE OF ANY OTHER COMPANY.

Head Office II: Elphinstone Circle, BOMBAY.

SEE REPORT AND OPINIONS OF THE PRESS AS TO THE REMARKABLE PROGRESS MADE BY THE COMPANY.

ENDOWMENT NON-FORFEITABLE POLICY FOR RS. 3,000.

PAYABLE AT AGE 60 OR AT DEATH, IF PREVIOUS, WITH PROFIT,

If, at any time, the assured under this plan should desire to cease paying any more premiums, he can obtain a paid-up Policy for such a proportion of the original sum assured as the number of premiums paid bears to the number agreed upon. Thus a gentleman who had assured at age 30 for a Policy of Rs. 3,000 payable at age 60 or at Death, if previous, after 5 years payments, would be entitled to a Free paid-up Policy for Rs. 500 free of future payments.

MONTHLY PREMIUM.

AT AGE 20, Rs. 6-9-0.

AT AGE 25, Rs. 7-8-0.

AT AGE 30, Rs. 8-14-0.

AT AGE 35, Rs. 10-18-0.

AT AGE 40, Rs. 13-12-0.

AT AGE 45, Rs. 18-10-0

SOME OF THE DISTINCTIVE FEATURES.

* Funds invested in Government Securities and in accordance with the Indian Trusts Act Policy holders can appoint their own Directors.

90 per cent. of Profits to Participating Policy holders.

Lapsed policies revived without Medical Certificate.

Liberal Surrender Values 40 per cent. of the Tabular premium paid.

Immediate payment of Claims.

Medical fees and stamps on Policies are payable by the Company.

The sum assured is **PAYABLE IN FULL** should death occur even immediately after payment of the first premium, **GUARANTEE INSURANCE.**—This Company issues Guaranteed Policies in situation of trust and responsibility. It is specially authorized to guarantee the employes of the Post Office.

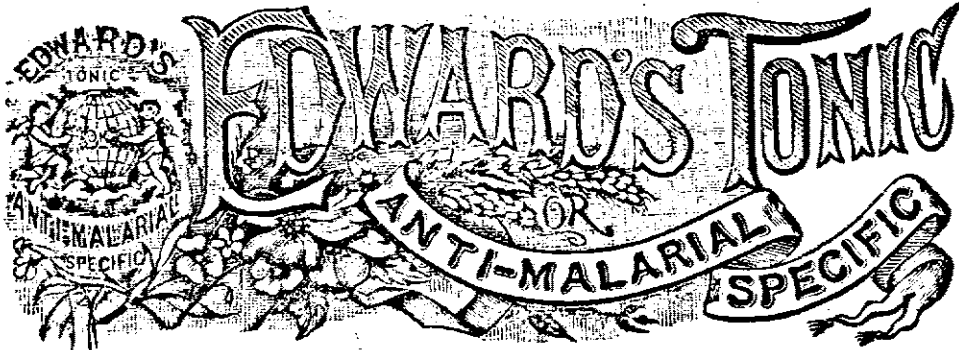
Proposal Forms and full Particulars may be obtained from any local Agent in India or from **E. F. ALLUM, General Manager,**

FOR MALARIA, INFLUENZA & MILD FORMS OF PLAGUE.

Use *Batiwalla's* Ague Mixture or Pills. Re. 1
Batiwalla's Cholera is the only remedy for Cholera Re. 1.
Batiwalla's Haretona has been recently improved a great deal and restores Grey Hair to its Natural Colour. Re. 2-6.
Batiwalla's Tooth Powder is scientifically made of Native and English Drugs, such as Myaphal and Carbolic Acid. B. P. As. 4.
Batiwalla's Ringworm Ointment As. 4.
 Sold every where and also by
DR. H. L. BATLIWALLA,
 World Laboratory, Dadar, Bombay.

ROYAL TONIC PILLS.

A powerful Nutritious and Strength Restorer, Price Re. 1-4 p
 bott. of 30 Pills.
 PREPARED BY—**GOVINDJEE DAMODER & Co.,**
 Wholesale and Retail Druggists and Commission Agents.
 2-02. No. 57 New Hanuman Lane, BOMBAY



The only Remedy
 FOR
MALARIA
 and all kinds of
 FEVERS WITH ENLARGEMENT
 OF
SPLEEN & LIVER,
 OR
 SWELLINGS of ABDOMEN &

PRICES:-
 Large bot. 1 2
 Small ,, 0 14

Price of large quantity is somewhat less
BUTTO KRISTO PAUL & Co., CALCUTTA.
 Wanted Agents

The Troubles of Summer Season.



Are not unknown to you. Vertigo, melancholia, depression of spirit, mental exhaustion and the like, are really troublesome to a business-man. Do you know sir, what can protect you from such ailments? It is our world-renowned, nicely-scented Keshranjan oil which only possesses the brilliant virtues of brain-cooling. If you are tired after a day's work, use it and you will be refreshed. If your hair is falling off or there is anything that impedes its growth, use it and there will be a luxuriant growth. If your partner of life requires a highly scented hair-oil for toilet purposes, place at her disposal a phial of our highly-scented *Keshranjan* and she will be greatly pleased. The summer is now in full swing, and our *Keshranjan* is the only soothing preparation for lessening the rigours of this tiresome season.

Price per phial Re. 1. Packing and postage As. 5.

Our Agnidipak cures all bilious complaints, Dyspepsia, heart-burn, sour bitter tastes, headache, and loss of appetite. It regulates the action of the stomach, liver and the bowels. Price per phial Re. 1. Packing and postage As. 5.

Our Makaradhwaja is an invaluable remedy in many a chronic and intricate case—particularly in the maladies of the old age. It is very carefully prepared under the improved rules of Chemistry and is therefore pure, cheap and most effective. It does a great deal of wonders in cases of Nervous Debility. It gives tone to the entire human system if used with different *anupans* or vehicles—as prescribed by us. Price for a week's measure Re. 1; Packing and postage As. 3.

KARPURARISHTA OR SPECIFIC FOR CHOLERA.

This is a great specific for Cholera, Diarrhoea, Dysentery, Indigestion, Tympanites, and distention of the abdomen, and good many other maladies affecting the bowels.

Price per phial As. 8.
 Packing and postage As. 5.

The efficacy of our medicines is universally allowed. The Medicinal Oils *Ghees Boluses, Musk, Makaradhwa*ja, and other *Ayurvedic Remedies*, prepared or kept by us, are admitted as the best and the cheapest.

Illustrated catalogues, containing full accounts of diseases and medicines, are transmitted free on application.

Prescriptions with or without Medicines are sent to every part of India, Burma, Ceylon, Straits Settlements, Cape and the British Isles, on receipt of concise conditions of disease.

Kaviraj Nagendra Nath Sen,

GOVERNMENT MEDICAL DIPLOMA-HOLDER, MEMBER OF THE CHEMICAL SOCIETY, PARIS; SOCIETY OF CHEMICAL INDUSTRY, LONDON; SURGICAL-AID-SOCIETY, LONDON; &c., &c.

Nos. 18-1 & 19, Lower Chitpur Road, CALCUTTA.—Telegrams—Keshranjan, Calcutta.

N. B. All the proprietary medicines mentioned in my price list are kept on sale at Calcutta rates at Messrs. V. Valabha Das & Co.

BHENDI BAZAR OPPOSITE CHUNA-BHATTI, Bombay.

WANTED AGENTS.



WANTED AGENTS

NO. 72 MEDOW STREET, FORT BOMBAY.

Die-Sinking—Crests, Monograms and Mottos, engraved and bossed in various Colours.

Copper-Plates—visiting and Invitation Cards, etc., engraved and printed in best styles.

Blocks—Wood or Metal, engraved and supplied for illustrating purposes.

Presentation Inscriptions—On Gold, Silver, Ivory, etc; engraved and artistically displayed.

Seals, Peons' Badges, Brass Sign Boards, Stencil plate etc., are made for private, official and commercial use. Rubber stamps are made in any of the required languages at very cheap rates.

Electroplating and gilding works executed under skilled workmen.

OUT STATION ORDERS PROMPTLY EXECUTED.
COMPARE OUR RATES WITH THOSE OF OTHERS.

MEYORES

IS INDISPENSABLE TO ALL WHO VALUE HEALTH.
FOR IT RESTORES WASTED STRENGTH, imparts vigour and tone to the muscles and tissues, in short vitalises the whole system. Thousands cured. Price Re. 1 per phial.

INTERESTING NEWS.



Our renowned SPECIFICS for **ASTHMA** and **HYDROCELE** give instant relief rest and comfort. Cure permanent. Rev. **JOSEPH DAVID**, Mengnapuram S. India, writes:—"Your specific for Asthma has done me good." S. B. Rao, Esq., Poona, writes:—"I have personally used your specific for Hydrocele and found it very wonderful in its efficacy." Per bottle of each Re. 5.

DIABETES—Of any stage and standing is sure to be cured by our specific. A. Bose, Esq., Zemindar, Dum-Dum. Calcutta writes:—"Five year's Diabetes completely cured." Price per bottle Re. 3.

For particulars about our SPECIFICS for **PILES**, **FEMALE DISORDERS** look to our Catalogue sent post free on application.

BEWARE OF IMITATORS !!!

NO AGENTS.

WRITE ONLY TO **J. C. MUKERJEE & Co.,**
THE VICTORIA CHEMICAL WORKS,
RANAGHAT, BENGAL.



AMRUTANJAN.

An Indian Balm, A Magic Balm, Quickly Relieves and Cures.

HEADACHES, NEURALGIA, SPRAINS, SORE THROAT, CHEST COLDS, RHEUMATISM, LUMBAGO, WEAK JOINTS, BRUISES, CUTS
And also other ACHES and PAINS.—Price annas eight only

Ringworm Ointment. A POSITIVE CURE FOR RINGWORM AND DHOBI'S ITCH, &c.
Price annas six only.

Tooth Powder, CHEAP AND USEFUL.—Price annas two only.

AMRUTANJAN DEPOT. 16 OAK LANE, BOMBAY

Telegraphic address: "Amrutanjan," Bombay.

PHOTOGRAPHIC ART STUDIO.

UNDER THE PERSONAL SUPERVISION OF
S. N. BHEDWAR.

AT THE JUNCTION OF
PRINCESS AND KALBADEVI STREETS.

CHARGES REASONABLE, SATISFACTORY WORK

THE INDIAN * SOCIAL * REFORMER.

PUBLISHED EVERY SUNDAY MORNING.

Office:—HUMMUM STREET, FORT.

Editor:—K. NATARAJAN

Vol. XIX.

BOMBAY—SUNDAY, APRIL 25, 1909.

No. 34

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

WILLIAM LLOYD GARRISON in the *Liberator*.

NOTES.

A resolution supporting the re-marriage of widows was, we learn, rejected at the second Sind Social Conference by a majority of those present. Commenting on this incident, the *Sind Journal* observes: "It is remarkable as an indication of the reaction that is apparently setting in against widow marriage as the result, we believe, of new national forces, for it is not possible that Sind could be altogether at variance with the sentiment of India as a whole. We may hold that the new sentiment is due to mistaken ideas about the past but the fact of a reaction is there and social reformers had better take due and serious note of it. That the "sleepy hollow" of "benighted" Sind which has hitherto been in as full sympathy with the movement in favor of widow marriage as any other part, which boasts of reformers like Nalvalrai, Hiranand and Dayaram Gidumal, all pledged to widow marriage, all exercising great influence on the minds of the community—that such a province hitherto habituated to follow, and not to lead, should have been the first in all India and in the face of all India to declare against widow marriage, is a thing worthy of note. And lastly the new pronouncement is remarkable in that it is given at a Conference held in Hyderabad and consisting mainly of the citizens of Hyderabad—a place where widow marriage has not only been advocated in word but encouraged in practice and that not among the low castes alone but among almost the highest. It is in Hyderabad that the Amil Panchayet publicly applauded a young man who had the courage to marry a widow, and it is in Hyderabad that a venerated orthodox Sadhu, we mean Bhai Kalachand, brought about a widow marriage to the satisfaction of every one."

Our contemporary further says that "the draft resolution expressly recognised the sublimity of the ideal of "one husband" and "one wife," and only claimed a certain reasonable relaxation in favour of virgin and young childless widows, and this on grounds of justice as well as of expediency arising from the demands of human nature." An attempt has, we see, been made to explain away the incident as due to the presence of a large number of students at the Conference, but not only does the fact not lessen the significance, as the *Sind Journal* observes, of the occurrence, but it greatly enhances it. For, if the ardour of youth, with its ideals and enthusiasms, has so far been infected by the cold-blooded calculating spirit of the dotard who, while asserting for himself the right of marrying any number of wives, regards any relaxation of the tyrannical and superstitious restrictions laid on young widows as a menace to his own brutish happiness, what are we to expect of these old young men when they become old in body as they are old—not wise—in mind? We do not think that the verdict of the Conference has any significance as regards the feeling in the rest of the country. At about the same time as the Hydr-

bades were perpetrating this absurd joke, the United Provinces Social Conference, the majority of delegates to which, as our correspondent mentioned last week, were representatives of the conservative school of thought, resolved that, in its opinion, it was not found wise not to marry child-widows. The United Provinces are the centre of Hindu orthodoxy in a sense unapproachable by any other province. Even in Sind, there is no reason to believe that the resolution of the Conference reflects more than a local and passing phase of opinion. The Sukkur Social Conference, only a few days ago, expressed itself in favour of this reform. The controversies between Hindus and Mahomedans to which the reform proposals have given rise, are probably having the effect of stimulating a Hindu reaction especially in provinces where the Hindus are in a minority. Sind is such a province. We have every confidence, however, in the capacity of the leaders of educated Sind to stem the tide of reaction. Meanwhile, we may call the attention of Government to the very undesirable social consequences that these wretched politico-religious controversies are producing.

We do not agree with those who say that the National Social Conference has been less of a success than the National Congress. The two movements are so entirely different in respect of their aims, their methods, and of the agencies to which they appeal, that no comparison is possible between them. The political movement aims at persuading a highly enlightened authority that the time is come when some advance may be safely made in the direction of incorporating in the administration the principles which are, in theory, accepted by that authority. The social reformer, on the other hand, has to move a people sunk in lethargy, who have been unaccustomed to change of any kind in their social life for centuries, of the wisdom and the justice of effecting reforms in the most intimate relations of everyday life. The appeal in the one case is to men like Lords Morley and Minto, in the other, it is to slaves of superstition and priestcraft. We fail to see that there is any element of resemblance between the two movements to justify a comparison. We think, nevertheless, that the National Social Conference has done not a little to disseminate progressive ideas. The very fact that there are not only provincial but also district Social Conferences held nowadays, often in the face of opposition, regularly every year, in many parts of the country, proves it.

It is not generally known that the position of the Brahmin caste is very different in Northern India from what it is in the Peninsula. The educational and social pre-eminence of the Brahmins south of the Vindhya mountains, is in striking contrast to the position of the Brahmins of Upper India. The Brahmin Conference, the fifth session of which was held during Easter week at Sialkote, represents an attempt to improve the condition of this section of the community. A contemporary prints the follow-

ing account of the Conference: "Five hundred delegates attended the Conference from mofussil stations. Pundits Beliram, Gulabchand, Thakur Dass, Maggarmal Lukhraj, Doctor Ramnath of Jullundur City, C. Roy, Bishandas Hiranand, Rai Sahib Hirasingh, Gobindsahay Raghimat Sahai and many others took a prominent part and keen interest in the working of the Conference. Great enthusiasm prevailed. The management was most satisfactory. Resolutions were passed prohibiting early marriages and sundry other vices prevalent amongst the community; education generally and Sanskrit teaching specially were approved. Efforts being made to bring all Brahmans on one common platform. This year's sitting was most successful and it is hoped that the future will be more prosperous. Next year the Conference meets at Amritsar. Pandit Gulabchand, Pleader and Municipal Commissioner, Rawalpindi, was again elected the general President of the Sabha for the current year."

The *Observer* of Lahore prints in its issue of the 14th instant, the full text of an eloquent and informing address delivered by Dr. Shaik Mahomed Iqbal M. A., Ph. D., at the anniversary of the Anjuman-i-Himayat-i-Islam, on "Islam as a moral and political ideal." The central ideal in Islam is that while sin, pain, sorrow and struggle are certainly real, evil is not essential to the universe; the universe can be reformed; the element of sin and pain can be gradually eliminated. Unlike Hinduism and Buddhism which recommend detachment as the means of annihilating evil, unlike Christianity which looks to a mediator to get rid of evil, Islam, according to the learned Doctor, teaches that man's way of salvation is to get rid of fear and to cultivate absolute faith in God. Politically, Islam professes democracy though, within 25 years of its establishment as a religious faith, a Muslim at Mecca lamented the splitting up of its followers into various factions. The lecturer concluded with an impassioned appeal to his co-religionists to throw off sectarian differences and unite for the propagation of Islamic ideals. "Islam," he said, "is one and indivisible. There are no Wahabies, Shias, Mirzais, or Sunnies in Islam. Let the ideals of sectarianism and class-distinctions be smashed for ever; let the Musalmans of this country be once more united into a great vital people."

Sectarianism is in the air and the Indian Christians are also being infected by it. Speaking at the tenth Convention of the United Provinces Indian Christian Association, held at Cawnpore on the 10th instant, Mr. H. Crosthwaite observed: "Your association has wisely followed the advice of Sir James LaTouche, who once presided at your annual meeting and urged you to direct your attention to the improvement of education in your community. You have endowed scholarships, which enable Christian students to study at the universities, at the agricultural and medical colleges and at the Lahore School of Arts. You have rightly refused to rest content with this programme and have at Sir James's suggestion begun a far more ambitious scheme. You wish to found an exclusively Christian college like the similar Hindu and Mahomedan institutions at Benares and Aligarh. This is a most praiseworthy ambition, which I understand the present Government has encouraged by the grant of a good site on a low rental in Allahabad. You are now collecting money for the erection of a building on the site. If the members of your community, from the highest to the lowest, subscribe each to the best of his ability you should have no difficulty in raising enough money to commence the work. Outside subscribers will come forward more willingly when they see that you are in real earnest and determined to have your own university whatever self-sacrifice it may entail."

The *Christian Patriot*, which is an organ of Indian Protestant Christianity in Madras, exhorts its readers to follow the example of the Moslem League. "In many respects," it writes, "there is much that both communities (the Mahomedan and the Indian Christian) possess in common, the greatest being, perhaps, the firm loyalty and allegiance to the throne and person of the King Emperor. Religious differences there certainly are, but one of the happiest features of modern Indian life is the gradually growing tendency to minimise friction in religious matters; several other minor matters also unite the Mussalman and Indian Christian communities, chief among them, the plan of being swamped by a vast and more articulate Hindu population, and there is a tendency to work together in political affairs." These sentiments expressed by an organ of Indian Christians, is not so much a tribute to the Moslem League as an evidence of the fatal ease with which sectarian feelings can be invoked in the average Indian mind even after conversion to Christianity. The *Christian Patriot* is, probably, right from its own point of view in wishing to follow the example of the Moslem League rather than that of men like the late Mr. Kalicharan Banerji, Dewan Bahadur N. Subramanian and others who have supported the national principle. And yet it may not be right. It may be that a community circumstanced like the Indian Christians has more to gain by the spread of the national idea than by the adoption of the principle of special electorates. We rather think that, if we were Indian Christians, this is the view which would commend itself to us as being likely to lead, though slowly, to deeper and more permanent consequences than those which can be expected of special electorates. But, of course, this is a pure conjecture only possible, perhaps, to one who is not "in it."

The United Provinces Kayasth Conference, at its recent sitting at Allahabad, discussed the subjects of female education, technical education, visits to foreign countries, and intermarriage. The Conference resolved that members of the community visiting foreign countries should be re-admitted into caste on their return, and also that intermarriage between the different sub-sections of the community should be allowed. The report of the committee on social reform appointed at the last Conference was read and adopted. The Kayasthas are an important Hindu caste which has produced social reformers of great ability and force of character. Its emphatic recognition of the claims of social reform, is likely to have an excellent effect on other castes in Northern India.

The report of the twenty-third session of the Indian National Congress, which has been issued with commendable promptitude, furnishes a complete reply to the critics who question its representative character. Full lists of delegates and members of the Subjects Committee are appended to the report, and a glance at these lists shows that the last Congress was in no material respect differently constituted from any of the previous twenty-two sessions. A brief account of the proceedings of the Surat Congress is prefixed to the report. The total number of delegates who attended the Congress was 626, of which about 600 were Hindus.

A correspondent writes to the *Hindu*:—"The following extract from the September number of 'Knowledge' a Scientific Review, will greatly interest your readers, specially Hindus. In the Sanskrit Epic poem, the Ramayana, it is stated that at the birth of Rama, the Moon was in Cancer, the Sun in Aries, Mercury in Taurus, Venus in Pisces, Mars in Capricornus, Jupiter in Cancer, and Saturn in Libra. Mr. Walter R. Old has computed that the corresponding date is February 10th, 1761, B. C."

CONTENTS.

—o:—

Editorial Notes.
Special Mahomedan Electorates.
Indian Students in England.
British Freedom from Race Prejudice.
The Living Word, (A Poem).
The Universality of the Arya Samaj.

The South African Indian Women's Protest.
Two Reformed Marriages in the Dev Samaj.
Dharmadarsha.
The Third United Provinces Social Conference.
The Late Mr. N. N. Ghose.
A Hindu Lady Graduate.

THE INDIAN SOCIAL REFORMER.

BOMBAY, APRIL 25, 1909.

SPECIAL MAHOMEDAN ELECTORATES.

In the current number of the *Hindustan Review* Mr. C. Y. Chintamani subjects the demands of the Muslim League to a very searching analysis. His arguments are unanswerable. The political power in the land had been wrested from the hands of the Moghul before British rule began. This is a simple fact of history. Mr. Chintamani quotes unimpeachable testimony to the effect that in all the details of their daily life there is little difference between the Hindu and the Mahomedan even in the Punjab. The passages cited from Sir John Strachey and Sir Denzil Ibbetson on this point, are conclusive. From an argumentative point of view, Mr. Chintamani has totally demolished the airy fabric of the Muslim League. Nevertheless, we doubt whether a responsible publicist like Mr. Chintamani would, if he were consulted, advise Government to ignore the demands of the League. The initial mistake was committed, we are sorry to say, by the leaders of the Anti-Partition movement when they declared that one of their objections to the Partition was that it placed the Hindus in a minority in the new Province. If Lord Curzon had intended it, he at least said nothing about it, and leaders claiming to be nationalists should never have set it up as an argument. The immediate effect was that Mahomedan opinion which till then, had been indifferent, if not hostile, to the Partition, became unsettled. Sir Bampfylde Fuller, casting about for some means of supporting his authority, took prompt advantage of the cleavage and succeeded in organizing a considerable body of Mahomedan sentiment in East Bengal against the Hindus who favoured the Anti-Partition movement. There is no use ignoring facts, and the fact was that Sir Bampfylde Fuller's tactics were so successful that the Government of India were glad, when an opportunity came, to accept his resignation and free the country from his embarrassing presence. It was at this juncture that the Deputation of the Muslim League waited on the Viceroy at Simla. Sir Bampfylde Fuller's parting words, warning the Mahomedans against Government as well as the Indian leaders, were ringing through the country. The occasion was extremely critical. It was not a time for argument. Lord Minto had before him the alternative of claiming the confidence of the Mahomedans by conceding the principle of separate represen-

tation or of allowing a dangerous agitation to continue with a dismissed Lieutenant-Governor for its central figure. We see that the *Indu Prakash* calls Lord Minto's concession a blunder. It might be so, only it would have been a greater blunder to have withheld the concession. And, as the Hon. Mr. Justice Chandavarkar reminded us the other day, politics is often a choice between two blunders. After all, the test of statesmanship is not logical accuracy but the power to keep the course of affairs well within the control of its policy. We do not mean to say that His Excellency had not many other reasons in his mind in justification of his promise.

That the Viceroy should go back on his pledge, is, of course, not to be thought of. Any scheme of reform for which Lord Minto may be responsible, must, it is thus clear, include a measure of special electorates. And no one whose judgment is of any value, believes that, but for the strong backing-up from His Excellency, Lord Morley, with all his great prestige and power, would have been able to make the reforms as broad and far-reaching as they are. Those who hold that it is much better not to have any reforms than have them beset with this condition, are consistent in their view, but that is not the view taken by the country as a whole excepting Bengal and a section in the Punjab. And, after all, the very arguments used to show that Mahomedans have no separate interests from other Indians are themselves arguments against the exaggerated fears expressed in some quarters in regard to the results of special electorates for Mahomedans. Believing as we do that the interests of Mahomedans are substantially identical with those of Hindus in all secular matters, we are convinced that, even if the first batch of elected Mahomedans show a tendency to cast their votes against the Hindu members as such, the second or third batch will not be able continuously to pursue such a policy. In all matters affecting the immediate material condition of the population, the Mahomedan members must side with the non-Mahomedans. Our chief fear is as regards their attitude in matters which concern the more abstract principles of progress. Mahomedan members must vote with other Indian members on such matters as taxation, administration and so on. What will be their attitude when such principles as the liberty of the press and the freedom of public meeting, are before the Councils? But even in such matters, the position, if not better, will not, at any rate, be far different from what it is now. Even now the surest safeguard of these liberties is not to be found in the Indian Councils but in British—in which term we include also Anglo-Indian—statesmanship and in British public opinion. These will continue to operate, even though the official extremists be able to claim the consensus of Mahomedan opinion in favour of repression. All things considered, and notwithstanding the weight of argument on the other side, we are of opinion that separate electorates to the extent and in the manner mentioned in the telegram which Mr. Hobhouse quoted in the House of Commons from His Excellency the Viceroy, are not likely to affect seriously the future of India's national develop-

ment. We think we may and ought to accept them without any misgivings, in the hope that the experience of the next few years will totally dispel the fears professed by the Muslim League and enable Government to dispense with such electorates. The subject, as we have said, is no longer one for argument.

So much for the non-Moslems' apprehensions about the practical effects of special electorates. We notice, however, that the Mahomedan press has lost its head quite superfluously over Mr. Hobhouse's announcement of the views of the Government of India. The telegram of the 12th April from His Excellency the Viceroy, which the late Under-Secretary of State for India read before the Committee of the House of Commons, said that the method proposed was simply that in general electorates, like that of Municipalities and District Boards and for membership of the Provincial Councils, all sects and classes should vote together. This would give Mahomedans some but insufficient representation. In addition to this a certain number of places would be reserved for Mahomedans, which the latter alone would have a voice in filling. These might be filled by simple election, or by election by association, or electoral colleges, or nomination, as the circumstances of the different Provinces required. For a telegraphic summary of a telegram, that, we think, is remarkably free from obscurity or ambiguity. Read in the light of Mr. Buchanan's observations in moving the second reading of the Bill, there is absolutely no excuse for misunderstanding the meaning of the telegram. After explaining that the suggestion about electoral Colleges had to be dropped owing to the opposition from Mahomedans, the Under-Secretary of State added: "We have, therefore, fallen back on the proposals of the Government of India, with the result that Mahomedan representation would be obtained in different ways from the different provinces—in some provinces, by a system of Mahomedan electorates specially constructed, in other cases by asking Mahomedan Associations to name representatives, in others at any rate for the time by nomination." This is precisely what the Government of India said in their despatch of the 1st October. After summarising the views of Local Governments, they went on to say: Our view is that in provinces where election by a regular Mahomedan electorate is feasible, that method should be adopted; that Mahomedan Associations should be made use of where electorates cannot be formed; and that nomination by Government should be resorted to where neither of the first two methods is practicable." This again is perfectly consistent with the actual words of His Excellency the Viceroy in reply to the famous deputation of the Moslem League three years ago. We have more than once quoted them, but they will bear repetition.

"Please do not misunderstand me," said His Excellency. "I make no attempt to indicate by what means the representation of communities can be obtained, but I am as firmly convinced as I believe you to be that any electoral representation in India would be doomed to mischievous failure which aimed at granting a personal enfranchisement regardless of the beliefs and

traditions of the communities composing the population of the continent."

It seems that the point which causes most anxiety to the spokesmen of the Muslim League, arises from the fact that the general electorates will include voters and may choose members following the Islamic as well as other religions. Lord Morley, in his despatch of the 27th November, suggested that if Mahomedans were to be given special electorates, with a definite proportion of the seats on the Councils, without taking them out of the general territorial electorates, "they would evidently have a double vote, and that would probably be resented by other classes of the population." As the Government of India have not denied the force of this argument and do not propose to refuse access to the general electorates to Mahomedans, the obvious inference is that they do not intend the total number of Mahomedan members, that may be fixed upon for any Council, to be elected by the special electorates. The Government of India's despatch fixes the number to be elected by special Mahomedan electorates. There is, therefore, no basis for the suggestion that the general electorate will be able to put the special electorates out of office by electing all the members. Our own belief is that there is under the proposed system a greater chance of the number of Mahomedan members in the Councils being in excess of the numerical and political importance of the community than of its being otherwise. And what is more, we expect that the most capable and broad-minded Mahomedans will find their way into the Councils through the general electorates. Syed Ali Imam, if he cares, as he probably will, to stand for a general electorate, will certainly be returned by it. Madras will most certainly return the Nawab, who has borne himself so consistently throughout as her representative in the Viceroy's Legislative Council. The Hon. Mr. Ibrahim Rahimutulla, in Bombay, will not find a general electorate less ready to recognise his many merits and public services than any sectional electorate that may be devised. The special Mahomedan electorates will, by and by, become the monopoly of men of the type of the Nawab of Dacca, Moulvi Rafiuddin Ahmed, and Mr. Mahomed Raza Khan of Madras. Earl Percy made a very shrewd remark in his speech on the second reading of the India Council's Bill in the House of Commons. "The Mahomedans," said His Lordship, "asked for a separate register of their own, and the Secretary of State endorsed the demand. If Mahomedans are to be elected directly to the Legislative Councils and Hindus are to be elected indirectly by the Municipal Councils, the result will be that the Mahomedans on the Legislative Councils will be at a disadvantage in the matter of experience as compared with their Hindu Colleagues." That is carrying the issue to a deeper point than the Muslim League is able to appreciate at present. But the argument is one of very great force, and one which must force itself on the attention of the Muslim League at no distant date and, perhaps, awaken it to the advantages of purely territorial electorates.

INDIAN STUDENTS IN ENGLAND.

In September last we reviewed the measures proposed to Lord Morley, by a special committee of which Sir William Lee-Warner was Chairman, to promote the welfare of the hundreds of young Indians who came to this country for the completion of their studies. The report of the committee remains unpublished; but we were then able to indicate that in all probability the main recommendations would be carried out. We are now able to announce a definite step of great importance which takes effect, we understand, from to-day. We stated seven months ago that the committee, impressed by the mistaken notions under which young Indians frequently come to this country, recommended the appointment of "some tactful and experienced officer, familiar with Indian student ways and habits, to be placed in charge of a bureau of educational and other information."

The first holder of this responsible post will be Mr. Thomas W. Arnold, Professor of Arabic at University College, London, and for the past five years Assistant Librarian to the India Office. Mr. Arnold's character and record eminently fit him for a task full of possibilities, but at the same time difficult and likely often to be thankless. He was for ten years on the professorial staff of the Mahomedan Anglo-Oriental College at Aligarh, and subsequently went to the Lahore Government College as Professor of Philosophy. Aligarh is one of the very few higher educational institutions in India fully to adopt the residential system, and in this and other respects it is famous for its approximation to the standards of our public school life. The personal influence the masters are consequently able to exercise over their pupils was especially marked in Mr. Arnold's case; and both there and in the less favourable conditions of the college at Lahore he won the affectionate regard and respect of his pupils. Author of a valuable book on "The Preaching of Islam," he is distinguished for his knowledge of Moslem lore, and is as widely esteemed among educated Hindus as among the Mahomedans.

It is understood that more than one retired Indian Civil servant was a candidate for the appointment; but so strong is the feeling of the young Indians against anything in the nature of masterful supervision that the selection of any ex-Civilian, however personally estimable and sympathetic, would have seriously militated against the success of the scheme. The very style and title of the appointment—Educational Adviser to Indian Students—speaks of the intention and desire that its occupant shall be, not an imperious supervisor, but a real friend and helper of the students. Designing agitators have done their best to inculcate in them suspicions that curtailment of their liberty is designed by the scheme; but the appointment of so warm and disinterested a friend of the young men as Mr. Arnold should effectively dispose of this insinuation. So far as material considerations go, in leaving a sequestered and pensionable appointment for a non-pensionable one bound to involve him in fresh personal expenditure in various ways, he loses rather than gains by the change. As to technical qualifications as an adviser, Mr. Arnold's knowledge of men and things is so exact, and his memory so clear, that he is known to his intimate friends as the "Pundit."

The Educational Adviser to Indian Students will have the co-operation of a standing committee, mainly composed of Indian residents, to be a medium of advice and consultation for the Secretary of State in regard to subsidiary steps for the promotion of the welfare of the students. We are glad to state that Lord Ampthill, who has shown in many ways his attachment to the Indian peoples, has accepted Lord Morley's invitation to become president of the committee, and there will be two other European members—Sir Curzon Wyllie, the political A. D. C. to the Secretary of State, and Mr. Theodore

Morison, of the India Council. It is hoped that provincial and district committees in India will constitute necessary connecting links between the London Committee and the parents and guardians of young men whose sojourn in Great Britain is under contemplation. Mr. Arnold will be the *ex-officio* Secretary of Lord Ampthill's Committee, and he will also have considerable responsibility in respect to the smooth working of the arrangement under which the three societies specially interested in India are to be provided with a common centre, in order that concentration may prevent the waste of effort arising from isolation.—The Times (London).

BRITISH FREEDOM FROM RACE PREJUDICE.

At the Birmingham Licensing Courts, Mr. Arthur O'Connor, Solicitor, on behalf of Coun. J. Malins, J. P., (G. Chief Templar of England, I.O. Good Templars), opposed the renewals of the Music License to the American Roller-Skating Rink, owing to its manager having ejected a student of the Birmingham University because he was a man of colour. Mr. Malins brought into court a memorial praying the Bench "to vindicate the rights of humanity and the credit of our City by refusing to regard the management as worthy of recognition at your hands for the holding of a music license, unless such exclusion on the ground of colour or race is no longer practised."

The memorial was signed by Lord Morpeth, M.P. for South Birmingham; the Right Hon. Jesse Collings, M. P. for Bordesley (Birmingham); Mr. Neville Chamberlain (son of the Right Hon. Joseph Chamberlain, M. P.—who is Chancellor of the University), and by twenty other University Governors; ten University Professors; the Clerk to the City Education Committee; the Head Master of the Municipal School of Art; twelve members of the City Council; Dr. Gore, Bishop of Birmingham; Rev. W. Hobbouse, Canon of Birmingham Cathedral; Canon Thompson, Rector of Birmingham, with twenty-five other City clergymen of the Church of England and by as many Non-conformist ministers of places of worship in the City. It was also signed by the Consuls in Birmingham for the Governments of Brazil, Chili, Panama, Salvador, and Paraguay.

Before the petitions could be presented, Counsel for the Management of the Rink pointed out that a few days ago, in reply to a remonstrance from the University, the Management had apologised to the University and to the student for such exclusion, and had, in writing, undertaken to admit any Colonial Student of the University "without distinction of race." Mr. Malins, through his Solicitor, declined to accept this as sufficient, and demanded an assurance that the Rink would be open to all—white or coloured—whether University students, Colonials, or of whatever race, colour or nationality.

The Chairman of the Bench, Mr. Isaac Bralley, asked if the management were now prepared to open the doors to all the world. This was then agreed to on behalf of the Managers of the Rink, which is owned by an American Syndicate who have opened rinks throughout this country. On this express condition, the license was renewed.—The Madras Standard.

THE LIVING WORD.

In sacred books we read how God did speak,
To holy men in many different ways;
But hath the present age no God to seek?
Or is God silent in these latter days?
The Word were but a blank, a hollow sound,
If He that spake it were not speaking still,
If all the light, and all the shade around,
Were aught but issues of Almighty Will.
So then, believe that every bird that sings,
And every flower that stars the fresh, green sod,
And every thought the happy summer brings
To the pure spirit, is a word of God.

HARTLEY COLERIDGE.

THE UNIVERSALITY OF THE ARYA SAMAJ.

The *Arya Patrika* of the 10th instant begins an article headed "Dayanand Maha Yajna" as follows:—

More than thirty years ago, on this very date was established the first Arya Samaj in Bombay. Verily it was a great *yajna* that the great Rishi performed. The *yajnas* are always performed to promote the welfare and happiness of humanity who can say that the Arya Samaj is not the greatest of *yajnas* that have as yet been performed. People may not take the Arya Samaj in this light, those outside India may not have even heard of the existence of such a body as the Arya Samaj but the day is not distant when the Arya Samaj will become in the world a force to be reckoned with, yes, we repeat the time is coming when the Arya Samaj and its founder will be acknowledged the greatest benefactors of humanity. That brightest star in the diadem of the Arya Samaj—the lamented Pt. Guru Datta used to say that the next century will understand Dayananda better. Already the proofs of this statement are forthcoming. A great upheaval religious, social and educational, is visible throughout the country. Who has brought it about? In the agitation of the moment and turmoil of the hour we may not understand its real author but the future historian will put his finger on the right man. Out of the galaxy of social and religious reformers that have laboured for the regeneration of India in the last century rises head and shoulders above the solitary figure of one man and that man is Dayananda. Some of us at least have come to realize what a great push the preachings of Rishi Dayananda have given to the social and religious regeneration of this unfortunate land of ours. And it was a part of the world-mission that Rishi Dayananda had set before himself. Our opponents accuse Dayananda of preaching politics under the guise of religion. Never before has been brought against a man a more false accusation. Dayananda was not a man of this country or that. He was a citizen of the world. His Mission was world-wide.

THE SOUTH AFRICAN INDIAN WOMEN'S PROTEST.

The Johannesburg ladies have contributed the following pathetic letter to the Press, which speaks for itself:—

Sir,—A meeting of Indian women recently held in Johannesburg has desired us, on their behalf, as well as on our own, to write to the Transvaal papers.

This meeting consisted of women of all ages, classes and religions, many of whom are at the present time without their husbands and sons, who are serving terms of imprisonment for the right to live and be free.

Women everywhere and at all times have had to suffer in this way, that their children may live upright, honest and free lives; and we will suffer and endure for our children in like manner.

There cannot be any possibility of happiness or comfort or security for us, unless this cause wins, and so we must help to fight in the only way we can, by uncomplainingly enduring and encouraging our sons and husbands to continue till the end.

Nearly all of us wish most devoutly that we could be with our husbands in gaol—we have no joy outside. And for those of us who have not enough to eat for ourselves and children, can we not look to British women for a little sympathy? Women in England are suffering imprisonment for the right to vote; we are enduring much greater sorrow for the simplest of all rights, the right to live as we believe our religions teach us to do.

We are, etc.

(Sd.) Mrs. Imam A. K. Bawazeer,
 " Mrs. M. K. Ghandhi,
 " Mrs. D. N. Cama,
 " Mrs. D. Ernest,
 " Mrs. T. Naidoo,

TWO REFORMED MARRIAGES IN THE DEV SAMAJ.

The Dev Samaj along with its religious and educational work continues to promote its social reform work. Seventh March, 1909, witnessed the marriage of Choudhari Lal Chand, B. A., Settlement Naib Tahsildar, Rohtak, with Shrimati Sushila Devi—daughter of our esteemed friend Shriman Bhai Atar Singh, Tahsildar, Canal Department. The marriage was celebrated at Bhaijee's house in Ferozapore. The big compound was full of ladies and gentlemen of Dev Samaj and other respectable local and mufassil friends of both parties. The bride who is an ex-student of the English Middle Class of the Dev Samaj Balika Vidyalai is a member and the bridegroom is a sympathiser of Dev Samaj. D. K. Pandit Har Narayan Agnihotri conducted the ceremony which was very impressive and those among the audience who did not belong to Dev Samaj also felt its elevating influence. We congratulate the couple and wish them happiness. Bhai Atar Singh and L. Lalchand donated Rs. 50 and 25 respectively for Samaj institutions.

On the next day another marriage was celebrated according to the Reformed Hindu rites of the Dev Samaj. The bride was Shrimati Champa Devi the daughter of the late Sirdar Shamsing Jamadar and the bridegroom was Shriman Hassanand Sonpar B. A., who is teacher in Shikarpur High School. The girl was educated upto the Hindi middle standard in the Dev Samaj Balika Vidyalai at Ferozpur, by her widowed mother under the guardianship of Sirdar Gurmukhsing, B. A., Pleader. Both the parties are members of the Dev Samaj and were bold enough to break the narrow barriers of caste or race which stands so often as a stumbling block in the securing of suitable matches for both parties. Sindh and Punjab were once more united, the first marriage of this kind being that of our esteemed friend Shriman Kotumal Amulrai Bhatia with a Sikh lady. The girls of the Vidyalai took part in this marriage very cheerfully by singing a song of congratulations which was composed by themselves. The parties donated Rs. 85. We wish the couple prosperity and hope that they will set a good example in Sindh.—The *Sindh Upkarak*, Shikarpur.

DHARMADARSHA.

It is proposed to compile a work under the name of Dharmadarsha, or the Mirror of Religion, consisting mainly of choice extracts from the sacred and other literatures of all countries. It will bring together all those aids to high thinking and holy living which the saints, the sages, and other inspired writers of all lands and ages have vouchsafed to the world, and will be designed to advance the interests of practical religion and be of daily use to pious and reflective minds.

The Dharmadarsha will be published in the *Subodha Patrika* by instalments from the commencement of the new volume of the Patrika on the first Sunday in May. Every instalment will consist of one page of English and another of Marathi, as shown in the issue of 11th April. The compilation will be separately paged in order that it may be bound into a separate volume.

The *Subodha Patrika* is an Anglo-Marathi weekly and the organ of the Prarthana Samaj of Bombay. The subscription being only Rs. 1-8-0 per year, exclusive of postage, it will be adequately recompensed by the English or the Marathi portion of the paper alone, if the reader should be unable to benefit both. Subscriptions are to be sent to the Manager, Girgaum, Bombay, and subscribers who may like any extracts of their own selection to appear, if approved, in the Dharmadarsha may send them to Dr. Sukhtanker, Prarthana Samaj, Girgaum, Bombay.

THE THIRD UNITED PROVINCES SOCIAL CONFERENCE.

PANDIT MOTILAL NEHRU'S PRESIDENTIAL ADDRESS.

I have shown that the first case I assumed, *viz.*, that of a highly developed political organisation without its being preceded by, or accompanied with, a corresponding expansion of social, moral and physical virtues, is hopelessly impossible. On the other hand a perfect social system free of the abuses I have mentioned must, in the very nature of things extort the full measure of political privileges. Such being the relation between social and political reform, you cannot neglect the former or assign it a position of secondary importance, if you wish to pursue the latter to its legitimate goal. It is more appropriate, therefore, to call social reform the revered mother of political reform than merely her humble sister.

Gentlemen, you will excuse me for taking up your time with what may, at first sight, appear only a wrangle about words. It is, in my humble opinion, of the highest importance, especially in these days of Council reforms, and other political concessions, to clearly appreciate and bear in mind that political agitation is not the be-all and end-all of our existence. You have only to glance through the voluminous blue-books that have recently been issued on the subject of those reforms, to be convinced that the reason why you have got so little of representation after so much fuss about it, is to be traced to your own shortcomings as a nation. You will find the opinions of leading English statesmen and Anglo-Indian officials summarised at page 8 of Vol. I, and you will see that from the late Mr. Gladstone down to Lord MacDonnell, the one theme they all harp upon is the diversity of "races, classes and interests." Had we assigned the mother of political reform her proper place in the household, and started on the campaign with her blessings upon us, we should to-day have been rejoicing over greater triumphs, than we are able to congratulate ourselves upon.

Next in importance to a true appreciation of the real value of social reform is the question, how are we to proceed with it? As I have already said every branch of the subject has already been so thoroughly discussed, that it is too late in the day to think of any new or original arguments in support of the various recommendations made by our great reformers and the resolutions passed at the numerous conferences. I do not believe that there are men now who have any reasonable doubt about the crying need for reform. If there be such, I have no hesitation in advising them for their own sake, for the sake of their country and for the sake of all that they hold nearest and dearest to themselves, to retire into the jungles and pass what remains to them of life in solemn meditation. To those who agree with me in thinking that the time is ripe for reform, I say waste no more time in words, begin the real fight with an earnestness and determination worthy of the noble cause. The work before you is beset with difficulties I admit, but there is no difficulty that you cannot overcome if you rise to the full height which the occasion demands. The path of the reformer was never known to be strewn with roses. But we have now reached a point from which further advance is not so difficult as it was some years ago. What was at one time put down as the ravings of a madman, is now listened to with rapt attention. Things from which a former generation indignantly turned away, are not only tolerated but commended. As the circumstances have changed, so must we modify our tactics, and instead of merely meeting in conference as a general advisory council to give gratuitous advice to various caste institutions, we must put our heads together as practical men, devise means to establish a common platform for the different castes and take our stand on that platform like determined men. At the second Social Conference held in conjunction with the Indian

National Congress at Allahabad in 1888, the late Mr. Justice Ranade referred to the difficulties of reconciling the conflicting regulations of different castes and proceeded to say :—

"The difficulties referred to above make it impossible, some extent, for us all to adopt, as in the political Congress, definite resolutions on particular subjects. Meeting as we do here to-day, as members subject to different caste jurisdictions in social matters, it will be hopeless to expect that our resolutions will carry the weight which the resolutions of the Congress are in a position to secure for themselves. It is on this account that we have to confine ourselves to recommendations from the general body to local and caste Associations, which these latter are to take into their consideration and give effect to within their own sphere, in such directions as they deem convenient or necessary." This was at best a weak plea for the existence of the "general body" even in 1888, but whatever justification there may at the time have been for such an extremely modest statement of the claims of an institution known by the high-sounding name of the "Indian Social Conference" there is no warrant for it now. More than twenty Indian summers have since passed over our heads, and that is not an inconsiderable length of time even for a nation to mark a further stage of advancement. Most of you will remember the little tea-pot storms which were raised in the eighties, over foreign travel and widow re-marriage. In spite of this the more daring souls amongst us continued to go or send their sons to foreign countries for various pursuits; and widow re-marriages, few and far between as they were, continued to be celebrated in different communities. Opposition naturally began to lose its intensity and offensiveness, till at last we have now arrived at a stage when the news of such an occurrence, so far from in the least ruffling the calm surface of society, is received with general satisfaction by all sensible men. The time for limiting your functions to the making of mere recommendations is, therefore, long since past. I have no doubt that if you had the good fortune of listening to the late Mr. Justice Ranade from my place on this platform, you would have heard nothing very different to what I am now submitting before you. However that may be, I am now talking to you with the fullest responsibility for every statement I make, and with the strongest determination to act up to what I say. I would not let any local or caste association usurp jurisdiction over me in matters which affect the general weal of all castes and communities. To repeat a well-known aphorism "I am an Indian first and a Brahmin afterwards" and I decline to follow any custom or usage of the Brahmins, however sanctified it may be by age or authority, if it comes in the way of my duties as a true Indian. I am assured, however, by those who know better (and it is particularly gratifying to me to be thus assured) that there is really nothing in true Brahminism which would conflict with a Brahmin's duty as an Indian. That great Brahmin of Brahmins deeply learned in the sacred lore of Brahminism, to whose saintly character, gigantic intellect and single-minded devotion to his country we owe some of the noblest conceptions of our duty to the motherland, I mean the late Mr. Justice Ranade, denounced caste as "the main blot on our social system" and went on to say that "the great fight has to be maintained here and not on the outskirts." Foreign travel and widow re-marriage met with his unqualified approval. Infant marriage and the *pardab* system received their condemnation at his venerable hands. Female education found in him one of its staunchest champions. In the speech I have already referred to, he said :—"It is a fortunate thing that most of the social evils complained of in these days were unknown in the days of our highest glory, and in seeking their reform we are not imitating any foreign models but restoring its ancient freedom and dignity in place of subsequent corrup-

tion." What right then has any one to tell me that, when I humbly subscribe to these very articles of faith and only advocate a step in advance necessitated by a change of circumstance and surroundings, I am doing anything which it is not strictly within my province as a Brahmin to do. And what is the step in advance that I beg you to take? I beseech you to free yourself from the thralldom of caste in matters which affect the public weal, and in doing so not merely to confine yourself to passing resolutions but to act upon those resolutions like men, regardless of narrow-minded opposition from your caste fellows. Let local and caste associations work to eradicate evils which are peculiar to their own systems, but let them not intermeddle with questions of national importance. In regulating your relations with members of other castes these local and sectarian bodies are assuming a jurisdiction over those other castes which they have no right to do. It is only for a Conference like this, where the different castes are represented, that any rule of common action can be legitimately laid down. How can you expect a caste association to do away with the system which is the very foundation upon which it rests? You might as well appeal to the Pope to abolish Catholicism! It is for this Conference to take it upon itself to determine the relations of its members as between themselves, whatever the class or creed to which they may belong. If this is not to be, I do not see the utility of holding these Conferences. As consultative or advisory bodies, their assistance is not now required. I have never heard of any instance in which a local or caste association has either recognized your authority or acted on the gratuitous advice you have been offering for the benefit of any passer by who may choose to avail of it. It has no doubt been customary for some of these associations to send in reports of their work during the year, and I am bound to say that that work has, in some instances, been very commendable. But it is high time that we ceased to be a mere Post Office, and undertook to do something more practical, something more lasting. Let us show that we really mean what we say by pledging ourselves individually to a strict adherence, in actual practice, to the resolutions we pass on paper. The proper education of our boys and girls is of course the first requisite for every reform, and in this respect we are fortunate enough to possess earnest workers who need no resolution of this conference to stir them up. The special business of a gathering like this is to carry the war into the very heart of the enemy's camp and not to waste powder and shot on the outskirts of the battlefield. Let us therefore begin at once, and in all earnestness, to remove the two ugliest blots on our social system—caste and pardah. These are the two evils which have dragged us down the social scale and made us the laughing stalk of modern civilization. Instead of trying to work out an unwieldy programme, embracing the minutest details of life, let us concentrate our energies on the root cause of the whole mischief. Let us educate our men and women, break down the barriers of caste and pardah, and the rest will follow as certainly as day follows night. In these matters I recognize no authority that lays down the opposite view and it is these very matters which I have referred to as affecting the public weal and, therefore, beyond the jurisdiction of any local or sectional association. Year after year, you pass resolutions dealing with such questions as excessive expenditure on marriages, the marriages of innocent children, and the re-marriage of widows; you discuss the advisability of foreign travel, of the readmission of converts into their old religion, of ameliorating the condition of the depressed classes, and you advocate temperance and other kinds of social purity. But, gentlemen, all these questions would become out of date, once your men and women are properly educated and caste and pardah become the sad memories of a sadder past.

(To be continued)

THE LATE Mr. N. N. GHOSE.

A BRIEF LIFE SKETCH.

The death occurred, suddenly, on Monday morning at his residence, 48 Bancharam Untoor's Lane, at the age of 55 from heart failure, of Mr. N. N. Ghose, Bar.-at-law, and Principal, Metropolitan College.

Mr. Ghose had been in failing health for some time, and had gone to Puri for a change in February last. From Puri he returned in the middle of March slightly better. He was at work all along, and even on Sunday last he passed the final proofs of his well known paper, *the Indian Nation*.

Mr. N. N. Ghose was the eldest son of Mr. Bhagabati Charan Ghose a well known Vakil of the High Court. His brother (Babu Surendranath Ghose) is the Head Assistant, Education Branch, Bengal Secretariat. Born in August 1854 in Calcutta, he was educated in the Hare School, then known as the Kalitola Branch School. He passed his Entrance examination in 1869, and obtained a scholarship. He then joined the Presidency College and passed the F. A. examination. Here his fellow-students were Professor S. K. Lahiri and Professor M. H. Percival. While studying in the fourth year class he went to England to compete for the Civil Service Examination, but being unsuccessful he was called to the Bar in 1876 and commenced practice in the Calcutta High Court the same year. He was a contributor to several Anglo-Indian journals, and made a name for himself as a smart English writer. In August 1883, Mr. Ghose and Mr. D. C. Somnadar jointly started the *Indian Nation* as a half-anna English weekly. In 1882 he joined the Metropolitan College, and later on became the Principal and remained so to the day of his death.

In 1885 he was elected a Commissioner of the Calcutta Corporation, and did very good work there till he resigned with the famous twenty-seven Commissioners as a protest against Sir Alexander Mackenzie's criticism of the Commissioners. He never again sought re-election. He was an Honorary Presidency Magistrate and a Fellow of the Calcutta University for over 20 years. He was appointed Head Examiner in English of the Calcutta University—the first Bengali to get that honour. He was a moderate in politics and was connected with the Congress almost all his life, excepting the last few years. He was elected President of the Bengal Provincial Conference held at Midnapur. His paper the *Indian Nation*, of which he was the editor and proprietor, was referred to only recently by the Viceroy at the Imperial Legislative Council as a model newspaper. He leaves behind him three sons, two married daughters, and a wife, who is the daughter of Babu Krishnamohan Mitter, of Joynagar, 24 Pergana. He was the author of a book entitled "Kristodas Pal; a study" and life of Maharaja Nabakissen, the founder of the Sovabazar Raj-Family, besides which he wrote numerous political and educational pamphlets.

He was entrusted with the framing of the Calcutta University Regulations under the new Act and worked at Simla for two months with Mr. Justice Ashutosh Mukerji. His body was taken to Nintola Burning Ghat at 7-8 a. m. and burned there according to Hindu rites.—*The Statesman*.

A HINDU LADY GRADUATE.

Among those who received the B. A. Degree at the Convocation of our University held on Thursday last, there was a particularly noteworthy candidate in the person of K. Subamma, a brilliant lady graduate from the Maharani's College, Mysore. She was the only Brahmin lady who passed this year and received the heartiest appreciation of all present. She won the Grigg Memorial Medal this time in addition to the several other medals which she had won already. She is a very modest middle-aged woman and it is highly gratifying to learn that she is a dutiful wife and an obedient daughter-in-law. Those who have had the privilege of her close acquaint-

tance speak of her as a noteworthy example of the refinement, grace and character which sound education helps to add to the natural characteristics of women and enables them to discharge their allotted duties to others efficiently and satisfactorily. It gives us very great pleasure to know that this distinguished candidate is a great favourite of the Lady Superintendent of the College and that she has endeared herself to every one connected with the College by her sweet simplicity, modesty and obedience to superiors. It may also be stated here that she passed first in the first class in Canareso. We wish this lady a bright and useful career and every success in life.—*The Hindu.*

THE INDIAN SOCIAL REFORMER.

Rates of subscription inclusive of postage.

	In advance.	In arrears.
Per annum.....	Rs. 5 0 0	Rs. 6 0 0
	Single copies 4 annas each.	

The arrear rates will be enforced in the case of subscriptions which have not been paid within three months from the date on which last payment of subscription expires in case of annual subscriptions. All other outstanding dues will also be calculated at the arrear rates.

WANTED.

An educated young man of good character and position, from Saraswat, Deshastha or Konkarnasha caste, willing to marry a Child-widow, aged 22, of Saraswat caste and knowing Marathi, Gujarathi, English and a little Sanskrit. For further particulars apply to

X
C/o Manager, *Subodha Patrika*,
Girgaon, Bombay.

SERVANTS OF INDIA SOCIETY.

EARNEST-minded graduates and under-graduates are wanted to join the Servants of India Society, Poona, and after undergoing a course of preliminary training to devote themselves to

(a) Work among peasantry—organisation of Co-operative Credit, promotion of sanitation, &c, &c.

(b) Work among the depressed classes—educational and industrial.

For further particulars apply to the undersigned.

Servants of India Society, Poona. } G. K. GOKHALE.

BY APPOINTMENT TO H. H. THE MAHARAJA.



GAEKWAR OF BARODA.

PHIROZE M. DASTOOR & Co.

OCULISTS AND SCIENTIFIC REFRACTIONISTS.
OPP. GENERAL POST OFFICE, 7 HORNBY ROAD, BOMBAY,
THE FIRST AND ONLY FIRM.

Who offer their patrons free services of a duly qualified ophthalmic Surgeon from various Eye Hospitals of Europe.

PHIROZE M. DASTOOR.

Eyesight Specialists,

With 19 Years' Practical Experience,

Holds **Exceptional Testimonials** from the Hon'ble Sir Lawrence Jenkins, the Hon. Mr. Justice Batty, Mrs. Batty, the Hon'ble Mr. Justice Chandavarkar, Mr. H. G. Gell, M. V.O., Lt-Col. G. H. Bull, M. D., I. M. S. and other high personages.

STOCK:— LATEST AND MOST PERFECT MAKE.

PRICES:— EXTREMELY MODERATE.

A POCKET MANUAL "THE HUMAN EYE AND ITS SCIENTIFIC CORRECTION," FREE ON APPLICATION.

SEVA SADAN

Arrangements for patients suffering from eye-disease, have been made in connection with the **Seva Sadan Charitable Dispensary** for women and children. **Dr. Piroja Malabari** has kindly offered her services to look after the patients on every Wednesday and Saturday between 8 and 9 A. M. (B. T.)

SEVA SADAN, } B. R. DIVATIA,
GIRGUM. } ASSISTANT SECRETARY.

NOTICE.

The Madras Hindu Social Reform Association has been maintaining a matrimonial Bureau, and correspondence from ladies and gentlemen desirous of contracting widow-marriage, post-puberty marriage or marriage without Kanya Sulkam or Varadakshna should be addressed to the Secretary—George Town.

INDUSTRIAL CONFERENCE, MADRAS.

Full text of papers read and submitted to it.

Detailed Contents.

- Welcome Address.
BY DEWAN BAHADUR P. RAJARATNA MUDALIAR, C. I. E.
- Presidential Address.
BY RAO BAHADUR R. N. MUDHOLKAR.
- The Education of Persons who intend to make Scientific Investigation to take part in Industrial Development.
BY DR. MORRIS W. TRAVERS, F. R. S.
- Twenty-five years' Survey of Indian Industries.
BY PROF V. G. KALE, Esq., M. A.
- A Scheme of a General Financing Society.
BY THE HON SIR VITHALDAS D. THACKERSEY, AND LALUBHAI SAMALDAS, Esq.
- Credit Institutions in the Madras Presidency.
BY R. RAMCHANDRA RAO, Esq.,
- Agricultural Banks and Co-operative Societies in the Mysore State.
BY M. SHAMA RAO, Esq.
- A few hints for the consideration of those who may intend to establish new Oil Mills.
BY RAO BAHADUR D. V. BHAGAVAT.
- The Aloe-Fibre Industry.
BY J. N. BANERJEE, Esq.
- Irrigation by Pumping.
BY MR. ALFRED CHATTERTON, B. Sc.
- The Central Provinces and Berar Exhibition.
BY O. E. LOW, Esq., I. O. S.
- The Artistic Trades of the Punjab and Their Development.
BY PERCY BROWN, Esq.
- Resolutions of the Conference.

Price Re. One.

G. A. Natesan & Co., Esplanade, Madras.

INDIAN-ENGLISH.

An examination of the errors of idiom made by Indians in writing English (With over 1200 actual examples from Indian Writings)

by **G. C. WHITWORTH.**

"A valuable contribution to the study of the manifold eccentricities of the English tongue."
—*Contemporary Review.*

"His scholarly but unpretentious work will prove most serviceable, not only for those for whom it is primarily designed, but also to other foreigners, and not a few of his own countrymen."
—*Westminster Review.*

"Not only a hand book of errors, but also a correct and an acute and useful book of reference. . . . The compendium is excellent, and English men, as well as Indians, would do well to consult it. The copious index facilitates reference."
—*Asiatic Quarterly Review.*

Price (of Indian Booksellers) Rs: 2] 1/2

BRAHMA POSTAL MISSION.

Pamphlets with regard to Liberal Religion in India and abroad may be had free of all charges, one or two at a time by any genuine inquirer: On showing by a letter that these are carefully read other two may be ordered free: Two whole set consisting of sixty pamphlets may be had at once by sending a V. P. order worth one rupee; or 1s. 6 d. if payable outside India—All communications should be made to and any donation will be thankfully received by

DR. V. A. SUKHATANKAR, Postal Mission Prathana Samaj, Girgaum—Bombay.

YOUR ADDRESS, PLEASE,

For a Catalogue of our Numerous, Valuable Presents which we offer for nought to All at their own choice!!!

VAIDYA SHASTRI MANISHANKAR GOVINDJI

Atank Nigrah Pharmacy,

Jamnagar-KATHIAWAR.

A. K. JOSHI & Co.

Kulbudevi Road, BOMBAY.

We undertake every kind of Lithographic Art Printing in Colours. Publish Fine Art Pictures, &c.

Wholesale & Retail Dealers in Calcium Carbide.

Large Importers of Finest Printing Inks and Colours.

HIGH CLASS FRAME MAKERS.

OUR

SURAMA

TAKES 10 MINUTES OF YOUR TIME.

Everyday in the morning, when you use it for your bath, rub it over your scalp for 10 minutes only and your surroundings will be soon filled up with a floral-aroma that is most pleasing to your five senses. It will refresh your body and soul and add a lustre to your hair and complexion.

Price per Phial As. 12 Packing and Postage As. 7

S. P. SEN & Co.'s Swadeshi Perfumes.

THE PRIDE OF THE INDIAN INDUSTRY.

JUTHIKA.—The purely indigenous Perfume has completely beaten down the imported Jessamine.

MALLIKA.—Mallika has the reputation of Nature's Best Perfume.

GANDHARAJ.—The very name indicates it to be the Sovereign Perfume. It is really a monarch's delight.

PARIJAT.—Or Heaven's delight. It is indeed the world's Best Perfume for all purposes.

MUSK-JESSAMINE.—The compound name indicates its combined sweetness and strength.

All the Perfumes are bottled in three different styles—Large, medium and small. Prices Re. 1, As. 12, and As. 7, respectively. Transit charges extra. Write for description List, sent Post-free on application.

Our Superfine Virgin Ottos.—Unequaled for strength—Otto-de-Rose No. 1 (Virgin), Otto-de-Matia, Otto-de-Neroli and Khus-Khus. Price per Phial Re. 1. Doz. Phials Rs. 10.

We also supply to our Moffasil customers all sorts of Patent Medicines and Surgical Appliances of every description.

Soaps and other Toilet Requisites, Hair Washes, Cosmetics, and Hair appliances, Oil Bergamot, Lemon and Lavender of superior quality and also fancy Scent bottles and Silk ribbons of different shape, size and colour, and other miscellaneous requisites for perfumery are also stocked. Prices low beyond expectation. 25% of the Approximate value should accompany every order.

S. P. SEN & Co. Manufacturing Chemists.

19/2, LOWER CHITPUR ROAD, CALCUTTA.

INTENDING ASSURERS ARE INVITED TO COMPARE THE RATES AND CONDITIONS OF

The Empire of India Life Assurance Company, Limited.

WITH THOSE OF ANY OTHER COMPANY.

Head Office II: Elphinstone Circle, BOMBAY.

SEE REPORT AND OPINIONS OF THE PRESS AS TO THE REMARKABLE PROGRESS MADE BY THE COMPANY.

ENDOWMENT NON-FORFEITABLE POLICY FOR RS. 3,000.

PAYABLE AT AGE 60 OR AT DEATH, IF PREVIOUS, WITH PROFIT.

If, at any time, the assured under this plan should desire to cease paying any more premiums, he can obtain a paid-up Policy for such a proportion of the original sum assured as the number of premiums paid bears to the number agreed upon. Thus a gentleman who had assured at age 30 for a Policy of Rs. 3,000 payable at age 60 or at Death, if previous, after 5 years payments, would be entitled to a Free paid-up Policy for Rs. 500 free of future payments.

MONTHLY PREMIUM.

AT AGE 20, Rs. 6-9-0.

AT AGE 25, Rs. 7-8-0.

AT AGE 30, Rs. 8-14-0.

AT AGE 35, Rs. 10-18-0.

AT AGE 40, Rs. 13-12-0.

AT AGE 45, Rs. 18-10-0

SOME OF THE DISTINCTIVE FEATURES.

- * Funds invested in Government Securities and in accordance with the Indian Trusts Act
- Policy holders can appoint their own Directors.
- 90 per cent. of Profits to Participating Policy holders.
- Lapsed policies revived without Medical Certificate.
- Liberal Surrender Values 40 per cent. of the Tabular premium paid.
- Immediate payment of Claims.
- Medical fees and stamps on Policies are payable by the Company.

The sum assured is PAYABLE IN FULL should death occur soon immediately after payment of the first premium, GUARANTEE INSURANCE.—This Company issues Guaranteed Policies in situation of trust and responsibility. It is specially authorized to guarantee the employees of the Post Office.

Proposal Forms and full Particulars may be obtained from any local Agent in India or from E. F. ALLUM, General Manager.

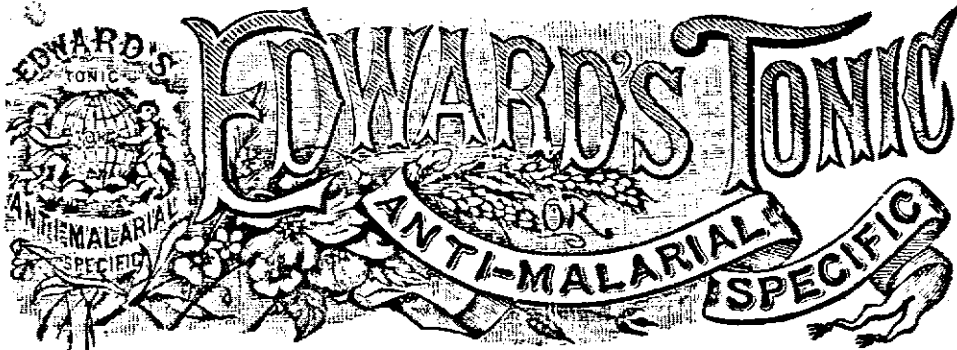
FOR MALARIA, INFLUENZA & MILD FORMS OF PLAGUE.

Use **Batlwalla's Ague Mixture or Pills.** Re. 1
Batlwalla's Cholera is the only remedy for Cholera Re. 1.
Batlwalla's Hareton has been recently improved a great deal and restores Grey Hair to its Natural Colour. Re. 2-8.
Batlwalla's Tooth Powder is scientifically made of Native and English Drugs, such as Mayapal and Carbolic Acid. E. P. As. 1.
Batlwalla's Ringworm Ointment As. 1.
 Sold every where and also by
DR. H. L. BATLIWALLA,
 World Laboratory, Dadar, Bombay.

ROYAL TONIC PILLS.

A powerful Nutritious and Strength Restorer, Pries etc. 1-4 p
 Bott. of 80 Pills.

PREPARED BY--**GOVINDJEE DAMODER & Co.,**
 Wholesale and Retail Druggists and Commission Agents,
 2-02. No. 57 New Hanuman Lane, BOMBAY



The only Remedy
 FOR
MALARIA
 and all kinds of
 FEVERS WITH ENLARGEMENT
 OF
SPLEEN & LIVER.
 OF
 SWELLINGS OF ABDOMEN &

PRICES:-
 Large bot. 1 2
 Small ,, 0 14

Price of large quantity is somewhat less
BUTTO KRISTO PAUL & Co., CALCUTTA.
 Wanted Agents

The Troubles of Summer Season.



Are not unknown to you. Vertigo, melancholia, depression of spirit, mental exhaustion and the like, are really troublesome to a business-man. Do you know sir, what can protect you from such ailments? It is our world-renowned, nicely-scented Keshranjan oil which only possesses the brilliant virtues of brain-cooling. If you are tired after a day's work, use it and you will be refreshed. If your hair is falling off or there is anything that impedes its growth, use it and there will be a luxuriant growth. If your partner of life requires a highly scented hair-oil for toilet purposes, place at her disposal a phial of our highly-scented *Keshranjan* and she will be greatly pleased. The summer is now in full swing, and our *Keshranjan* is the only soothing preparation for lessening the rigours of this tiresome season.

Price per phial Re. 1. Packing and postage As. 5.

Our Agnidipak cures all bilious complaints, Dyspepsia, heart-burn, sour bitter tastes, headache, and loss of appetite. It regulates the action of the stomach, liver and the bowels. Price per phial Re. 1. Packing and postage As. 5.

Our Makaradhwaja is an invaluable remedy in many a chronic and intricate case—particularly in the maladies of the old age. It is very carefully prepared under the improved rules of Chemistry and is therefore pure, cheap and most effective. It does a great deal of wonders in cases of Nervous Debility. It gives tone to the entire human system if used with different *anupans* or vehicles—as prescribed by us. Price for a week's measure Re. 1; Packing and postage As. 3.

KARPURARISHTA OR SPECIFIC FOR CHOLERA.

This is a great specific for Cholera, Diarrhoea, Dysentery, Indigestion, Tympanites, and distention of the abdomen, and good many other maladies affecting the bowels.

Price per phial As. 8.
 Packing and postage As. 5.

The efficacy of our medicines is universally allowed. The *Medicinal Oils Ghees Boluses, Musk, Makaradhwa*ja, and other *Ayurvedic Remedies*, prepared or kept by us, are admitted as the best and the cheapest. Illustrated catalogues, containing full accounts of diseases and medicines, are transmitted free on application.

Prescriptions with or without Medicines are sent to every part of India, Burma, Ceylon, Straits Settlements, Cape and the British Isles, on receipt of concise conditions of disease.

Kaviraj Nagendra Nath Sen,

GOVERNMENT MEDICAL DIPLOMA-HOLDER, MEMBER OF THE CHEMICAL SOCIETY, PARIS; SOCIETY OF CHEMICAL INDUSTRY, LONDON; SURGICAL-AID-SOCIETY, LONDON; &c., &c.

No. 18-1 & 19, Lower Chitpur Road, CALCUTTA.—Telegrams—Keshranjan, Calcutta.

N. B. All the proprietary medicines mentioned in my price list are kept on sale at Calcutta rates at **Messrs. V. Valabha Das & Co.**

BHENDI BAZAR OPPOSITE CHUNA-IHATTI, Bombay.

WANTED AGENTS.

WANTED AGENTS



JOSEPH ADWAL & CO.
ENGRAVERS & PRINTERS
NO. 72 MEDOW STREET, FORT BOMBAY.

Die-Sinking—Crests, Monograms and Mottos, engraved and bossed in various Colours.

Copper-Plates—visiting and Invitation Cards, etc., engraved and printed in best styles.

Blocks—Wood or Metal, engraved and supplied for illustrating purposes.

Presentation Inscriptions—On Gold, Silver, Ivory, etc; engraved and artistically displayed.

Seals, Peons' Badges, Brass Sign Boards, Stencil plate etc., are made for private, official and commercial use. Rubber stamps are made in any of the required languages at very cheap rates.

Electroplating and gilding works executed under skilled work men.

OUT STATION ORDERS PROMPTLY EXECUTED.
COMPARE OUR RATES WITH THOSE OF OTHERS.

MEYORES

IS INDISPENSABLE TO ALL WHO VALUE HEALTH.
FOR IT RESTORES WASTED STRENGTH, imparts vigour and tone to the muscles and tissues, in short vitalises the whole system. Thousands cured. Price Rs. 1 per ph'd.

INTERESTING NEWS.



Our reknowned SPECIFICS for ASTHMA and HYDROCELE give instant relief rest and comfort. Cure permanent. Rev. JOSEPH DAVID, Mengnapuram S. India, writes:—"Your specific for Asthma has done me good." S. B. Rao Esq., Poona, writes:—"I have personally used your specific for Hydrocele and found it very wonderful in its efficacy." Per bottle of each Rs. 5.

DIAETES—Of any stage and standing is sure to be cured by our specific. A. Bose, Esq., Zemindar, Dum-Dum Calcutta writes:—"Five year's Diabetes completely cured." Price per bottle Rs. 8.

For particulars about our SPECIFICS for PILES FEMALE DISORDERS look to our Catalogue sent post free on application.

BEWARE OF IMITATORS !!!

NO AGENTS.

WRITE ONLY TO **J. C. MUKERJEE & Co.,**
THE VICTORIA CHEMICAL WORKS,
RANAGHAT, BENGAL



AMRUTANJAN.

An Indian Balm, A Magic Balm, Quickly Relieves and Cures.

HEADACHES, NEURALGIA, SPRAINS, SORE THROAT, CHEST COLDS, RHEUMATISM, LUMBAGO, WEAK JOINTS, BRUISES, CUT
And also other ACHES and PAINS.—Price annas eight on

Ringworm Ointment. A POSITIVE CURE FOR RINGWORM AND DHABI'S ITCH, &c.
Price annas six only.

Tooth Powder, CHEAP AND USEFUL.—Price annas two only.

AMRUTANJAN DEPOT. 16 OAK LANE, BOMBAY

Telegraphic address: "Amrutanjan," Bombay.

PHOTOGRAPHIC ART STUDIO.

UNDER THE PERSONAL SUPERVISION OF

S. N. BHEDWAR.

AT THE JUNCTION OF

PRINCESS AND KALBADEVI STREETS.

CHARGES REASONABLE, SATISFACTORY WORK

THE INDIAN * SOCIAL * REFORMER.

PUBLISHED EVERY SUNDAY MORNING.

Office:—HUMMUM STREET, FORT.

Editor:—K. NATARAJAN

Vol XIX.

BOMBAY—SUNDAY, MAY 2, 1909.

No. 35

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

NOTES.

The Turkish revolution, begun last year, was consummated last week by the deposition of the Sultan Abdul Hamid and the installation in his place of his brother as Mahomed V. The perfect manner in which these proceedings have been organized and carried out reflects the greatest credit on the Young Turks. But we have to remember that the revolution is, after all, a military revolution, and that military revolutions have always resulted in reactions towards despotism. If, however, the leaders of the Young Turks profit by the experience of other nations, and are able to establish the supremacy of the civil laws over the military at an early date, there is no reason why the new regime should not aspire to permanency. This will be no easy matter, as the deposed Sultan has still a considerable hold on a population which is sunk in ignorance and superstition. However that may be, the best wishes of all those who love humanity are with the Young Turks in their noble fight against sectarianism and on behalf of nationalism.

We are indebted to the Rev. N. Macnicol for the excellent article which we reprint from a British Journal containing a careful and comprehensive summary of the progress made by "Local Option" up to date in various parts of the world. As the question is daily becoming more and more urgent in India, the facts recorded in the article are likely to be of recurring value in the discussions and controversies that may arise in the pursuit of the goal of Local Option in the Indian excise administration. The Temperance movement is last acquiring a position of predominant interest among administrative reforms. There seems to be a revival of drinking habits among educated classes in some parts of the country, and every public-spirited citizen must gird up his loins for a persistent and strenuous struggle which must not cease till the evil is finally overthrown.

We referred two weeks ago to certain pamphlets, which we were informed by Reuter, had been issued by the East India Association with the object, among other things, of convincing well-disposed Indian students in England of the erroneous character of the criticisms levelled against British rule. We have received by the last mail copies of these pamphlets which, we must say, are extremely disappointing. So far from convincing well-disposed young men of the benefits of British rule, the pamphlets, we are afraid, will excite probably for the first time in many of their minds doubts and difficulties. The writers of the pamphlets are, no doubt, well-intentioned men, but they cannot, it is clear, put themselves in the place of the Indian, and their efforts, so far as Indians are concerned, are likely to be wasted. Nor can their style of argument be regarded as

strictly logical. Here is a sample. Dr. Rutherford, it seems, had mentioned Indians along with the Japanese, Persians, Bulgarians and Turks in connection with the movement of self-government. One of the pamphlets comments thereon: "But where is the analogy between these countries and Hindustan? Is the homogeneous national sentiment which animates Japan to be found in India? Is any comparison possible between Bulgaria and India? or, for that matter, between the latter country and Persia and Turkey?" The writer evidently thinks that with these questions he has conclusively disposed of Dr. Rutherford's comparison.

If the pamphlet had been written twenty years ago, we have no doubt the writer would not have so readily admitted the homogeneous national sentiment of Japan. And it would not have been strange, because there is no proof of this fact except the proof of events. There has not been a single instance in history where rulers voluntarily recognised that their subjects had arrived at the stage of self-government. Till the last moment, they have convinced themselves that their subjects were utterly incompetent, thus compelling even the well-disposed to provide the proof in action. No writing which requires the Indian to subscribe to the dogma of his incapacity as a cardinal article of his faith in British rule has, it must be evident to all but retired officers of a certain type, much chance of appealing to his better mind. The *Reformer* cannot be accused of being blind to the defects of Indian life or to be unappreciative of the benefits of British rule. But even we cannot read these pamphlets without being thrown into a frame of mind which is not the one the authors intended to invoke in their readers. The fact is that exaggeration is always harmful—more harmful to the side on behalf of which it is indulged in than to the side against which it is aimed. A sample of the spirit in which these pamphlets are written, appears on the title-page of one of them. Glancing at the list of members of the East India Association, we find very few names therein of persons likely to be well-affected to Socialism or to Socialists. Yet, we see it emblazoned on the title-page that the statements made in the pamphlet are made on the authority of a gentleman who is a "Missionary and Socialist"! And what does this gentleman say? "When the masses of the people are educated up to the point where they shall be conscious of their wrongs and able to insist on their rights, India will be ready for self-government." But whose fault is it that they are not being so educated? That is, evidently, not a question which troubles the pamphleteer.

The address delivered by Mr. S. Sinha, as President of the Bhagalpur Provincial Conference, dwelt mainly on questions of provincial interest. But towards the end, Mr. Sinha made some well-considered

and thoughtful observations on the recommendations of the Decentralisation Commission and on the Reform Scheme. Mr. Sinha strongly supported the Commission's recommendation that the system of single Lieutenant-Governors should be replaced by a regular Council Government such as exists in Madras and Bombay with a Governor usually but not invariably appointed from England. He said that while they would undoubtedly prefer a Governor-in-Council to a Lieutenant-Governor-in-Council they would rather have a Lieutenant-Governor-in-Council to a Lieutenant-Governor who was his own Council. The objections to a Lieutenant-Governor in Council, however, are that the institution would be unworkable, would create friction, and would not command the confidence of the Services to the same extent as the system of a Governor-in-Council. These are set forth in clear language in the despatch of Lord Curzon's Government, which has been frequently referred to during recent discussions, and which forcibly pointed out that the creation of Executive Councils in Lieutenant-Governorships, must be accompanied by their conversion into full Governorships on the Bombay-Madras pattern.

Speaking of the Reform Scheme, Mr. Sinha discussed with excellent judgment and propriety the question of Hindu-Mahomedan claims. He spoke out frankly against the Mahomedan extremists, on the one hand, who spoke of themselves as the guardian-angels of British rule, and of the rhetoricians, on the other, who were carried away by their love of metaphor beyond the border-line which divides the region of fact from that of nebulous hypothesis. These gentlemen will do well to ask themselves one simple question: If they consider it such a misfortune for the Hindus to be in the position of a minority, why should not Mahomedans feel exactly the same thing? Let it be remembered that it was the Anti-Partition leaders who first started the point about majority and minority, and quite gratuitously, too, when there was no question of representation in the Councils. We have no quarrel with the Mahomedans for urging their claims although, we must say, our sympathies are somewhat taxed by the attempts of some of their spokesmen not only to have their claims recognized but to display to the world that they are in a position to dictate to Government. There are few people in the position of leaders of public opinion who speak out in a matter of this kind, and we are, therefore, specially glad that Mr. Sinha, who has within a few years made a conspicuous place for himself in Indian public life, has made such a weighty pronouncement.

While we welcome every indication of an improved feeling in regard to social reform from any quarter, we ought to say that to approach the subject on its legal side, seems to us to offer probably the least promise of a broad grasp of the duties and responsibilities which rest on individuals. Mr. Srinivasa Ayyangar, a summary of whose paper is printed elsewhere, lays down that there can be no reform in Hindu society until certain changes are made in the law. As regards at least one of these changes, namely, the provision of a civil marriage for India, we have more than once urged the importance of such a piece of legislation, but we have done so on the ground that there is a considerable amount of enlightened opinion in favour of such a law. The number of inter-caste marriages among Hindus is appreciably on the increase, and it is not right that parties to such marriages should be called upon to declare that they are not Hindus, as they are by the only Act under which such marriages can be legalised at present. This, however, is quite a different thing from laying down, as Mr. Iyengar very nearly does, that public opinion must wait on the law in social

matters. Such a theory must be exceedingly soothing to those, of whom there are a good many among us, who are in search of some excuse or other to put off action. We are sure Mr. Iyengar himself is not one of this class. Experience has shown that laws which greatly anticipate social progress are destined to remain a dead letter. It has also been shown by experience that proposals to advance social reform by means of alterations in the law relating to the inheritance and devolution of property, do more harm than good. The late Sir V. Bhasham Iyengar's "Gains of Learning Bill," though it was not initiated at the instance of social reformers, was regarded by the orthodox people as establishing the selfishness of English-educated Indians. Mr. Iyengar mixes up social reform and the reform of the Hindu law of property in a manner that is likely to convey a very wrong impression to the general public.

Another noteworthy inter-marriage was celebrated yesterday evening in the Parthana Mandir in Girgaum. Syed Abdul Kadir, who was married according to Theistic rites to Srimati Kalyanibai was received into the Prathana Samaj some five years ago. He was for some time employed in this office and a more gentlemanly, conscientious and thorough worker we have never come across. Two years ago he resolved to devote himself to the work of the Depressed Classes Mission, and his services in that cause have been extremely valuable. The lady whom he has married comes of Brahmin parentage, and has been a valued worker, first at the Pandharpur Orphanage of the Parthana Samaj and, subsequently, in connection with the Depressed Classes Mission Society. If we may draw a lesson from this interesting event, it is this: the Mahomedan and the Hindu find common ground for union not in the noisy controversies of politics, but in the beneficent service to the poor and for God.

We are requested by the Council of Dr. Barnardo's Homes to assist them to stop a "snowball letter" which has been circulating all over the world for the past nine years or so, and which, they say, is doing harm to the work of these Homes. "The Snowball" writes the Honorary Director, Mr. Baker, "was started by Miss Robertson, of the Square, Kenilworth, in all kindness, but without consulting the Homes. Since Dr. Barnardo's death some one has altered the wording so that the letter now indicates that the work is being carried on by the Executors, and that the doors are likely to be closed if funds are not speedily forthcoming. These statements are erroneous and misleading, for the Homes are incorporated and are managed by a Council, and far from the doors being closed they are as wide open as ever all over the kingdom."

The existence of tides in the crust of the earth has at last been demonstrated by Herr O. Hecker at Potsdam Observatory. It has long been recognized that there must be such tides in the solid crust similar to those in the ocean, but owing to the extreme difficulty of making the experiment the movement has not hitherto been detected. The base of measurement must necessarily be fixed upon the earth itself, and consequently the motion cannot be directly observed. Herr Hecker has been experimenting with horizontal and vertical pendulums for over seven years, and has now found that by means of a modified form of Rebeur's pendulum, carefully damped and of adjustable period, he can measure the tidal movements of the earth's crust. The apparatus is fixed up in a chamber cut out of the side of a well eighty feet below the earth's surface and by a photographic device continuous records are taken day and night. From these it is deduced that there is a vertical rise and fall of about five inches.

CONTENTS.

—o—o—

Editorial Notes.	The Progress of Local Option.
Pundit Motilal Nehru on Social Reform.	Reform of Hindu Law.
Hindu Widows' Home Association, Poona.	Islam as a Moral and Political Ideal.
▲ Widow Re-Marriage.	The Third United Provinces Social Conference.
Anantapur District Social Conference.	The Retirement of Dr. Miller.

THE INDIAN SOCIAL REFORMER.

BOMBAY, MAY 2, 1909.

PUNDIT MOTILAL NEHRU ON SOCIAL REFORM.

We conclude to-day the vigorous and interesting address with which Pundit Motilal Nehru opened the proceedings of the United Provinces Social Conference held a few days ago at Agra. The learned Pundit referred at the outset to the social reforms sought to be introduced during the time of Akbar the Great. These well-meant endeavours had no permanent effect and the opening chapter of British rule found us in much the same state as we were before Akbar's time. Since then we have had nearly one hundred years of religious toleration, security of life and property, and absolute equality of man and man in the eye of the law. Individual effort and united action have had the fullest and freest scope. "What have we achieved?" he asked. "The canker-worm of caste," he went on to say, "is still eating into our vitals. The purdah system and the backward state of female education, still disgrace our social organisation. Child marriages are the order of the day, and though some widows have recently been re-married—thanks to the Brahmo and Arya Samajes and various widow marriage associations—there are still thousands upon thousands of helpless, friendless, forlorn widows doomed to lives of perpetual misery." Some of us may think that this account considerably under-estimates the progress already made but, making every allowance, there is only too much room for the Pundit's complaint that the output of actual reform has been very small proportionately to the magnitude of the work that yet remains to be done. Mr. Motilal thought that the reason of this was to be found in the initial mistake of under-rating the value of social reform, and assigning it a place lower than that of political reform. There is a good deal of truth in this view, though Mr. Motilal was in error in citing a sentence from one of the speeches of the late Mr. Justice Ranade in proof of his statement. Mr. Ranade, when he referred to the National Social Conference, as the "humble sister" of the National Congress, did not certainly intend to mean that social reform was less important than political reform. The very passages which the Pundit quotes in later portions of his speech, show that Mr. Ranade attached supreme importance to social reform. What he meant by "humble sister of the Congress" had evidently reference to the chronological sequence and the absence of pomp and perfervid oratory at the Social Conference.

The learned Pundit would prefer to call social reform the parent, though much despised, of political

reform. He maintained that Indians could never realise their great ambition to build a united Indian nation, even if they got all the political concessions they asked for, including Colonial Self-Government, without purging themselves of the many social diseases that their body-politic was suffering from. He maintained, on the other hand, that if there were no caste system, if the Hindus and Mahomedans sank their differences and met together as children of a common mother, if all joined in paying that respect and consideration to women which was the birth-right of their sex; if the women of India instead of being shut out from all intercourse with the outside world behind the prison-walls of the zenana, were properly educated and took their rightful places by the side of their husbands, brothers and other relations in the struggle for life, and if there were no longer in the population of India the children of premature mothers and undeveloped fathers; then no power on earth could keep Indians from obtaining the fullest political privileges enjoyed by the most advanced countries in the world. The Pundit is a leading Congress-man and must be acquitted of any desire to belittle the work of that body. There are some people who profess their inability to see how particular social reforms have a bearing on political progress, but all must admit that the reforms enumerated by Pundit Motilal make for greater social efficiency and that greater social efficiency must necessarily lead to greater political capacity. Indians cannot be medieval at home and modern abroad. The type of character required in a citizen under a constitutional regime is not produced by a society which is divided by innumerable caste distinctions, which keeps its women in the double darkness of ignorance and the purdah, and which degrades itself by allowing the so-called marriage of immature children. We do not forget that the depressing effects of despotic rule must be held responsible for the general apathy and immobility that characterise the people of India. Outward slavery soon produces its inward effects, and it is very rarely, indeed, that a slave retains the soul of a free man. But those who aspire to be free citizens must not ignore the fact that it is not places in the Legislative or any other Councils conferred on a few that make free citizens, but the growth among, at any rate, the upper classes of liberal and self-reliant habits of thought and life. We do not see why some of the more glaring social evils, at any rate, should not be held to disqualify candidates for membership of the Councils. A man who has more than one wife, and a man who thinks so highly of his "own dirty soul" that he will not dine with men of other castes and creeds, might be declared disqualified to sit in the Councils.

The presentation of social reform as the surest path to politics, however, does not exhaust or even correctly represent its claims to our allegiance and active efforts. As a matter of fact, the perfect society is a much higher stage in human development than an independent political existence. The political virtues of compromise, expediency, and party loyalty, are by no means the highest to which human beings can and ought to aspire. The presentation of political progress as the *summum bonum*, directly leads to the

exaltation of these second-rate qualities, which have little absolute ethical value, as those which deserve to be most cultivated. As a matter of fact, very few nations attain political efficiency by means only of political institutions. The history of German unity shows the organizing spirit at work in all departments of knowledge and life for at least a century previous to the actual achievement. The statesman merely gives the last touches to a movement co-extensive with the intellectual and social life of the people, which had been brought into being by the poet, the prophet and the philosopher. How many are the outstanding characters in all India—men who dare to think for themselves, who are fired with the consciousness of a great mission; men whose lives are held as a trust for the service of mankind?

HINDU WIDOWS' HOME ASSOCIATION, POONA.

MONTHLY REPORT FOR MARCH 1909.

1. Mrs. Athavale did a little work at Upper Mahim and in the health camps near Bombay. One meeting was held at Mahim and two in the health camps.

2. The Weaving and the Knitting Departments are being worked satisfactorily. The Sewing Department is also established. All the clothes for the inmates of the Home are now sewn in this department. Simple clothes, such as saris and shirts, for people outside are also sewn.

3. Mr. G. M. Duple of Bombay presented a sewing machine worth about Rs. 125.

4. There were 74 visitors during the month, of whom 14 were ladies, 47 gentlemen and 18 advanced students. Of these 32 came from Poona, 11 from the Deccan, 7 from Sindh, 6 from Bombay, 4 from Konkan, 3 each from the Carnatic and the Madras Presidency, 2 each from Berars and the Central Provinces and one each from Bengal, Central India, Southern Maratha States and Mysore State. Among the visitors may be mentioned Dr. B. P. Chandanani of Sewhan, Babu Satyendra Nath Aditya of Lucknow and Dr. P. S. Achyutrao of Bangalore.

5. During the month, the number of subscribers was 138, and their subscriptions amounted to Rs. 616.

Hingne Budruk,
Poona City,
22nd April 1909.

VENUBAI NAMJOSHI,
Secretary.

A WIDOW RE-MARRIAGE.

A Rai Bareilly correspondent of the *Pioneer* telegraphs:— Babu Kunj Bahari Seth, B.A., Subordinate Judge of this place and a member of the well-known Khatri family of Biswan in the Sitapore District, is a practical reformer of the highest courage. Last evening, he performed the marriage ceremony of his widowed daughter, aged 22 with a member of his community, according to true Vedic rights in the presence of select friends, amongst whom were present Pandit Ram Prasad, Munsif of this place, Babus Badrinath and Gauri Shankar, Pandits Gurudayal Tiwari and Biharilal Nehru, Members of the local Bar. Four Pandits, including Shivcharan Lal Jetli, a priest of the Khatri, officiated at the ceremony, which lasted from 8 to 11 p. m. The bridegroom, Lala Ramprasad, B.A., LL.B., is a promising young lawyer practising in the Umballa District. This is the first marriage of its kind amongst the important and respectable Khatri in this part of the country. The bride, bridegroom and the bride's father were heartily congratulated by the assembly at the conclusion of the ceremony.

ANANTAPUR DISTRICT SOCIAL CONFERENCE.

(FROM A CORRESPONDENT.)

ANANTAPUR, April 11.—The Anantapur District Social Conference held on 11th April, was a success. The members assembled in the Coronation Hall in the afternoon, Mr. A. S. Ponnusamy Iyer, B. A., Tahsildar of Kalyandrug, who was to have read the welcome address was unavoidably detained, and the address had to be read by Mr. Sundaram Iyer, the energetic Secretary, for him. It disclosed a broad outlook of the several forces that were at work in this period of transition, particularly in regard to social reform. The legacy of the old decaying machinery claimed the writer's pathos and antiquarian sympathy which now had no more than an academical interest. Whether it was revival or reform, the lecturer admitted that there was need for hastening a change. He recognised the value of the difference of opinion on this great question between the two schools of thinkers, the revivalists and the reformers. He emphasised on the importance of a spirit of compromise between the two in practical working. He exhorted the audience to deliberate and decide and having once decided to muster up all courage to act up to their convictions. He could humbly place before them a programme of work moderate in its aims and easy of accomplishment. To begin with, he would ask for their co-operation in the matter of the fusion of sub-castes, not only by way of interdining but also intermarriage. He drew the attention of those present to the iniquity of ostracising those who went on foreign travel and recommended concerted action to help young men willing to go to foreign countries in quest of learning. He pleaded for the poor Pan-chama and said greater access might be given to him as a domestic servant. Mass education was one of the great social questions which deserved immediate attention, as also female education. With a few remarks against intemperance, the delegates were welcomed.

The next item of the programme was the election of the President, and Mr. K. V. Srinivasa Iyengar, B. A., the Taluk Deputy Collector and Vice-President of the District Board was unanimously voted to the chair. His opening address, (which we hold over for the next issue,) was a most lucid exposition of a case for Social reform unassailable even from a most orthodox point of view. A more sober and earnest advocate of the rising need for change, for social reform could not have been found.

Then followed the usual discussion and the passing of the following Resolutions:—

1. That this Conference records its appreciation of the proposal that Parohits should lead a more selfless and inspiring life.

2. That the restrictive rule prohibiting the keeping of girls unmarried beyond a certain age is injurious and should be abolished.

3. That the time has come when the three sub-castes among Brahmins should interdine and intermarry with each other.

4. That it is of the essence of Hinduism that toleration should be shown to other religions, such as Mohammedanism and Christianity.

5. That the evil practice of exacting a high price for the bridegroom should be discountenanced.

The 6th related to female education and the 7th to the growing evils of intemperance.

The last Resolution considered it necessary that the various *Malathipatis* should be addressed with a view to secure their approval and co-operation.

On the afternoon of the 12th a ladies gathering was held in the same Hall under the presidency of Mrs. M. Narayana Row.

THE PROGRESS OF LOCAL OPTION.

BY THE REV. W. S. SWANSON, M. A.

There has been in past years a considerable amount of doubt as to what might be the results of local option if it should be made operative by law. But the doubt has been largely removed by the remarkable success of local option wherever it has been tried. The results show how powerful an instrument lies to hand in this particular application of the principle of self-government. Let me point out, as briefly as possible, what local option has done in Canada, Australia, New Zealand, and the United States.

I. Canada.—Over the whole of the Dominion, local option prevails, either under a federal or a provincial statute. There are some large districts where there are no licenses at all, as in Quebec in 700 out of 933 municipalities. In Ontario there has been year by year a steady reduction in licenses. In 1874 there were 6,185 licenses in Ontario, and in 1902, 2,947. At the last elections in January of this year, polls were taken in 29 areas which were under prohibition, and 27 continued prohibition; of polls taken in 55 areas where there had formerly been licenses, 22 have gone for prohibition, which means the suppression of over 100 licenses in the Province of Ontario. In Toronto, in 1874 the population was 60,000 and the licenses were 530; in 1905 the population was 250,000 and the licenses were 207. The City Council recently passed a law reducing the number of bars in the city from 144 to 110, so that with a population of 272,000 there will be only one license for every 2,472 persons. In New Brunswick, all but 5 counties are without license; in Nova Scotia, 16 out of 18 counties; in Prince Edward Island there is not a single license. Montreal is considered the Gibraltar of the liquor traffic in Canada. But liquor is losing hold steadily, 64 licenses having been struck off last year, and 40 the year before. New Brunswick and Prince Edward Island are now seeking powers to prohibit the manufacture and importation of intoxicants within their bounds. In Alberta and Saskatchewan the temperance movement is new, but it is rapidly gathering great power. At a recent great banquet in Canada to visitors from this country there were four Cabinet Ministers present, but the feast was absolutely teetotal.

II. AUSTRALIA.—Here there is practically the same system. In South Australia the law of 1891 gave an option of increase as well as of decrease, and the authorities gave a 15 years' limit before the Bill came into force. A poll was taken in 1906 in 6 districts; 34,000 voted in favor of reduction, and only 21,000 in favour of the continuance of the present licenses, so that in 5 districts there would be a reduction of one-third of the licenses. At the first New South Wales local option polls in 1907 no district was carried for absolute no-license, which as in New Zealand, requires a three-fifths majority. But out of 90 electoral districts into which New South Wales is divided, reduction was carried in 65 and continuance in only 25 areas. This means that a reduction of 25 per cent. of the existing number of licenses will be effected in 65 districts. The total votes cast were as follows:—

For continuance	... 210,371	or 45.4 per cent.
For reduction	... 74,271	" 16.1 "
For no license	... 178,600	" 38.5 "
Total votes cast	... 463,242	

A majority for reform of 42,500.

III. New Zealand.—Under the Local Option Act, no fewer than four polls have been taken at intervals of three years, with remarkable results. The electors, men and women, were the same as for the House of Representatives. Now witness the educative power of local option. The results were as follows: The vote for no license in 1896 was 37 per cent. of the voters; in 1902, 42 per cent.; in 1903, 47 per cent.; in 1905,

56 per cent. These results were spread over the Colony. Large areas were cleared of the traffic and became zones of comfort and safety. In districts where reduction was carried the remaining publicans were on specially good behaviour. But the returns have come to hand of the elections for 1908, and they triumphantly proved the continued power of local option. The whole of the 6 electorates which voted for prohibition in 1905 have done so again this year, and with increased majorities in all cases but one. Seven new electorates have carried prohibition; 10 new electorates have also declared for reduction, with the result that 130 licenses will be cancelled on 30th June next. "If the prohibition movement continues to progress at the present rate," says a cable to the *London Times*, "it is only a question of time when New Zealand will be almost entirely a prohibition country. In Dunedin, no license was lost by only 647 votes, and in Auckland by 888, and in Wellington City by 900." Since the elections, the Auckland Brewers' and Licensed Victuallers' Association, representing all the wholesale and nearly all the retail members of the trade, have resolved to abolish barmaids and private bars, and to raise the age-limit of youths who may be supplied with liquor from 18 to 21. No women will be supplied with liquor for consumption on the premises unless she is boarding in the house. The Mayor of Auckland, who is himself a brewer, stated that since the trade has to ask the public every three years for continued existence, it is necessary for it to be conducted on lines approved by the public at large. Such are some of the minor and subsidiary results of local option.

[Mr. Swanson next deals with the progress of "Local option" in the United States. This part of the article, which is the most important part of it, will be printed in the next issue].

REFORM OF HINDU LAW.

The following is a summary of a paper read by Mr. S. Srinivasa Aiyangar, B. A., B. L., High Court Vakil, at the annual gathering of the Vakils, which came off on Saturday, the 15th inst at Madras.

He remarked that the old landmarks in the domain of Indian life where either faint or being effaced and that they lived under a reign of ideas "that give life and motion, that take wing and traverse seas and frontiers." They were witnessing a spectacle of political, social or religious panacea being persistently offered as infallible cures for the complicated fever from which the society was supposed to be suffering, overlooking the truth that any reconstruction of Indian society could not be achieved without the edifice rising to an equal height at the legal corner. He therefore thought that without fresh ideas or a fresh grouping of old ideas,—without a fresh momentum of the legal forces, it was idle to expect any striking advance in other direction. It was impossible according to him to expect the barriers of caste to be broken down in the absence of any law enabling a Brahman man or woman who desired to remain a Hindu to marry a Sudra woman or man who also desired to remain a Hindu. The fusion of sub-castes without the positive authority in the shape of a legislative enactment was impossible, and marriages could not take place between Vaishnava, Smartha and Madhwa Brahmans, and even in the domain of industries, and commercial enterprise, and the consequent increase in their national wealth and the rise in the standard of comfort, the Mitakshara Joint Family Law substantive and adjective offers no inducement to any enterprise, but acts as a powerful brake.

THE SECRET OF PROGRESS.

There was therefore every reason that reform of the jurisprudence of the country should engage the immediate attention

of an influential body like the Vakils' Association. Their religious and social institutions which were sought to be changed had greater powers of resistance than purely secular laws of property. The constant subordination and, if necessary, the sacrifice of the present to the needs of the future was the secret of progress and of the survival of the fittest. Institution—social and legal—were as much subject to the process of natural selection as individual organisms. Evolutionary process is not to be understood with reference to the fittest in and for the present, but with reference to the fittest in and for the future, at the sacrifice, if need be of the present. It was the future that should guide them.

Any reform—legal, social or economic—should conform to that principle if the proposed institution was to survive. Any particular legal reform should not merely be a self-satisfied confirmation of the progress already made, but should afford a fresh starting-point for the future.

First in importance was the need for the reform of the Mitakshara system of holding property and they should substitute for it a property-law similar to the Dayabagha system obtaining in Bengal. The least that ought to be done was to abolish co-parcenary property with its incident of survivorship and to completely obliterate the son's right by birth. The father should be at liberty to dispose of his properties and the son should not be entitled to partition. The brothers should inherit the paternal estate in equal shares which should go on their deaths to their respective heirs. Any acquisition made with the aid of or on the credit of his share should exclusively belong to the member so acquiring. He was for settling courts with power to direct compulsory arbitration in partition suits by members of a Hindu family. Statutory recognition should be given regarding suits by and against managing members of a family as such. He considered that the undoubtedly greater prosperity of Bengal was mainly due to the prevalence of the Dayabagha type of Hindu Law. Commercial enterprise of Natukottai Chetties of this Presidency was due to their own ideas of the legal relationship of the members of their family which resembled more a partnership than a Brahman joint family.

PLACE OF LAWYERS.

Then he instanced other reforms—though not so far-reaching in consequences—with respect to the estate of the Hindu female, the widow, the mother, the daughter, or the sister. The legal gamble as to which reversioner would survive the widow ought not to be permitted; she should have either a life estate or as in Pondicherry an absolute estate, dispensing in either case with the necessity of the Sapinda's consent to her adoption which should be within a short and specified period of her husband's death. Modifications in the chapter of succession should also be made. Legislation was equally required with respect to members of the same gotra and between members of the different sub-castes, if not the main castes.

Speaking of the legal profession, he said that there was a loud complaint against lawyers and law that they occupied a predominant place in the national life. Occupied as it was with the practical relations of men in Society, the legal profession was bound to evolve so as to overshadow others. Where law in the strict sense dealt with a few simple rules of succession or status, it now deals with almost all the concerns of human life. The historical method of the 19th century was no longer fruitful, as its capacities were now exhausted. Its value consisted only in the training it gave. As a result of the evolution of legal institutions, five tendencies might at present be noticed:—(1) General principles were becoming increasingly scarce and useless with the result that there was an increasing complexity and lack of general principle not tending towards greater certainty; (2) a set of facts had a decided tendency to fall into many different and sometimes clashing departments of law; (3) law now exhibits a tendency to restrict freedom of the individual will or wills imposing a certain legal rule of its own; (4) the desire to do justice in spite of the rules of evidence and rules of procedure and even of rules of substantive law, and (5) tendency towards an ideal of gentle speech, suave and workmanlike, but neither elegant nor harsh.

ISLAM AS A MORAL AND POLITICAL IDEAL.

The following is the substance of the lecture delivered by Dr. Shaik Muhammad Iqbal, M. A., Ph. D., at the last anniversary of the Anjuman-i-Himayat-i-Islam, Lahore:—

What is the central idea in Islam which determines the structure of the entire system? We know that sin, pain and sorrow are constantly mentioned in the Quran. The truth is that Islam looks upon the universe as a reality, she consequently recognises as reality all that is in it. Sin, pain, sorrow, struggle are certainly real, but Islam teaches that evil is not essential to the universe; the universe can be reformed; the elements of sin and evil can be gradually eliminated. All that is in the universe is God's and the seemingly destructive forces of nature become sources of life, if properly controlled by man, who is endowed with the power to understand and to control them.

Islam believes in the efficacy of well directed action; hence the stand-point of Islam must be described as melioristic—the ultimate pre-supposition and justification of all human effort at scientific discovery and social progress. Although Islam recognises the fact of pain, sin and struggle in nature, yet the principal fact which stands in the way of man's ethical progress is, according to Islam, neither pain, nor sin, nor struggle. It is fear, to which man is a victim owing to his ignorance of the nature of his environment and want of absolute faith in God. The highest stage of man's ethical progress is reached when he becomes absolutely free from fear and grief. The central proposition which regulates the structure of Islam, then, is that there is fear in nature, and the object of Islam is to free man from fear. This view of the universe indicates also the Islamic view of the metaphysical nature of man. If fear is the force which dominates man and counteracts his ethical progress, man must be regarded as a unit of force, an energy, a will, a germ of infinite power, the gradual unfolding of which must be the object of all human activity. The essential nature of man, then, consists in will, not intellect or understanding.

THE ETHICAL IDEAL OF ISLAM.

The possibility of the elimination of sin and pain from the evolutionary process and faith in the natural goodness of man are the basic propositions of Islam as of modern European civilisation, which has, almost unconsciously, recognised the truth of these propositions, in spite of the religious system with which it is associated. Ethically speaking, therefore, man is naturally good and peaceful. Metaphysically speaking, he is a unit of energy, which cannot bring out its dormant possibilities owing to its misconception of the nature of its environment. The ethical ideal of Islam is to disenthrall man from fear, and thus to give him a sense of his personality, to make him conscious of himself as a source of power. This idea of man as an individuality of infinite power determines, according to the teachings of Islam, the worth of all human action. That which intensifies the sense of individuality in man is good, that which enfeebles it is bad. Virtue is power, force, strength; evil is weakness. Give man a keen sense of respect for his own personality, let him move fearless and free in the immensity of God's earth, and he will respect the personalities of others and become perfectly virtuous. It is not possible for me to show you, in this lecture, how all the principal forms of vice can be reduced to fear. But you will now see the reason why certain forms of human activity, e. g. self-renunciation, poverty, slavish obedience which sometimes conceals itself under the beautiful name of humility and unworldliness—modes of activity which tend to weaken the force of human individuality—are regarded as virtues by Buddhism and Christianity, and altogether ignored by Islam. While the early Christians glorified in poverty and unworldliness, Islam looks upon poverty as a vice, and says: "Do not forget thy share in the world."

The highest virtue from the standpoint of Islam is righteousness, which is defined by the Quran in the following manner. "It is not righteousness that ye turn your faces in prayers towards east and west, but righteousness is of him who believeth in God and the last day and the angels and the scriptures and the

Prophets, who give the money for God's sake unto his kindred and unto orphans and the needy and to strangers and to those who ask and for the redemption of captives, of those who are constant at prayer, and of those who perform their covenant when they have covenanted, and behave themselves patiently in adversity and in times of violence."

ISLAM AND SLAVERY.

To this view of Muslim ethics, however, there can be one objection. If the development of human individuality is the principal concern of Islam, why should it tolerate the institution of slavery? The idea of free labour was foreign to the economic consciousness of the ancient world. Aristotle looks upon it as a necessary factor in human society. The Prophet of Islam, being a link between the ancient and the modern world, declared the principle of equality and though, like every wise reformer, he slightly conceded to the social conditions around him in retaining the name slavery, he quietly took away the whole spirit of this institution. That slaves had equal opportunity with other Muhammadans is evidenced by the fact that some of the greatest Muslim warriors, kings, premiers, scholars and jurists were slaves. During the days of the early Caliphs slavery by purchase was quite unknown, part of Public revenue was set apart for purposes of manumission, and prisoners of war were either freely dismissed or freed on the payment of ransom. Omar set all slaves at liberty after his conquest of Jerusalem. Slaves were also set at liberty as a penalty for culpable homicide and in expiation of a false oath taken by mistake. The Prophet's own treatment of slaves was extraordinarily liberal. The proud aristocratic Arab could not tolerate the social elevation of a slave even when he was manumitted. The democratic ideal of perfect equality, which had found the most uncompromising expression in the Prophet's life, could only be brought home to an extremely Aristocratic people by a very cautious handling of the situation. He brought about a marriage between an emancipated slave and a free Qureish woman, a relative of his own. This marriage was a blow to the aristocratic pride of this free Arab woman; she could not get on with her husband, and the result was a divorce, which made her the more helpless, since no respectable Arab would marry the divorced wife of a slave. The ever-watchful Prophet availed himself of this situation and turned it to account in his efforts at social reform. He married the woman himself, indicating thereby that not only a slave could marry a free woman but also a woman divorced by him could become the wife of a man no less than the greatest Prophet of God. The significance of this marriage in the history of social reform in Arabia is, indeed, great.

ISLAM AND WAR.

It has been said that Islam is a religion which implies a state of war and can thrive only in a state of war. Now, there can be no denying that war is an expression of the energy of a nation; a nation which cannot fight cannot hold its own in the strain and stress of selective competition, which constitutes an indispensable condition of all human progress. Defensive war is certainly permitted by the Quran; but the doctrine of aggressive war against unbelievers is wholly unauthorized by the Holy Book of Islam. Here are the words of the Quran:—

"Summon them to the way of thy Lord with wisdom and kindly warning, dispute with them in the kindest manner."

"Say to those who have been given the book and to the ignorant, Do you accept Islam? Then, if they accept Islam, they are guided aright; but if they turn away, then thy duty is only preaching; and God's eye is on His servants."

All the wars undertaken during the lifetime of the Prophet were defensive. His war against the Roman Empire in 628 A. D. began by a fatal breach of international law on the part of the Government at Constantinople, who killed the innocent Arab envoy sent to their Court. Even in defensive war he forbids wanton cruelty to the vanquished. I read to you the touching words which he addressed to his followers when they were starting for a fight. "In avenging the injuries inflicted upon us, disturb not the harmless votaries of domestic seclusion, spare the weakness of the female sex, injure not the infant at the breast, or those who are ill in bed. Abstain from demolishing the dwellings of the unresisting inhabitants, destroy not the means of their subsistence, nor their fruit trees, and touch not the palm."

[The lecturer next touched on the Political Ideals of Islam. This portion will appear in the next issue.]

THE THIRD UNITED PROVINCES SOCIAL CONFERENCE.

PANDIT MOTILAL NEHRU'S PRESIDENTIAL ADDRESS.

It is waste of time and energy for a national gathering like the present to sit in solemn conclave over marriage expenditure and the like. You may as well begin by laying down rules to control the kitchen expenses of your fellow countrymen. Marriages are the only important occasions when the poor women we have shut up behind the purdah are allowed to assert themselves. Who can blame them if they want to make the most of the one opportunity of their lives, regardless of expense. Educate them and let them have a glimpse of the outside world. Education will teach them to live within their means, and direct contact with the world will afford them ample opportunity to bring into action those great virtues which they have inherited from the same mothers who gave birth to the greatest of your men. Will they then find their only amusement in running up the marriage bill? Next take early marriage. Here again it suits the selfishness of men to attribute the evil solely to their womenkind to whom of course they must yield in matters relating to marriage. This I do not hesitate to stigmatize as the most ungenerous argument that was ever used by man to hide his sins. Marry a young girl before she has had time to open her eyes, shut her up behind the cruel walls of the zenana, make her a mother before she has ceased to feel the want of the tender care of her own mother, kill every true instinct of womanhood in her and hide your own weakness by saying that your wife will not consent to put off the marriage of her infant son or daughter till he or she attains the age of puberty. What chance have you given your wife to consider the *pros* and *cons* of such a marriage? And why should you, lord and master of the poor weakling who slaves for you night and day and feels the force of your iron will at every turn, why should you yield on this one subject of the marriage of your dear son or daughter to the untrained wishes of your slave who knows not what she says? Men who have to resort to such a subterfuge, and you know as well as I do that their number is legion, are guilty of the greatest sin that was ever committed against God and man. By their own weakness they perpetuate one of the greatest evils, and who can tell how many of the brightest intellects that might have shone in various walks of life have perished at their hands? Great as the evil is, does the remedy lie in passing a resolution prohibiting infant marriages? No, the remedy must in order to be effective, be applied to the root of the disease. The root is want of education and existence of purdah—the remedy education and the lifting up of purdah.

We will now take the other items of the programme simultaneously, *viz.*, foreign travel, readmission of converts and the condition of the lower castes. Suppose you knocked the caste system itself on the head, would you still require any great argument to convince your countrymen that foreign travel is highly desirable, that readmission of converts is an absolute necessity, and that the condition of what are now the lower castes, calls for immediate amelioration. As to the remaining items I need hardly trouble you with arguments to show that reform in those directions is bound to follow in the wake of education. It may occur to you to ask why it is that I do not confine myself to the question of education alone and leave caste and purdah to die a natural death under pressure of influences which a general education of men and women is bound to set on foot. Well, gentlemen, I am free to confess that my heart sinks within me when I realise the reason why I feel constrained to deal with these questions independently of education and to put them in the very forefront of the programme. The reason is simple enough, however painful it may be to have to

admit it. Well know that education has so far signally failed to grapple with the difficulties of caste and purdah. Most of us have come across highly educated and cultured men who agree with us in theory but whose hearts strangely enough fail them when the time comes to put their theories into practice. There are some few equally educated and cultured who, though convinced of the many evils that these two backward institutions have brought upon us, would still justify their existence on the ground of their antiquity. There is yet another class of educated men, who know of no reason why these institutions should exist, but somehow or other cannot reconcile themselves to the idea of seeing them perish. And lastly there are the old women of both sexes who live in constant dread of their grandmothers and mothers-in-law. With such men who include in their number some of the highly gifted and respected leaders of your community how can you possibly expect education alone to show any practical results. After all education can but enlighten the mind. That it has done but caste and purdah have outlived the enlightenment of the mind. You must therefore employ other means to uproot the evil. But what are those other means? The answer is afforded by the well known copy-book maxim "Example is better than precept." A breach wide enough to admit you all has already been made in the stronghold of the enemy. Rush in and dethrone the tyrant. It is not a moment too soon to begin the attack. In all conscience we have waited long and waited in vain.

In view of what I have already submitted the position we have to face is this. There are serious social evils in our system which prevent us from taking our proper place among the nations of the world. We have two classes of general bodies comprising members of all castes and creeds, viz.—the Indian Social Conferences and the various Provincial Conferences—to deal with those evils from a national point of view. We have also numerous caste associations which have the same object from a comparatively narrow or sectarian point of view. The national bodies are obviously more important than the sectarian bodies but as I have shown above they have not yet appreciated the full force and weight of their responsibility. This they ought at once to be made to do. For reasons I have already mentioned I would put the Indian Social Conference on exactly the same footing as the Indian National Congress with regard to Provincial Conferences and would found district associations and committees affiliated to the Conference of the Province in which they are situated on the same lines as the District Congress Committees now exist. I would further enlarge the jurisdictions of the Indian and Provincial Conferences and transform them from mere advisory councils to responsible institutions having the power under proper safeguards to bind the district committees with their resolutions. The real work of reform will, however, have to be done by the district associations and committees because bodies which meet but once a year cannot possibly carry on the work so efficiently as those that can meet as often as they like. All these associations and committees will direct their energies principally to female education and the evils of caste and purdah. They will help in the opening of new girls' schools and strengthening those that already exist, as also open clubs where facilities for intermingling between members of different castes will be afforded and amusements for both sexes provided. Other reforms will also receive the attention due to them. Careful records and registers of all reforms accomplished within the year will be kept and the results forwarded to the Secretary of the Provincial Conference whose duty it will be to lay them before the Conference when it meets. Such is the outline of the scheme I would commend for your acceptance. We cannot of course lay down any rules for the Indian Social Conference and I have mentioned it only

to show how the whole scheme would work. But we can lay down rules for ourselves, and though it is not for me to anticipate your resolutions, I am anxious to draw your attention to the necessity of establishing district associations and committees in the lines I have indicated above.

It may perhaps be asked why it is necessary to have district committees when there are so many caste associations already in existence. As I have said before I do not mean to detract in the least from the good services of these associations, but being professedly sectional they cannot be national. On the district committees I would have so far as practicable representatives of all the castes and creeds in the district which no caste association will permit.

Gentlemen, the subject of social reform is as delicate as it is difficult. I cannot presume to say I have been able to do justice to it. All I can say is that I have tried to do my duty honestly and fearlessly, and if in doing so I have unintentionally offended any one I can only hope he will forgive me.

(Concluded).

THE RETIREMENT OF DR. MILLER.

The retirement of Dr. Miller from the Principalship of the College, as intimated in the Report of the College Council, and the appointment of Dr. Skinner as his successor will be noted with interest all over South India. The severance involved in Dr. Miller's withdrawal is one of form rather than substance, and even the technical breach will be mitigated by his acceptance of the title of Honorary Principal during his life-time; while those who know him will need no assurance that he will continue to labour for the College, and to give it the benefit of his counsel and solicitude, to the utmost limit of his powers. In fact, the present change, though more noticeable, is less substantial than his previous withdrawals. When the failure of his sight two years ago compelled Dr. Miller to return to Scotland, it inevitably meant his giving up some of the practical forms of service to the College which he was able to retain so long as he remained in India; and it is well-known that during the last decade of his residence in India he was compelled to delegate to others, and in particular to the Acting Principal, a large part of the work he had personally accomplished in the days of his strength. The date of Dr. Skinner's last appointment as Acting Principal in 1899 is a reminder how gradual the process of Dr. Miller's retirement has been. It is the singular good fortune of the College, or, as we prefer to say, it is part of God's good providence for the College, that the retirement has been so gradual:—*The Christian College Magazine, Madras.*

THE INDIAN SOCIAL REFORMER.

Rates of subscription inclusive of postage.

	In advance.	In arrears.
Per annum.....	Rs. 6 0 0	Rs. 6 0 0
	Single copies 4 annas each.	

The arrear rates will be enforced in the case of subscriptions which have not been paid within three months from the date on which last payment of subscription expires in case of annual subscriptions. All other outstanding dues will also be calculated at the arrear rates.

Orders for the paper should be invariably accompanied by a remittance or permission to send the first issue per V. P. Post to recover subscription.

Should payment be made by cheque on any mofussil Bank, please add 8 annas this being the discount charged in Bombay.

WANTED.

An educated young man of good character and position, from Saraswat, Deshastha or Konkanasha caste, willing to marry a Child-widow, aged 22, of Saraswat caste and knowing Marathi, Gujarathi, English and a little Sanskrit. For further particulars apply to

X
C/o Manager, *Subodha Patrika*,
Girgaon, Bombay.

SERVANTS OF INDIA SOCIETY.

EARNEST-minded graduates and under-graduates are wanted to join the Servants of India Society, Poona, and after undergoing a course of preliminary training to devote themselves to.

(a) Work among peasantry—organisation of Co-operative Credit, promotion of sanitation, &c, &c.

(b) Work among the depressed classes—educational and industrial.

For further particulars apply to the undersigned.

Servants of India Society, Poona. } G. K. GOKHALE.

BY APPOINTMENT TO H. H. THE MAHARAJA.



GAEKWAR OF BARODA.

PHIROZE M. DASTOOR & Co.

OCULISTS AND SCIENTIFIC REFRACTIONISTS.

OPP. GENERAL POST OFFICE, 7 HORNBY ROAD, BOMBAY,

THE FIRST AND ONLY FIRM.

Who offer their patrons free services of a duly qualified ophthalmic Surgeon from various Eye Hospitals of Europe.

PHIROZE M. DASTOOR.

Eyesight Specialists,

With 19 Years' Practical Experience,

Holds **Exceptional Testimonials** from the Hon'ble Sir Lawrence Jenkins, the Hon. Mr. Justice Batty, Mrs. Batty, the Hon'ble Mr. Justice Chandavarkar, Mr. H. G. Gell, M. V.O., Lt-Col. G. H. Bull, M.D., I. M. S. and other high personages.

STOCK:— LATEST AND MOST PERFECT MAKE-PRICES:— EXTREMELY MODERATE.

A POCKET MANUAL "THE HUMAN EYE AND ITS SCIENTIFIC CORRECTION," FREE ON APPLICATION.

YOUR ADDRESS, PLEASE,

For a Catalogue of our Numerous, Valuable Presents which we offer for nought to All at their own choice!!!

VAIDYA SHASTRI MANISHANKAR GOVINDJI

Atank Nigrah Pharmacy,

Jamnagar-KATHIAWAR.

A. K. JOSHI & Co.

Kalbadevi Road, BOMBAY.

We undertake every kind of Lithographic Art Printing in Colours. Publish Fine Art Pictures, &c.

Wholesale & Retail Dealers in Calcium Carbide.

Large Importers of Finest Printing Inks and Colours.

‘HIGH CLASS FRAME MAKERS.’

SEVA SADAN

Arrangements for patients suffering from eye-disease, have been made in connection with the **Seva Sadan Charitable Dispensary** for women and children. **Dr. Piroja Malabari** has kindly offered her services to look after the patients on every Wednesday and Saturday between 8 and 9 A. M. (B. T.)

SEVA SADAN, }
GIRGUM. }

B. R. DIVATIYA,
ASSISTANT SECRETARY.

NOTICE.

The Madras Hindu Social Reform Association has been maintaining a matrimonial Bureau, and correspondence from ladies and gentlemen desirous of contracting widow-marriage, post-puberty marriage or marriage without Kanya Sulkam or Varadakshna should be addressed to the Secretary—George Town.

INDUSTRIAL CONFERENCE, MADRAS.

Full text of papers read and submitted to it.

Detailed Contents.

Welcome Address.

BY DEWAN BAHADUR P. RAJABATNA MUDALIAR, C. I. E.

Presidential Address.

BY RAO BAHADUR R. N. MUDHOLEKAR.

The Education of Persons who intend to make Scientific Investigation to take part in industrial Development.

BY DR. MORRIS W. TRAVERS, F. R. S.

Twenty-five years' Survey of Indian Industries.

BY PROF. V. G. KALE, Esq., M. A.

A Scheme of a General Financing Society.

BY THE HON SIR VITHALDAS D. THACKERAY, AND LALUBHAI SAMALDAS, Esq.,

Credit Institutions in the Madras Presidency.

BY R. RAMCHANDRA RAO, Esq.,

Agricultural Banks and Co-operative Societies in the Mysore State.

BY M. SHAMA RAO, Esq.

A few hints for the consideration of those who may intend to establish new Oil Mills.

BY RAO BAHADUR D. V. BHAGAVAT.

The Aloe-Fibre Industry.

BY J. N. BANERJEE, Esq.

Irrigation by Pumping.

BY MR. ALFRED CHATTERTON, B. Sc.

The Central Provinces and Berar Exhibition.

BY C. E. LOW, Esq., I. C. S.

The Artistic Trades of the Punjab and Their Development.

BY PERCY BROWN, Esq.

Resolutions of the Conference.

Price Re. One.

G. A. Natesan & Co., Esplanade, Madras.

INDIAN-ENGLISH.

An examination of the errors of idiom made by Indians in writing English (With over 1200 actual examples from Indian Writings)

By

G. C. WHITWORTH.

"A valuable contribution to the study of the manifold eccentricities of the English tongue."

—*Contemporary Review.*

"His scholarly but unpretentious work will prove most serviceable, not only for those for whom it is primarily designed, but also to other foreigners, and not a few of his own countrymen."—*Westminster Review.*

"Not only a hand book of errors, but also a correct and an acute and useful book of reference."

"The compendium is excellent, and English men, as well as Indians, would do well to consult it. The copious index facilitates reference."—*Asiatic Quarterly Review.*

Price (of Indian Booksellers) Rs. 2½ net

BRAHMA POSTAL MISSION.

Pamphlets with regard to Liberal Religion in India and abroad may be had free of all charges, one or two at a time by any genuine inquirer: On showing by a letter that these are carefully read, other two may be ordered free: Two whole sets consisting of sixty pamphlets may be had at once by sending a V. P. order worth one rupee; or 1s. 6 d. if payable outside India—All communications should be made to and any donation will be thankfully received by

DR. V. A. SUKHATANKAR, Postal Mission Prathana Samaj, Girgaum—Bombay.

THE BOMBAY PHOTOGRAPHIC CO.

UNDER THE IMMEDIATE SUPERVISION OF

S. Hormusji, Photographer.

NEW SHOW ROOM; ELEPHANT BUILDING, KALBADEVI ROAD.

AMATEUR'S WORK & OFFICE AT SPECIALLY REDUCED RATES.

OUR

SURAMA

TAKES 10 MINUTES OF YOUR TIME.

Everyday in the morning, when you use it for your bath, rub it over your scalp for 10 minutes only and your surroundings will be soon filled up with a floral-aura that is most pleasing to your five senses. It will refresh your body and soul and add a lustre to your hair and complexion.

Price per Phial As. 12 Packing and Postage As. 7

S. P. SEN & Co.'s Swadeshi Perfumes.

THE PRIDE OF THE INDIAN INDUSTRY.

JUTHIKA.—The purely indigenous Perfume has completely beaten down the imported Jessamine.

MALLIKA.—Mallika has the reputation of Nature's Best Perfume.

GANDHARAJ.—The very name indicates it to be the Sovereign Perfume. It is really a monarch's delight.

PARIJAT.—Or Heaven's delight. It is indeed the world's Best Perfume for all purposes.

MUSK-JESSAMINE.—The compound name indicates its combined sweetness and strength.

All the Perfumes are bottled in three different styles—Large, medium and small. Prices Re. 1, As. 12, and As. 7, respectively. Transit charges extra. Write for description List, sent Post-free on application.

Our Superfine Virgin Ottos.—Unequalled for strength—Otto-de-Rosa No. 1 (Virgin), Otto-de-Matia, Otto-de-Neroli and Khos-Khus. Price per Phial Re. 1. Doz. Phials Rs. 10.

We also supply to our Messrs customers all sorts of Patent Medicines and Surgical Appliances of every description.

Soaps and other Toilet Requisites, Hair Washes, Cosmetics, and Hair appliances, Oil Bargamot, Lemon and Lavender of superior quality and also fancy Scent bottles and Silk ribbons of different shape, size and colour, and other miscellaneous requisites for perfumery are also stocked. Prices low beyond expectation. 25% of the Approximate value should accompany every order.

S. P. SEN & Co. Manufacturing Chemists.

19/2, LOWER CHITPUR ROAD, CALCUTTA.

INTENDING ASSUREES ARE INVITED TO COMPARE THE RATES AND CONDITIONS OF

The Empire of India Life Assurance Company, Limited.

WITH THOSE OF ANY OTHER COMPANY.

Head Office II; Elphinstone Circle, BOMBAY.

SEE REPORT AND OPINIONS OF THE PRESS AS TO THE REMARKABLE PROGRESS MADE BY THE COMPANY.

ENDOWMENT NON-FORFEITABLE POLICY FOR RS. 3,000.

PAYABLE AT AGE 60 OR AT DEATH, IF PREVIOUS, WITH PROFIT.

If, at any time, the assured under this plan should desire to cease paying any more premiums, he can obtain a paid-up Policy for such a proportion of the original sum assured as the number of premiums paid bears to the number agreed upon. Thus a gentleman who had assured at age 30 for a Policy of Rs. 3,000 payable at age 60 or at Death, if previous, after 5 years payments, would be entitled to a Free paid-up Policy for Rs. 500 free of future payments.

MONTHLY PREMIUM.

AT AGE 20, Rs. 6-9-0.

AT AGE 25, Rs. 7-8-0.

AT AGE 30, Rs. 8-14-0.

AT AGE 35, Rs. 10-13-0.

AT AGE 40, Rs. 13-12-0.

AT AGE 45, Rs. 18-10-0

SOME OF THE DISTINCTIVE FEATURES.

* Funds invested in Government Securities and in accordance with the Indian Trusts Act.

Policy holders can appoint their own Directors.

90 per cent. of Profits to Participating Policy holders.

Lapsed policies revived without Medical Certificate.

Liberal Surrender Values 40 per cent. of the Tabular premium paid.

Immediate payment of Claims.

Medical fees and stamps on Policies are payable by the Company.

The sum assured is **PAYABLE IN FULL** should death occur even immediately after payment of the first premium, GUARANTEE INSURANCE.—This Company issues Guaranteed Policies in situation of trust and responsibility. It is specially authorized to guarantee the employees of the Post Office.

Proposal Forms and full Particulars may be obtained from any local Agent in India or from
E. F. ALLUM, General Manager.

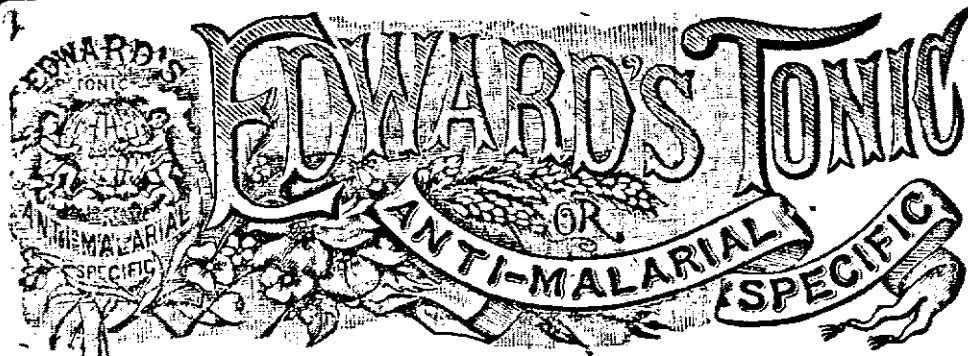
FOR MALARIA, INFLUENZA & MILD FORMS OF PLAGUE.

Use **Batlwalla's Ague Mixture or Pills.** Rs. 1
Batlwalla's Cholera is the only remedy for Cholera Rs. 1.
Batlwalla's Harestone has been recently improved a great deal and restores Grey Hair to its Natural Colour. Rs. 2-3.
Batlwalla's Tooth Powder is scientifically made of Native and English Drugs, such as Mayaphal and Carbolic Acid. B. P. A. 1.
Batlwalla's Ringworm Ointment As. 4.
 Sold every where and also by
DR. H. L. BATLIWALLA,
 Work Laboratory, Dadar, Bombay.

ROYAL TONIC PILLS.

A powerful Nutritious and Strength Restorer, Price Rs. 1-6 p
 .bott. of 30 Pills.

PREPARED BY—**GOVINDJEE DAMODER & Co.,**
 Wholesale and Retail Druggists and Commission Agents.
 2-02. **No. 57 New Hanuman Lane, BOMBAY**



The only Remedy
 FOR
MALARIA
 and all kinds of
 FEVERS WITH ENLARGEMENT
 OF
SPLEEN & LIVER,
 OF
 SWELLINGS OF ABDOMEN &c

PRICES:-
 Large bot. 1 2
 Small " 0 14

Price of large quantity is somewhat less
BUTTO KRISTO PAUL & Co., CALCUTTA.
 Wanted Agents

The Troubles of Summer Season.



Are not unknown to you. Vertigo, melancholia, depression of spirit, mental exhaustion and the like, are really troublesome to a business-man. Do you know sir, what can protect you from such ailments? It is our world-renowned, nicely-scented Keshranjan oil which only possesses the brilliant virtues of brain-cooling. If you are tired after a day's work, use it and you will be refreshed. If your hair is falling off or there is anything that impedes its growth, use it and there will be a luxuriant growth. If your partner of life requires a highly scented hair-oil for toilet purposes, place at her disposal a phial of our highly-scented Keshranjan and she will be greatly pleased. The summer is now in full swing, and our Keshranjan is the only soothing preparation for lessening the rigours of this tiresome season.

Price per phial Re. 1. Packing and postage As. 5.

Our Agnidipak cures all bilious complaints, Dyspepsia, heart-burn, sour bitter tastes, headache, and loss of appetite. It regulates the action of the stomach, liver and the bowels. Price per phial Re. 1. Packing and postage As. 5.

Our Makaradhwa is an invaluable remedy in many a chronic and intricate case—particularly in the maladies of the old age. It is very carefully prepared under the improved rules of Chemistry and is therefore pure, cheap and most effective. It does a great deal of wonders in cases of Nervous Debility. It gives tone to the entire human system if used with different anupans or vehicles—as prescribed by us. Price for a week's measure Re. 1; Packing and postage As. 3.

KARPURARISHTA OR SPECIFIC FOR CHOLERA.

This is a great specific for Cholera, Diarrhoea, Dysentery, Indigestion, Tympanites, and distention of the abdomen, and good many other maladies affecting the bowels.

Price per phial As. 8.
 Packing and postage As. 5.

The efficacy of our medicines is universally allowed. The Medicinal Oils Ghee, Boluses, Musk, Makaradhwa, and other Ayurvedic Remedies, prepared or kept by us, are admitted as the best and the cheapest. Illustrated catalogues, containing full accounts of diseases and medicines, are transmitted free on

Prescriptions with or without Medicines are sent to every part of India, Burma, Ceylon, Straits Settlements, Cape and the British Isles, on receipt of concise conditions of disease.

Kaviraj Nagendra Nath Sen,

GOVERNMENT MEDICAL DIPLOMA-HOLDER, MEMBER OF THE CHEMICAL SOCIETY, PARIS; SOCIETY OF CHEMICAL INDUSTRY, LONDON; SURGICAL-AID-SOCIETY, LONDON; &c., &c.

No. 18-1 & 19, Lower Chitpur Road, CALCUTTA.—Telegrams—Keshranjan, Calcutta.

N. B. All the proprietary medicines mentioned in my price list are kept on sale at Calcutta rates at **Messrs. V. Valabha Das & Co.**

ABDOOL REHMAN STREET, Bombay.

WANTED AGENTS.



NO. 72 MEDOW STREET, FORT BOMBAY.

Die-Sinking—Crests, Monograms and Mottos, engraved and boxed in various Colours.

Copper-Plates—visiting and Invitation Cards, etc., engraved and printed in best styles.

Blocks—Wood or Metal, engraved and supplied for illustrating purposes.

Presentation Inscriptions—On Gold, Silver, Ivory, etc; engraved and artistically displayed.

Seals, Peons' Badges, Brass Sign Boards, Stencil plate etc., are made for private, official and commercial use. Rubber stamps are made in any of the required languages at very cheap rates.

Electroplating and gilding works executed under skilled workmen.

OUT STATION ORDERS PROMPTLY EXECUTED.
COMPARE OUR RATES WITH THOSE OF OTHERS.

WANTED AGENTS

MEYORES

IS INDISPENSABLE TO ALL WHO VALUE HEALTH.

FOR IT RESTORES WASTED STRENGTH, imparts vigour and tone to the muscles and tissues, in short vitalises the whole system. Thousands cured. Price Re. 1 per phial.

INTERESTING NEWS.



Our renowned SPECIFICS for **ASTHMA** and **HYDROCELE**, give instant relief rest and comfort. Cure permanent. Rev. JOSEPH DAVID, Mengnapuram S. India, writes:—"Your specific for Asthma has done me good." S. B. Rao, Esq., Poona, writes:—"I have personally used your specific for Hydrocele and found it very wonderful in its efficacy." Per bottle of each Rs. 5.

DIAETES—Of any stage and standing is sure to be cured by our specific. A. Bose, Esq., Zemindar, Dum-Dum, Calcutta writes:—"Five years Diabetes completely cured." Price per bottle Rs. 8.

For particulars about our SPECIFICS for **PILES, FEMALE DISORDERS** look to our Catalogue sent post free on application.

BEWARE OF IMITATORS !!!

NO AGENTS.

WRITE ONLY TO **J. C. MUKERJEE & Co.,**
THE VICTORIA CHEMICAL WORKS,

RANAGHAT, BENGAL.



AMRUTANJAN.

An Indian Balm, A Magic Balm, Quickly Relieves and Cures.

HEADACHES, NEURALGIA, SPRAINS, SORE THROAT, CHEST COLDS, RHEUMATISM, LUMBAGO, WEAK JOINTS, BRUISES, CUTS
And also other ACHES and PAINS.—Price annas eight only

Ringworm Ointment. A POSITIVE CURE FOR RINGWORM AND DHABI'S ITCH, &c.
Price annas six only.

Tooth Powder, CHEAP AND USEFUL.—Price annas two only.

AMRUTANJAN DEPOT. 16 OAK LANE, BOMBAY.

Telegraphic address: "Amrutanjan," Bombay.

PHOTOGRAPHIC-ART STUDIO.

UNDER THE PERSONAL SUPERVISION OF

S. N. BHEDWAR.

AT THE JUNCTION OF

PRINCESS AND KALBADEVI STREETS.

CHARGES REASONABLE, SATISFACTORY WORK.

THE INDIAN * SOCIAL * REFORMER.

PUBLISHED EVERY SUNDAY MORNING.

Office:—HUMMUM STREET, FORT.

Editor:—K. NATARAJAN

Vol. XIX.

BOMBAY—SUNDAY, MAY 9, 1909.

No. 36.

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

NOTES.

The 6th of May will be a red-letter day in the annals of social reform. We heartily congratulate the Government of His Highness the Maharaja of Mysore, on the wise, courageous and righteous measure they have adopted. The following telegraphic summary of it appeared in yesterday's *Times of India*: "The Mysore State have to-day permanently abolished from their muzrai, (ecclesiastical), temple establishments the system of Devadasis (female servants of God), on the ground that the high ideals entertained of their calling have long since degenerated and that they are now notoriously women of loose morals. During the year 1899 the superintendent of the department directed that the dancing girls born on a certain temple establishment at Nurjungud should not be allowed to perform life service, but that the allowances payable to them should be continued during their life time, and that the vacancies caused by their death should not be filled up. Against this order the dancing girls memorialized the Maharaja that they might be permitted to offer prayers and perform life-service during important temple festivals, and that their allowances may be granted to them in hereditary succession. From the Shastraic authorities quoted, the services to be performed by Devadasis form part and parcel of the worship of God in Hindu temples and that singing and dancing in the presence of the deity are also prescribed. It is, however, observed that in the case of Devadasis personal purity and rectitude of conduct and a vow of celibacy were considered essential. The Government now observe that whatever may have been the original objects of the institution of Devadasis in temples, the state of immorality in which these temple servants are now found fully justifies the action taken by them in excluding the Devadasis from every kind of service in sacred institutions like temples. Further, the absence of the services of these women in certain important temples in the State has become established for nearly fifteen years past and the public have become accustomed to the idea of doing without such services. The Government therefore see no need to revert to the old order of things as prayed for in the memorial. There is, however, no objection whatever to the Devadasis in temples, like all Hindus, offering ordinary worship to the deity like other persons."

On Tuesday the House of Lords accepted the amendment of the House of Commons re-inserting in the India Councils Bill the clause empowering the Government of India to create Executive Councils in the provinces under Lieutenant Governors. The clause as adopted empowers the creation of an Executive Council for Bengal, while, as regards other provinces, Councils may be created in a similar man-

ner, provided that before the proclamation is made a draft shall be laid before the Parliament for sixty days during the session. If before the expiration of that period, either House presents an address to His Majesty against the draft, no further proceeding shall be taken thereon, without prejudice to the making of a new draft. The debate in the Lords was chiefly remarkable for the severe rebuke administered by Lord Morley to Lord Macdonnell for raising the question of the Partition of Bengal. Lord Macdonnell justified his action on the ground that the Partition had caused great hardship and created much discontent.

The controversy over "the drain" from India reminds one of the combatants who insisted on seeing only one side of the shield. Those who complain of the "drain" do not probably give adequate weight to the services rendered in return. Those, on the other hand, who point to the services rendered by English officials, totally forget the remuneration which they get for their services. The advocates of the "drain" theory do not, perhaps, consider what India would be but for these services. Their antagonists who make so much of these services do not consider what the gentlemen in the Indian services would be doing but for India. They would not all be Cabinet Ministers, we fancy. Some of them, at any rate, will probably be listening to lectures such as those which they now and again administer to educated Indians on the importance of developing the trade and industries of the country and the unwisdom of crowding into Government offices.

The Alipore bomb case has at last come to an end. The only item of public interest in the result is that Mr. Arabindo Ghose has been acquitted. According to a telegraphic summary of the judgment, the Judge observed with reference to Mr. Ghose that he was the most important accused in the case. He was the one more than any other whom the prosecution were anxious to have convicted, and but for his presence in the dock the case would have been finished long ago. We may add that the case would have roused very little public interest but for the determined effort made to get this gentleman convicted and imprisoned. We hope the Government of Bengal will explain why so much anxiety was shown by the prosecution to have this particular individual sent to jail. He and the fifteen others who have been acquitted, have been in jail for nearly a year, and have been subjected to the indignities of jail life, all because the prosecuting counsel was trying hard to prove one of His Majesty's subjects guilty of an offence of which he has been acquitted!

We have received a copy of Syed Ali Imam's rejoinder to his critics who had twitted him with a change of front in participating in the proceedings

of the Behar Provincial Conference and in agreeing to the resolution passed at that meeting on the question of special electorates. For want of space, we can but give the concluding portion of his paper. The Syed's letter contains a lucid analysis of the situation and is marked by both vigour and eloquence. He divides the opinions on the point at issue under three heads: Extreme Separatist, Moderate Separatist, and Non-Separatist. The first class comprises Mahomedans who want to have nothing to do with others; the second class includes Syed Ali Imam himself, Mr. Gokhale and most thinking men of both communities; the third class is composed of a few transcendentalists and many Hindu sectarians. The Government of India belongs to the second class which recognises the existence of present differences but will not close the door against the possibilities of ultimate union. "The Moderate Separatist", to quote Syed Ali Imam, "accepts the political necessity of the Mahomedans having full and adequate representation by special electorates of their own but insists on the Musalmans not cutting themselves adrift from participation in the election by general electorates." The Syed shows himself not merely a politician but a true statesman when he points out to his co-religionists in forcible language the disastrous effects of cutting themselves aloof from "the aspirations, enterprise and advancement of the rest of India."

While fully appreciating the high motives and principles actuating Syed Ali Imam, we must confess that his arguments had not prepared us for the suggestion to the Government of India with which he winds up his open letter. Assuming that the Mahomedans are entitled to 10 out of the 22 seats available for election, he suggests that 8 members should be elected by a special Mahomedan electorate to the Viceroy's Legislative Council, leaving them to win 2 or more seats from the general electorates. As the Syed has already estimated that five seats are practically secured to Mahomedans from the general electorates, this would really mean that Mahomedans are to have 13 seats out of the 22, leaving 9 for other communities. Surely, the Syed had not calculated how his suggestion works out, or he would not expect the Government of India, with all its sympathy and goodwill for his co-religionists, to perpetrate such a flagrant piece of political sleight-of-hand. The Government of India's plan was clearly explained by Lord Morley in the House of Lords last week. It is that the special Mahomedan electorate would return a number of members calculated on the basis of the numerical proportion of the Mahomedans to the total population, and they will be at liberty to win as many more seats as they can from the general electorates. Holding as many of us do that what should count is not what creed a man professes but what ideals of national progress he holds, we shall not regret if broad-minded Mahomedan members get even a majority of the seats from the open electorate. The Government of India scheme is perfectly sound and, we hope, they will not be induced to make any alterations in it.

The Syndics of the Cambridge University Press will publish this spring a volume of essays in commemoration of the centenary of the birth of Darwin and of the fiftieth anniversary of the publication of *The Origin of Species*. The volume, which is meant for the educated layman rather than for the expert, will be entitled *Darwin and Modern Science* and will contain two portraits of Darwin. The essays will be preceded by an introductory letter from Sir Joseph Hooker to Professor Seward, the editor, and by a short biographical epitome including the dates of publication of Darwin's books and of the principal events in his life.

CONTENTS.

-o-o-

Editorial Notes.	Pandharpur Orphanage.
H. E. the Governor on Local Option.	Islam as a Political Ideal.
H. E. the Governor's Reply to the Temperance Council.	Anantapur District Social Conference.
Indian Society of Oriental Art.	Mr. Syed Ali Imam on Reforms.
The Progress of Local Option.	Pierre Loti's Latest.

THE INDIAN SOCIAL REFORMER.

BOMBAY, MAY 9, 1909.

H. E. THE GOVERNOR ON LOCAL OPTION.

The reply of His Excellency the Governor to the memorial submitted to him by the Bombay Temperance Council in January last, has been published. It covers more than six pages of closely-printed foolscap. His Excellency traverses with rather surprising asperity the contentions of the memorialists wholly and in detail. We shall assume for the sake of argument that the memorial was altogether irrelevant and misleading. Let us accept as incontrovertible the strictures which His Excellency has been pleased to pass on the several statements contained in the memorial. And let us confine our attention for the present only to the constructive observations discernible in His Excellency's reply. Take His Excellency's remarks on the question of Local Option. His Excellency says he has been in places which were nominally prohibitionist and that he was not at all impressed with what he saw. He does not know how Local Option works in New Zealand where, he observes, it was largely carried by women's votes; but he has heard that it does not at all do all that was expected. His Excellency's views, it is evident, are the outcome of his personal impressions and hearsay. Against them we venture to place the detailed study, based on statistics, of the progress of the Local Option movement in the world, which we reproduce from a British journal. (The first part of the article was printed in the last issue.) That it was women's votes that carried the principle of Local Option in New Zealand need not disconcert us, as the Temperance movement is pre-eminently one where women are likely to see more clearly than men, as it is on them that the miseries of drunkenness descend with the utmost cruelty. His Excellency says that Local Option does not exist in England, nor in any country that has not practically manhood and sometimes womanhood suffrage. But we know that a great political party in England is pledged to carry the principle of Local Option; that statesmen of eminence have advocated it publicly on many occasions; and that the main opposition to it has come from those pecuniarily interested in the liquor trade. That so far Local Option has been adopted only in countries enjoying practically manhood suffrage is rather an argument for manhood suffrage than an argument against Local Option.

His Excellency has missed what after all is the central fact of the matter. In the countries of the West the prevailing feeling and habits of the bulk of the people favour the consumption of liquor; at the best, they are indifferent. But in India the innate feeling and the precepts of religion of the vast major-

rity of the people, are against liquor drinking. In other words, in European countries we start with a majority against Temperance; in India we start with a majority for Temperance. We want to take advantage of the prevalent feeling to erect a barrier against the encroachment of this infernal vice. His Excellency says that, unless preceded by manhood suffrage, Local Option must mean that a small minority of persons who can get drunk whenever they like, will be able to prohibit the large majority of poor people from ever obtaining it. Apart from the insinuation, which we regret and emphatically repudiate, that the advocates of Temperance as a class are hypocritical in their professions, the sympathy which seeks to ensure facilities for drinking to the poor, seems to us to be totally misplaced. Without advocating manhood suffrage in India, it may be suggested that there can be no objection to the inhabitants of a village or a ward or a street of a town being asked to elect a small committee to represent their views on the opening of shops in their neighbourhood. "The effect of Local Option," says His Excellency, "is only to prevent drinking among the poor classes. The man of moderate means will always get liquor if he desires it, and it is a great mistake to think that the habit of drinking—I do not mean drinking to excess—is confined to the poorest classes in India." Let us admit that this is so. We are prepared to go farther. We really believe that the evils of drunkenness in their worst forms, are more to be found among drinkers of moderate means than amongst the poor. Still, it cannot be denied that the amount of money that the poor spend on drink represents a larger proportion of their incomes and entails immensely greater misery on women and children than the sums spent by the rich and moderately well-to-do. His Excellency is doubtless aware that the lower the income the larger is the proportion of it that has to be spent on food, until at the lowest stage almost the whole of a man's earnings are wanted to purchase the means of nutrition. This is called Engel's Law, after the distinguished Belgian economist who first enunciated it. It follows that whatever the poor spend in liquor is actually so much less spent on food, and. Heaven knows, the food they eat is little enough in all conscience! A man of moderate means has not to cut down the food-supply of his family, at any rate not immediately.

It must be admitted that the memorial of the Temperance Council was not the best or the most appropriate that could have been drawn up. Some of the words and phrases used in it are clearly ill-considered and inapplicable to the measures of His Excellency's Government. We have the best reason for believing that the present Government of Bombay is very keen about reducing the consumption of liquor. To speak of any of its measures as "a move of the Government" is not so much to question its sincerity as to display an extraordinary carelessness in the choice of words. There are other words and expressions in the memorial which must jar on the susceptibilities of one so jealous of the good name of Government and so earnest and sincere in his efforts, as His Excellency, to place Government alongside of the most thoughtful and enlightened public opinion

in the Presidency. We shall be the last persons to complain of His Excellency's sensitiveness. The statesman on whom criticism has the same effect as water on the duck's back, is not likely to be of much good to the people. Nevertheless, His Excellency knows enough of our public activities to find many circumstances palliative of the somewhat infelicitous terminology of the memorial. He knows, too, that there is not a man in all Bombay but has the deepest faith in His Excellency's desire to do good. Remembering these, he might have attached less importance to the words and more to the disinterested intentions and public spirit of the memorialists. We earnestly trust that Sir Bhalchandra Krishna and his condutors will not feel discouraged by the somewhat strident tone of parts of His Excellency's letter. Theirs is truly an uphill work, in which they get very little co-operation from persons to whose co-operation they are entitled. Any other man would have thrown up the work in the face of the discouragements from the officials as well as the public. But Sir Bhalchandra has stuck to it amid good report and bad report—and chiefly the latter—and future generations, more alive to the importance of the task that he has ungrudgingly imposed on himself, will feel infinitely grateful to him for his devoted labours. We trust that he and his fellow-workers will recognise that His Excellency's heart is with them, though, of course, as the head of a great Government he cannot allow an important Department to be aspersed in a public manner. We entirely agree with His Excellency that exaggerated statements rarely promote progress. They need not, however, embitter relations that ought to be harmonious, if both sides remember that occasional exaggerations are inevitable in polemics of this kind. The best maxim, however, for non-officials as well as officials, is to under-state rather than over-state facts. If this is kept constantly in view there will be no chance of exaggerating differences, which is the main cause of most vehement controversies.

A little book entitled "Social Evolution," by Mr. Jaisukhlal Krishnalal Mehta M. A., may be commended as an earnest effort to present a connected view of the growth of civilisation. There are many sound observations in the essay which is written in a fluent style. We are rather surprised to find that Mr. Jaisukhlal inverts the universally accepted order of evolution. According to him the State came first in chronological order, then society and, last of all, the family. This is so clearly opposed to the established facts of anthropology that it would be waste of energy to refute it. "Before man began to live in the family," writes Mr. Jaisukhlal, "he lived in a clan or tribe. Up to that time there was even no idea of the family. Marriage was at the time promiscuous only and no closer tie attached to the sexes." It is obvious that the fallacy here lies in associating the idea of family with our present notions of marriage. Before the patriarchal, however, there was the matriarchal family. The idea of the family is almost coeval with man. It is the oldest human institution, though doubtless it has undergone changes just as any other institution. The oldest words in any language are those associated with family life. "Mankind," says the anthropologist, Tylor, "can never have lived as a mere struggling crowd each one for himself. Society is always made up of families or households bound together by kindly ties, controlled by rules of marriage and the duties of parent and child. Yet the forms of these rules and duties have been very various." All evolution is from the simple to the complex. The unit comes before the aggregate, the single cell before the complex organism.

H. E. THE GOVERNOR'S REPLY TO THE TEMPERANCE COUNCIL.

In reply to the memorial of the Bombay Temperance Council submitted to him in January last, His Excellency has sent the following reply:—

"I find an initial difficulty in replying to you because your objects are not quite clear to me. From some passages in your Memorial I seem to gather that you are at heart prohibitionists, and that you desire to abolish the sale of intoxicants altogether. If that were really the case, I fear that nothing I could say would appeal to you, and that you must regard all efforts of the Government in the direction of temperance as necessarily futile. Prohibition is not temperance, and I can hold out no hopes that the former policy, which, if you think it out in detail, you will find bristling with appalling difficulties, is likely to be adopted in India.

In order, however, that we may have common ground on which to meet, I assume at starting that you are a "Temperance Council," and that you will, therefore, view with favour any steps which may be taken to check intemperance and to lessen the terrible evils which all excess brings in its train.

This assumption is justified by your opening paragraph in which you express grateful appreciation of the "general policy, the broad principles and the practical measures" approved by the Secretary of State and the Government of India.

That policy was concisely summarized in a Resolution of the Government of India of the 7th September 1905, which runs as follows:—

"The Government of India have no desire to interfere with the habits of those who use alcohol in moderation; this is regarded by them as outside the duty of the Government and it is necessary in their opinion to make due provision for the needs of such persons. Their settled policy, however, is to minimise temptation to those who do not drink, and to discourage excess among those who do; and to the furtherance of this policy all considerations of revenue must be absolutely subordinated. The most effective method of furthering this policy is to make the tax upon liquor as high as it is possible to raise it without stimulating illicit production to a degree which would increase instead of diminishing the total consumption, and without driving people to substitute deleterious drugs for alcohol or a more for a less harmful form of liquor. Subject to the same considerations, the number of liquor-shops should be restricted as far as possible, and their location should be periodically subject to strict examination with a view to minimise the temptation to drink and to conform as far as is reasonable to public opinion."

If, as you say, you are in agreement with these views, I hope that we are in general accord at least as regards the objects to be kept in view in dealing with the many difficulties which, in all countries, surround the liquor question."

His Excellency next deals *seriatim* with the several paragraphs in the memorial. He goes on to say:

"And now, I come to the question of local option which I understand you to advocate. I need not say that local option does not exist in England, or that it does not exist in any country that has not practically manhood and sometimes womanhood suffrage. I have been in places which were nominally prohibitionist, and I was not at all impressed with what I saw. I do not know how local option works in New Zealand, where it was largely carried by women's votes; but I have heard that it does not do all that was expected. In India I confess I cannot see how what you call "genuine local option" is to be introduced, unless you are prepared to give all classes the franchise and to believe that they will know how to use it. Failing this, must not local option mean that a small minority of persons who can get drink wherever they like, will be able

to prohibit the large majority of poor people from ever obtaining it? I do not think that Mill's argument which you quote goes as far as that, although I agree that a minority has a right to prevent members of a majority from becoming a public nuisance. The effect of local option is only to prevent drinking among the poor classes. The man of moderate means will always get liquor if he desires it, and it is a great mistake to think that the habit of drinking—I do not mean drinking to excess—is confined to the poorest classes in India.

I now turn to your comments upon the recent action of the Government in appointing Committees containing elected representatives of the Municipalities to advise as to the number of liquor-shops to be maintained in localities, and I am sadly disappointed by your remarks and by the grave inaccuracies which find place in your memorial. I will take first Bombay where you say that the Committees worked too fast and "were powerless before an official majority." You also state that in spite of these grievous disadvantages "the Committee recommended, at the instance of the Excise Collector, the closing of 41 liquor-shops," and that subsequently this was reduced to 19 shops. I do not know whence you obtained this information.

The Committees were composed of the Collector of Bombay, the Municipal Commissioner, the Commissioner of Police, and two elected Councillors for each ward. It should not be necessary for me to state that the three official members could have no possible desire to force liquor-shops on the people. The Committees, including that on which Sir Bhalchandra Krishna sat, came to unanimous decisions, except in the case of E Ward where a dissent on the part of one elected member was duly recorded. The proposals were to close 28 country liquor-shops, and 3 foreign liquor-shops. Some of these shops could not at once be closed as their licenses did not immediately expire. The actual results were that 19 country liquor-shops were closed on April 1st and one more has been closed since. In addition, 3 country liquor-shops have been moved, and 1 foreign liquor-shop closed. In 1911, when the next triennial term expires, it will be possible to carry out the full recommendations of the Committees. A number of other changes, all in the direction of promoting temperance, were carried out. You are correct in stating that the consideration was hurried; but you omit to notice that, failing this haste, the opportunity of closing so many shops would have been lost.

I beg you to note the following figures as regards Bombay City. The total number of country liquor-shops on the 1st of April last was 275 or 1 shop to 3,555 persons. In 1901, the number was 297 or 1 shop to 2,612 persons. In the last 18 years, there has been a decrease of 2 retail foreign liquor-shops, and a total increase of 1 only including hotels and refreshment rooms. These figures do not include the recent considerable reductions to which I have referred. They may not seem satisfactory to you, and I also hope for further reductions; but they constitute a conclusive refutation of your statement that liquor has been systematically forced "anywhere and everywhere" upon the people."

(To be continued).

INDIAN SOCIETY OF ORIENTAL ART.

The Indian Society of Art have just issued a coloured wood-cut after a water-colour picture by Mr. Nuuda Lal Bose. The subject is taken from the Ramayana, and depicts the queen Kaikeyi pondering the three boons she is to ask from her husband. The queen's face is vital, expressive, full of ambitious pride. Indicated in the back ground is the evilly suggestive profile of her attendant who has instigated her to ask the banishment of Rama. The drawing is full of tense vigour and is a worthy offspring of the renaissance of Indian Art. It is unfortunate that the society has yet to depend on Japan for the reproduction of Indian work.

THE PROGRESS OF LOCAL OPTION.

By THE REV. W. S. SWANSON, M. A.

The first part of this article appeared in the last issue of this paper.

IV. The United States.—The friends of the liquor traffic say, if the local option movement makes the same progress in the future as in the last few years, the drink trade will be swept out of the Republic in twenty-five years' time. What are the facts of the case? There are 44 States in the Union. For many long and weary years Maine was the only prohibition State. Gallantly and unflinchingly it held the flag aloft in the face of the world, the object of a pitiless and ceaseless storm of ridicule and contumely and jeering. But Maine manfully and constantly held its ground. Well done gallant Maine! Seven other States of the Union have come over to its side. There are only eight States in which there is no form of local option; in every other State the example of Maine is being closely followed, till now, out of the 85 million inhabitants of the United States, more than 40 millions live in areas from which the liquor traffic has been expelled by the people: 70 per cent. of United States territory is "dry." A tidal wave of temperance is sweeping over that great country. The striking feature has been the universality of the movement, taking place, as it has done, in different parts of the country, with populations differing as to numbers, methods of making a livelihood, creed, race (i.e. of European, African, or distinctly American, origin), social rank, wealth; wherever local option has been tried, and the law enforced, it has been a distinct success. On 1st January 1909, and thereafter, we may travel from the Mississippi to the Atlantic Ocean, and from the boundary of Tennessee to the Gulf of Mexico, without seeing a legalized saloon.

There is a State-wide Prohibition Campaign coming on in Texas, South Carolina, and Arkansas, and a well-defined agitation for such a contest in several other States. The attitude of the Press is much more friendly than ever before. Officially, and as Church organizations, the Protestant Churches of America are practically solidly arrayed against the saloons. The Roman Catholic Churches are also becoming more aggressive in temperance agitation. During the recent session of U.S.A. Congress, 60 temperance measures were passed, the public feeling being so strong that opposition would mean defeat at next election.

One can hardly believe all this. It seems like a fairy tale. One is inclined to think one is dreaming. But it is no dream. It is fact. It is reality. Yes, and one of the best things about it is that thanksgiving has been publicly offered to God for His great hand advancing and blessing the movement. Outside the Senate House of the chief town of Georgia a great multitude assembled, and when the message came that the Governor had signed the Prohibition Law, they all sang together "Praise God from whom all blessings flow." The testimonies of the liquor people are enough to prove the reality of the movement. Of Virginia and North Carolina they say, "The good old days of distilling seem to have gone for ever." "I can say without fear of contradiction," says President Taylor of the Wholesale National Dealers' Association, "that during the past year (1907) we had more troubles to confront than during the entire period of our existence. During the past twelve months the prohibitionists have made grave inroads in our business. Especially is this true in the south, and unless we work with more energy and determination to stop this tidal wave, every State in the South will be closed to us."

The question will be asked: Granted local option has been carried in all the places you enumerate, what are the results?

Is the condition of things improved? Is there not secret drinking? Before answering such questions, let me say generally that no law yet framed in the history of mankind ever finally and utterly and completely disposed of the object against which it was directed. I do not hesitate to say from information supplied to me, that Local Option laws produce as much moral betterment as any other laws with a similar object. "Our Prohibition Law," says a competent U.S.A. witness, "is being more effectively enforced than any other law against a great and general vice." I have seen myself, in three holiday excursions in Maine, the vast difference from similar tracts of country in Scotland, even though the enforcement of the law does depend largely on the officials in power. "The consumption of alcoholics now," says one competent observer in another State, "is about as jugs compared to barrels formerly." Quite so; the offences for forgery and theft in Scotland since laws against them were enacted are as jugs to barrels. Local option carries with it educative power, force to mould public opinion. It is by local option gradually squeezing out the liquor trade from one country after another that so many States have carried prohibition, with the results I am now to detail briefly.

Take Prince Edward Island. The *Charleston Guardian* says, "we have better hotels, more prosperous stores, better side-walks, steadier employment for labour at better wages, more of order, content, peace and prosperity, than ever we had in the days of free rum or liquor license. To most people these are good things. Prohibition in Charlottetown has reduced the number of arrests for drunkenness to less than one-fifth of the number arrested here in the days of license." Or look at the State of Texas. Here there are 23 prohibition counties (made by gradual extension of local option) which have no convicts in the penitentiary, and 9 with only 1 convict each. In 89 prohibition counties there are only 28 convicts in all. San Jacinto county alone, with a population of 10,227 and the open saloon, has 25 convicts; and Montgomery, with open saloon and 17,057 population, has 21 convicts in the State prison. Collin County, with 50,000 people and open saloons, has 20 convicts; Lamar County, with 48,000 and open saloons, has 56. A large part of Texas has no saloons, with 1 convict in every 1,500 of population; while the territory with the saloons has 1 convict for every 500 people.—What does the State of Georgia say? "Prohibition is a great success." "Trade was never so prosperous." "Crime was never so small." "Hardly a job for the police and very few tenants for the jail." "The wildest claims of the Prohibitionists have been realized."

"General prosperity in Georgia shows an increase of eight million dollars during the year of prohibition and panic. Bank clearings, real estate, building permits, post office receipts, and all other lines of business that have registered themselves automatically, show that the city of Atlanta has prospered under prohibition in the very teeth of the money panic that swept the whole country." This advantage has been publicly credited to the saving of the money for the retail trade by the closing of the liquor shops. The leading newspaper in Atlanta repeats the claim, while the Chairman of the Corporation Finance Committee says that that city, with £30,000 cut out of its revenue by the loss of the whisky tax, is so much richer in every other way that it will soon pay all its bills and have a balance over.

Let us go further to Kansas State. In his recent thanksgiving proclamation, General Hoob says: "Nowhere in all the world will you find one and a half million people living under such fine material conditions; one-third of the counties are without prisoners in the jails or paupers in the poorhouses; one-half of the counties contributed no convicts to the prison population in the past year; one-half of the prison inmates never

lived long enough in Kansas to gain a residence there; the educational institutions were never so flourishing, the churches never so strong." The Governor of North Dakota is convinced that, after eighteen years' experience, the prohibition law is now firmly entrenched as a permanent law. It is true that for some time after its passage there were open and flagrant violations of the law, and there are yet in some portions of the State. But the people gradually realized that where it was enforced the results were highly beneficial, so that many who had on principle opposed the law have changed their opinion. The Sheriff of Oklahoma County, in which is situated the stirring metropolis of the State, declares that sixty per cent. of the crime caused by liquor has ceased. In Massachusetts the record of arrests and commitments for crimes and offences in all the towns of the State shows that no barometer could respond more quickly to change of temperature than the record of crime to the reduction of the number of saloons, and the record is always in favour of no-license towns.

These facts and figures are at once a great reproof and a great example to our own land. In all these lands the Church has taken a foremost, I might say the foremost, place in the fight for local option. What would be her attitude in a similar fight in Scotland? I believe that if that time came the Church would show up all right, though many of my temperance friends will tell me I am all wrong in that opinion. Surely Great Britain is lagging painfully in the rear. These new lands are showing us the way. They have the same political rights, the same social ideals, the same passionate longing for freedom and righteousness. Can it be that our ideals are getting tarnished, and the accursed yoke of the drink trade has been so long fastened on our necks that we dare not rise and break it to atoms? God grant such a death-stupor may not have fallen on the land of the martyr and the Covenant. As to whether this great local option movement has come to stay in America, I cannot do better than close by quoting the opinion of a prominent leader among their brewers and distillers, the editor of *Bonofort's Wine and Spirit Circular*: "Modern civilization is groping, but it is reaching upward, and it has decreed after a fashion that slums and hopeless poverty and crime, due to want and drunkenness, shall give way before the doctrine of the brotherhood of man, and that these things and these results which degrade must have no place in the civilization towards which the leaders of thought are now aiming."

PANDHARPUR ORPHANAGE.

Report for the month of March 1909.

During this month 438 ladies and gentlemen were kind enough to visit this institution.

There are at present 44 grown up boys and girls, 10 widows and 44 infants are with the wet nurses.

The number of infants is increasing day by day; in the same way the expenses of nurses, etc. are increasing while there is no permanent income, which depends solely on donors.

Donors are requested to make the institutions self-supporting either by becoming monthly or yearly subscribers.

The monthly expenses of the Institutions are not less than Rs. 400.

Donations from various gentlemen amounted to Rs. 429-4-5.

A number of other gentlemen contributed help in other ways such as clothing, ghee, grain, &c., worth Rs. 77-12-0.

PANDHARPUR
26-4-09.

K. R. BHOSLE
N. T. PRADHAN.

Superintendents.

Ceylon wants a University. So far she sent students to India, Calcutta or Madras, to obtain degrees in Arts or Sciences. A strong movement is now on foot to establish a University in the island. A deputation consisting of all the Ceylonese members of the Legislative Councils and the leading educationists was to wait upon the Colonial Secretary, the Hon. Mr. Hugh Clifford after the Easter holidays to discuss the question.

ISLAM AS A POLITICAL IDEAL.

The following is the concluding portion of Dr. Shaik Muhammad Iqbal's lecture part of which was published in the last issue:—

Having thus established that Islam is a religion of peace, I now proceed to consider the purely political aspect of the Islamic ideal—the ideal of Islam as entertained by a corporate individuality. Given a settled society, what does Islam expect from its followers regarded as a community? What principles ought to guide them in the management of communal affairs? What must be their ultimate object, and how is it to be achieved? You know that Islam is something more than a creed, it is also a community, a nation. The membership of Islam as a community is not determined by birth, locality or naturalisation; it consists in the identity of belief. The expression Indian Muhammadan, however convenient it may be, is a contradiction in terms; since Islam in its essence is above all conditions of time and space. Nationality with us is a pure idea; it has no geographical basis. But inasmuch as the average man demands a material centre of nationality, the Muslim looks for it in the holy town of Mecca; so that the basis of Muslim nationality combines the real and the ideal, the concrete and the abstract. When, therefore, it is said that the interests of Islam are superior to those of the Muslim, it is meant that the interests of the individual as a unit are subordinate to the interests of the community as an external symbol of the Islamic principle. This is the only principle which limits the liberty of the individual, who is otherwise absolutely free. The best form of Government for such a community would be democracy, the ideal of which is to let man develop all the possibilities of his nature by allowing him as much freedom as practicable. The Caliph of Islam is not an infallible being, like other Muslims he is subject to the same law; he is elected by the people and is deposed by them if he goes contrary to the law. An ancestor of the present Sultan of Turkey was sued in an ordinary law court by a mason, who succeeded in getting him fined by the town Qazee. Democracy, then, is the most important aspect of Islam regarded as a political ideal. It must, however, be confessed that the Muslims, with their ideal of individual freedom, could do nothing for the political improvement of Asia. Their democracy lasted only 30 years and disappeared with their political expansion. Though the principle of election was not quite original in Asia (since the ancient Parthian Government was based on the same principle) yet some how or other it was not suited to the nations of Asia in the early days of Islam. Just as there are two basic propositions underlying Muslim ethics, so there are two basic propositions underlying Muslim political constitution.

(1) The law of God is absolutely supreme. Authority, except as an interpreter of the law, has no place in the social structure of Islam. Islam has a horror of personal authority. We regard it as inimical to the unfoldment of human individuality.

(2) The absolute equality of all the members of the community. There is no aristocracy in Islam. "The noblest among you", says the Prophet, "are those who fear God most." There is no privileged class, no priest-hood, no caste system. Islam is a unity in which there is no distinction, and this unity is secured by making men believe in the two simple propositions—the unity of God and the mission of the Prophet—propositions which are certainly of a super-rational character, but which based as they are on the general religious experience of mankind, are intensely true to the average human nature. Now, this principle of the equality of all believers made early Muslims the greatest political power in the world. Islam worked as a levelling force; it gave the individual a sense of his inward power; it elevated those who were socially low.

ANANTAPUR DISTRICT SOCIAL CONFERENCE.

Mr. K. V. Sreenevasa Iyengar, B. A., Vice President of the District Board and Treasury Deputy Collector, Anantapur, in opening the Conference spoke as follows :--

GENTLEMEN,

Having regard to the point of view from which I have considered the question of our social reform, and which I shall respectfully place before you to-day, I cannot help expressing the wish that you had entrusted the work of this office to a person of wide experience of men and manners and customs of this country at least, if not of others also, and of ample knowledge of our ancient literature. I am unable to emphasise the general statements that I shall make in that manner in which only appeals to particular facts and the weight of statements made by great men can do and produce conviction. Depending upon your indulgence therefore, I request your sympathetic consideration of what I have to say and pray that you would fill in the necessary details when I have given just the outlines and pay regard more to what I intend to say than to what I may have ineffectually said.

In the course of conversation with a friend only yesterday this remark was made by him "What is this Social Conference? It is all a sham. Nothing will be the practical outcome of it." Many in this hall are probably of the same opinion and to many outside also the same thoughts, I have no doubt, occur. Now, if anything is un-Hindu it appears to me that the doing of any act without a knowledge of what we expect to be the consequence of the Act. Nay more, without a definite statement of the object in view, not only of the general object which should be the goal of all actions but the particular object hoped to be achieved by each act, he is pre eminently un-Hindu. The *Sankalpam* must precede all *Karma*. I do not regard the *Sankalpam* as the device of the Purohit and on the contrary regard it as vestige of that high ideal of life which is included in our literature that all acts done are energies spent in this life, shall be for the achievement of well understood purposes,— purposes which an honest and earnest consideration recommends as worthy of achievement. It corresponds so to say to the statement of object and reasons that precede every enactment. This *Sankalpam* is a very important feature and I am not exaggerating its importance. You will bear me out if you will only observe that the difference of opinion between the Adwaita and Visistadwaita systems of thought regarding the proper view to take of the phenomena of this universe and the mental attitude with which the duties of this life are to be discharged finds expression in the difference in the wording of the *Sankalpams* of the Smarthas and Vaishnavas. I lay stress on this fact, the importance of a *Sankalpam*, because I wish you to observe that the rule that we should definitely ascertain our desires, besides which of them are worthy of attainment, formulate them, and then seek to obtain them, carries with it the necessary consequence that it is our duty to refuse to perform any act, which to our knowledge is not capable of obtaining any object that we desire to achieve, and this is the essence of all reform. I come back to what I previously observed that many probably in this hall and many outside are of opinion that this Conference has before it no definite object and that probably the whole arrangement is waste of energy and time. To an ardent advocate of widow remarriages the Conference would appear to have achieved something if a remarriage should be performed immediately after the close of the Conference. To a person who is deeply impressed with the evils of the caste system, the Conference would appear to have achieved some thing if all persons partaking in the Conference sat at a common dinner at the end of it. No doubt there is cause for much impatience and I shall state later on what

appears to me a very high cause. But impatience carries with it its penalty. It retards progress, may even destroys it beyond immediate hopes of resuscitation. Impatience is short sightedness. It is a failure to perceive the real surroundings of a problem and the nature of the difficulties that lie in the way of its solution. Let us but consider the vastness of the number of the people that are to be affected by any measure of social reform. Consider how long any institution that requires to be mended or ended, say the caste system, has been in force. This period is to be counted not in years but in centuries. Consider again what a short while the idea of the necessity for the reforms has been in vogue amongst us and how few again of us it has really affected. Has there been sufficient time for this vast population in the midst of the more imperative duties that hunger and other cravings impose upon them, to think of and to know anything about this question. How few again of them are fit intellectually and by possession of capacities of mind acquired by a broad experience of outside world, competent to consider the question. It appears to me that having considered all these, the only answer possible is that the feeling of the necessity for reform is being felt not only more and more keenly but also in wider circles, in a larger number of classes and strata of our society and that the rate of this progress is hopeful. Please remember that the first and the most important step is that we should be actuated by a genuine desire to reform ourselves. The adoption of any particular measure of reform immediately is not at present so material. Have we to reform ourselves or not? or is it better that we should sit supremely content with what we are? This is the question that every one of us has to ask of ourselves and to find an answer. If this Conference succeeds in making all those that come here to-day put to themselves such a question and try to find an answer, this Conference will have achieved one step and a supremely important step probably, as far as many of those that are come here are concerned. That is the object which I for one have in view in participating in this Conference. What is the case for reform? What is wrong with me that I have to rectify? These are the questions that an honest inquiring Hindu must put to himself. I shall take up only one item—the caste system, and shall suggest an answer to these questions. Are you aware what you as a Hindu stand for? Are you aware that there are other peoples and ideals in existence? Do you know where you stand at present with regard to other peoples in this scale of achievements to your credit in any domain of activity? The last question is most easily answered. Excepting in one domain of Philosophy, there is a gap between you and the civilised peoples of Europe. That is a gap created in the last three or four centuries. Why had you not progressed with them? What have you been doing all this while? You have been falling off from each other, you have been concerned with preserving the privileges of one class as against others. While the peoples of Europe have been emulating in helping each other to achieve that great advance in the domain of knowledge that is power, you have been so to say disintegrating forgetting the essence and spirit of what was handed down to you. The starting point of this decay lies far behind, so far behind that it is involved in obscurity. In fact, we have no historical recollection of anything but a period of stagnation or decay relieved though now and then by local and temporary flashes of progress. I do not for one moment wish to lay the blame for this unenviable state of affairs entirely upon yourselves. The Political History of this country has been one of interrupted and disturbed Governments such that no other country has experienced. Steady and continuous progress was not possible in these circumstances. The vastness of the country, want of facilities of communication have also tended to isolation. But is there not in this institution of caste system that exists to-day in full and annoying force, the force of a fatal tendency to a separate more and more into communities creating thereby more and more conflicting interests?

(To be Concluded.)

MR. SYED ALI IMAM ON REFORMS.

We print the concluding portion of Syed Ali Imam's open letter on the claims of the Muslim League.

May I in this connection venture to suggest that a slight modification of Sir Harvey Adamson's scheme will solve the problem that is engaging the serious attention of our people? For my purposes I will take up the Imperial Legislative Council alone. I do not propose to deal with the Provincial Councils as the Mohamedan position in relation to them is affected by varying local conditions which must be left to local Mohamedan leaders and to local Mohamedan Associations and Leagues for treatment keeping in view and jealously guarding our right to effectiveness and adequacy of our representation. The importance of the Imperial Council and the position of numerical minority the Musalmans hold in relation to it are my excuse for the selection.

Now to proceed with my suggestion. The India Council Bill provides 60 members for this Council excluding His Excellency the Viceroy. The Secretary of State in para. 22 of his Despatch, dated the 27th November 1908, insists on a substantial official majority and thereby removes the Governor General from the conflict of the division list. Under the circumstances, it is unreasonable to suppose the officials will be anything less than thirty-two leaving a balance of 28 to be filled in by non-officials. Out of these, two can represent small minorities or special interest, or be experts and two more to represent the Chambers of commerce of Calcutta and Bombay. The remaining twenty-four seats should be thrown open to the people of India who are in the main the two Communities, Hindus and Musalmans, to be filled in purely by election to represent various bodies and interests. Considering the Musalmans make up between one-fifth and one-fourth of the entire population and also considering that the uncivilized portions classified as Hindus for convenience of census returns take away largely from the strength of the real Hindu majority it is but fair to say that out of these twenty-four seats one-fourth i. e. six, the Musalmans are entitled to on the basis of the numerical proportion. Giving them four more which is not by any means too large an estimate of their political importance the full total strength of our claim on the fairest computation will thus be ten places at least out of twenty-four. On the merits of the promises of Lord Morley it is open to the Extreme-Separatist to say that he will have his pound of flesh and give up political relation with his Non-Moslem countrymen and court desolate isolation in lieu of possessing a few extra seats more or less of doubtful utility in a Council of 60. I am sure sober counsel will not favor such a course. I look to my Muslim countrymen to approach this subject with a broad outlook, a spirit of compromise and an attitude of patriotic obligation. I therefore suggest that we should give up two out of the four seats we have a right to on the ground of political importance and thus press before Government our claim to representation by special Moslem electorate in respect of eight seats only. The surrender of these two seats to the general electorate is a legitimate compensation for the opportunities of our participation in the general political activity of the country. This modification of the scheme of Sir Harvey Adamson will I trust be acceptable to Government. It is in accord with the Muslim League resolution of Aligarh referred to above. With this modification the distribution of the twenty-four seats can be as follows:—

Legislative Councils of Madras, Bombay, Bengal, East Bengal & Assam, United Provinces, the Punjab, & Burma.	7
The landholders of Madras, Bombay, Bengal, Eastern Bengal & Assam, the United Provinces, the Punjab & the Central Provinces.	7
Indian Commerce	2

Special Moslem electorate of Bengal, Eastern Bengal and Assam, United Provinces, the Punjab, Madras, Bombay, N. W. Frontier Province and Central Provinces.

Total 24

Whatever may have been the chances of Moslem success by general electorates in the past, it is much reduced after the hostility that has been so bitterly displayed against Moslem claim in various parts of India. Under the circumstances Moslem participation in the general electorates is not likely to result in the capture of any seats but will serve the important purpose of keeping the two Communities in touch which should be looked upon by the truly patriotic Hindu as the redeeming feature of the "double vote".

I now turn to that part of the Bahar conference resolution which I have marked II. I do not believe any Musalman will object to it. Obviously it has no application to the Imperial Council as the Hindus are in a large majority in India. The words "if necessary" show how doubtful it is of application to the conditions of election to the Provincial Councils. Even in East Bengal and the Punjab, important factors like education, wealth, enterprise and organisation have such Hindu superiority that the necessity to give effect to this resolution will hardly ever arise. At best it is academic and as we are at present circumstanced outside the range of practical politics. Should however a good case of our Hindu countryman of having fallen into a helpless minority be made out, I am sure the sense of justice and fair play of the Mohamedans will give unstinted support to this resolution. The abstract justice of it no one can deny.

PIERRE LOTI'S LATEST.

Pierre Loti's latest volume, *The Death of Phloa*, is a description and an interpretation of the prodigious necropolis called Egypt. It not only portrays masterfully the splendour of the Egyptian lights and the extraordinary colouring of the Egyptian rocks and sands, but it evokes the grandeur of the Egypt of the past and presents the passivity, the mighty, mysterious calm and the desolation of the Egypt of to-day. It is a lamentation, says an English paper, over the slow decay, the decrepitude, and the death due to foreign occupation; a lyrical denunciation of the ravages of modernism in a venerable land. Loti's abhorrence of the British has not been diminished one iota by the Anglo-French *entente*. The colossal conceit and intolerance embodied in the watchword of British imperialism, 'The White Man's Burden,' have lost none of their power to kindle his wrath and his scorn. Loti dedicates his book to the memory of Mustafa Kamil Pasha, who succumbed February 10, 1908, to the admirable task of restoring in Egypt the dignity of the fatherland and of Islam, and, after explaining the reform which Mustafa Kamil inaugurated in the University of Cairo, he observes: 'We, Europeans, take it for granted that Islam is merely a religion of obscurantism producing the stagnation of peoples and impeding them in that course to the unknown which we name "progress." This indicates first of all absolute ignorance of the teachings of the prophet, and besides a stupefying forgetfulness of the testimony of history. The Islam of the first centuries evolved and progressed with the races, and the rapid impulse it gave to men under the reign of the ancient Caliphs is known; to impute to it the actual decadence of the Mussulman would be altogether too puerile. No, the peoples fall asleep by turns, from lassitude, perhaps, after having diffused their great splendour; it is a law. And then, one day, a danger comes to stir their torpor and they awake.'

THE INDIAN SOCIAL REFORMER.

Rates of subscription inclusive of postage.

	In advance.	In arrears.
Per annum.....	Rs. 5 0 0	Rs. 6 0 0
	Single copies 4 annas each.	

The arrear rates will be enforced in the case of subscriptions which have not been paid within three months from the date on which last payment of subscription expires in case of annual subscriptions. All other outstanding dues will also be calculated at the arrear rates.

Orders for the paper should be invariably accompanied by a remittance or permission to send the first issue per V. P. Post to recover subscription.

Should payment be made by cheque on any mofussil Bank, please add 8 annas this being the discount charged in Bombay.

WANTED.

An educated young man of good character and position, from Saraswat, Deshastha or Konkannaha caste, willing to marry a Child-widow, aged 22, of Saraswat caste and knowing Marathi, Gujarathi, English and a little Sanskrit. For further particulars apply to

X
C/o Manager, *Subodha Patrika*,
Girgaon, Bombay.

SERVANTS OF INDIA SOCIETY.

EARNEST-minded graduates and under-graduates are wanted to join the Servants of India Society, Poona, and after undergoing a course of preliminary training to devote themselves to.

(a) Work among peasantry—organisation of Co-operative Credit, promotion of sanitation, &c., &c.

(b) Work among the depressed classes—educational and industrial.

For further particulars apply to the undersigned.

Servants of India Society, Poona. } G. K. GOKHALE.

BY APPOINTMENT TO H. H. THE MAHARAJA.



GAEKWAR OF BARODA.

PHIROZE M. DASTOOR & Co,

OCULISTS AND SCIENTIFIC REFRACTIONISTS.
OPP. GENERAL POST OFFICE, 7 HORNBY ROAD, BOMBAY,

THE FIRST AND ONLY FIRM.

Who offer their patrons free services of a duly qualified ophthalmic Surgeon from various Eye Hospitals of Europe.

PHIROZE M. DASTOOR.

Eyesight Specialists,

With 19 Years' Practical Experience,

Holds **Exceptional Testimonials** from the Hon'ble Sir Lawrence Jenkins, the Hon. Mr. Justice Batty, Mrs. Batty, the Hon'ble Mr. Justice Chandavarkar, Mr. H. G. Gell, M. V.O., Lt-Col. G. H. Bull, M. D., I. M. S. and other high personages.

STOCK:— LATEST AND MOST PERFECT MAKE.

PRICES:— EXTREMELY MODERATE.

A POCKET MANUAL "THE HUMAN EYE AND ITS SCIENTIFIC CORRECTION," FREE ON APPLICATION.

SEVA SADAN

Arrangements for patients suffering from eye-disease, have been made in connection with the **Seva Sadan Charitable Dispensary** for women and children. **Dr. Piroja Malabari** has kindly offered her services to look after the patients on every Wednesday and Saturday between 8 and 9 A. M. (B. T.)

SEVA SADAN, }
GIRGUM. }

B. R. DIVATIA,
ASSISTANT SECRETARY.

NOTICE.

The Madras Hindu Social Reform Association has been maintaining a matrimonial Bureau, and correspondence from ladies and gentlemen desirous of contracting widow-marriage, post-puberty marriage or marriage without Kanya Sulkam or Varadakshna should be addressed to the Secretary—George Town.

INDUSTRIAL CONFERENCE, MADRAS.

Full text of papers read and submitted to it.

Detailed Contents.

Welcome Address.

BY DEWAN BAHADUR P. RAJARATNA MUDALIAR, C. I. E.

Presidential Address.

BY RAO BAHADUR K. N. MUDHOLKAR.

The Education of Persons who intend to make Scientific investigation to take part in Industrial Development.

BY DR. MORRIS W. LEAVERS, F. R. S.

Twenty-five years' Survey of Indian Industries.

BY PROF V. G. KALE, E-Q., M. A.

A Scheme of a General Financing Society.

BY THE HON SIR VITHALDAS D. THACKERSEY, AND LALUBHAI SAMALDAS, Esq.,

Credit Institutions in the Madras Presidency.

BY R. RAMOHANDRA RAO, Esq.,

Agricultural Banks and Co-operative Societies in the Mysore State.

BY M. SHAMA RAO, Esq.

A few hints for the consideration of those who may intend to establish new Oil Mills.

BY RAO BAHADUR D. V. BHAGAVAT.

The Aloe-Fibre Industry.

BY J. N. BANERJEE, Esq.

Irrigation by Pumping.

BY MR. ALFRED CHATTERTON, B. Sc.

The Central Provinces and Berar Exhibition.

BY C. E. LOW, Esq., I. C. S.

The Artistic Trades of the Punjab and Their Development.

BY PERCY BROWN, Esq.

Resolutions of the Conference.

Price Re. One.

G. A. Natesan & Co., Esplanade, Madras.

INDIAN-ENGLISH.

An examination of the errors of idiom made by Indians in writing English (With over 1200 actual examples from Indian Writings)

By **G. C. WHITWORTH.**

"A valuable contribution to the study of the manifold eccentricities of the English tongue."

—Contemporary Review.

"His scholarly but unpretentious work will prove most serviceable, not only for those for whom it is primarily designed, but also to other foreigners, and not a few of his own countrymen."—Westminster Review.

"Not only a hand book of errors, but also a correct and an acute and useful book of reference."

"The compendium is excellent, and English men, as well as Indians, would do well to consult it. The copious index facilitates reference."—Asiatic Quarterly Review.

Price (of Indian Booksellers) Rs 2/ net.

BRAHMA POSTAL MISSION.

Pamphlets with regard to Liberal Religion in India and abroad may be had free of all charges, one or two at a time by any genuine inquirer. On showing by a letter that these are carefully read, other two may be ordered free: Two whole sets consisting of sixty pamphlets may be had at once by sending a V. P. order worth one rupee; or 1s. 6 d. if payable outside India—All communications should be made to and any donation will be thankfully received by

DR. V. A. SUKHATANKAR, Postal Mission Prathana Samaj, G. ranam—Bombay.

H. K. JOSHI & Co.

Kalbadem Road, BOMBAY.

We undertake every kind of Lithographic Art Printing in Colours. Publish Fine Art Pictures, &c.

Wholesale & Retail Dealers in Calcium Carbide.

Large Importers of Finest Printing Inks and Colours.

HIGH CLASS FRAME MAKERS.

YOUR ADDRESS, PLEASE,
For a Catalogue of our Numerous, Valuable Presents which we offer for nought to All at their own choice!!!

VAIDYA SHASTRI MANISHANKAR GOYINDJI

Atank Nigrah Pharmacy,

Jamnagar-KATHIAWAR.

OUR SURAMMA

TAKES 10 MINUTES OF YOUR TIME.

Everyday in the morning, when you use it for your bath, rub it over your scalp for 10 minutes only and your surroundings will be soon filled up with a floral-roma that is most pleasing to your five senses. It will refresh your body and soul and add a lustre to your hair and complexion.

Price per Phial As. 12

Packing and Postage As. 7

S. P. SEN & Co.'s Swadeshi Perfumes.

THE PRIDE OF THE INDIAN INDUSTRY.

JUTHIKA.—The purely indigenous Perfume has completely beaten down the imported Jessamine.

MALLIKA.—Mallika has the reputation of Nature's Best Perfume.

GANDHARAJ.—The very name indicates it to be the Sovereign Perfume. It is really a monarch's delight.

PARIJAT.—Or Heaven's delight. It is indeed the world's Best Perfume for all purposes.

MUSK-JESSAMINE.—The compound name indicates its combined sweetness and strength.

All the Perfumes are bottled in three different styles—Large, medium and small. Prices Rs. 1, As. 12, and As. 7, respectively. Transit charges extra. Write for description List, sent Post-free on application.

Our Superfine Virgin Ottos.—Unequaled for strength—Otto-de-Rose No. 1 (Virgin), Otto-de-Matia, Otto-de-Neroli and Khus-Khus. 1 rice per Phial i.e. 1 Doz. Phials Rs. 10.

We also supply to our Messasil customers all sorts of Patent Medicines and Surgical Appliances of every description.

Soaps and other Toilet Requisites, Hair Washes, Cosmetics, and Hair appliances, Oil Bargamot, Lemon and Lavender of superior quality and also fancy Scent bottles and Silk ribbons of different shape, size and colour, and other miscellaneous requisites for perfumery are also stocked. Prices low beyond expectation. 25% of the Approximate value should accompany every order.

S. P. SEN & Co. Manufacturing Chemists.

19/2, LOWER CHITPUR ROAD, CALCUTTA.

INTENDING ASSUREES ARE INVITED TO COMPARE THE RATES AND CONDITIONS OF

The Empire of India Life Assurance Company, Limited.

WITH THOSE OF ANY OTHER COMPANY.

Head Office II: Elphinstone Circle, BOMBAY.

SEE REPORT AND OPINIONS OF THE PRESS AS TO THE REMARKABLE PROGRESS MADE BY THE COMPANY.

ENDOWMENT NON-FORFEITABLE POLICY FOR RS. 3,000.
PAYABLE AT AGE 60 OR AT DEATH, IF PREVIOUS, WITH PROFIT.

If, at any time, the assured under this plan should desire to cease paying any more premiums, he can obtain a paid-up Policy for such a proportion of the original sum assured as the number of premiums paid bears to the number agreed upon. Thus a gentleman who had assured at age 30 for a Policy of Rs. 3,000 payable at age 60 or at Death, if previous, after 5 years' payments, would be entitled to a Free paid-up Policy for Rs. 500 free of future payments.

MONTHLY PREMIUM.

AT AGE 20, Rs. 6-9-0.

AT AGE 25, Rs. 7-3-0.

AT AGE 30, Rs. 8-14-0.

AT AGE 35, Rs. 10-18-0.

AT AGE 40, Rs. 13-12-0.

AT AGE 45, Rs. 18-10-0.

SOME OF THE DISTINCTIVE FEATURES.

* Funds invested in Government Securities and in accordance with the Indian Trusts Act.

Policy holders can appoint their own Directors.

90 per cent. of Profits to Participating Policy holders.

Lapsed policies revived without Medical Certificate.

Liberal Surrender Values 40 per cent. of the Tabular premium paid.

Immediate payment of Claims.

Medical fees and stamps on Policies are payable by the Company.

The sum assured is PAYABLE IN FULL should death occur even immediately after payment of the first premium.

GUARANTEE INSURANCE.—This Company issues Guaranteed Policies in situation of trust and responsibility. It is specially authorized to guarantee the employes of the Post Office.

Proposal Forms and full Particulars may be obtained from any local Agent in India or from E. F. ALLUM, General Manager.

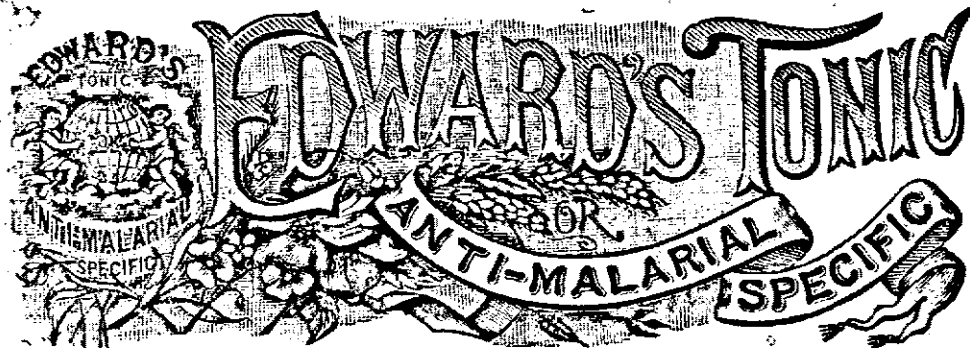
FOR MALARIA, INFLUENZA & MILD FORMS OF PLAGUE.

Use Battiwalla's Ague Mixture or Pills. Re. 1.
 Battiwalla's Cholera is the only remedy for Cholera Re. 1.
 Battiwalla's Hairstone has been recently improved a great deal and restores Grey Hair to its Natural Colour. Re. 2-8.
 Battiwalla's Tooth Powder is scientifically made of Native and English Drugs, such as Mayaphal and Carbolic Acid. B. P. A. 4.
 Battiwalla's Ringworm Ointment As. 4.
 Sold every where and also by
DR. H. L. BATLIWALLA,
 Work Laboratory, Dagar, Bombay.

ROYAL TONIC PILLS.

A powerful Nutritional and Strength Restorer, Price Rs. 1-4 per bottle of 90 Pills.

PREPARED BY—**GOVINDJEE DAMODER & Co.,**
 Wholesale and Retail Druggists and Commission Agents.
 2-02. No. 57 New Hanuman Lane, BOMBAY



Price of large quantity is somewhat less
BUTTO KRISTO PAUL & Co., CALCUTTA.

The only Remedy
 FOR
MALARIA.
 and all kinds of
 FEVERS WITH ENLARGEMENTS
 OF
SPLEEN & LIVER.
 OF
 SWELLINGS OF ABDOMEN &c

PRICES:-
 Large bot. 1 4
 Small " 0 12

Wanted Agents.
CALCUTTA.

The Troubles of the Summer Season



Are not unknown to you. Vertigo, melancholia, depression of spirit, mental exhaustion and many other allied complaints, are really troublesome to a business-man. Do you know sir, what can protect you from such ailments? It is our world-renowned, nicely-scented Keshranjan oil which only possesses the brilliant virtues of brain-cooling. If you are tired after the day's work, use it and you will be refreshed. If your hair is a falling off or there is anything that impedes its growth, use it and there will be a luxuriant growth. If your partner of life requires a highly scented hair-oil for toilet purposes, place at her disposal a phial of our highly-scented Keshranjan and she will be greatly pleased. The summer is really trying now and our Keshranjan is the only soothing preparation for lessening the rigours of this tiresome season.

Price per phial Re. 1. Packing and postage As. 5.

Our Agnidipak cures all bilious complaints, Dyspepsia, heart-burn, sour or bitter tastes in the mouth, headache, and loss of appetite. It regulates the action of the stomach, liver and the bowels. Price per phial Re. 1. Packing and postage As. 5.

Our Makaradhwaja is an invaluable remedy in many a chronic and intricate case—particularly in the maladies of infancy and old age. It is very carefully prepared under the improved rules of Chemistry and is therefore pure, cheap and most effective. It does a great deal of wonders in cases of Nervous Debility. It gives tone to the entire human system if used with various correct anupans or vehicles—as prescribed by us. Price for a week's measure Re. 1; Packing and postage As. 3.

KARPURARISHTA OR SPECIFIC FOR CHOLERA.

This is a great Specific for Cholera, Diarrhoea, Dysentery, Indigestion, Tympanites, and distention of the abdomen, and good many other complaints affecting the bowels.

Price per phial As. 8.
 Packing and postage As. 5.

The efficacy of our medicines is universally allowed. The Medicinal Oils, Ghees, Boluses, Musk, Makaradhwa, and other Ayurvedic Remedies, prepared and kept by us are admitted as best and cheapest in the world. Illustrated catalogues, containing fuller accounts of diseases and remedies, are transmitted free on application.

Prescriptions with or without Medicines are sent to every part of India, Burma, Ceylon, Straits Settlements, the Cape and the British Isles, on receipt of concise conditions of disease.

Kaviraj Nagendra Nath Sen,

GOVERNMENT MEDICAL DIPLOMA-HOLDER, MEMBER OF THE CHEMICAL SOCIETY, PARIS; SOCIETY OF CHEMICAL INDUSTRY, LONDON; SURGICAL-AID-SOCIETY, LONDON; &c., &c.

Nos. 18-1 & 19, Lower Chitpur Road, CALCUTTA.—Telegrams—Keshranjan, Calcutta.

N. B. All the proprietary medicines mentioned in my price list are kept on sale at Calcutta rates at Messrs. V. Valabha Das & Co.

ABDOOL REHMAN STREET, Bombay.



NO. 72 MEADOW STREET, FORT BOMBAY.

Die-Sinking—Crests, Monograms and Mottos, engraved and boxed in various Colours.

Copper-Plates—visiting and Invitation Cards, etc., engraved and printed in best styles.

Clocks—Wood or Metal, engraved and supplied for illustrating purposes.

Presentation Inscriptions—On Gold, Silver, Ivory, etc; engraved and artistically displayed.

Seals, Poets' Badges, Brass Sign Boards, Stencil plate etc., are made for private, official and commercial use. Rubber stamps are made in any of the required languages at very cheap rates.

Electroplating and gilding works executed under skilled workmen.

OUT STATION ORDERS PROMPTLY EXECUTED.
COMPARE OUR RATES WITH THOSE OF OTHERS.

MEYORES

IS INDISPENSABLE TO ALL WHO VALUE HEALTH.
FOR IT RESTORES WASTED STRENGTH, imparts vigour and tone to the muscles and tissues, in short vitalises the whole system. Thousands cured. Price Re. 1 per phial.

INTERESTING NEWS.



Our renowned SPECIFICS for ASTHMA and HYDROCELE give instant relief rest and comfort. Cure permanent. Rev. JOSEPH DAVID, Mengnapuram S. India, writes:—"Your specific for Asthma has done me good." S. B. Rao, Esq., Poona, writes:—"I have personally used your specific for Hydrocele and found it very wonderful in its efficacy." Per bottle of each Rs. 5.

DIABETES—Of any stage and standing is sure to be cured by our specific. A. Bose, Esq., Zemindar, Dum-Dum, Calcutta writes:—"Five year's Diabetes completely cured." Price per bottle Rs. 5.

For particulars about our SPECIFICS for PILES, FEMALE DISORDERS look to our Catalogue sent post free on application.

BEWARE OF IMITATORS !!!

NO AGENTS.

WRITE ONLY TO **J. C. MUKERJEE & Co.,**
THE VICTORIA CHEMICAL WORKS,
RANAGHAT, BENGAL.



AMRUTANJAN.

An Indian Balm, A Magic Balm, Quickly Relieves and Cures,
HEADACHES, NEURALGIA, SPRAINS, SORE THROAT, CHEST
COLDS, RHEUMATISM, LUMBAGO, WEAK JOINTS, BRUISES, CUTS
And also other ACHES and PAINS.—Price annas eight only

Ringworm Ointment. A POSITIVE CURE FOR RINGWORM AND DHOBI'S ITCH, &c.
Price annas six only.

Tooth Powder, CHEAP AND USEFUL.—Price annas two only.

AMRUTANJAN DEPOT: 16 OAK LANE, BOMBAY

Telegraphic address: "Amrutanjan," Bombay.

PHOTOGRAPHIC ART STUDIO.

UNDER THE PERSONAL SUPERVISION OF

S. N. BHEDWAR.

AT THE JUNCTION OF

PRINCESS AND KALBADEVI STREETS.

CHARGES REASONABLE, SATISFACTORY WORK.

THE INDIAN * SOCIAL * REFORMER.

PUBLISHED EVERY SUNDAY MORNING.

Office:—HUMMUM STREET, FORT.

Editor:—K. NATARAJAN

Vol. XIX.

BOMBAY—SUNDAY, MAY 16, 1909

No. 37

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

NOTES.

We are glad to see that the idea of "Social Service" as a part of school education, is gaining ground among us. The Rev. D. J. Fleming of Lahore has an instructive article entitled "Education through Social Helpfulness" in the April number of the *Modern Review*. He gives in his article several examples of notable service done by school boys, under the guidance of their masters, to relieve suffering, to spread the light of knowledge, and to succour the poor and the weak. There are a good many students who would be glad to be helpful if they only knew how. Unfortunately, there is a wide-spread impression among us that nothing worth doing can be done without a large subscription list and a grand paper organization consisting of patrons, presidents, vice-presidents, committees, and so on. Very often we never get beyond this stage. We do not under-value the power of money, but, when one thinks of it, it is much more difficult to get willing workers than money. Much good work can be done by personal effort, without spending a single pice. Those who are poor—which most of us are—are apt to attach somewhat exaggerated importance to the power of money, and to remain passive in the belief that only those endowed with a plethora of the world's goods can be of any service to their fellow-men. The wealthy have undoubtedly great opportunities but their distractions also are equally great. The sympathetic heart is not the monopoly of any one class, and the amount of happiness that a man with such a heart can procure for himself and for others by acting out his sympathy, is indeed immense. We are sorry we cannot reprint Dr. Fleming's article, but if any student who reads these lines wishes to read it, he can have a loan of it on applying at this office. Another article on the subject which we commend to the perusal of students is that on "Social Service" in the April number of the *Christian College Magazine*, published in Madras.

The *World and New Dispensation* writes:—"We deeply sympathise with our friend Babu Sasipada Banerjee in the loss he has sustained by the death of his youngest daughter Srimati Santimayee Sen. The deceased was a young lady of great promise. At the time of her death which took place at Giridih on the 2nd instant she was only twenty-three. She was the wife of Babu Bisweswar Sen, Assistant Secretary to the Bengal National Chamber of Commerce. "A poet of no mean order," writes a correspondent, "she published in her early teens a booklet containing mostly her beautiful devotional poems. One could count upon her sympathy in a good work. Even in her failing health she for some years zealously acted as Honorary Secretary to the Balya Samaj, an Association for the moral education of children. Following in the footsteps of her elder sister, the late lamented Mrs. Bonalata Debi, she started in the autumn before last a monthly magazine called *Griha Lakshmi* conducted solely by ladies.

By her frank manners and amiableness she won the affection and respect of all who came in contact with her. She leaves behind two children and many friends and relations to mourn her loss."

Commenting on the very small percentage of girls attending schools in Bengal, the *Indian Nation* wisely observes: "Now that we are turning our eyes to more worthy prizes than the laurels of the forum, we earnestly trust that we will give the necessary stimulus to female education and place it in the fore-front of our national scheme of advancement. We have accorded an all too tardy recognition to the necessity of an industrial and techno-scientific revival in India; and we are already witnessing the promising first fruits of our labours in those fields. It remains for us to provide adequately for the education of our girls, a consideration of much greater consequence to the country than the reforms of Lord Morley. The co-operation and financial assistance of Government are assured if only we set about the matter whole-heartedly and in a body. We confess that we would much rather see the rapid spread of primary female education in India than the final separation of judicial and executive functions in the country or a governorship of the two Bengals. The incubus of social bondage would fall away from us with the education of our girls and women. Ignorance is the citadel of superstition and we can only drive the latter from our homes by educating the members of those homes. And unless our homes and society are purged of the foul stain of female ignorance and superstition, we will not be a step nearer the ultimate goal of a resurrected India."

A much-respected foreigner domiciled in Malabar gives some wholesome advice to the Tiyya reformers, with reference to their movement to build a special temple for their class. He writes in the *West Coast Spectator*: "Permit plain-speaking in an old man and a friend. Your actions are puerile. Set to work in the right direction and you will arrive at the proper place and position. You will ask how are we to proceed. The answer is, the first and foremost thing you should do is to educate your women. Collect all your intelligence, energy and wealth and direct these forces to the most sacred and noble object of educating your women. Establish as many elementary and primary schools as you can and let your women, as far as possible, have a fair education. Give them thorough knowledge of sanitation in their own language. Teach them, and do so continually and thoroughly, how to bring up their children in the most approved and latest forms of civilized notions. Teach them in their own literature to shun all superstitious ideas and beliefs and gradually bring them to stand beside, with pride, with educated women of other nations; then you will find yourself to have achieved what is called real reform. It will then give you a status, and a position among civilized nations."

Much dissatisfaction is expressed by our Madras contemporaries at the manner in which two Indian officers of high standing have been dealt with by the local Government. One of them, Mr. Kershasp, is a member of the Indian Civil Service and the other, Mr. Subba Rao, a District Superintendent of Police. There was a popular outbreak in their jurisdiction some three months ago. A Madras Anglo-Indian newspaper came out with the story that these two officers had acted in a cowardly manner, and drew the moral that Indians made poor executive officers. Soon after, the two men were suspended from their duties, and an English officer was deputed to enquire into their conduct. It is now announced that both officers have been reduced in rank. Our contemporaries allege that the officers proceeded against, were not informed of the charges against them, and that the report of the special officer has been withheld from them. It seems to be implied that the Madras Government has acted in haste and without the consideration which would have been shown to an Englishman in the same predicament. A section of the local Anglo-Indian press, which seems to have had access to an unpublished official report, has sought to utilise the incident in a political sense and it seems to be strongly believed that Sir Arthur Lawley's Government had weakly put itself in the place of playing second fiddle to that section of the press. It will be interesting to know how the Madras Government meets these statements.

A Reuter's telegram says that the London Committee of the All India Muslim League has adopted a resolution stating that the assurance respecting separate representation of Mahomedans, which elicited the gratitude of the Committee of the League as recorded on 4th February last, is not identical with the proposals now put forward. We note, however, that the *Observer* of Lahore, one of the militant organs of the Moslem League, has withdrawn in its last issue its strictures on the Government of India and acknowledges itself satisfied.

The following Press Note was issued last week: "Government have decided to construct a hostel for 108 boys in connection with the Ranchhodlal Chhotalal High School, Ahmedabad. The cost of the hostel is roughly estimated at Rs. 67,000. Mr. Chinubhai Madhavial, C. I. E., has offered to contribute Rs. 35,000 towards the expenditure on condition that the hostel is named after his father, the late Mr. Madhavlal Ranchhodlal. His Excellency the Governor in Council is pleased to accept this generous offer, and the acknowledgments of Government have been conveyed to Mr. Chinubhai. The balance of the cost will be borne by Government."

We are now and again favoured with copies of memorials sent to Government on purely personal matters, and the memorialists keep on bombarding us with reminders when they find that their grievances have not been noticed. To save trouble and annoyance to all concerned, we may state that we cannot take notice of purely personal grievances which have no bearing on any public interest. It is unreasonable to expect publicists to accept grave charges against officials, high or low, on the authority of aggrieved individuals. Nor is it possible for us to enter into correspondence with every individual who has sent a memorial to Government with the object of investigating his statements.

A correspondent writes to us from Tinnevely that a Girls' School was founded on the 2nd instant by Mr. P. M. Kailasam Pillai, Chairman of the Municipality and Secretary of the local Brahmo Samaj, in memory of his late wife. Mr. Pillai has purchased a fine spacious building for this purpose. The school was opened by Miss F. L. Frazer, B. A. L. T., Sub-

Assistant Inspectress of Girls' Schools and is named Thayammai Ammal Girls' School. Miss Frazer and Mr. Govindaswamy Pillai, a well-known Tamil Pundit, spoke on the benefits of Female Education.

A valued friend writes: "May I be permitted to bring to the notice of the proprietors and managers of Indian newspapers the following paragraph which is printed in the *Indian Temperance Record* for May: "The *American Magazine* says it refused fifty thousand dollars worth of liquor advertisements last year. The *American Sunday School Times* gives a list of forty leading American Magazines, including Munsey's six serials, from which liquor advertisements are excluded." The *Daily News* of London too refuses such advertisements. Is it too much then to expect a small sacrifice of our own newspaper proprietors?"

Messrs. Ganesh and Co., of Madras have brought out a neat and handy volume entitled in "Messages of Uplift for India" by Mr. Saint Nihal Singh. The Editor of the *Arena*, Mr. B. O. Flower, has written an introduction in which he speaks highly of Mr. Nihal Singh's work and worth. The "Messages" consist of sketches and descriptions of life as the author saw it in the countries he has visited—Japan and the United States. Mr. Nihal Singh has a vivid and forceful style and he writes with a sobriety and judgment worthy of praise. It is clear from his essays that he has not much faith in political nostrums. Education, self-reliance and strenuousness, are what he believes in. We have read with especial interest his earnest appeal to his countrymen to relieve Indian women of the present enormous amount of domestic drudgery by utilising labour-saving appliances and to give them more time and opportunities to improve their minds and bodies.

We are glad to see that the Directory of Indian Goods and Industries, which was first published three years ago, has reached a third edition. Rao Bahadur Mudholkar, the General Secretary, and Mr. Chintamani, the Assistant Secretary of the Indian Industrial Conference, are to be congratulated on the success of this most useful publication. The third edition is a more bulky volume than the first and much better arranged. It is priced Rs. 1-8 per copy.

The *Standard Magazine* is a new monthly published in Madras. The first number which has been published arrests attention by a certain uniqueness in the style and subject of the articles contained in it. The need of such a *Magazine*, well-printed and well got-up, in Madras has been felt for some time. We congratulate the conductors on the opening number, and if they are able to keep up the standard in the subsequent numbers, they may count upon exercising a vast amount of influence in Indian public life.

The *Indian Patriot* writes: "Since Mr. S.P. Sinha vacated the Advocate-Generalship, rumours have been afloat that a man will be brought from England, or Dr. Rash Behari, who will be made a Barrister or an Advocate and then appointed Advocate-General. The High Court has power to transform a Pleader into an Advocate, and the case of Sir V. Bhashyam Aiyangar is referred to by many. But this is not true, since Sir Bhashyam was a Vakil and the present Advocate-General is also a Vakil."

We have much pleasure in calling attention to the letter printed in another column from Professor H. B. Lees-Smith, in which he lays before the Indian public the final arrangements for the scheme that he put forward at the Industrial Conference in Madras.

CONTENTS.

-o:o-

Editorial Notes.	Conversion to the Arya Samaj.
Temperance and Toddy.	Anantapur District Social Conference.
Indian Students at the London School of Economics.	H. E. the Governor's Reply to the Temperance Council.
Social Customs in the United Provinces.	The Keraliya Nair Samajam.
The Depressed Classes Mission, Poona Branch.	

THE INDIAN SOCIAL REFORMER.

BOMBAY, MAY 16, 1909.

TEMPERANCE AND TODDY.

No reasonable person expects that the consumption of liquor would be extinguished in this country by the action of Government. Even religion wielding the potent weapons of superstition have not been able to prevent drinking and drunkenness. All that can be justly asked of Government, is that their measures should not constitute an invitation and incentive to the people to drink, and that, so far as drinking cannot be prevented, the consumption of liquor which has been traditionally used should be preferred to the consumption of foreign spirits. There is more reason at the bottom of this preference than is apparent on the surface. In the first place, there is some sort of constitutional affinity between a drink which has enjoyed a long vogue in the country and the inhabitants accustomed to drink it. By a long process of natural selection the drink and the drinker have become suited to each other. It, therefore, happens that a person is less liable to drink to excess and to be undermined in health and strength on his national drink than on a foreign one. The poet, Browning, has a little poem entitled "Nationality in Drinks" in which it appears how closely drink and disposition get associated in course of time. Going deeper into the matter, we find that the classes who do not drink country liquor, have less hesitation in drinking foreign liquor. A man who will consider it degrading to drink toddy will not feel the same towards drinking brandy. There are several reasons for this. Toddy, for one thing, is known to all as a prohibited beverage, while brandy or whisky can be passed off, as it often is, as medicine or as that now common illuminant, kerosine oil. Religious prohibitions have a strong tendency to become in course of time a matter of names, as we all know in our social reform experience. It has even been sought to be argued that neither the Shastras nor the Koran could have prohibited the consumption of drinks like whisky, for instance, which were not known even by name at the time of their promulgation. According to this view, the prohibitions should be held to apply only to those drinks which were known to the ancient Rishis of India and to the contemporaries of the Arabian Prophet. From long and bitter experience, we know how useless it is to invoke the heads of religion in matters of social and moral progress, and we have no doubt that if His Excellency the Governor had had the same experience he would not have recommended working through them to the Temperance Council as likely to prove of most efficacy in achieving its ends. Were it not that any suspicion of lack of seriousness

would be utterly incompatible with pronouncements emanating from Sir George Clarke, we should have been inclined to take this particular recommendation as a sly jest at the expense of the so-called religious heads. It would be more in consonance with the actual state of things to speak of many of them as the scandalous appendages of religion.

Holding the view that the consumption of what may be called the national beverage is a less evil than the consumption of foreign spirits, we have some observations to make on the long Resolution issued by the Government of Bombay last week on the subject of toddy. The Resolution is evoked by the suggestions of the Government of India on the recommendations of the Excise Committee. This Committee, as is well-known, took the view that toddy, judged by the results of chemical analysis, contained more impurities than country liquor manufactured under license from Government. The only way of reconciling this verdict of science with the deep-rooted popular opinion that toddy is the least deleterious drink for a native of India, is to be found in the possibility that the chemical impurities found in toddy have been rendered inert by habit in the Indian constitution, just as quinine or any other drug may become inert in the constitutions of those who drug themselves with it in constantly increasing quantities. Scientific verdicts which ignore the human equation are utterly worthless in matters of this kind. The potentialities of the physical body are practically infinite, if the demands on it are carefully graduated and not made on a sudden. Serum-therapy is a modern application of this very ancient principle. The Government of Bombay observe that there is no considerable demand for unfermented toddy in this Presidency. Our information is that there was such a demand at one time and that it has been practically killed out by the regulations of the Abkari Department. We have heard venerable Parsi gentlemen inveigh against a system which had deprived the public of health-giving and strength-giving toddy which was plentiful in their own younger days and to which they were rather inclined to attribute their own vitality and longevity which are certainly exceptional now-a-days. Government observe in another part of the Resolution that the popular taste in this Presidency prefers Mhowra spirit to toddy spirit. Here, again, our information is that the so-called preference is a matter of Hobson's choice, and that, given equal facilities, the people would much rather drink toddy than the Mhowra stuff. Colour is given to this opinion by the admission of Government in the same paragraph that the distillation of toddy would undoubtedly become common if toddy was appreciably cheapened and freed from the present restrictive regulations. The Government of Bombay do not sufficiently appreciate the real position of toddy when they place it on the same footing as other drinks. Toddy is considered by people, who know, to be not merely a stimulant but as possessing nutritive elements, and their opinion, which is very decided on the point, is entitled to more weight in a subject of this kind than the opinion of a chemical analyst. It is something, however, that the Government of Bombay

have not treated toddy as being more offensive than Mhowra liquor, and have rejected the recommendations that would have placed more restrictions on its sale and production. They have relaxed existing restrictions in a few respects. They have expressed the opinion that fermented toddy corresponds to beer which, we believe, is regarded as a mere nothing from the toper's point of view. The extension of facilities for tree-foot booths is a measure in the right direction. We should be glad to see a large increase in the consumption of unfermented toddy as a result of it, in the place of the growing increase in the consumption of spirits, country and foreign.

INDIAN STUDENTS AT THE LONDON SCHOOL OF ECONOMICS.

To
THE EDITOR, *The Indian Social Reformer*,
Bombay.

DEAR SIR,

The scheme that I put forward at the last Industrial Conference for sending young Indians to England in order to study political institutions, under the guidance of the London School of Economics and Political Science, is now complete. The classes will begin on the 4th October, and will continue until the last week of the next June. Lectures are being prepared to explain British life and the actual working of British institutions. The students will be brought into touch with representative Englishmen of all classes and, during the vacations, will be conducted on a tour of inspection among our most important institutions. A series of classes and lectures on what can best be described as "Indian Sociology" is also being arranged. These will enter into the social, economic, and political conditions of India, and will discuss the extent to which the lessons derived from British institutions are applicable to India. Among the lecturers on this subject will be, it is hoped, Sir Courtenay Ilbert, as well as Mr. Theodore Morison, and a number of others among whom Indians will be included. In order to keep in touch with Indian educated opinion we are proposing to elect one or two of the foremost Indians on the Board of Governors of the London School of Economics and Political Science.

The students will live in English families to be selected by the London School of Economics and Political Science. Those who are in any perplexity about conforming to English habits with regard to food, etc., should explain their situation to us as early as possible. The minimum expense for the nine months, including board, lodging, fees, travelling expenses from India and back, etc., is 2,800 rupees. Those wishing for more detailed particulars should write to the London School of Economics and Political Science, Clare Market, Kingsway, London.

H. B. LENA SMITH.

Really, if Sir Edward Baker goes on as he has begun, says the *Empire*, Bengal will want to send home a monster petition that he be our next Viceroy. It is mainly owing to him that Lord Lansdowne has been persuaded to give the Province an Executive Council, and now papers of all tones are beginning to hail him as the Exodus Stopper. That, of course, is rather premature, but he has considerably curtailed the official sojourn at Darjeeling, and it is not unlikely that from next year nearly all the departments will remain in Calcutta the whole year round. Everybody who has any dealings with the Government in the hot weather knows what a benefit to the despatch of business that will be, while in cold cash it is estimated that the change will result in a saving of five lakhs or thereabouts.

SOCIAL CUSTOMS IN THE UNITED PROVINCES.

The following notes made by Mr. K. Lakshman Rao during a tour throughout the United Provinces are of general interest to the student of Indian Social Life:—

The वर्णाश्रम व्यवस्था is very strong and rigid with the usual powerful Brahmin bureaucracy at the head. The power of the latter is more emphatic here than in many other provinces and the general aspect of society shows very little change from the old condition. The hammering effect of modern and foreign influences and the consequent tempering of the rigid material of our self-satisfied social fabric, is not much in evidence. This may be partly due to the fact that this province contains a number of places considered to be most sacred by the vast mass of the Hindus, which therefore have become the strongholds of whatever is orthodox and conservative. Being thus callous to any influence from without, the people there have developed the suicidal tendency to self-satisfaction. This is a most unfortunate circumstance more or less common to all parts of the country, and it has well-nigh destroyed the broadening and expansive elements in the Hindu character. The strength of bigoted Hinduism and backwardness in education have contrived to perpetuate the वर्ण or caste distinction to a greater degree and prevented outside forces from having the disintegrating but wholesome effect on the social condition of the people, which we find in other provinces. In spite of their overlordship, the Brahmins here, as compared with their caste in other provinces, are very degenerate in respect of their material condition and general enlightenment, the only redeeming feature about them being that they do all kinds of field-labour except actually holding the plough.

The Brahmins are divided into five main branches, Pande, Dube, Tivari, Chhobe, Misra. Each of these again is subdivided into several castes, but it would be uninteresting and tiresome to name them. The Pande are considered to be superior to others in the social scale; Tivari and Dube and Chhobe probably compete for the second place and Misra for the most part comes the last. Of course, each one is actuated by what may be termed caste-patriotism and accordingly regards itself to be the uppermost. Brahmin girls are married generally at the age of 5 or 6 and the boys at about 10. There happen many cases in which girls are kept unmarried even till the age of 10 and it would be interesting to note here that all girls are permitted until they are married to eat what guests, though they be strangers, have left on their plates half-eaten—conduct which is reprehensible to the sense of delicacy and cleanliness of Hindus of the Peninsula. Among the Brahmins, a higher age for the bride than for the bridegroom is permissible though not very common. This generally happens when the family of the bridegroom is particularly well-placed and influential in society, as the bride's father is very anxious to see his daughter as the future mistress of a well-to-do household. While the parents of the boy, as is common among people of the older generation and such others as are for all practical purposes of present day life, old in habits, thoughts and behaviour, are anxious to provide for their fondling a grown-up girl so that he may taste the sweet cup of conjugal life at as early an age as possible. It does not require to be told that in such cases the bride is the only daughter of her parents and the bridegroom the only son of his. How much bitterness the supposed 'sweet cup' pours into the whole future career of the couple, the parents never stop to contemplate.

One thing in which the Brahmins in the United Provinces seem to be ahead of Brahmins on our side is that intermarriages between the different sects of Brahmins are permitted and even frequent. But until the two sects of Brahmins contract an alliance, they cannot even interdine. No two

of the many sub-castes among the Brahmins will ever dine at the hands of each other; even two Brahmins of the same caste will not dine together. If two persons from different classes of Brahmins are married the relations on both sides can inter-dine and keep all kinds of social intercourse. But the ancients and moderns deep in Shastric lore seem to be endowed with remarkable foresight; and they have excepted materials fried in ghee and sweetmeats from the sacredness which attaches to all other edibles so far as inter-dining is concerned. One can easily understand why this bestowal of a special favour on substances fried in ghee and sweetmeats; the Brahmins are so fond of them and on account of their poverty and other causes, they are so uncommon.

The Brahmins of the U. P. seem to me to be more sensible than the Brahmins on our side in another respect. Among them, widows are not persecuted for not shaving their hair. Food touched by widows keeping their hair is not considered to be unholy.

There is one curious practice among them. Suppose there are two sisters. Their husbands cannot eat from the hands of each other nor can either of them eat from the hands of his wife's sister. But the sisters can eat together.

Now I come to the ceremony of *आरु पिंडदान* which is universal among Brahmins and the *दान* is made by preference, to a *महापति* Brahmin. Every one of the four or five main divisions among Brahmins has a subdivision called *महापति*, who occupy a position of special indulgence among their own castemen, in officiating at religious ceremonies. At the time of the *आरु*, the Mahapatra Brahmin puts the back of the man who performs the ceremony, blessing him for his piety while the man has to champoo the Brahmin's feet in order to be sure that the *सिद्धि* will reach the ancestors without any impediment. The officiating priest receives some of the following things as presents :—

Brass-pot, *सूट* or cot of wood and ropes, bedding and chadar, money, cow, horse, leather or wooden shoes, &c.

In the ceremony, an earthen pot is placed for 11 or 13 days hanging on a peepul tree, with water which drops slowly through a hole at the bottom. On the *एकादशी* day the pot is broken by the priest who is paid a good sum for the service. If the priest does not break the pot, the water in the pot which is expected to quench the thirst of the ancestors does not reach them and the performer of the ceremony incurs their wrath and the displeasure of the gods. What better handle can there be for professional tricksters, as the priests are, than to solemnly pre-announce the coming doom of sin and destruction to the family in consequence of the ancestor's parched throats and the anger of the divinities who have reared their noble family tree under the holy protection of their wings? In practice it is found that priests make good capital out of it and extort money from the poor man who stands all the while trembling, simple and guileless in his superstitious and awe of the imaginary fiends who, the priest says, will wreck his family. The *सिद्धि* is cut by a barber into two pieces which are again joined together, the superstition being that by so doing the *सिद्धि* of the performer finds communion with that of the dead ancestors.

The joint family system is very much broken down. Among them and also other communities, the son, if he is married, invariably separates from his parents, as soon as he is about 16 years old. The son and the father may have the same roof but the hearths are bound to be different.

(To be continued).

Major Ronald Ross, lecturing before the Royal Institution, said the prevalence of malaria in India was appalling. One-third of the Army was daily incapacitated. Better sanitation was primarily necessary. Major Ross deplored the nonattainment of the immediate success which was anticipated a decade ago. It was easy to eradicate malaria, but they were fighting against human stupidity. He instanced the constant thwarting by officials of efforts in West Africa.

THE DEPRESSED CLASSES MISSION, POONA BRANCH.

Report for the Quarter ending 30th April 1909.

With the sanction of the General Committee of the Depressed Classes Mission Society, Bombay, the following Committee for 1909 for the Poona Branch of that Society has been chosen :—

1. Dr. H. H. Mann D.Sc. President.
2. R. P. Paranjpye, Esq., M. A. B. Sc. . . . Vice-President.
3. B. S. Kamat, Esq., B. A.
4. Arjun R. Mudliar, Esq. Treasurer.
5. Mr. A. K. Mudliar, B. A. Secretary.

The institutions conducted in Poona by the above Committee are :—1. The Camp Day School, 2. The Camp Free Reading Room; 3. The Ganj-Pett Night School, 4. The Mangalwarpett Night School.

The average attendance in the above institutions in the month of April was about 120.

The central and the most important work is done in connection with the Camp Day School where there were 137 pupils, including 11 girls on the roll on 30th April 1909. This school which is situated in a bungalow in Sachapur Street, Poona Camp, for which we have to pay a rent of Rs. 30 per month, is manned by six teachers, including two school-mistresses and one Drill-master. The two school-mistresses are Mrs. Venubai and Mrs. Janabai both high caste women, whose services have been lent to the Poona Branch by the Bombay Nirashrit Sadan. Mrs. Venubai teaches Kindergarten, Mrs. Janabai, in addition to teaching, does social work among the low-caste women. Mrs. Venubai has also taken upon herself the task of giving a bath once a week in the School to the Mahar girls who attend the school. The boys are as often as possible compelled to bathe in the school, if they are found to have not bathed at home.

The School was not closed during the Shimga week as it was thought fit to save the children as far as possible from the corrupt and degrading influences of the obscene festival.

On the evening of Mahashivratri day, a meeting of School boys, their guardians and other men and women of the Mahar community was held in the School. Mr. L. M. Satoor preached to the audience. Messrs. Arjun Mudliar and A. K. Mudliar and Mrs. Janabai Shinde were also present. Sweets were distributed to the children and *Halad Kunku* to the women.

A similar and more interesting meeting came off on the evening of Ram Navmi day when Rao Bahadur K. B. Marathe gave helpful advice to the people who very much appreciated it. To the women present on the occasion, Miss Vithabai Jadhav of the Fergusson College spoke on self-help and self-elevation. Mrs. S. Paranjpye and another Brahmin lady were also present. Similar to the meeting conducted by R. B. K. B. Marathe was that conducted by Mr. S. N. Gokhale on the Holi day.

During the Holi week, Mrs. Ramabai Ranade visited the School and distributed sweets to the pupils. The school was also visited by the following persons: Messrs. B. S. Kamat, T. V. Gupte, Mrs. S. Bhandarkar, Dr. V. C. Gokhale, Dr. P. V. Shikhar, Miss Ligertwood, Prof. D. K. Karve, Prof. K. B. Kanitkar, Dr. H. H. Mann, Principal R. P. Paranjpye, Mr. P. V. Joshi (Ahmedabad), Mr. K. Ranga Rao (Mangalore), Prof. N. G. Welinkar, M. A. L. L. B. (Bombay), Mr. N. C. Makerjee (Calcutta), Mr. S. Javeri (Satara), Mr. K. G. Paudit (Rajkote), Rao Bahadur S. V. Patwardhan, &c.

Mr. G. K. Deodhar, M. A., was kind enough to spend one full afternoon in the School, inspecting and giving sample lessons. Mr. M. V. Sane, Head Master of the New Marathi School of the D. E. Society, Poona, also visited the school and gave object lessons to the teachers. He further conducted the Terminal Examination after which the School was closed for Summer till 17th May.

So far about the Camp Day School.

I am glad to report that the Ganj Pett Night School which at the beginning of the year was working but feebly has been revived by the exertions and earnestness of the teachers in

charge, viz., Messrs. Patwardhan and Sathe. There were 44 pupils on the roll on 30th April.

On 4th March, Mr. M. D. Lotlikar addressed a small audience of men in the Manglawar Pett Night School exhorting them to take proper advantage of the facilities afforded them for free education. The attendance of the School has greatly improved during the month of April.

Our income in the months of February, March and April was Rs. 657-8-0.

Our expenses during the same period amounted to Rs. 350-11-9.

Balance in hand on 1st May 1909. Rs. 306-12-8.

I have to thank the following donors :—

W. T. Morrison, Esq., I. C. S., Poona, Rs. 50, N. M. Wadia, Esq., C. I. E. Bombay, Rs. 50, A. Friend, Poona, Rs. 50 and others, of sums Rs. 15 and below.

The thanks of the Committee are also due to the following gentlemen for having joined the list of annual subscribers :—Dr. H. H. Mann, Rs. 60 and others of sum of Rs. 12 and below.

I should not forget to express my gratitude to the proprietors of the following newspapers for supplying the Camp Reading Room with copies of their journals free of charge:—*The Dnyan Prakash*; *The Jagad Vritta*; *The Sayaji Vijaya*; *The Subodh Patrika*; *The Samavamsiya Mitra*; *The Karmanook*; *The Dinabandhu*.

VITHAL COTTAGE, RASTE'S
PETH, POONA CITY,
9-5-1909.

A. K. MUDLIAR,
Secretary.

CONVERSION TO THE ARYA SAMAJ.

A Correspondent writes to the *Arya Patrika* from Lucknow under date 3rd instant:—Shrimati Sita Devi formerly known as Elsie Forrester Thompson, an Australian lady, aged about 20, was purified yesterday by the City Arya Samaj, Lucknow at Viziannagram House at 8 A.M. in the presence of nearly one thousand men. The following Pandits officiated at the ceremony:—(1) Pandit Mahadev Bhatt son of Pandit Balkrishna Bhatt, Editor, "*Hindi Pradip*" Allahabad; (2) Pandit Vishnu Datta Dwivedi of Benares; (3) Pandit Kali Charan Dwivedi of Farrukhabad; and (4) Pandit Manohar Nath Sapru, Secretary, Arya Samaj, Fyzabad. The ceremony was a great success. Great enthusiasm prevailed. The lady donated Rs. 2,000 to the City Arya Samaj, and gave a sovereign each to the Pandits as *dakshina* which they gave away to the Arya Samaj. Shrimati Sita Devi made the following brief but lucid speech:—"Ladies and gentlemen, I thank you most heartily for the kind and cordial reception you have given me to-day. I feel most proud and happy to have been counted worthy to enter this grand religion, which I have admired for a very long time. At present I am very ignorant of the teachings of Vedas but I mean to remove my ignorance, and shall try to be consistent and conscientiously follow all their tenets and teachings. I sincerely hope that at some future date you will nominate me a member of your Samaj and in the meantime, I am entirely at your service, and wish the Samaj all success and prosperity, and its members, every happiness. Again I thank you ladies and gentlemen for your courtesy and kindness to me who came here a stranger but am now united to you all by the bonds of sympathy and religion."

The President of the Samaj remarked that it was the translation of Ramayana and especially the character of Sita depicted therein that caused a change in Miss Forester's thoughts, and attracted her attention towards the beauty of the Hindu religion, culminating in her embracing the religion of the Arya Samaj. She was so much attracted by the Life of Sita, that she preferred herself to be called henceforth by that sacred name. She has been studying Buddhist literature too, and it was on that score, that she, though putting up in hotels during her tour in India, had been a vegetarian, engaging Hindu cooks and bearers for the last 3 years.

The sumptuous breakfast, provided for the occasion, was partaken of by the guests then present, in company of Shrimati Sita Devi and the sight was worth seeing, for the Australian lady had forsaken the use of the fork and knife, she took her food in earthen pots and drank water with an earthen *doli*.

ANANTAPUR DISTRICT SOCIAL CONFERENCE.

The following is the concluding portion of Mr. K. V. Sreenivasa Iyengar's lecture, part of which was published in the last issue :—

I do not agree with those who consider it has been an unmitigated evil but I agree that it is so now. Profound observers have noted that the caste system has served to preserve various hereditary aptitudes, nay has even served to preserve the whole people from lapsing into complete barbarism. I mention this here because I wish to emphasize a standpoint from which all reformers should look at an institution which they wish to reform. Holding an institution up to unmitigated condemnation does not serve much useful purpose. The few good points that it may possess are sure to be made much of and people that will not otherwise help to keep it up will rally round it. It is far better to admit even generously what may be said on its behalf and then to say that even then there is a case for abolishing it. The tendency of this institution of caste towards creating separate communities is a far more potent consideration that should weigh with us, than any advantages hitherto derived. It is remarkable how many different communities have sprung up by the acceptance of the idea which is at the root of the caste system and it is even more remarkable that it should have retrenched root in a people who have inherited the traditions of a system of thought which tried to view the universe, and not man merely, as a whole, attempting to regard the meanest worm, nay vegetable life, equally with man and even other postulated higher beings as proceeding from the same original cause. We have it therefore that Hinduism which postulates a community of origin and interest running through all forms of life has produced alone artificial barriers that create a discord completely opposed to the universal harmony of the evolution that it sets forth. Starting with four castes, we have now hundred times as many if not more, so many that we do not know the number until some persons who are outside the pale of this system come and enumerate us. We have had this idea so long that to most of us and to all who are not of us for this purpose, Hinduism without caste system is unthinkable. Excepting the oldest of our books, one might say that in Sanskrit literature there is not a single book in which mention is not made expressly or impliedly of the four castes. What is this caste system that has been so long and has exercised such influence upon us? In the Gita, we have the statement of Sree Krishna that "four orders were created by me in classifying according to qualities and duties." It is remarkable there is no mention of birth as one of the determining causes. If you take the view that this passage in the Gita is an interpolation, the next question that I shall put will not arise. If it is not an interpolation and we ought to take it as a statement of sociology that it is a rational and desirable division of work in any society that it should divide itself into the four different spheres of usefulness to the society as a whole, then indicated, the further question arises. Is the present caste system any thing like what is indicated therein? Duties and qualities are absolutely no consideration in deciding the caste of an individual now. If they were, there would be no caste system as we now understand it. The essence of the evil of the present caste system is that it is an artificial device to keep a community having one set of ideals from intermingling with others freely for fear that the ideas may get modified. Refusal to interdine and refusal to intermarry are an expression of the feeling by one community to another to the effect "you do not agree with me on these points. I have nothing to do with you," betrays a weakness and also in a large sense I think dishonestly. For it is dishonesty to secure to

keep alive an idea by means of artificial supports. Take the rule of vegetarianism as a rule of life. To me it appears that it has not been proved that vegetarianism gives a weaker body or a weaker mind and that there are many other conversations that are ordinarily bestowed involved in the taking of animal life to satisfy our appetites. To state that rule, to argue for it to practise it yourself, this is one thing. To say to a person who does not believe in it, "I will not touch you; I will not enjoy with you food which I have no objection to" is in my opinion to betray the weakness of your conviction in the efficacy of your own principle to ignore the various other points of agreement that may exist between you both, and to create an opportunity for misunderstanding. Any faith that requires such an artificial support is not worth preserving. It is for you to consider whether the essentials of what Hinduism stands for continue to require that artificial support, the support of an institution that has bred so much mischief. Remember that Providence has removed the political cause which led to our stagnation and decay and that facilities for intercommunication are ample and are being increased daily. Will you not wake up and understand the change of circumstance and feel that it is time now that our views of life and rules of conduct are examined in the open air and in the light of criticism and that you should not let any restriction which has no meaning to exercise any influence upon you? To say, "That alone exists and you are of That" and then for a Vaishnava to refuse to drink water from a Smartha because they differ as to the nature of the final stage of the human soul as predicated therein!! What a contrast between the mental attitudes? By all means let there be a difference of opinion as to the final stage of the human soul. Is it necessary to ostentatiously display that difference by refusing to mix with each other in matters which have no connection with the point under difference? The fact is that most of us do not know what our religion is and we are aware only of the customs and rituals which are done as a matter of routine. Is this a satisfactory condition to be in? It appears to me that the caste system as now practised is not of the essence of Hinduism.

"The Universe is goal in one phase of Him and it possesses His attribute of eternal duration." Let me read to you from a book. It is not a book written by a Theosophist but a scientific treatise written by a Professor of Chemistry;—

"If on the contrary the waste of energy is replaced by growth, the universe is immortal or eternal both in the future and in the past. If the old conception is true, it is necessary to say God made it and started it at a definite time to run its course. If the second conception is true, we may say "the universe is good in one phase of Him and it possesses His attribute of eternal duration" this to most people of scientific training is the more acceptable conclusion." Let me read again.

"Truth is in ourselves; It takes no rise
From outward things whatever you may believe,
..... and to know,

Rather consists in opening out a way,
Whence the imprisoned splendour may escape
Than effecting entry for a light
Supposed to be without."

You will see that here are thoughts, which most appeal to us and with which we are most in accord, thoughts which run through all over literature. There is not a manifestation of God that, is not a phase of Him and to seek to know and to realise that you need not go further than yourselves. Is not this idea which we have inherited and which we agree in, worth upholding? And are we doing our duty by it, if we forget this essential agreement and permit the differences of view on minor

matters to create barriers between ourselves? Please consider. Let me also tell you that in this conception there is no ground for ill-will or any bad feeling towards those who for the moment do not agree with you.

I shall not take up your time with other questions. I believe they will be placed before you by various persons. I shall however say that these are questions which you must grapple with in earnestness, if you are not to decay further. You cannot have a better opportunity for setting your house in order than when as now you are in the enjoyment of undisturbed peace and from this point of view the impatience of the Social Reformers to make the most of the present situation is to me intelligible.

H. E. THE GOVERNOR'S REPLY TO THE TEMPERANCE COUNCIL.

The following is the concluding portion of H. E. the Governor's reply to the Temperance Council, the first part of which was published in the last issue:—

I turn to Poona, where the Committee consisted of the Collector, the Deputy Superintendent of Police and the City Magistrate, who, it must be obvious, would be unlikely to desire to see an increase of drinking, and two members nominated by the Municipality, one of whom is an active member of the Temperance Association. The Committee, which made unanimous recommendations, received representations from the Temperance Association, and as regards the number of shops in the Cantonment, and the removal of shops from objectionable sites in the City they fully met the views of the Association. As regards the closing hour, the Association recommended 8 P. M. and the Committee agreed to 8-30 P. M. The net result of the deliberations at Poona is the immediate closing of 10 country liquor-shops, and one foreign liquor-shop. Two more of the latter are to be closed in two years' time, making a total reduction of 13 shops.

If you are prohibitionists, you may think that a very substantial reduction of shops, which will be continued in years to come, is a futile proceeding on the part of Government. If you are reasonable people, you will, on reflection, see that it is unjust to state in your Memorial that "This recent move of the Government is in direct antagonism not only to the best interests of the peoplebut also to their own declared policy."

I claim, on the contrary, that the recent action of Government is in the most complete accord with their "declared policy" and will lead to a considerable reduction in the facilities for drinking and to other measures such as earlier closing which directly assist the cause of temperance. These measures must bring home to the people the fact that we have their interests at heart and that we are determined to regulate the drink traffic apart from any consideration of Revenue.

As regards the question of the auction of licences to which you refer in paragraph 40, I need not reiterate what I have said at Poona. If you will turn to a Parliamentary paper recently published, you will find in a Government of India letter of the 8th of October last that this question was then "engaging our closest attention in connection with a representation on the subject from the Government of Bombay." I may add that this was a strong "representation," and that we have, in consequence, been permitted to abolish the system in three districts as a tentative measure. I may also point out for your information that our Abkari officers are quite as much opposed to the auction system as you are.

In paragraph 41, you urge that Government should put up posters and issue leaflets warning people against the use of alcoholic liquors as has been done by Municipal bodies in other

countries. I do not think that this is a service which should be discharged by Government, but it might well be undertaken by your Association, or by Municipalities which, I may remind you, will now be controlled by the elective element in all except very small towns. You state that medical opinion is "unanimous in its emphatic declaration that the use of such (intoxicating) beverages during an epidemic predisposes the user to an attack of the disease", but there is no such unanimity, and you will find in the Government of India letter to which I have drawn your attention, the following remarks: "We are not aware that the consumption of alcohol in moderation is held by medical opinion to be 'not merely inefficacious as a prophylactic against plague, but to be actually a favouring cause'; on the contrary, we are informed that, in the Punjab at least, medical practitioners, both English and Indian, prescribe liquor in moderate but continuous doses in their treatment of the disease."

There are parts of this Presidency, where, on account of peculiarly trying climatic conditions, a considerable body of medical opinion would maintain that the moderate use of liquor was actually beneficial.

Lastly you ask for the appointment of a Committee to "investigate the causes that have led to this increase in the consumption of intoxicating liquors in this Presidency and to devise means for the effective control of the liquor traffic." Government are already enquiring into the whole question of foreign liquor. We are carefully watching the drink question generally, and as I have pointed out, we are making considerable reductions of licenses and introducing other restrictions. In these circumstances, I do not think that such an additional enquiry as you desire could lead to any useful result. In the course of a few years, we shall be able to gauge the results of our actions, and our statistics will be more complete. If then it is found that consumption continues to increase, a formal enquiry might be justified.

I have replied to your memorial at length; because I wish you to feel that the Government are quite as anxious to promote the cause of temperance as you are, though we cannot see eye to eye with you on all points. In my reply I have been forced to criticise some of your statements and figures. I trust you will take my criticism in good part, and that if you should again desire to meet me, you will exercise greater care in the preparation of your case. In such a very extensive department as that of A'bkâri, it must be that mistakes will occasionally be made. We are all fallible, and I shall always be glad if you will bring to my notice any instances in which the declared policy of the Government to which I belong may appear to have been ignored. As I have said, however, I cannot deal with cases which arose years ago.

Meanwhile I trust that your activities will continue and that you will devote yourselves to the temperance propaganda which has been effective in other countries and, if energetically carried on, should be even more effective in India. The efforts of societies like yours have helped materially to reduce drinking in England. In the British army in India, similar efforts have produced striking results. Enlist the religious leaders of the people on your side. Find out where excessive drinking is going on, and bring influence by good lectures and in other ways to bear against it. If you will work in these directions and abandon the baseless theory that Government is desirous of forcing the sale of liquor, you will achieve the success which I most cordially wish you.

FOR SALE.

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

APPLY TO—The Manager.

THE KERALAYA NAIR SAMAJAM.

(THE THIRD ANNUAL SESSION.)

(From a Correspondent.)

12th April 1909.

The third session of the Keralaya Nair Samajam began on Saturday the 10th April. Retired High Court Judge Mr. A. Govinda Pillay, B. A., B. L., who presided over the Conference was given a grand reception on the previous day, at Eravipuram, a place 4 miles to the south of Quilon, where the members of the Reception Committee and other gentlemen from Quilon met him in boats. At the Olay landing ghat, where the back-water journey came to a close, he was given another reception. The President's carriage was drawn by members from the landing ghat to the door of the special pandal in front of the "Malayali Sabha" Hall, where the Conference held its sittings. The actual sitting commenced on the 10th instant at 12 noon precisely. In the absence of Mr. K. W. Keshava Pillay, Chairman of the Reception Committee, Mr. E. V. Ramanoonithau, Managing Proprietor of the Malayali, delivered the address of welcome. It was a very lucid and comprehensive discourse which referred at some length to the advanced condition of the Nairs and the increase of education among them. Delegates from all parts of Kerala attended the Conference. The Dewan Mr. P. Rajagopala Chariar, Chief Justice Mr. T. Sadasiva Iyer, Judge Mr. M. K. Ramachandra Rao, and many leading members of the Theosophical federation of the Tamil districts of South India and several others were present. The Presidential address was splendid and brief. He justified the Nair Samajam, pointing out its achievements and potentialities. He emphasised the importance of Technical Education, Industrial and Commercial pursuits, the village organizations or *Karayogams* of the Nairs, Panchayats, Co-operative Credit Societies, Manual Labour, Agricultural Banks-Fusion of Sub-Castes among the Nairs, etc. The President referred to the Indian National Social Conference while touching on the importance of inter-dining among the various Sub-castes of the Nairs. After the Presidential address, many telegrams and letters from members, regretting their inability to attend the Samajam, were read. The Hon. Mr. M. Krishnan Nair of Calicut had sent a telegram wishing all success to the Samajam. Then the Secretary's report of the past year was read. It was a record of splendid work accomplished in Educational, Social and Economic matters. The report was interesting and exhaustive. At about 3 o'clock a subject's committee was formed at which the next day's subjects were discussed. The first day's sitting closed at 5 P.M. Yesterday the Session commenced at 11 A.M. Palliyiluppala Menon, B.A., of Ernakulam moved the first resolution relating to the fusion of Sub-castes. Four leading respectable landlords of Travancore supported this resolution after which it was unanimously passed. The second resolution on Technical Education was moved by Mr. S. K. Nair in a very eloquent and impressive speech. Doctor K. Raman of Trivandram seconded it. The third resolution which related to commercial and industrial pursuits was moved by Mr. Parengath Govinden Menon of Parur (North Travancore). The 4th resolution related to the Agricultural Banks and Co-operative Credit Societies. Resolutions regarding village organization, education of the depressed classes, curtailment of expenditure and simplification of ceremonies were also unanimously passed on the same day. Some of the speeches were pointed and impressive. Mr. A. Govinden Pillai, B.A., B.L., was appointed permanent President of the Samajam and Mr. C. Krishna Pillai, B.A., was reappointed the General Secretary, Barrister Mr. M. K. Narayana Pillai, B.A., was appointed Assistant Secretary. 12 members excluding the office bearers were appointed to constitute the Committee of the Samajam for the ensuing year. Their names are given below.

The Hon. Mr. M. Krishnan Nair, Calicut, Palliyil Gopalan Menon, Ernadulam, Paragth Govinden Menon, Parur, C. Madhavan Pillai and P. K. Narayana Pillai, Quilon; P. Raman Thumpi, O. V. Raman Pillai, K. Narayanan Tampi, P. K. Keshun Pillai and Malloor Govinda Pillai, Trivandram. Then resolutions thanking the President, the General Secretary and the Treasurer were passed. The whole proceedings were conducted in Malayalam, the national language of Malabar. The Samajam entertained the members of the Theosophical Federation at a pausupari party yesterday. Mr. K. Krishna Pandalay, a leading Vakil of Quilon entertained the members of the Samajam at a tea-party on Saturday evening last in the Malayali Sabha Hall. The next session of the Samajam was invited to South Travancore. The President of the Samajam and some leading members were photographed yesterday evening. The members of the Nair Samajam were entertained at a tea-party at the cost of the Samajam. At 7 P. M. there was illumination, fire works, music and songs. Three cheers to His Highness the Maharajah, the President and the General Secretary brought the proceedings to a close. Last evening there was a special lecture in English under the auspices of the Nair Samajam on some economic questions of India by Mr. S. K. Nair under the Presidentship of Mr. Raman Thumpi. Mr. Nair's speech was very eloquent and impressive and was well received. He emphasised the importance of Technical and Industrial Education.

THE INDIAN SOCIAL REFORMER.

Rates of subscription inclusive of postage.

	In advance.	In arrears.
Per annum.....	Rs. 5 0 0	Rs. 6 0 0
	Single copies 4 annas each.	

The arrear rates will be enforced in the case of subscriptions which have not been paid within three months from the date on which last payment of subscription expires in case of annual subscriptions. All other outstanding dues will also be calculated at the arrear rates.

BY APPOINTMENT TO H. H. THE MAHARAJA.



GAEKWAR OF BARODA.

PHIROZE M. DASTOOR & Co.

OCULISTS AND SCIENTIFIC REFRACTIONISTS.
OPP. GENERAL POST OFFICE, 7 HORNBY ROAD, BOMBAY,
THE FIRST AND ONLY FIRM.

Who offer their patrons free services of a **duly qualified Ophthalmic Surgeon** from various Eye Hospitals of Europe.

PHIROZE M. DASTOOR.

Eyesight Specialists,

With 19 Years' Practical Experience,

Holds **Exceptional Testimonials** from the Hon'ble Sir Lawrence Jenkins, the Hon. Mr. Justice Batty, Mrs. Batty, the Hon'ble Mr. Justice Chandavarkar, Mr. H. G. Gell, M. V.O., Lt-Col. G. H. Bull, M. D., I. M. S. and other high personages.

STOCK:— LATEST AND MOST PERFECT MAKE. PRICES:— EXTREMELY MODERATE.

A POCKET MANUAL "THE HUMAN EYE AND ITS SCIENTIFIC CORRECTION," FREE ON APPLICATION.

YOUR ADDRESS, PLEASE,
For a Catalogue of our Numerous, Valuable Presents which we offer for nought to All at their own choice!!!
VAIDYA SHASTRI MANISHANKAR GOVINDJI
Atank Nigrah Pharmacy,
Jamnagar-KATHIAWAR.

WANTED.

An educated young man of good character and position, from Saraswat, Deshastha or Konkarnasha caste, willing to marry a Child-widow, aged 22, of Saraswat caste and knowing Marathi, Gujarathi, English and a little Sanskrit. For further particulars apply to

X

C/o Manager, *Subodha Patrika,*
Girgaon, Bombay.

A. K. JOSHI & Co.

Kalbadevi Road, BOMBAY.

We undertake every kind of Lithographic Art Printing in Colours. Publish Fine Art Pictures, &c.

Wholesale & Retail Dealers in Calcium Carbide.

Large Importers of Finest Printing Inks and Colours.

HIGH CLASS FRAME MAKERS.

BOOKS FOR ALL.

Lhasa: an account of the country and people of Central Tibet and of the progress of the Mission sent there by the English Government in the year 1963-04 written with the help of all the principal persons of the Mission. By Perceval Landon. Rs. 5-4.

Portraits of the Sixties. By Justin Mc-Carthy, M. P. Demy 8vo. cloth. Rs. 6.

Political Parables. By the Westminster Office Boy (Francis Brown.) As. 12.

The Upton Letters. By T. B. Rs. 2.

Theophano: the Crusade of the Tenth Century: a Romantic Monograph by Froderic Harrison, M. A., Rs. 6-9.

The Thompson Street Poker Club, with 40 illustrations. Price. As. 6.

A Modern Utopia. By H. G. Wells. Rs. 1-8.

Contents:—The Owner of the Voice, Topographical; Concerning Freedoms; Utopian Economics; The Voice of Nature; Failure in Modern Utopia; Women in a Modern Utopia; A few Utopian Impressions; My Utopian Self; The Samurai Race in Utopia; The Bubble Burst; Septicism of the Instrument.

A Japanese Utopia. A descriptive life of a Japanese Seaman. By Leonard A. Magnus, As. 10.

How to be Happy Though Married:—Being a hand-book to Marriage by a Graduate in the University of Matrimony. As. 12.

Modern Medicine for the Home. By Earnest Walker, M. R. C. S., L. R. C. P. (Lond.) Crown 8vo, cloth gilt. Rs. 1-14.

This work is scientific and up-to-date, all technical and misleading terms are omitted, and the diseases are classified alphabetically and under their popular names. The treatment is scientific and simple, and nothing is advised that cannot be carried out at home. An invaluable volume and one which ought to be in every home library.

G. A. Natesan & Co., Esplanade, Madras.

INDIAN-ENGLISH.

An examination of the errors of idiom made by Indians in writing English (With over 1200 actual examples from Indian Writings)

by

G. C. WHITWORTH.

"A valuable contribution to the study of the manifold eccentricities of the English tongue."

—*Contemporary Review.*

"His scholarly but unpretentious work will prove most serviceable, not only for those for whom it is primarily designed, but also to other foreigners, and not a few of his own countrymen."—*Westminster Review.*

"Not only a hand book of errors, but also a correct and an acute and useful book of reference."

"The compendium is excellent, and English men, as well as Indians, would do well to consult it. The copious index facilitates reference."—*Asiatic Quarterly Review.*

Price (of Indian Booksellers) Rs 2] net

BRAHMA POSTAL MISSION.

Pamphlets with regard to Liberal Religion in India and abroad may be had free of all charges, one or two at a time by any genuine inquirer: On showing by a letter that these are carefully read, other two may be ordered free: Two whole sets consisting of sixty pamphlets may be had at once by sending a V. P. order worth one rupee; or 1s. 6 d. if payable outside India—All communications should be made to and any donation will be thankfully received by

DR. V. A. SUKHATANKAR, Postal Mission Prathana Samaj, G. rgaum—Bombay.

THE BOMBAY PHOTOGRAPHIC CO

UNDER THE IMMEDIATE SUPERVISION OF

S. Hormusji, Photographer.

NEW SHOW ROOM, ELEPHANT BUILDING, KALBADEVI ROAD.

AMATEUR'S WORK & OFFICE AT SPECIALLY REDUCED RATES.

OUR

SURAMA

TAKES 10 MINUTES OF YOUR TIME.

Everyday in the morning, when you use it for your bath, rub it over your soap for 10 minutes only and your surroundings will be soon filled up with a floral-aroma that is most pleasing to your five senses. It will refresh your body and soul and add a lustre to your hair and complexion.

Price per Phial As. 12 Packing and Postage As. 7

S. P. SEN & Co.'s Swadeshi Perfumes.

THE PRIDE OF THE INDIAN INDUSTRY.

JUTHIKA.—The purely indigenous Perfume has completely beaten down the imported Jessamine.

MALLIKA.—Mallika has the reputation of Nature's Best Perfume.

GANDHARAJ.—The very name indicates it to be the Sovereign Perfume. It is really a monarch's delight.

PARIJAT.—Or Heaven's delight. It is indeed the world's Best Perfume for all purposes.

MUSK-JESSAMINE.—The compound name indicates its combined sweetness and strength.

All the Perfumes are bottled in three different styles—Large, medium and small. Prices Re. 1, As. 12, and As. 7, respectively. Transit charges extra. Write for description List, sent Post-free on application.

Our Superior Virgin Ottos.—Unequaled for strength—Otte-de-Rose No. 1 (Virgin), Otte-de-Matia, Otte-de-Neroi and Khus-Khus. Price per Phial Re. 1 Doz. Phials Rs. 10.

We also supply to our Mofussil customers all sorts of Patent Medicines and Surgical Appliances of every description.

Soaps and other Toilet Requisites, Hair Washes, Cosmetics, and Hair appliances, Oil Bargamot, Lemon and Lavender of superior quality and also fancy Scent bottles and Silk ribbons of different shape, size and colour, and other miscellaneous requisites for perfumery are also stocked. Prices low beyond expectation. 25% of the Approximate value should accompany every order.

S. P. SEN & Co. Manufacturing Chemists.

19/2, LOWER CHITPUR ROAD, CALCUTTA.

INTENDING ASSUREES ARE INVITED TO COMPARE THE RATES AND CONDITIONS OF

The Empire of India Life Assurance Company, Limited.

WITH THOSE OF ANY OTHER COMPANY.

Head Office II; Elphinstone Circle, BOMBAY.

SEE REPORT AND OPINIONS OF THE PRESS AS TO THE REMARKABLE PROGRESS MADE BY THE COMPANY.

ENDOWMENT NON-FORFEITABLE POLICY FOR RS. 3,000.

PAYABLE AT AGE 60 OR AT DEATH, IF PREVIOUS, WITH PROFIT,

If, at any time, the assured under this plan should desire to cease paying any more premiums, he can obtain a paid-up Policy for such a proportion of the original sum assured as the number of premiums paid bears to the number agreed upon. Thus a gentleman who had assured at age 30 for a Policy of Rs. 3,000 payable at age 60 or at Death, if previous, after 5 years payments, would be entitled to a Free paid-up Policy for Rs. 500 free of future payments.

MONTHLY PREMIUM.

AT AGE 20, Rs. 6-9-0.

AT AGE 25, Rs. 7-8-0.

AT AGE 30, Rs. 8-14-0.

AT AGE 35, Rs. 10-8-0.

AT AGE 40, Rs. 13-12-0.

AT AGE 45, Rs. 18-10-0

SOME OF THE DISTINCTIVE FEATURES.

* Funds invested in Government Securities and in accordance with the Indian Trusts Act

Policy holders can appoint their own Directors.

90 per cent. of Profits to Participating Policy holders.

Lapsed policies revived without Medical Certificate.

Liberal Surrender Values 40 per cent. of the Tabular premium paid.

Immediate payment of Claims.

Medical fees and stamps on Policies are payable by the Company.

The sum assured is **PAYABLE IN FULL** should death occur even immediately after payment of the first premium, **GUARANTEE INSURANCE.**—This Company issues Guaranteed Policies in situation of trust and responsibility. It is especially authorized to guarantee the employes of the Post Office.

Proposal Forms and full Particulars may be obtained from any local Agent in India or from **E. F. ALLUM, General Manager.**

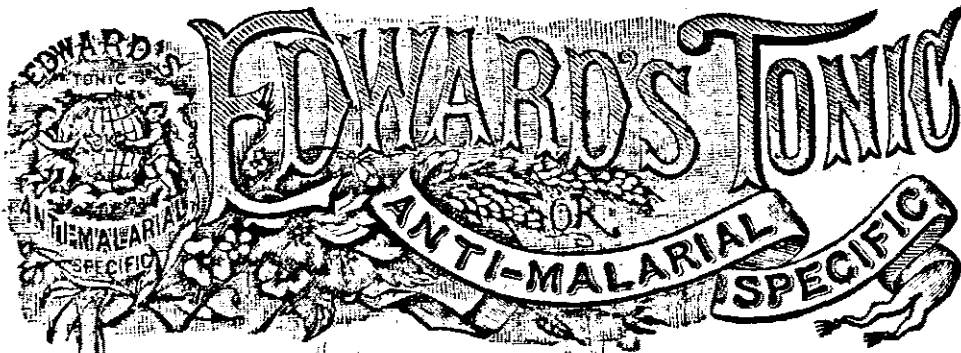
FOR MALARIA, INFLUENZA & MILD FORMS OF PLAGUE.

Use Batliwalla's Ague Mixture or Pills. Rs. 1
 Batliwalla's Cholera is the only remedy for Cholera Rs. 1.
 Batliwalla's Haretona has been recently improved a great deal and restores Grey Hair to its Natural Colour. Rs. 2-3.
 Batliwalla's Tooth Powder is scientifically made of Native and English Drugs, such as Mayaphal and Carbolic-Acid. B. P. As. 4.
 Batliwalla's Ringworm Ointment As. 4.
 Sold every where and also by
DR. H. L. BATLIWALLA,
 Work Laboratory, Dadar, Bombay.

ROYAL TONIC PILLS.

A powerful Nutritious and Strength Restorer, Price Rs. 1-4 p
 bottle of 30 Pills.

PREPARED BY—**GOVINDJEE DAMODER & Co.,**
 Wholesale and Retail Druggists and Commission Agents.
 2-02. No. 57 New Hanuman Lane, BOMBAY



Price of large quantity is somewhat less

BUTTO KRISTO PAUL & Co., CALCUTTA.

The only Remedy
 FOR
MALARIA
 and all kinds of
 FEVERS WITH ENLARGEMENTS
 OF
SPLEEN & LIVER,
 OF
 SWELLINGS OF ABDOMEN &c

PRICES:-
 Large bot. 1 4
 small ,, 0 12

Wanted Agents.

The Troubles of the Summer Season



Are not unknown to you. Vertigo, melancholia, depression of spirit, mental exhaustion and many other allied complaints, are really troublesome to a business-man. Do you know sir, what can protect you from such ailments? It is our world-renowned, nicely-scented Keshranjan oil which only possesses the brilliant virtues of brain-cooling. If you are tired after the day's work, use it and you will be refreshed. If your hair is a falling off or there is anything that impedes its growth, use it and there will be a luxuriant growth. If your partner of life requires a highly scented hair-oil for toilet purposes, place at her disposal a phial of our highly-scented Keshranjan and she will be greatly pleased. The summer is really trying now and our Keshranjan is the only soothing preparation for lessening the rigours of this tiresome season.

Price per phial Re. 1. Packing and postage As. 5.

Our Agnidipak cures all bilious complaints, Dyspepsia, heart-burn, sour or bitter tastes in the mouth, headache, and loss of appetite. It regulates the action of the stomach, liver and the bowels. Price per phial Re. 1. Packing and postage As. 5.

Our Makaradhwaja is an invaluable remedy in many a chronic and intricate case—particularly in the maladies of infancy and old age. It is very carefully prepared under the improved rules of Chemistry and is therefore pure, cheap and most effective. It does a great deal of wonders in cases of Nervous Debility. It gives tone to the entire human system if used with various correct *anupans* or vehicles—as prescribed by us. Price for a week's measure Re. 1; Packing and postage As. 3.

KARPURARISHTA OR SPECIFIC FOR CHOLERA.

This is a great Specific for Cholera, Diarrhoea, Dysentery, Indigestion, Tympanites, and distention of the abdomen, and good many other complaints affecting the bowels.

Price per phial As. 8.
 Packing and postage As. 5.

The efficacy of our medicines is universally allowed. The Medicinal Oils, Ghees, Boluses, Musk, Makaradhwa, and other Ayurvedic Remedies, prepared and kept by us are admitted as best and cheapest in the world. Illustrated catalogues, containing fuller accounts of diseases and remedies, are transmitted free on application.

Prescriptions with or without Medicines are sent to every part of India, Burma, Ceylon, Straits Settlements, the Cape and the British Isles, on receipt of concise conditions of disease.

Kaviraj Nagendra Nath Sen,

GOVERNMENT MEDICAL DIPLOMA-HOLDER, MEMBER OF THE CHEMICAL SOCIETY, PARIS; SOCIETY OF CHEMICAL INDUSTRY, LONDON; SURGICAL-AID-SOCIETY, LONDON; &c., &c.

Nos. 18-1 & 19, Lower Chitpur Road, CALCUTTA.—Telegrams—Keshranjan, Calcutta.

N. B. All the proprietary medicines mentioned in my price list are kept on sale at Calcutta rates at Messrs. V. Valabha Das & Co.

ABDOOL REHMAN STREET, Bombay.

WANTED AGENTS,



NO. 72 MEDOW STREET, FORT BOMBAY.

WANTED AGENTS

Die-Sinking—Crests, Monograms and Mottos, engraved and boxed in various Colours.

Copper-Plates—visiting and Invitation Cards, etc., engraved and printed in best styles.

Blocks—Wood or Metal, engraved and supplied for illustrating purposes.

Presentation Inscriptions—On Gold, Silver, Ivory, etc; engraved and artistically displayed.

Seals, Peons' Badges, Brass Sign Boards, Stencil plate etc., are made for private, official and commercial use. Rubber stamps are made in any of the required languages at very cheap rates.

Electroplating and gilding works executed under skilled work men.

OUT STATION ORDERS PROMPTLY EXECUTED.
COMPARE OUR RATES WITH THOSE OF OTHERS.

MEYORES

IS INDISPENSABLE TO ALL WHO VALUE HEALTH.
FOR IT RESTORES WASTED STRENGTH, imparts vigour and tone to the muscles and tissues, in short vitalises the whole system. Thousands cured. Price Re. 1 per phial.

INTERESTING NEWS.



Our renowned SPECIFICS for **ASTHMA** and **HYDROCELE** give instant relief rest and comfort. Cure permanent. Rev. JOSEPH DAVID, Mengnapuram S. India, writes:—"Your specific for Asthma has done me good." S. B. Rao, Esq., Poona, writes:—"I have personally used your specific for Hydrocele and found it very wonderful in its efficacy." Per bottle of each Rs. 5.

DIABETES—Of any stage and standing is sure to be cured by our specific. A. Bose, Esq., Zemindar, Dum-Dum. Calcutta writes:—"Five year's Diabetes completely cured." Price per bottle Rs. 3.

For particulars about our SPECIFICS for **PILES**, **FEMALE DISORDERS** look to our Catalogue sent post free on application.

BEWARE OF IMITATORS !!!

NO AGENTS.

WRITE ONLY TO **J. C. MUKERJEE & Co.,**
THE VICTORIA CHEMICAL WORKS,
RANAGHAT, BENGAL.



AMRUTANJAN.

An Indian Balm, A Magic Balm, Quickly Relieves and Cures.

HEADACHES, NEURALGIA, SPRAINS, SORE THROAT, CHEST COLDS, RHEUMATISM, LUMBAGO, WEAK JOINTS, BRUISES, CUTS

And also other ACHES and PAINS.—Price annas eight only

Ringworm Ointment. A POSITIVE CURE FOR RINGWORM AND DHOBI'S ITCH, &c.
Price annas six only.

Tooth Powder, CHEAP AND USEFUL.—Price annas two only.

AMRUTANJAN DEPOT. 16 OAK LANE, BOMBAY

Telegraphic address: "Amrutanjan," Bombay.

PHOTOGRAPHIC ART STUDIO.

UNDER THE PERSONAL SUPERVISION OF

S. N. BHEDWAR.

AT THE JUNCTION OF

PRINCESS AND KALBADEVI STREETS.

CHARGES REASONABLE, SATISFACTORY WORK.

THE INDIAN * SOCIAL * REFORMER.

PUBLISHED EVERY SUNDAY MORNING.

Office:—HUMMUM STREET, FORT.

Editor:—K. NATARAJAN

Vol. XIX.

BOMBAY—SUNDAY, MAY 23, 1909.

No. 38.

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

NOTES.

The desperate anxiety displayed by the London Committee of the Moslem League to close all avenues of election to Mahomedans except their own special electorates, is perfectly intelligible to those who know something of the actual state of things in India. Mr. Amir Ali and his colleagues want to gag Mahomedan opinion in so far as it does not fall in with their own views. They are afraid of the cunningly-contrived structure of the Moslem League being exposed, if independent Mahomedans find their way into the Councils. They are asking, and even anxious, to withdraw entirely from the general electorate, and to be allowed to elect the full complement of members that they claim through special electorates. It is not for them to consider what the effect would be if the Hindus made a similar demand. Mr. Balfour's speech in the House of Commons, cynical as it was, tore to pieces the sophistries of the position. "You give excessive representation to the Mahomedans," he said. "What is there to prevent a future Government from giving similar representation to the other communities?" None, that we can think of. On the contrary, we expect that scarcely a year will pass without the Government having to meet one or more demands for special electorates. As it will be impossible to meet all these demands, there will be discontent and dissatisfaction. Mr. Amir Ali has proved to his own satisfaction and, apparently, to that of Government that the depressed classes are not Hindus. They have been known as Hindus, and had regarded themselves and still regard themselves as Hindus, but political exigencies are all powerful, and Mr. Amir Ali's statement has carried the day. No Indian can read the proceedings in the House of Commons in Committee and at the third reading without a sense of humiliation. Is it worth while, we have asked ourselves, to get these political privileges at the cost of aspersions at the national character such as those of Mr. Smeaton, Mr. Rees and others?

In almost every country in the world, the State has a recognised function in respect of social and moral progress. Such progress should, no doubt, proceed largely from non-official effort, but there are some matters where State aid is essential and in all matters the moral support of the State is of the greatest value. In British India, the reformer not only receives no countenance from the State but, oftentimes, he finds the State ranged on the side of obstruction. Take the recent cases of the Bills introduced in the Viceroy's Legislative Council by the Hon. Dr. Rash Behari Ghose and the Hon. the Tikka Sahab of Nabha. Dr. Rash Behari Ghose's Bill had for its object the better protection of religious endowments and the Tikka Sahab proposed to legalise a form of marriage said to be extremely common among a certain class of Sikhs. Both the Bills received strong support from en-

lightened and thoughtful members of the communities concerned. The Bills were allowed to be introduced and were read for the first time in the Council. But there they have stopped. Neither of the gentlemen has been re-nominated to the Council on the expiry of his term of office and the Bills have been dropped. Englishmen often point to the backwardness of social reform among Indians as a proof of their incapacity. What have they got to say to the indifference and apathy which, under the name of religious neutrality, is displayed by Government to attempts to give legislative effect to the enlightened sense of the community in subjects which require legislation?

The reply given by the Government of Bombay to the memorial of the Temperance Council a fortnight back and the Resolution of the same Government on the suggestions of the Government of India regarding taxing of toddy, taken together, show that, so far as the Abkari Department is concerned, the Local Government are determined to be guided by their preconceived notions irrespective of public opinion as well as of the suggestions of the Government of India. The claim of Local Governments to greater independence of the Government of India must rest on the closer association of the former with the views and interests of the public. If there is one subject connected with the administration more than another, in regard to which there is such a large and spontaneous consensus of public opinion, it is the Abkari system. The public feeling is based on the best instincts and traditions of the people, and owes little to the efforts of agitation and agitators. And yet, Government choose to take a perversely hostile attitude to the principle of allowing the people an effective voice in controlling the growth of the liquor traffic. We do not think that that attitude can be maintained for any length of time. The Temperance movement is one which goes to the root of social and domestic life and public opinion must, and will, insist on having a deciding voice in regulating and controlling the liquor trade. Sir Arundel Arundel, late Home Member of the Government of India, in the course of an article on Decentralisation in the current number of the *Nineteenth Century*, has a pointed reference to the Abkari administration. "As a former Commissioner of Excise," he writes, "I would remark that in my view the really effective method of discouraging the consumption of alcohol would be to make the revenue entirely imperial, as in the case of salt, and give to Provincial Governments no inducement to increase the revenue for the benefit of the Province. At present if the receipts from the excise on spirits and toddy show a falling-off in any district, the subordinate officers concerned are inclined to consider it a reflection on their own efficiency, which they should earnestly set about to remedy." It is superfluous to point out the bearing of these observations on the recent official pronouncements in this Presidency on Abkari administration.

Attention may also be drawn to the remarkable article on the progress of the "Local Option" movement in Australia, reprinted in Friday's issue of the *Times of India*.

While we are greatly pleased to see young Indians turning away from superstitious customs and shall always be glad to print their views on social and moral reform, we might as well offer youthful writers a word of friendly counsel. There is now before us a letter written by obviously an enthusiastic young reformer about a certain Swami who has made himself notorious by his attempts to put down social reform among his followers. The Swami has not been successful and he is now an extinct volcano. He has done nothing recently to call for any comment. What is the good of raking up the past against him? What purpose is served by recalling his attempts to put down social reform and by ex-patiating on his failure? After all, he tried to do his duty according to his lights. The spirit of the age was against him and his efforts have been, as they were bound to be, futile. We rejoice that they have failed but, at the same time, we rather feel an admiration for the pluck of the Swami who, in spite of the hopeless odds against him, sought to do what he conceived to be his duty. We do not see any good in baiting a frustrated opponent. Some young men, again, have a tendency to find fault with every man who tries to do something. A man who tries to do nothing is safe from their criticism. But if a man tries to do something, he seems to be expected to do everything. "So and so has, no doubt, done this, but he has not done that or has such and such defects, and so on." Now, ours is a very large population. We have lagged behind in the race of life a great deal too much, and have to make up for lost time. In every sphere of life, work has to be done. It is not to be expected that any one man can do all the work that remains to be done. The right attitude is to welcome every bit of work that anybody does, to feel thankful to him for lightening to that extent the load that has to be removed from the nation's back, and to do all that one can to advance the cause a little farther. A little more of intellectual generosity, will greatly encourage individuals to devote their energies to useful public work. Criticism, of course, is useful but only when it takes into account all the circumstances of a case and is as ready with its appreciation as with its blame.

It may not be generally known that Mr. P. Kershasp, who has been degraded by the Government of Madras, is a brilliant writer and scholar. His essay, "Studies in Ancient Persian History," which was published in 1905 by Messrs. Kegan Paul, is a masterly exposure of the attempts of European historians from the earliest times to distort facts to the disadvantage of Asiatics. By a close examination of the statements of different historians and of the circumstances, he proves that the stories intended to exalt the Greeks at the expense of the Persians are pure mythology. "The Athenians and their allies," he writes, "were in those days too contemptible, too insignificant States for a mighty Empire to measure its strength against. The very notion that Xerxes spent four years in preparation and hurled myriads of men against such puny adversaries is preposterous." Whether one accepts Mr. Kershasp's views or not, one cannot help admiring his wide scholarship, his vivid style and the brilliant sweep of his argument. He holds that the Greeks have been over-rated a good deal, and that Asia has done much more in every direction than Greece for human progress. "Recent archæological discoveries converge to the same result," he writes, "and it is generally agreed that the East is the home of civilization. Except in their political experiments and the cultivation of the Fine Arts, the Greeks of the classical

period did not distance some Eastern nations in the race."

He continues: "Metaphysical speculation was rife in the land of the Vedas and the Avesta prior to 500 B. C. It evidences great power and range, and differs from Greek thought, in that the most is made of the slightest hints thrown out by Grecian thinkers, and that these have been enthusiastically and closely studied for centuries in the West. In a computation of Pliny or Heronippus, the complete edition of the Avestaic writings, or what were called Zoroaster's works, ran to 2,000,000 lines, but the greatest and most valuable part thereof, with the exception of a fragment, has irretrievably perished. However, confining ourselves to the relics of Eastern antiquity which the hand of Time has spared, it is acknowledged that the Sankhya system and Buddhism formulated the theories of Evolution and Heredity twenty-two centuries before Spencer and Darwin, and the Vedanta philosophy has probed the deepest mysteries of Being and the Universe. Whilst Plato's self-subsisting ideas and the Aristotelian Forms have faded into curiosities of speculation, science is more and more gravitating towards the Vedantic i. e., Oriental doctrines of a Universal Soul (or Energy) pervading all nature, and the essential unity of living and not living. Naushirwan's statecraft was of a high order, and reveals a capacious intellect qualified to master the intricacies of philosophic schools, as deposed to by his contemporaries." The passage quoted above is a fair sample of Mr. Kershasp's vigour of thought and style and, from all accounts, his career as an administrator has been marked by the great qualities of love of justice and goodwill towards the people placed in his charge. There is a general incredulity in Madras as to the truth of the accusations on which he has been degraded, and we agree with our Madras contemporaries that the Government of Madras cannot do better than publish at once the papers in the case.

The annual report of the Patents Office, Calcutta, shows a slight decrease in the number of applications and specifications filed last year. The decrease, however, was solely in the number of foreign applicants and not in that of residents of the country. As usual, the railway and textile industries took the lead though to a somewhat less extent than previously, amongst the wide range of inventions for which protection was sought. One of the features of interest of the year was to be found in the inventions for safeguarding railway passengers, which arose from some recent notorious incidents. Of the applications that originated in this way two referred to alarm systems, two to modified foot boards, two connect the doors with the brake system, and two others lock the doors by the motion of the train. Some six inventions for locking railway wagon doors were also put forward for the protection of goods against train thieves. Amongst the textile inventions were to be found four hand-loom. Applications of interest in the printing trades showed an increase from 9 to 21, largely due to a number of type-setting machines. Fortune awaits the man who can apply the science of mechanics to the saving of domestic drudgery in Indian households, but few persons have as yet turned their inventive genius to account in this promising direction.

The *Advocate* of Lucknow writes:—The Raja of Tikari district Gya, was married according to Vedic rites on Sunday evening to Srimati Sita Devi formerly Miss Thompson whose *shuddhi* ceremony, had taken place the previous Sunday. The ceremony which was attended by a considerable gathering, took two hours to perform. The Raja recited the Vedic Mantras with the help of Pandits and the bride, their English translation. The wedding was followed by a dinner in which all those present joined.

CONTENTS.

—0:0—

Editorial Notes. The Depressed Classes of Great Britain. Social Customs in the United Provinces.	A Free Institution for the Depressed Classes. Lighten the Indian Woman's Burden. Social Reform in Sind.
--	---

THE INDIAN SOCIAL REFORMER.

BOMBAY, MAY 23, 1909.

THE DEPRESSED CLASSES OF GREAT BRITAIN.

It will surprise many people to be told that there are depressed classes even in England. But such is the fact as will be seen from a casual glance at the Report issued some weeks back, of the Royal Commission on the Poor Laws and Relief of Distress. We may observe, in passing, that the Report is a most valuable one and should be carefully read by every one who is interested in social reform and philanthropic effort of every kind. One important difference between the depressed classes of India and those of Great Britain, ought to be noticed at the outset. The difference arises directly from the structure of society in the two countries. In India where birth fixes a man's status, the depressed classes are those who are born in certain castes. In England where society rests on an economic basis, the depressed classes are synonymous with the paupers of the community. In India a man born in any of the so-called low castes, is un-touchable though he be able to pay his own way, while a Brahmin does not cease to be a Brahmin though he be a pauper. In England, on the other hand, so long as a man does not come on the rates, as the phrase is, he has equal rights with the noblest peer in the land. This, of course, is a broad distinction. Even in India, a well-educated and well-to-do member of the depressed classes is treated with greater consideration than the mere labourer, and even in England a nobleman as such enjoys a favoured position practically unattainable to the bulk of the labouring classes. Perhaps, a more accurate way of putting the point would be to say that in India society rests on birth qualified, as yet slightly, by success in life, and that in England it has for its basis success in life, still very considerably influenced by considerations of birth. Only the very superficial and the very self-satisfied will claim that success in life is the ideal basis of society but, at the same time, one must be a very bigoted upholder of the Indian social system to deny that the English system marks a stage, and a very important one, in advance of the theory and practice of regarding birth as the principal, if not the sole, element in determining the social status of an individual. Even the most exaggerated claims for the effects of heredity, cannot justify the branding of millions of men simply on the score of their birth as irredeemably degraded and outcaste. If it does no more, the democratic ideal, at any rate, takes society out of the clutches of fatalism and exposes it to the wholesome operations of rational investigation. Progress is impossible so long as society is regarded as a mysterious entity shaped by a pre-ordained destiny.

Thus much by way of preamble is necessary because of the fact that there are scores of educated Indians who are only too ready to pounce on every defect of Western civilization as a testimony to the perfection of the Indian social system. On the other hand, there are still some who seem to believe that the Indian has no need to take the trouble of thinking out the solutions of our social problems but has only to lift the methods and institutions of the West. It may be a useful reminder to these latter to know that the West is as yet very far from the goal of perfection and that there is probably as much in Western civilization for us to guard against as there is to profit by. The wealth of England has grown by leaps and bounds during the last one hundred years. Her national annual income was computed in 1903 to fall very little short of £2,000,000,000. Wages have increased and are increasing considerably during the last thirty years. This has been further accentuated by the fact that the wholesale and retail prices of articles of consumption have fallen considerably during the same period, so that the increase in "real wages" has been much greater than that in nominal or money wages. Education is universal and has been so for the last thirty years. Increased expenditure on education has not reduced pauperism. "A generation has elapsed," the Commissioners write, "since elementary education became universal, and the benefits to be derived from the system should now be accruing to the nation. Persons now above fifty years of age have not, it is true, participated in the advantages conferred in 1870, but of persons below that age we have shown that there is no diminution in the number coming upon the Poor Laws." Great sanitary improvements have reduced the country's death-rate to 15 per thousand. And yet the rate of pauperism is 48 persons in every 1,000 of the population. Increased expenditure on sanitation has not reduced pauperism. The death-rate for phthisis, "the most pauperising disease," has fallen from 2.7 in 1,000 in 1857 to 1.14 per 1,000 in 1907, but the number of paupers has not decreased. The one good effect recorded of the advance of education and sanitation is a great reduction in the illegitimate birth-rate since 1846-50. This, however, is probably a phase of the decrease in the general birth-rate of the country along with which it should be taken in order to bring out its true significance. The Poor Laws cost the country an annual amount which is equivalent to nearly 15 millions sterling or one-half the expenditure on the Army. "It is very unpleasant to record," says the Report, "that, notwithstanding our assumed moral and material progress, and notwithstanding the enormous annual expenditure, amounting to nearly sixty millions a year, upon poor relief, education and public health, we still have a vast army of persons quartered upon us unable to support themselves, and an army which in numbers has recently shown signs of increase rather than decrease."

The causes of the increasing pauperism are summarised in Chapter 10, Part IV, of the Report and are exceedingly instructive. First and foremost comes

Drink. "A great weight of evidence," says the Report, "indicates drink as the most potent and universal factor in bringing about pauperism. Some witnesses also indicate gambling as a serious and growing cause; but gambling, though it wastes the resources of the victims does not lead to such physical and moral degeneration as drink." This vice is not confined to men, women take to drink as easily as men. The next cause on the list is sickness. The Commissioners lay particular stress on one form of sickness as being "more directly and degradingly connected with pauperism than any other." We quote from the Report. "Dr. James Allan gave striking evidence as to the extent to which venereal disease is a cause of pauperism, both directly, and indirectly, in its many after-effects. Very much of the physical incapacity of many of the inhabitants of larger towns must be attributed to this cause." Bad housing is responsible for much debilitating sickness such as phthisis. The common lodging houses and "furnished rooms" in London and in the provincial towns, are pointed to as a conspicuous evil. In these places "men and women live together, only to separate on the slightest excuse." Coming to industrial causes, wherever machinery is used, men are used up rapidly and there is a tendency for elderly men to be thrown out of work, thus leading to an increase in male pauperism. But the most important industrial cause which contributes to pauperism is "casual labour" such as in docks. "Casual labour" and drink combined account for the largest part of pauperism. "Take away casual labour and drink," says one authority, "and you can shut up three quarters of the work-houses." The Commissioners mention "the growing and regrettable tendency amongst the lowest class for the women of a family to become the principal wage-earners" among the inducements to casual labour. Where women become wage-earners, men become loafers. Or, as one of the Inspectors puts it, "where industrial employment for women is plentiful the men tend to become parasitic." But the most prolific source of pauperism is the "casual labour" offered to boys and girls just out of elementary schools. Professor M. E. Sadler's observations on the subject may be quoted here.

"Under the industrial and commercial conditions which now prevail, it is easy for a boy of thirteen or fourteen to find some kind of virtually unskilled work for which are offered wages that for the time seem high, and flatter his sense of being independent of school discipline and of home restraint. In this work there is often little mental or moral discipline, though it may involve long hours of deteriorating routine. The work lasts for a few years, but leaves the lad at the very time when he begins to want a man's subsistence out of line for skilled employment and only too likely to recruit the ranks of unskilled labour. The same evil exists in the case of girls. Certain forms of industry which make large use of boys and girls who have recently left the elementary schools, are, in part (except where the employers make special efforts to meet their responsibilities) parasitic in character, and get more than their promoters realise they are getting, of the physical and moral capital of the rising generation. Many callings connected with transport and communication, and some branches of manufacture, use juvenile unskilled labour to a degree which, if no counteracting measures are taken must cause grave and lasting injury to the national life."

SOCIAL CUSTOMS IN THE UNITED PROVINCES.

The following notes made by Mr. K. Lakshman Rao during a tour throughout the U. P. are of general interest to the student of Indian social life. The first part of the article was published in the last issue.

In concluding what I have to say about the Brahmins in particular, I will relate a fanciful legend which accounts for the large number of Brahmins in the U. P. and which finds acceptance among the mass of orthodox non-Brahmins as a true story:—

The great Raja Jayachand was going to perform a ceremony for which the presence of a Brahmin was essential. Circumstances prevented him from securing any at the proper hour and when he was quite beside himself with vexation, he caught hold of Kols, Chamars, Dhalkars, and other low caste people, and converted them all into Brahmins. His royal position ensured the upstarts a continued enjoyment of their new credentials and, in due course, time itself stamped its approbation on the course adopted by the Raja. This, say some people, is the real cause of the large extent of demoralisation found at the present day, among the Brahmins of the U. P. villages.

People are at liberty to think of this story what they like; I will never believe in such an absurdly curious legend which cannot even claim the sanctity of what is termed Pauranic veracity. Still one has to acknowledge that the Brahmins there, along with other communities, have fearfully degenerated and it would be a stupendous task to elevate them from the low depths to which they have fallen. The legend, however, affords occasion for non-Brahmins who are not much in sympathy with Brahmins, to enjoy a wicked chuckle at the expense of the latter.

What has been said up till now, relates exclusively to Brahmins and now I will come to other castes. Among Kshatriyas as also among Brahmins, the father of the bride can never in his life, go to the house of the bridegroom, even for paying a visit. This is indeed a cruel custom tending to snap the ties of affection which naturally bind father and daughter and through her, her husband. I am sure no parallel can be quoted any where else of such a custom obtaining among any section of the Indian people. The Kshatriyas are divided into 'Kayasthas' and 'Thakores.' Among the Kayasthas girls are married after puberty at the age of 15 or 16. It is interesting to note certain characteristic ceremonies performed during the marriage. The idea that looting each other's property signifies an unaffected and perfect union seems to be uppermost among these people. During marriage, a miniature fruit garden made of paper is taken by the bridegroom's people to the bride's and the people on the side of the bride fall upon it and loot it; so also the bridegroom's people fall upon the paper-birds of those species which are noted for the delicacy and flavour of their flesh and which are stuck up in a particular place at the house of the bride. Among the Kayasthas no interdining or intermarriage is allowed, they being subdivided into 12 castes; but it is surprising to see that although no interdining is permitted, still water can be taken at each other's hands. There is hardly any importance attached to the thread ceremony, which can be performed even when a man is in old age. A grandfather may be duly invested with the sacred thread. Few get this ceremony performed and fewer put on the thread with regularity. Even when it is performed the thread may be removed, kept anywhere and at any time. Those who are invested with the thread may or may not perform the *śrāddha*. These are fish and flesh-eaters.

If a man dies in a distant place or in a river and his body is not found, an effigy is made and burnt with all the ceremonial necessary to a funeral.

Among all castes, except the Brahmins and Kshatriyas, when a man dies leaving a widow, his younger brother, even if he is married and has his own wife, is at liberty to contract conjugal relations with the widow of his brother, in addition. This is ratified by the community, for which he has to pay Rs. 22 and a hookah to the head of the caste or the पंच who distribute Gur or sweetmeats among all the castefellows as a recognition of the social license which makes over the widow to her dead husband's brother for legitimate enjoyment. On inquiry, I found that this custom is extremely common among the people.

Among barbers, when the sister of one's wife becomes a widow, she passes on to the man in addition to his own wife. But in this case he has to pay only Rs. 8 and that, to the relatives of the girl's deceased husband. This seems to suggest that those relatives of the widow forego their claims upon her by receiving the Rs. 8 from her brother-in-law who, in future, becomes her husband too.

I will wind up my paper by giving you a curious tradition obtaining among a section of the Banias called the अग्रवाल. One of their community, in former times, married his daughter by mistake to a Chamār who was fairskinned and consequently escaped detection. After the marriage ceremony was over, he came to know of his son-in-law's identity and unable to control his wrath, killed him on the spot. But by one of those inexplicable ironies of fate which characterise human incidents often frustrating the very object which men have in view, the Chamār is now an object of worship and the following ceremony is performed during marriages among them. A bag is made of cloth of the shape of a *गिरती* a water-carrier, which contains a sweet preparation of curds and sugar. The priest and other people suck it up from the bag by turns, in order to appease the spirit of the Chamār who was murdered by their ancestor. Among these Banias, the bride beats the head of the bridegroom with a wet-broom, during the performance of the marriage ceremony.

The stories and customs that I have detailed here amply indicate the appalling mass of superstition to which our people are subjected even in the 20th century. I dare say that things like these can never stand the test of reason or even utility. We are told that all this is the work of faith and faith, being a frame work of national instincts, never pretends to a rational theology. This is only a ruse to ward off the inconvenient attacks of man's progressive reason and a feeble attempt to set aside the unwelcome scruples of conscience. Customs which do not bear examination in the light of purity, utility or reason and which yet make men hidebound, are bound to produce very harmful effects upon the evolution of the race. A system in which natural affections have invariably to succumb to arbitrary man-made canons of life becomes artificial and loses all inherent freshness and energy for further progress, by the fact that reason degenerates into a vague sense of propriety which tries to explain this and sanction that, however abhorrent the 'this and that,' may be to the eye of truth and virtue.

FOR SALE.

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

APPLY TO—The Manager.

A FREE INSTITUTION FOR THE DEPRESSED CLASSES.

We are requested to print the following appeal:—

Of the 42 millions who constitute the population of the Madras Presidency, fairly one-sixth belongs to what are known as the Depressed classes. But who are the Depressed classes? And what is their relation to the rest of the population? So far as can be made out, these classes are the descendants of the original inhabitants of the country who being only partly attracted towards Aryan settlers, either did not or were not allowed to enter into all the benefits of the Aryan civilization. Kept in ignorance and shut out from all edifying social intercourse, they did all the rough and dirty work of the community. Treated as "hewers of wood and drawers of water" for untold generation, it is little wonder that they lost all hope of capacity of ever rising, in the Social, Moral and Intellectual scale. For this condition of things, the happier sections of the community are primarily responsible. But the things remain as they did from the earliest times. Is there to be no change for the better? We are told on every side that a better day is dawning on India; but it is certain that the Dawn will never become Day until and unless the hearts of those who have sat for ages in darkness are inspired with hopes and courage and that self-respect which comes out of a consciousness of power born of knowledge. The Hindu community has no other way of escaping the consequences of its own Karma than by doing some uplifting work for those whom it has so long kept in subjection.

Considerations like these have led to the formation in Madras of a "Free Institution for the Depressed Classes". It is lodged at present in a rented building, premises No. 15, Siva Muthaiya Mudali Street, George Town,—a locality in every way suited for the purpose for which the Institution has been started. Its working hours are from 6 to 8 in the morning and 6 to 9 in the evening, one day in the week being a holiday; started on the 1st February 1909, its present strength is 42 boys and 17 girls, of whom 25 are Pauchama boys and 12 Pauchama girls. There are more children desiring admission. It is easy to raise the strength to double its present number.

The teaching staff consists of 4 members of the order of "The Sons of India", instituted by that gifted friend and unwearied benefactor of the Indian people, Mrs. Annie Besant. Besides the undersigned (who is a graduate of the Madras University), Messrs N. S. Ratnasubapāti Chettiar, B. A., M. Jagannathan Mudaliar, F. A., and A. Balasundra Nayaker have pledged themselves to work for the School without remuneration. Education is imparted in English and Tamil or Telugu up to the Primary standard, Arithmetic, Drawing and Hygiene and compulsory subjects. It is the intention of the conductors to teach such subjects as will develop the inherited aptitude of the children of those pursuing particular trades. The barber class, for instance, who by inheritance and trade possess inadequate notions of medicine, will, it has been ascertained, welcome the teaching in Vernacular the elements of Physiology, Botany and Medicine. The teaching of carpentry will meet the requirements of most children of the working classes. If funds will permit, girls who are now receiving instruction in sewing and embroidery, will also be given lessons in cooking and music.

Another thing to which attention should be invited. Workers among the depressed classes can't help realising how much of the ideas of decency, self-respect and cleanliness depend upon the wearing of proper clothes. It is the object of the organisers to help the children with such clothes as they badly deserve, at least during school hours. All this requires money. An estimate is given showing the approximate requirements of the school for one year for the present. These amount to non-recurring charges Rs. 100 and recurring charges Rs. 700.

Appended to the appeal is the following authorisation given by Mrs. Annie Besant to the conductors of the school:— Messrs L. Mutha Subba Shastri, B. A., M. Jagannathan, F. A., and Balasundra Naicker, members of the Order, of Sons of India, are authorised to open and conduct and to receive money in support of, a school for the Depressed Classes in George Town.

LIGHTEN THE INDIAN WOMAN'S BURDEN.

The following is an extract taken from Mr. Saint Nihal Singh's "Messages of Uplift for India" published recently by Messrs. Ganesh & Co., of Madras.

An Indian wayfarer sojourning in the Occident, but dreaming of home, sees many institutions which he fain would transplant to his native land. Our methods of agriculture, of industry, of trade and commerce, are out-of-date and cumbersome; our life at home, gauged by modern standards, needs considerable evolution before it will be perfect. The Indian, who travels with his eyes and ears open, comparing conditions, is forcibly reminded of the lacks in his country and people. If patriotism sways him in the least, he cannot but wish that the era of modernisation shall dawn on Hindostan without further delay.

Speaking relatively, it is in respect of his country-women—their backwardness to and their life filled with weary humdrum, that the Indian traveller in Europe or America suffers the greatest agony. In his heart of hearts, he desires the uplift of India's millions of women.

Compared with the conveniences at the command of the Western woman and the facilities offered to her to equip herself thoroughly for home or business, the irksome, time-consuming, labour-exacting methods of cooking and house-keeping prevalent amongst the women of Hindostan, cannot but make the Indian sojourner heave a deep sigh and wish for an instantaneous transformation in the realm of India's womanhood.

Barring the female relatives of the "idle rich," the women of India know nothing but constant, irksome drudgery. The cow-dung cakes which they are compelled to burn for fuel in many instances and localities, in the village and city, provide a smoky, erratic fire, injurious to their eyes and prejudicial to their health. The heat furnished by the hearth and earthen ovens is uncertain. All this tends to wear out the nerves of the woman who does the cooking. A great deal of time is required to prepare the simplest meals. In baking or stewing the Indian women seem to grill their very souls. Their lot is all the harder in the hotter parts of India and in summer time even in the comparatively cooler portions of the country. What little time is left, that is not consumed in cooking, is spent in churning, spinning on a hand-wheel, doing needlework, mending or making clothes—one or another kind of economic measures undertaken in the interests of the family exchequer.

So long as the woman of India is doomed to the drudgery which is hers to-day, Hindostan's glorious future will remain in abeyance. When a mother's entire time is consumed in cooking meals, washing dishes and cooking utensils and scrubbing floors; when she is asleep one-third of her life and spends the other two-thirds in such inconsequential things as making beds and dusting furniture; when all her time is consumed by her housekeeping, we cannot but betide India's rising generation. When the youthful wife finds that, through the antiquated way of doing things in the kitchen, laundry and bed room, most of her vitality and time are monopolized by keeping house for her liege lord, and the drudgery she has to undergo day in and day out, leaves her nervous, fagged and without inclination for productive work. To expect this woman to further the progression of the nation, directly or indirectly, is a folly, pure and simple.

It is not right, under these circumstances, to blame the women of Hindostan for being immersed in superstition and steeped in ignorance. It is unjust to score them for putting spokes in the wheels of Hindostan's regeneration.

In India man makes the standards of living for the woman—it is the man who circumscribes the life of the woman—holds her down to a certain routine. The woman has been taught for scores of centuries that a certain domain is hers, and she has been vouchsafed no new light to enable her to learn to better the methods in vogue in her vocation. In economic slavery the woman of India has lived and laboured. She has not been given a fair "show." Equal rights—equal opportunities have not been allowed her.

The curse of the unjust regime involved in the present day social life in India, has told, and is telling, on the nation. India's degeneration, in the main, is to be attributed to our people's inequitable treatment of our women—for a backward mother cannot produce progressive sons and daughters. So long as the woman's lot is not made easier—so long as her life continues to be a burden—so long as she has not the time and opportunity to improve her mind and strengthen her body—India's uplift and regeneration will remain unaccomplished and the people will continue to remain on the downward grade.

How to minimise woman's drudgery—how to conserve her time and energy—are problems which those who wish India's good ought to take in hand. These are questions which ought to engage the serious attention of our patriots. Effort should be made to find a solution, and when the panacea for the evil has been discovered no effort should be spared to carry it into effect.

The cornerstone of American and European prosperity of to-day is its emancipated and intelligent womanhood. Our women compare favourably in intellectuality with the fair sex of any nation, any country. So far as institution is concerned, our women excel those of many an occidental land. What they need is the opportunity to cultivate their intellects. We marry our girls early. In their married state we give them little chance to improve their minds. We are advocating the abolition of early marriages. Our economic conditions are operating against the institution; but this is not enough. Education, it has often been remarked, begins when the student leaves the school or college. The woman, no matter at what age she marries, merely commences her noviate of life. Opportunity for expanding the mind is as essential—probably more necessary—to her after wedding than before marriage. The trouble with Indian women is but one of arrested development. They have the foundation for a splendid womanhood, well rounded out, educated mentally, spiritually and physically; but the superstructure has not been built. It remains to be constructed.

Some one has wisely said: "Want should not display pride." Let us humble ourselves and study how other people are improving their economic conditions. Let us cease to malign others as materialists, whose one aim and effort in life is to coax the forces of nature to do man's mechanical work. For humane, as well as selfish reasons; let us study the methods and follow in the footsteps of those who are trying to emancipate womanhood from the thralldom of unnecessary housework, so that she will have the time and inclination to improve her mind and thus equip herself for bettering the intelligence of the rising generation.

A visit to the house of an ordinary American mechanic has called to mind the above reflections. Not that the writer has felt for the first time the inspiration to write in this vein; but this occasion has been the means of simmering the thoughts down to the point of transcribing them on paper.

"Everything about the Maguire home is suggestive of the tendencies of the times—of the *esprit de temps*. Everything in and about the flat brings forcibly to the mind that the genius of the people is engaged in simplifying the housework, freeing

the women of the household from toil and monotonous drudgery, and providing amusement for them. For instance, the Maguire home has in it a piano, with a mechanical piano player which plays the most difficult music as if it was being played by an expert musician. A phonograph furnishes songs and dialogues to help the family pass a pleasant evening. A mandolin and guitar furnish their quota of amusement. A desk at one side of the room is used by the women of the family for their writing purposes, while a book-case well-filled with good books testifies to the literary atmosphere of the home. As things are arranged, Mrs. Maguire and her sister have a good part of the day to spend in reading, visiting, going to the theatre or attending card parties—and a fragment of it to bestow on sewing for themselves and the little boy—the latter work being done on a modern electrical sewing machine which runs with lightning rapidity and simplifies the work of dressmaking, so it is a pleasure instead of being tiresome. But, in the Maguire home there always is talk of the era which is said to be about to dawn—the day that is approaching when there will be public kitchens in the Occident, and the Maguire women will be able to devote the time they now give to cooking to something else, more worth while in their estimation. The day is not far distant when the management of the apartment building will look after the cleaning of the rooms and floors and dusting of the furniture and walls and the women will thus be enabled to utilize their time to improve their own and their children's minds.

The home-life of the mechanic described above is more or less typical of the lower and upper-middle-class people in the United States. There is a sub-stratum of poor men and women beneath this, and an upper stratum of rich people—both of them being extremes and thus unavailable for our studies. There are many household hints for our women in the story of the Maguire home, the leading one being that as a nation, we are very deficient in employing mechanical devices for curtailing drudgery and manual labour. Our economic state and the present-day conditions, social and otherwise, preclude, to a large extent, the re-modelling of our homes. Making due allowance for these considerations, it must be said that we have given little attention to the amelioration of the lot of our womanhood. It behoves us all to put our heads together and study how many of the labour and time saving schemes we can import into our homes from the occident, manufacture the necessary implements in India and introduce them in order to lighten our Women's burdens and render them more pleasant and helpful companions.

On the 10th of next month (May) Messrs. Rabman, Ltd., of 129, Shaftesbury Avenue, London, W. O., promise to publish "Progressive Creation" by the Rev. Holden E. Sampson, and they do not hesitate to pronounce this one of the most remarkable books that has appeared in the last half-century. It will, they believe, appeal to a very wide circle of readers and thinkers; to the scientist as a positive advance on the Evolutionary theory, to the theologian because following scientific lines of reasoning, it never the less strongly upholds the tenets of religion while presenting those tenets on a logical basis. It affords a theory of the origin of life, of being, of nature and forms, of Evil, and of the Earth and heavenly bodies, which has never before, in the history of modern literature, been propounded; a theory of the deepest interest and importance. Most thinking men and women are interested in religion in some form, if it be only to argue that all religions are myths. To all therefore this masterly exposition should awaken some response whether of agreement, enthusiasm, or opposition. In whichever attitude they may be prepared to receive it, all will find it well worth their while to study it carefully and thoughtfully.

This work will be issued in two demy octavo volumes, comprising over 1,000 pp., at 21 Rs. net.

SOCIAL REFORM IN SIND.

The following is the first part of the address delivered by Mr. Bulchand Dayaram, President of the Second Sind Social Conference. The remaining portion of his address will be printed in the subsequent issues:—

BROTHER DELEGATES,

It has fallen to my lot to preside at the deliberations of this Conference of workers and sympathisers in the cause of social reform and to deliver the Presidential address. It is with some diffidence and hesitation that I undertake this task. A more experienced and older man, one of riper and sounder views and more strenuous activity in the cause of Social Reform was needed. But since owing to the shortness of time at the disposal of organizing committee of the Social Conference and other causes, it became difficult for it to pitch its choice on a worthier man, this task has to be performed by me. A task it is on account of my inability to adequately deal with the many and difficult problems of social reform in this address but it is at the same time a privilege and an opportunity, which through the kindness of the Social Conference Committee has been accorded to me and for which I cannot be sufficiently thankful. I beg that you will bear with me patiently and excuse my shortcomings.

The question of Social reform is a most important one, affecting the well-being of our society in all its stages and phases. Its general principles are the same, though its details and the application of the general principles, vary according to times and circumstances and the variety of the stages of mental and moral development, at which each community stands and according to the inherited and acquired tendencies and idiosyncracies of each. Its aims and objects are kindered *i. e.*, the raising of each race or community all along the line, mentally, morally, socially, economically, so as to make it a healthy active organization, performing its function in a normal natural manner, and acting and interacting in such a way as to promote the well-being of all its parts, individually and corporately. A society where this aim is being kept up and carried out, is a living organism and fulfills its destined purpose and subserves the will of God. A society that falls off from this ideal, degenerates and becomes an inert and decaying organism.

Taking this as the standard and applying it to the Hindu and Mahomedan communities of Sind we find so much lacking, so much that is unhealthy and diseased and existing and operating contrary to the laws of nature which are the Laws of God, and the basis of morality and religion. Taking the Mahomedan community first, how low we find it in the scale of healthy progressive social life, with all education, except of a most elementary and crude character denied to its girls, its homes full of ignorant, illiterate mothers whose mental calibre and development are exceedingly feeble and warped, slaves to idle ignorant superstitions and many social and quasi-religious evil customs. The sweet breath of heaven does not blow freely on their person nor the vivifying breath of freedom on their mind, the pure light of heaven does not penetrate the darkness of their harems and pour its floods on their person, nor the divine light of knowledge shine on their souls. The education of their girls, the emancipation of their women from the thralldom of many degrading and injurious superstitions and practices and tyrannous social arrangements, the removal of the pardah, rational modifications in dress, ornaments and modes of personal adornment of their women, the custom of polygamy and divorce, the recognition of the rights of women, the improvement of their homes, the abolition of numerous out-of-date and baneful ceremonial customs are all pressing problems for the leaders of the Mahomedan community in Sind to tackle, if the

community which is possessed still of so many high and noble qualities, hospitality, generosity, constancy, reverence for the past, loyalty to rulers, unity of faith and brotherliness of feeling—is to assume its true position in the national life and retain its power and mental vigor as a race. I know that the lower classes of the Mahomedans are free from some of the injurious social customs to which the upper and middle classes are subject e.g. the purdah system, polygamy. But when I speak of reform in the Mahomedan community, I refer chiefly to the middle and upper classes, whose examples filter down and is followed by the lower classes as they try to raise themselves in the social scale and whose habits, instincts, and traditions give its distinctive tone to the community.

Coming to the Hindus of Sind I shall divide them into two classes (1) Amils (2) banias or bhaibands, the former a comparatively small class, the latter a much large one. There is considerable similarity in the social customs and manners of the two communities, but the stage of social life at which they are, varies. There are several families in both the classes, which do not distinctively belong to either and may indiscriminately be described as belonging to both. They form the border-land between the two sections. Their number is small and no special account need be taken of them. The Amils are educationally far more advanced, show greater freedom of action and are endeavouring to lead a more advanced life socially and intellectually. But this life is still very dwarfed and low enough. It is a divided and unbalanced life where the so-called "better half" of the community lags behind in the race and remains yet greatly undeveloped and neglected. The attempt to rise to a higher and better social life on the part of the males is therefore infructuous and more or less a failure being made on one wing, the other being clipped or yet ungrown. The raising of the Amil woman remains, to my mind, yet a great problem for the Amil community to solve. When this problem is satisfactorily solved, all other social problems will gradually solve themselves for them. For this purpose the education of their girls, to an extent sufficient to enlarge their minds, so as to make them fit companions for their husbands, to fill their minds with knowledge sufficient to understand the functions and questions of human life, to train and guide their children, to keep clean, healthy, well-ordered houses and to enter into and understand the thoughts and feelings of the educated male members of their house is necessary.

More girl-schools and some of a distinctly higher kind than the ordinary primary schools are therefore needed, and the desire created in the mothers of the girls, by fathers and sons, to permit them to receive education up to a sufficiently high age. The courses of study for such higher schools have to be carefully laid down and arranged so as to harmonize with the instincts and genius of the Hindu Woman and to suit her present condition and environments. More mistresses of a superior kind are wanted for the schools. These can be supplied either by importing their form abroad or training them in the province. At present there is considerable difficulty in inducing women to receive the training locally and importations from abroad are difficult and expensive. In fact so perplexing has the problem become, that it reduces those who take a practical interest in the education of girls, sometimes, well nigh to despair. I speak from personal knowledge as I have had some experience of the difficulties. In connection with girls education however let me commend to your favour the unselfish and patriotic efforts made by the Social Reform Associations of Hyderabad and Sukkur, the promoters or managers of the New Girls English School, Hyderabad, the Nava Vidyalaya Society and similar bodies in Larkana and other places. I can't allow this occasion to pass without

offering my tribute to those worthy and benevolent men who undertake this truly regenerative work. The home education of grown-up or married girls or women is another method for their uplift. For this strenuous and patient efforts are needed on the part of the educated male members of each Amil household. Also elderly gentlemen of known good character should be persuaded to give instruction or open small classes in each large locality or street for the benefit of grown-up girls or women who desire to receive education or increase their knowledge. And classes for teaching certain suitable trades and occupations to women should be more largely established such for instance as the Lakhshimi Shala and Nari Shala of Hyderabad which in their small way are serving a very useful purpose. If branches of the Seva Sadan of Bombay started by that veteran and heroic Social Reformer of India, Mr. B. M. Malabari and his friend and co-worker our revered and honored townsman Diwan Dayaram Gidumal, both of whom have consummated in their life the divine ideal of selfless devotion to the public weal, so eloquently preached by Sri Krishna in the Bhagvat Gita the Lord's Song, whose sole reward is the satisfaction of their own true inner self and for whom all human honors are but tawdry trash, were opened in Karachi, Hyderabad, Sukkur and other large cities a great impetus may be given to female education and the amelioration of the condition of our women.

The ground work of all social improvement rests on the advancement of education among the girls. Our main efforts should therefore be in this direction. They may be supplemented in a general way by efforts in other directions, endeavours for instance for removing evil social and religious customs by counsel or regulation. I am firmly convinced that many of these other efforts would be unavailing, unless a large measure of success has been achieved in the first direction. At present the efforts of our panchayats are directed solely towards the restriction or abolition of certain expensive marriage and other ceremonial customs to the exclusion of efforts which are of a comprehensive and abiding character in the cause of female education, of raising the marriage age, devising methods to make the lot of unmarried or widowed women happier and finding occupation and employment for them, and rendering their life thereby more useful, and efforts for Social purity, temperance and many similar things. This I humbly submit is a mistake. If all that persistent effort, that is made by the different panchayats to reduce what is popularly named "detti-leti" was partially diverted to girls' education, the training of women as mistresses, nurses, doctors, etc, etc, and in various useful arts and crafts and in initiating movements for raising the marriage age of ameliorating the widow, lot and other kindred social matters, the rigid grip of the pernicious custom of "detti-leti" will gradually relax by itself. The evil customs to which even our comparatively advanced community is subject, are numerous and impossible to destroy, unless the causes that be at their bottom, which are the causes of their strength and vigor such as avarice, ignorance, absence of mental breadth and self-control, vanity, rooted old habits, are understood and removed. May I suggest that instead of our endeavouring to lop off the branches we strike at the root. The silly superstitions to which the women are subject, the idle, slothful, wasteful lives many of them lead, the vain occupations in which they engage themselves, will become things of the past when their minds are so changed that they see these things in their naked ugliness. Abiding social reform will then be easy of accomplishment.

A good deal of what I have said about the Amil community applies "mutatis mutandis" to the banias or bhaiband community also, whose efforts ought to be directed in much the same way. This community has however to make much larger efforts not only for the education of its girls but of its boys as well. It has one apparent advantage over the Amil community i. e. that the cleavage of thought and the difference in the mental horizon and equipment between its male and female population is not so great as in the Amil community. Though

this may be regarded as a merciful dispensation by some, it is no real gain and betokens a less evolved and more sluggish mental life in the community generally.

The banias or bhaibaud community is not afflicted with such ruinously expensive "diti-leti" customs, as the Amils, especially the Amils of Hyderabad. This is no doubt an advantage. There are also other differences in customs among the two communities. They are all however small matters, when compared with the general similarity of the stage of social evolution of the women of the two communities. As among the Amils, so among the banias all their social customs will in course of time come to be properly regulated and controlled according to the needs and standards of each community, when the atmosphere for such work becomes favourable. The atmosphere has therefore to be created first. No panchayat rules or orders regarding "diti leti" however stringent and no vigilance on its part to enforce them however rigid, can do any lasting good or abolish it permanently, nor any laws made by it for the abolition of any other evil social customs in which the women have a predominant part, can be followed unless they are made to see its harm, and carried along in mind and spirit with the men who desire or insist on its abolition. Such has been the experience of all communities elsewhere, and it cannot be different with us. The laws of nature cannot change for the special benefits of our panchayats.

(To be continued).

THE INDIAN SOCIAL REFORMER.

Rates of subscription inclusive of postage.

	In advance.	In arrears.
Per annum.....	Rs. 5 0 0	Rs. 6 0 0
	Single copies 4 annas each.	

The arrear rates will be enforced in the case of subscriptions which have not been paid within three months from the date on which last payment of subscription expires in case of annual subscriptions. All other outstanding dues will also be calculated at the arrear rates.

Orders for the paper should be invariably accompanied by a remittance or permission to send the first issue per V. P. Post to recover subscription.

Should payment be made by cheque on any mofussil Bank, please add 8 annas this being the discount charged in Bombay.

BY APPOINTMENT TO H. H. THE MAHARAJA.



GAEKWAR OF BARODA.

PHIROZE M. DASTOOR & Co.

OCULISTS AND SCIENTIFIC REFRACTIONISTS.

OPP. GENERAL POST OFFICE, 7 HORNBY ROAD, BOMBAY,

THE FIRST AND ONLY FIRM.

Who offer their patrons free services of a duly qualified ophthalmic Surgeon from various Eye Hospitals of Europe.

PHIROZE M. DASTOOR.

Eyesight Specialists,

With 19 Years' Practical Experience,

Holds Exceptional Testimonials from the Hon'ble Sir Lawrence Jenkins, the Hon. Mr. Justice Batty, Mrs. Batty, the Hon'ble Mr. Justice Chandavarkar, Mr. H. G. Gell, M. V.O., Lt-Col. G. H. Bull, M.D., I. M. S. and other high personages.

Spectacles, Eye-glasses, Glare and Dust Eye-protectors, Motor Goggles, Binoculars, Opera Glasses, Clinical Thermometers, etc., etc.

Prices Extremely Moderate.

A POCKET MANUAL "THE HUMAN EYE AND ITS SCIENTIFIC CORRECTION," FREE ON APPLICATION.

WANTED.

An educated young man of good character and position, from Saraswat, Deshastha or Konkanasha caste, willing to marry a Child-widow, aged 22, of Saraswat caste and knowing Marathi, Gujarathi, English and a little Sanskrit. For further particulars apply to

X

C/o Manager, Subodha Patrika, Girgaon, Bombay.

SEVA SADAN

Arrangements for patients suffering from eye-disease, have been made in connection with the Seva Sadan Charitable Dispensary for women and children. Dr. Piroja Malabari has kindly offered her services to look after the patients on every Wednesday and Saturday between 8 and 9 A. M. (B. T.)

SEVA SADAN, }
GIRGUM. }

B. R. DIVATIA,
ASSISTANT SECRETARY.

BOOKS FOR ALL.

Lhasa: an account of the country and people of Central Tibet and of the progress of the Mission sent there by the English Government in the year 1903-04 written with the help of all the principal persons of the Mission. By Perceval Landon, Rs. 5-4.

Portraits of the Sixties. By Justin Mc-Carthy, M. P. Demy 8vo. cloth. Rs. 6.

Political Parables. By the Westminster Office Boy (Francis Brown.) As. 12.

The Upton Letters. By T. B. Es. 3.

Theophano: the Crusade of the Tenth Century: a Romantic Monograph by Frederic Harrison, M. A., Rs. 6-9.

The Thompson Street Poker Club, with 40 illustrations. Price. As. 6.

A Modern Utopia. By H. G. Wells. Re. 1-8.

Contents:—The Owner of the Voice, Topographical; Concerning Freedoms; Utopian Economics; The Voice of Nature; Failure in Modern Utopia; Women in a Modern Utopia; A few Utopian Impressions; My Utopian Self; The Samurai Race in Utopia; The Bubble Burst; Septicism of the Instrument.

A Japanese Utopia. A descriptive life of a Japanese Seaman. By Leonard A. Magnus, As. 10.

How to be Happy Though Married:—Being a hand-book to Marriage by a Graduate in the University of Matrimony. As. 12.

Modern Medicine for the Home. By Earnest Walker, M. R. C. S., L. R. C. P. (Lond.) Crown 8 vo, cloth gilt. Re. 1-14.

This work is scientific and up-to-date, all technical and misleading terms are omitted, and the diseases are classified alphabetically and under their popular names. The treatment is scientific and simple, and nothing is advised that cannot be carried out at home. An invaluable volume and one which ought to be in every home library.

G. A. Natesan & Co., Esplanade, Madras.

INDIAN-ENGLISH.

An examination of the errors of idiom made by Indians in writing English (With over 1200 actual examples from Indian Writings)

by G. C. WHITWORTH.

"A valuable contribution to the study of the manifold eccentricities of the English tongue."

—Contemporary Review.

"His scholarly but unpretentious work will prove most serviceable, not only for those for whom it is primarily designed, but also to other foreigners, and not a few of his own countrymen."—Westminster Review.

"Not only a hand book of errors, but also a correct and an acute and useful book of reference.

• • • The compendium is excellent, and English men, as well as Indians, would do well to consult it. The copious index facilitates reference."—Asiatic Quarterly Review.

Price (of Indian Booksellers) Rs 2½ net

BRAHMA POSTAL MISSION.

Pamphlets with regard to Liberal Religion in India and abroad may be had free of all charges, one or two at a time by any genuine inquirer: On showing by a letter that these are carefully read, other two may be ordered free: Two whole set consisting of sixty pamphlets may be had at once by sending a V. P. order worth one rupee; or 1s. 6 d. if payable outside India—All communications should be made to and any donation will be thankfully received by

DR. V. A. SUKHATANKAR, Postal Mission Prathana Samaj, Girgaum—Bombay.

H. K. JOSHI & Co.

Kalbadevi Road, BOMBAY.

We undertake every kind of Lithographic Art Printing in Colours. Publish Fine Art Pictures, &c.

Wholesale & Retail Dealers in Calcium Carbide.

Large Importers of Finest Printing Inks and Colours.

HIGH CLASS FRAME MAKERS.

YOUR ADDRESS, PLEASE,
For a Catalogue of our Numerous Valuable Presents which we offer for nought to All at their own choice!!!

VAIDYA SHASTRI MANISHANKAR GOVINDJI

Atank Nigrah Pharmacy,

Jamnagar-KATHIAWAR.

OUR

SURAMA**TAKES 10 MINUTES OF YOUR TIME.**

Everyday in the morning, when you use it for your bath, rub it over your scalp for 10 minutes only and your surroundings will be soon filled up with a floral-roma that it most pleasing to your five senses. It will refresh your body and soul and add a lustre to your hair and complexion.

Price per Phial As. 12

Packing and Postage As. 7

S. P. SEN & Co.'s Swadeshi Perfumes.

THE PRIDE OF THE INDIAN INDUSTRY.

JUTHIKA.—The purely indigenous Perfume has completely beaten down the imported Jessamine.

MALLIKA.—Mallika has the reputation of Nature's Best Perfume.

GANDHARAJ.—The very name indicates it to be the Sovereign Perfume. It is really a monarch's delight.

PARIJAT.—Or Heaven's delight. It is indeed the world's Best Perfume for all purposes.

MUSK-JESSAMINE.—The compound name indicates its combined sweetness and strength.

All the Perfumes are bottled in three different styles—Large, medium and small. Prices Rs. 1, As. 12, and As. 7, respectively. Transit charges extra. Write for description List, sent Post-free on application.

Our Superfine Virgin Ottos.—Unequaled for strength—Otto-de-Rose No. 1 (Virgin), Otto-de-Matia, Otto-de-Neroli and Khas-Khas. Price per Phial Re. 1. Doz. Phials Rs. 10.

We also supply to our Moffusil customers all sorts of Patent Medicines and Surgical Appliances of every description.

Soaps and other Toilet Requisites, Hair Washes, Cosmetics, and Hair appliances, Oil Bergamot, Lemon and Lavender of superior quality and also fancy Scent bottles and Silk ribbons of different shape, size and colour, and other miscellaneous requisites for perfumery are also stocked. Prices low beyond expectation. 25% of the Approximate value should accompany every order.

S. P. SEN & Co. Manufacturing Chemists.

19/2, LOWER CHITPUR ROAD, CALCUTTA.

INTENDING ASSUREES ARE INVITED TO COMPARE THE RATES AND CONDITIONS OF

The Empire of India Life Assurance Company, Limited.

WITH THOSE OF ANY OTHER COMPANY.

Head Office II: Eplinstone Circle, BOMBAY.

SEE REPORT AND OPINIONS OF THE PRESS AS TO THE REMARKABLE PROGRESS MADE BY THE COMPANY.

ENDOWMENT NON-FORFEITABLE POLICY FOR RS. 3,000.

PAYABLE AT AGE 60 OR AT DEATH, IF PREVIOUS, WITH PROFIT.

If, at any time, the assured under this plan should desire to cease paying any more premiums, he can obtain a paid-up Policy for such a proportion of the original sum assured as the number of premiums paid bears to the number agreed upon. Thus a gentleman who had assured at age 30 for a Policy of Rs. 3,000 payable at age 60 or at Death, if previous, after 5 years payments, would be entitled to a Free paid-up Policy for Rs. 500 free of future payments.

MONTHLY PREMIUM.

AT AGE 20, Rs. 6-9-0.

AT AGE 25, Rs. 7-8-0.

AT AGE 30, Rs. 8-14-0.

AT AGE 35, Rs. 10-13-0.

AT AGE 40, Rs. 13-12-0.

AT AGE 45, Rs. 18-10-0

SOME OF THE DISTINCTIVE FEATURES.

- * Funds invested in Government Securities and in accordance with the Indian Trusts Act
- Policy holders can appoint their own Directors.
- 90 per cent. of Profits to Participating Policy holders.
- Lapsed policies revived without Medical Certificate.
- Liberal Surrender Values 40 per cent. of the Tabular premium paid.
- Immediate payment of Claims.
- Medical fees and stamps on Policies are payable by the Company.

The sum assured is **PAYABLE IN FULL** should death occur even immediately after payment of the first premium.

GUARANTEE INSURANCE.—This Company issues Guaranteed Policies in situation of trust and responsibility. It is specially authorized to guarantee the employes of the Post Office.

Proposal Forms and full Particulars may be obtained from any local Agent in India or from
E. F. ALLUM, General Manager.

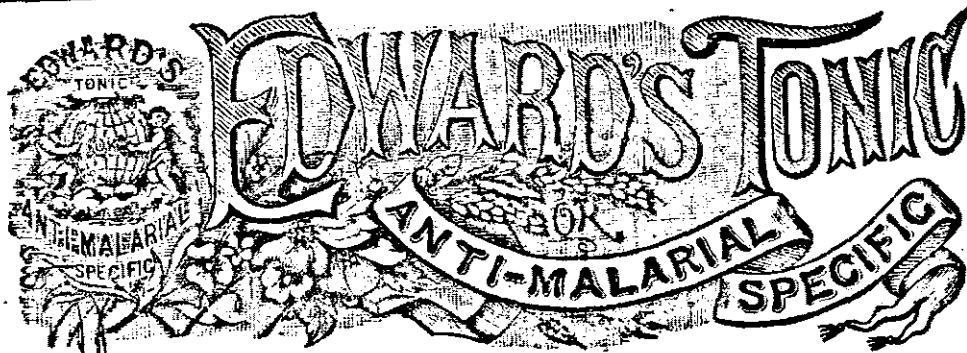
FOR MALARIA, INFLUENZA & MILD FORMS OF PLAGUE.

Use **Batiwalla's Ague Mixture or Pills.** Re. 1.
Batiwalla's Cholera is the only remedy for Cholera Re. 1.
Batiwalla's Hareton has been recently improved a great deal and restores Grey Hair to its Natural Colour. Re. 2-8.
Batiwalla's Tooth Powder is scientifically made of Native and English Drugs, such as Mayaphal and Carbolic Acid. B. P. As. 4.
Batiwalla's Ringworm Ointment As. 4.
 Sold every where and also by
DR. H. L. BATLIWALLA,
 Worli Laboratory, Dadar, Bombay.

ROYAL TONIC PILLS.

A powerful Nutritious and Strength Restorer, Price Re. 1-4 per bottle of 30 Pills.

PREPARED BY—**GOVINDJEE DAMODER & Co.,**
 Wholesale and Retail Druggists and Commission Agents.
 2-03. No. 57 New Hanuman Lane, BOMBAY



Price of large quantity is somewhat less

BUTTO KRISTO PAUL & Co., CALCUTTA.

The only Remedy
 FOR
MALARIA
 and all kinds of
 FEVERS WITH ENLARGEMENTS,
 OF
SPLEEN & LIVER.
 OF
 SWELLINGS OF ABDOMEN &c

PRICES:-
 Large bot. 1 4
 small ,, 0 12

Wanted Agents.
CALCUTTA.

The Troubles of the Summer Season



Are not unknown to you. Vertigo, melancholia, depression of spirit, mental exhaustion and many other allied complaints are really troublesome to a business-man. Do you know sir, what can protect you from such ailments? It is our world-renowned, nicely-scented Keshranjan oil which only possesses the brilliant virtues of brain-cooling. If you are tired after the day's work, use it and you will be refreshed. If your hair is a falling off or there is anything that impedes its growth, use it and there will be a luxuriant growth. If your partner of life requires a highly scented hair-oil for toilet purposes, place at her disposal a phial of our highly-scented Keshranjan and she will be greatly pleased. The summer is really trying now and our Keshranjan is the only soothing preparation for lessening the rigours of this tiresome season.

Price per phial Re. 1. Packing and postage As. 5.

Our Agnidipak cures all bilious complaints, Dyspepsia, heart-burn, sour or bitter tastes in the mouth, headache, and loss of appetite. It regulates the action of the stomach, liver and the bowels. Price per phial Re. 1. Packing and postage As. 5.

Our Makaradhwaja is an invaluable remedy in many a chronic and intricate case—particularly in the maladies of infancy and old age. It is very carefully prepared under the improved rules of Chemistry and is therefore pure, cheap and most effective. It does a great deal of wonders in cases of Nervous Debility. It gives tone to the entire human system if used with various correct *anupans* or vehicles—as prescribed by us. Price for a week's measure Re. 1; Packing and postage As. 3.

KARPURARISHTA OR SPECIFIC FOR CHOLERA.

This is a great Specific for Cholera, Diarrhoea, Dysentery, Indigestion, Tympanites, and distention of the abdomen, and good many other complaints affecting the bowels.

Price per phial As. 8.
 Packing and postage As. 5.

The efficacy of our medicines is universally allowed. The Medicinal Oils, Ghees, Boluses, Musk, Makaradhwa, and other Ayurvedic Remedies, prepared and kept by us are admitted as best and cheapest in the world. Illustrated catalogues, containing fuller accounts of diseases and remedies, are transmitted free on application.

Prescriptions with or without Medicines are sent to every part of India, Burma, Ceylon, Straits Settlements, the Cape and the British Isles, on receipt of concise conditions of disease.

Kaviraj Nagendra Nath Sen,

GOVERNMENT MEDICAL DIPLOMA—HOLDER, MEMBER OF THE CHEMICAL SOCIETY, PARIS; SOCIETY OF CHEMICAL INDUSTRY, LONDON; SURGICAL-AID-SOCIETY, LONDON; &c, &c.

No. 18-1 & 19, Lower Chitpur Road. CALCUTTA.—Telegrams—Keshranjan, Calcutta.

N. B. All the proprietary medicines mentioned in my price list are kept on sale at Calcutta rates at **Messrs. V. Valabha Das & Co.**

ABDOOL REHMAN STREET, **Bombay.**



NO. 72 MEDOW STREET, FORT BOMBAY.

Die-Sinking—Crests, Monograms and Mottos, engraved and bossed in various Colours.

Copper-Plates—visiting and Invitation Cards, etc., engraved and printed in best styles.

Blocks—Wood or Metal, engraved and supplied for illustrating purposes.

Presentation Inscriptions—On Gold, Silver, Ivory, etc; engraved and artistically displayed.

Seals, Peons' Badges, Brass Sign Boards, Stencil plate etc., are made for private, official and commercial use. Rubber stamps are made in any of the required languages at very cheap rates.

Electroplating and gilding works executed under skilled workmen.

OUT STATION ORDERS PROMPTLY EXECUTED.
COMPARE OUR RATES WITH THOSE OF OTHERS.

MEYORES

IS INDISPENSABLE TO ALL WHO VALUE HEALTH.
FOR IT RESTORES WASTED STRENGTH, imparts vigour and tone to the muscles and tissues, in short vitalises the whole system. Thousands cured. Price Re. 1 per phial.

INTERESTING NEWS.



Our renowned SPECIFICS for ASTHMA and HYDROCELE give instant relief rest and comfort. Cure permanent. Rev. JOSEPH DAVID, Mengnapuram S. India, writes:—"Your specific for Asthma has done me good." S. B. Rao, Esq., Poona, writes:—"I have personally used your specific for Hydrocele and found it very wonderful in its efficacy." Per bottle of each Rs. 5.

DIAETES—Of any stage and standing is sure to be cured by our specific. A. Bose, Esq., Zemindar, Dum-Dumt. Calcutta writes:—"Five year's Diabetes completely cured." Price per bottle Rs. 5.

For particulars about our SPECIFICS for PILES, FEMALE DISORDERS look to our Catalogue sent post free on application.

BEWARE OF IMITATORS !!!

NO AGENTS.

WRITE ONLY TO **J. C. MUKERJEE & Co.,**
THE VICTORIA CHEMICAL WORKS,
RANAGHAT, BENGAL.



AMRUTANJAN.

An Indian Balm, A Magic Balm, Quickly Relieves and Cures.

HEADACHES, NEURALGIA, SPRAINS, SORE THROAT, CHEST COLDS, RHEUMATISM, LUMBAGO, WEAK JOINTS, BRUISES, CUTS
And also other ACHES and PAINS.—Price annas eight only

Ringworm Ointment. A POSITIVE CURE FOR RINGWORM AND DHABI'S ITCH, &c.
Price annas six only.

Tooth Powder, CHEAP AND USEFUL.—Price annas two only.

AMRUTANJAN DEPOT. 16 OAK LANE, BOMBAY

Telegraphic address: "Amrutanjan," Bombay.

PHOTOGRAPHIC ART STUDIO.

UNDER THE PERSONAL SUPERVISION OF

S. N. BHEDWAR.

AT THE JUNCTION OF

PRINCESS AND KALBADEVI STREETS.

CHARGES REASONABLE; SATISFACTORY WORK

THE INDIAN * SOCIAL * REFORMER.

PUBLISHED EVERY SUNDAY MORNING.

Office:—HUMMUM STREET, PORT.

Editor:—K. NATARAJAN

Vol. XIX.

BOMBAY—SUNDAY, MAY 30, 1909.

No. 39

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

NOTES.

The Madras Government have at last issued orders on what are called the Guntur riots. It seems to us that any one approaching these orders with a mind not perverted by the idea that Indians are lacking in courage, will come to the conclusion that, while there has probably been negligence before and after the riots, the charge of cowardice on which the Government lay most stress is not at all borne out. Let us look at the facts. It is admitted that both Mr. Kershasp and Mr. Subba Rao arrived at the scene of the occurrence without unnecessary delay. On arriving at the place, Mr. Kershasp tried to pacify the mob by promising to enquire into its alleged grievances. This was a very proper thing to do, one would think. But the Government has prejudged Mr. Kershasp, and even this is turned against him in the following fashion. "After arrival, however, he did nothing beyond making a few promises to enquire into the alleged grievances of the rioters, delivered through the medium of the Sub-Magistrate from the doorway of the choultry in which he had taken shelter." The insinuation is that Mr. Kershasp spoke through the Sub-Magistrate because he was afraid to face the mob, and that for the same reason he did not venture out of the doorway, and "took shelter in the choultry." To the unprejudiced mind, however, it seems quite natural that Mr. Kershasp should have fixed his quarters in the choultry, and that, not to lower the authority of the Sub-Magistrate in the eyes of mob, he should have spoken to the mob through him. As for having stood at the doorway, a man must stand somewhere, and Mr. Kershasp apparently stood at this particular place probably because there he could be seen by the mob without at the same time appearing to take the matter out of the hands of the local authority, the Sub-Magistrate. If he had really been afraid, why should he have come even as far as the doorway? The Government of Madras evidently think that the "doorway" argument is a brilliant inspiration of theirs, because they refer a second time to Mr. Kershasp's standing there. Meeting the enemy at the gate, has never been known as a feat pre-eminently of cowardice.

Then, the fact that he stayed over twenty minutes in the choultry, is adduced as another proof of his pusillanimity. It seems, on the face of it, rather a proof of equanimity. Then, it is said that he discarded the English topee he was wearing. As to this, all that we can say is that we have instances in mind where men, whose courage no body can question, had escaped from an infuriated mob, which they had not a force with them sufficient to quell, by adopting some inconspicuous garb. We do not know Mr. Kershasp personally, and do not care what penalty is meted out

to him by the Government of which he is a servant. But wholesale charges of cowardice against Indian officers on what seems to us to be pure conjecture, affect larger interests, and we feel bound to protest most strongly against what we cannot but call the flimsy grounds on which such charges have been flung against these two gentlemen. The accusation against Mr. Subba Rao is even more conjectural than that against Mr. Kershasp. The use of such terms as "precipitately" "incontinently" and so on, in regard to the movements of these officers, is inevitable in journalism of a certain kind, but Government is expected to write soberly and dispassionately. Mr. Subba Rao was badly beaten, "whereupon," complains Government, "he again took shelter in the building." We wonder what the members of the Madras Government would have done under the circumstances. The doubt, possibly, is the outcome of innate Indian Cowardice. But, we remember, that gallant British commanders did not think it cowardice to give way to overwhelming odds. "If he (Mr. Kershasp) had shown a bold front"—in other words, bluffed—"no further violence would probably have occurred." Mr. Kershasp, however, must be assumed to have been in a better position than either the Madras Government or ourselves, to know whether the situation admitted of bluffing. There is one thing more hateful than cowardice and, that is, cant. We fancy, moreover, a brave man is very slow to shout "cowardice" on a mere probability.

We hope that there is no basis for the statement, going the round of the press, that the Government of India are considering a proposal involving an invidious distinction among Indian communities in respect of the formation of Volunteer Corps. While we certainly think that the restrictions in this matter may be wisely relaxed, we do not see that their relaxation only in the case of a single creed is warranted by reason or policy. Rightly or wrongly, a large section of Hindus have made up their minds that they have to expect to be differentiated against, and they will probably take the conferment of volunteering privileges on one section of the Indian population as of a piece with this general policy. But what about the Mahomedans? They have been told that they have political importance in the country beyond their numerical strength, and have been encouraged in the belief that Government set more store by their loyalty than by that of any other section of the population. They have told Government that they are the gate-keepers of India, a dynamic force unique among Indian communities, and that it will be disastrous for Government to incur their displeasure. How will Government justify to Mahomedans a concession in the way of semi-military training to a single community from which the traditionally martial races of India are all excluded? We do not grudge our Parsi friends the concession they seem to seek,

but Government will doubtless consider whether the indulgence cannot be extended with equal harmlessness to the other populations of India as well. The late Mr. Justice Kanade impressively pointed out on one occasion that British rule in India stood above all previous governments, in being a reign of law. The policy of special dispensations, which is coming into vogue, necessarily detracts from this outstanding character of British rule.

Mr. S. G. Lawate of Poona sends us a proof copy of a letter in which he has brought together certain facts connected with the administration of the Abkari Department, in answer to His Excellency the Governor's strictures on the memorial of the Temperance Council. As the letter is long and has, moreover, appeared in some of our contemporaries, we do not think it necessary to print it again in these columns. Mr. Lawate refers to the anomalies of the present auction system under which a shop-keeper often pays six rupees per gallon for liquor which he is prohibited from selling at more than four rupees. The auction system has been attacked by the Government of Bombay as well as by Temperance reformers, as being entirely responsible for this undoubted evil which practically means forced sales, adulteration and other iniquities. To our mind, however, the evil is not inherent in the auction system which has the great advantages over other systems of ensuring publicity and thus preventing jobbery and corruption. The defect pointed out can be automatically overcome by fixing the minimum price at the same level as the cost price or, in other words, by insisting that no shop-keeper shall sell liquor at a rate less than what he actually paid at the auction. We remember making the suggestion sometime last year in these columns but no notice has apparently been taken of it. Government take no notice of anything that appears in an Indian paper unless it be seditions. We see that Mr. Lawate, also, makes a similar suggestion in his letter. This is a matter well within the competence of Government. That is, evidently, why it has not found favour with the authorities. While we are heartily in favour of decentralisation in certain matters, there are certain other subjects—the Temperance question being one of the most important of them—with regard to which we are constrained to believe that the Government of India and the Secretary of State are likely to take a juster and more reasonable—not to say, more responsible—view. Whether, however, it is the Local Government or the Government of India that have to deal finally with the matter, we earnestly trust that they will bear in mind that this is not merely an administrative question, that high moral issues are involved in it, and that the reputation of Great Britain as a righteous and right-loving country is at stake. It is also well worth their while to consider if it is sound policy—to say the least of it—which compels people who seek humbly to work in the social and religious spheres to take the field as critics of Government and agitators.

One of the most significant signs of the times is the growing revolt against the supremacy of the Brahmin caste. This supremacy is, no doubt, much more limited than what it used to be. So far as the State is concerned, all castes are equal. The Brahmin and the Pariah, are equal subjects of His Majesty. Whatever pre-eminence the Brahmin enjoys in the public service and the professions, is due largely to his inherited aptitude. No non-Brahmin, so far as we know, takes exception to such pre-eminence. What is objected to is the attempt made to bolster up the social pretensions of the Brahmin with the help of the education and success in life attained by members of this caste at the present day. A non-Brahmin Association has been started in Madras to protect the interests of non-Brahmins.

As the non-Brahmins are rent by innumerable caste jealousies among themselves, it will be interesting to see how this Association works. It is clear that they have found or hope to find a common ground in their antipathy to the Brahmin. When the Brahmin speaks of a common national platform, non-Brahmins naturally demand that there should be a common social platform before there can be a national one. So far as we can see, the Brahmins, as a class, are still not much inclined to abate their pretensions. Some sections, indeed, would seem to seek to divert attention from their own supercilious claims by pointing to Government as the chief obstacle in the way of the attainment of national ideals. But the dodge will not serve, and the time is not far distant when the Brahmin will be relegated to the background by the unanimous hatred of all classes, if he do not see fit to display a more brotherly feeling towards other castes. The article which we reprint from the new *Standard Magazine* entitled "Brahmins of Today" deserves to be carefully read and pondered over.

We are sorry that so talented a writer as Mrs. F. A. Steel, and one, too, who in some respects has studied her India with exceptional insight, should have made some of the absurd remarks attributed to her about the connection between Indian Zenanas and the present unrest, in the course of her lecture at the Manchester University. "It was the influence of the zenana women which was responsible for the graver part of the present unrest. The zenana was a first class conspiracy chamber. Briefly the causes of the Indian women's opposition to our rule were religion and pure feminine jealousy." For utter, unmitigated nonsense, the passage quoted above is hard to beat. Though there are no zenanas in this Presidency and in Southern India, except among Mahomedans, Mrs. Steel's observations clearly applied to all "high-class women" as she called them. Why should Indian women be jealous of English women? Mrs. Steel herself says that Indian women themselves oppose any relaxation of the zenana. In that case, they cannot envy the English woman her freedom of locomotion. They cannot envy English women their jewellery or clothes, because these are of a pattern quite unsuited to Indian ideas of good taste. So far as we can define it, jealousy in man or woman implies the possession by another man or woman of something which the former would like to possess but is deterred by the latter from possessing. We are utterly unable to imagine anything possessed by English women which Indian women would like to possess and cannot, because of English women. We have heard Indian ladies speak with sympathy of English women for having to live away from their children in this country, and with pity of Zenana Missionary and Salvation Army women for having to trudge about in the burning sun instead of sitting in the shelter of their home. But we have never seen them exhibit any jealousy, feminine or masculine, of English women. Mrs. Steel, we are afraid, has tried to present an original explanation of the unrest and has been betrayed into—well, unverity. How often do those who seek to be clever succeed only in being untruthful!

Mr. Nelson Fraser has published through Messrs Natesan and Co. of Madras a little book, entitled "A Fragment on Education." Though the work, as its name shows, does not promulgate a new philosophy or system of education, it contains many suggestive and sensible reflections on a variety of topics of practical interest in relation to our schools and colleges. There is a broad sanity about Mr. Nelson Fraser's opinions, which is but seldom found in those of a mere theorist. The book will repay perusal by all who take an interest, not necessarily professional, in the educational problems of the day.

CONTENTS.

—o:0—

Editorial Notes.
Indian Doctors and the
Medical Service.
The East India Association.
Temperance Reform.

Indian Students in London.
The Brahmins of To-day.
Indians in Natal.
Social Reform in Sind.

THE INDIAN SOCIAL REFORMER.

BOMBAY, MAY 30, 1909.

INDIAN DOCTORS AND THE
MEDICAL SERVICE.

In a despatch, dated the 9th August 1907, Lord Morley drew the attention of the Government of India to the closing passage of a despatch from Lord George Hamilton to that Government, dated the 13th December 1900, which ran as follows: "It would be of such a great benefit to India generally that medical men should establish themselves in private practice in the country in the same way as they do in other parts of His Majesty's Empire without entering the medical service connected with the army, that I am unwilling to accept proposals based upon the assumption that sufficient medical qualification can never be found in or elsewhere outside the Indian Medical Service." Lord Morley added that he was not aware that this part of his predecessor's despatch had ever formed the subject of a communication from the Government of India, but he was confident that the policy indicated in it would generally have the hearty support of His Excellency the Viceroy as it had his own. The Secretary of State also wished to be informed whether any steps had been taken to give effect to that policy and whether any further measures were in contemplation for promoting the growth of an independent medical profession in India. The Government of India's reply is dated the 20th of August last, or just one year after Lord Morley's letter, and we can commend the reply as a masterpiece in the art of official equivocation. The Government of India's despatch speaks with two voices in every paragraph; the still small voice of conscience, and the oily, insinuating tone of vested interests. The practical significance of the despatch is that the Government of India are much too dominated by the influence of the Indian Medical Service to give frank and open expression to the views which justice and common-sense alike impose on any one who approaches the question with an unfettered judgment.

The Government of India open with an excuse for the long delay in replying to the Secretary of State's enquiry. In the year before last they had addressed Local Governments on the subject of creating appointments of medical officers of health in urban and rural areas and they had suggested that these posts should, whenever possible, be filled by Indian medical men outside the Indian Medical Service. They felt that the reception given to that proposal would assist them in replying to Lord Morley's questions; but only one Local Government had favoured them with its opinion, and as the Secretary of State is understood to be anxious to have an early expression of their views, they have formulated them without waiting for the opinions of the other Local Governments on

their sanitary service proposals. It requires no inspiration to see why the Local Governments have shelved the Government of India's proposals, and we think we can with equal certainty guess the one exception to this general conspiracy of silence. The Medical and Sanitary Departments are entirely under the influence of officers of the Indian Medical Service and the attitude of this Service to independent medical practitioners has always been one of intense and inveterate jealousy. That, however, is by the way. The Government of India was asked by Lord Morley to inform him whether any steps had been taken to give effect to Lord George Hamilton's suggestion and whether any further measures were in contemplation for promoting the growth of an independent medical profession in India. The Government of India leave it to be inferred that no steps have so far been taken in the direction of the policy indicated by the Secretary of State in 1900. Lord Morley will find from the report of the Royal Commission on Decentralisation that not only have no steps been taken in that direction, but that at least one proposal from a Local Government, for the establishment of an independent Civil Medical Service, has been vetoed since 1900. In 1903, the Bombay Government asked for a separate Civil Medical Service; but the Government of India declined to take up this question on grounds of policy and expense. (Report of the Decentralisation Commission, page 132). The ground of expense, coming from a Government which created a host of new appointments, was a mere pretence. The mention of policy as a reason for rejecting the proposal, was in the face of Lord George Hamilton's despatch an unconstitutional claim on behalf of the Governor-General in Council to over-rule the policy indicated by the Minister responsible to Parliament and the Sovereign for the Government of this country.

Lord Minto, of course, is a very different type of Viceroy as Lord Morley is a very different type of Secretary of State from his predecessor. His Excellency's Government are in entire sympathy with Lord Morley's desire to promote the growth of an independent medical profession in India. But they point out certain difficulties in the way of adopting effective measures to attain the end in view—difficulties which, to our mind, are inseparable from the pernicious principle of making the medical requirements of the civil population subservient to the convenience of a military service. The practice of regarding Civil Medical appointments as a reserve for the Military Medical Service, is justified on the ground of economy. We doubt if it is really as economical as it is claimed to be. Even if it were, it is an economy practised at considerable risk to the civil population. If an outbreak of war should coincide—these things often do—with the occurrence of a famine or an epidemic, the civil population will be utterly helpless, as the military medical men will, of course, be recalled to military duty. If, at such a crisis, the civil appointments can be effectively manned by Indian medical graduates—as we must assume that they can be—surely, they can be trusted to acquit themselves satisfactorily in normal times. To the best of our information, Indian Medical Service men acquire

much of their practical knowledge after arrival in India. It seems to us, therefore, that the true solution of the problem is that indicated by the Royal Commission on Decentralisation, though the Commissioners themselves do not recommend it on the ground that it is too drastic a measure. That, however, is the true and only logical solution of the question and it is in that direction that we must proceed in order to promote the development of an independent medical profession in India. "The special restrictions on Local Governments in the matter of their medical personnel," say the Royal Commissioners, "might be obviated if superior civil medical work in the Provinces were made over to a separate Civil Medical service, military exigencies being met by giving officers of this service some preliminary training with Indian troops, and by rendering them liable to be called up for military duty in case of emergency." (Report, p. 133) Lord Morley has declared in his reply to the Government of India's letter that "no further increase of the civil side of the Indian Medical Service can be allowed and that a strong effort should be made to reduce it by gradually extending the employment of civil medical practitioners recruited in India." We have every confidence that Lord Minto's Government will carry out the instruction more loyally than Lord Curzon did Lord George Hamilton's suggestion.

We have received a copy of a pamphlet on "the cultivation of sugar-cane" by Mr. John Kenny, Director of Agriculture, Junaghad State, published by Messrs. Higginbotham & Co., Madras. The pamphlet contains an exhaustive consideration of sugar cultivation in all its aspects. The book is not meant for the average raiyat but for agriculturists with some education and knowledge of the agricultural science. Referring to the condemnation by a West Indian planter of certain Indian methods of manuring, Mr. Kenny emphatically observes that he had never found the native of India wrong in the choice of his manures when he can obtain them.

THE EAST INDIA ASSOCIATION.

To the Editor Indian Social Reformer.

Sir,

Referring to your editorial note on p. 386 of your issue for April 18th last, I beg to enclose copies of the leaflets referred to, from which you will see that it was not the East India Association which said that "no country in the world is better governed than India." It was Mr. Howard Campbell, corroborated by the late Sir T. Madhava Rau.

I may add that the immediate object of the Association in issuing these leaflets being to refute misleading statements, it does not fall within their province to formulate a constructive policy for the Government of India. That is left, as before, to gentlemen who read papers at our meetings.

YOURS TRULY,

J. B. Pennington.

London, 14th May 1909.

[In the issue of May 2nd, we have said what we have to say on the pamphlets, copies of which were received by us last month. It is immaterial by whom the statement that "no country in the world is better governed than India," was made. It is on the face of it a palpable exaggeration, and the East India Association by quoting it without correction, shows that it is willing to appropriate exaggerated eulogy. As for Mr. Pennington's statement that the Association seeks only to refute misleading statements and that it is left to readers of papers to develop constructive proposals, we need only say that such a division of labour is not likely to help to achieve the object it has in view.—ED. I. S. R.]

TEMPERANCE REFORM.

VICTORY IN NEW ZEALAND.

Distinguished speakers of the twenty-one nations that have affiliated to the International Woman Suffrage Alliance have been giving reasons why women should be recognised as citizens in their different countries. To Liberals and Temperance reformers few arguments adduced can carry greater weight than the brilliant victory women's votes are helping to carry over the domination of the liquor traffic in New Zealand. No such victory says C. S. Bremner in the "Daily Chronicle," has been won since the Maines Law was passed in 1851.

After the passing of the Electoral Bill of 1893, which enfranchised every woman of 21 years of age throughout the Dominion, reformers seem to have expected, that women would take a sceptre and knock all evil on the head very quickly, like Queen Elizabeth in Miss Cicely Hamilton's amusing Suffragette Waxworks. But you cannot enfranchise woman as a reward for devotion to a cause without enfranchising the opposing woman also. "The Trade," in fact, must have breathed again and sighed with relief when it realised that change would be slow, and perhaps small. Still, the following table, showing the numbers of men and woman respectively who voted in the elections from 1893 is sufficiently suggestive. It is taken (in round figures) from the "New Zealand Year Book for 1906"—

	Men		Women	
	On rolls.	Voted.	On rolls.	Voted.
1893.....	193,000	129,000	109,000	90,009
1896.....	196,000	149,000	142,000	108,000
1899.....	210,000	159,000	163,000	119,000
1902.....	229,000	180,000	185,000	138,000
1905.....	263,000	221,000	212,000	175,000

Worked out to their percentage, we find that in the five elections 76.8 of the men on the register voted, and of the women, 77.4.

WOMEN'S VOTE AND THE TRADE.

As time has gone on, the New Zealand woman has realised better that she holds a great weapon in her hand for the protection of home and family. A keen politician has shown how the importance of a family has increased relatively in New Zealand. The single man, passing through the Dominion, has fallen in value; the family has risen, its value has been multiplied many times. When a farmer votes together with his wife, adult children men and women servants, the State recognises practically the importance of the family as an institution in New Zealand, whereas England belittles it.

What, then, has been the effect of women's votes on the liquor traffic? "The Trade" has descended to every mean and sordid trick it knew, and it knows many. But in spite of all the no-license movement has made extraordinary progress, so that at the present moment "the Trade" is afraid of being wiped out. The "Times" correspondent has compiled the following table dealing with the votes of the people (all persons) during twelve years:—

	Continu- ance.	Reduc- tion.	No License.	Valid Votes.
1896—	199,000	94,000	98,000	259,000
1899—	142,000	107,000	118,000	281,000
1902—	148,000	132,000	151,000	318,000
1905—	182,000	151,000	198,000	396,000
1908—	186,000	161,000	209,000	410,000

So great is the alarm felt among publicans that suggestions are being mooted as to reform from within—State control or municipalisation, in order to save the liquor trade from extinction. At a meeting of the Auckland Brewers' and Licensed Victuallers' Association the following resolutions were carried unanimously; they may be regarded as a sop to the feminine Cerberus: To abolish barmaids and private bars; to raise the age-limit for supplying young people with liquor from 18 to 20; to supply no woman with liquor or consumption on the premises unless she is a boarder in a licensed house.

It should be stated that the temperance vote in New Zealand is always taken at the same time as that for Parliament, in November, every three years. The temperance vote is not national, but goes by districts; of these there are sixty-eight and twelve have now "gone dry," as they colloquially style the no-license vote. It should also be stated that a three-fifths vote is necessary to regain continuance or effect no-license; a bare majority is enough for reduction.

ARRAY OF EVIDENCE.

I appealed to several important persons for their opinion with regard to the influence of the women's vote in the Dominion. The Hon. W. P. Reeves observed:—"The women's votes have shown slower results than we expected; they have not been solid for prohibition, but that cause makes headway."

The Hon. Wm. Hall Jones High Commissioner for the Dominion of New Zealand, writes:—

"I was a member of the New Zealand Parliament when the Parliamentary franchise was expanded to women in 1893. I have not seen the slightest reason for regretting my support of that measure; on the contrary, I am satisfied that it has been beneficial to the political life of the country. The women take a keen interest in all matters affecting the welfare of the Dominion."

The present Prime Minister, Sir Jos. Ward, comments that there has been little difference resulting from women's votes.

"Save in the direction of temperance and more stringent licensing laws. . . . If any great crisis in national morals should arise, the women's vote would press with irresistible weight in the direction of clean, honest and efficient legislation. New Zealand has not repented."

Mr. John Newton, Parliamentary Agent to the United Kingdom Alliance, Westminster, states:—

"I have made inquiries on the subject of women's votes and temperance among our men workers in New Zealand. They seem to be of the firm opinion that the temperance cause would not have done as well if the vote were confined to men. And they tell me that at the first General Election in which women voted, the women's organisations made strong objection to several public men whose private characters were not above suspicion. The result was such men either retired voluntarily or were defeated at the polls."

Perhaps one of the strangest features of women's enfranchisement has been the extraordinary haste with which former opponents amongst statesmen have retreated from their position.

Many erroneous statements have been made about women's enfranchisement in the Dominion; one of these was to the effect that they woke up one fine morning to find themselves enfranchised. This statement is entirely at variance with the facts. As nearly as 1843 Mr. Alfred Saunders, temperance reformer and Member of Parliament, and Sir William Fox, afterwards four times Premier, advocated woman suffrage, but it took fifty years to place their pious opinion on the Statute-book. The success of the cause is undoubtedly due to the energy of the Women's Temperance Union of the U. S. A., founded in 1874, as a result of the great whisky crusade. In 1883, consumed by missionary zeal, these enthusiastic women formed the World's Women's Christian Temperance Union whose self-imposed mission it was to preach the gospel of temperance to every nation. In pursuance of this object Mrs. Mary Leavitt lauded and commenced a great organising work at Auckland in 1885.

Space does not permit all the details of the long and arduous campaign to be reproduced. During all this time of storm and stress the Women's Suffrage Bill had been tacked on to a General Electoral Bill. Sir John Hall, perceiving the futility of this course, prepared a separate Bill for the enfranchisement of women. On September 8, 1893, the Bill had passed both the Lower and Upper House, and only awaited the assent of the Governor, Lord Glasgow. All hands rushed to the pumps to save the ship of state. The brewers and publicans prepared a great petition and for eleven days his Excellency meditated on these portents. On September 19, Mr. Seddon, the Premier, telegraphed to Mrs. K. W. Sheppard, Superintendent of the Women's Franchise League: "The Electoral Bill assented to by his Excellency the Governor at 11.45 this day"—and the great campaign was ended. New Zealand still survives the recognition of her women as citizens.

INDIAN STUDENTS IN LONDON.

THE ADVISORY COMMITTEE.

The India Office has issued the following official announcement of the establishment of a Bureau for the supply of information to Indian students in London, the constitution of an Advisory Committee, and the appointment of Mr. T. W. Arnold as Educational Adviser to Indian Students:—

It has in the past been brought frequently to the notice of the Secretary of State for India that a large proportion of the Indian students who arrive in this country experience difficulties on arriving by reason of their lack of information as to educational facilities and social conditions in this country, and he has for some time had under consideration the possibility of rendering available for their use information and advice of the kind required. With this end in view the Secretary of State, after consulting the Government of India, has decided on the one hand to establish a Bureau for the supply of information, and on the other to constitute a Standing Committee for general advisory purposes. The Bureau and the Committee will work in close relation with one another, and the head of the Bureau, who will be called the Educational Adviser to Indian Students, will also act as Secretary to the Advisory Committee.

The functions of the Bureau will be to answer inquiries in regard to educational facilities, to keep a list of lodgings and boarding-houses suitable for Indian Students and of private families willing to receive them as paying guests, to furnish students with references, to bring to the notice of the Advisory Committee any cases in which the regulation of educational institutions bears hardly on Indian students, and generally to give all possible assistance either to students themselves or to their parents in India. The Bureau will be in close touch with the Board of Education, with correspondents at the leading Universities, and with local committees, which the Government of India propose to constitute at the University centres in India.

The Advisory Committee will be available for consultation either by students or their parents, or by the Educational Adviser, or by the Secretary of State, and will bring to the notice of the Secretary of State any matter in regard to which it may desire to suggest action on his part for improving the position of Indian students. It will stand, as far as possible, in *loco parentis* to students whose parents are unable themselves to supervise their education, and, in particular, its members will be ready to assist students on the social side, it is hoped that they may be able to do much towards removing any feeling of friendlessness, and towards providing for young Indians social opportunities which have hitherto in many cases not been open to them.

The following gentlemen have accepted Lord Morley's invitation to serve on the Advisory Committee, of which Lord Ampthill has consented to act as Chairman:—

Saiyid Ameer Ali, Esq., C.I.E.

Sir M. M. Bhowaggee, K.O.I.E.

Pandit Bhagwandin Dube, Esq., Barrister-at-law.

Mr. Kamruddin Latif.

Mr. Theodore Morison, Member of the Council of India.

Major N. P. Sinha, I.M.S., retired.

Lieutenant-Colonel Sir W. Curzon Wylie, K.C.I.E., C.V. O., Political Aid-de-Camp to the Secretary of State.

The appointment of Educational Adviser to Indian Students has been accepted by Mr. T. W. Arnold, formerly of the Indian Educational Service, who has relinquished his post as Assistant Librarian at the India Office for the purpose. Mr. Arnold has taken up his duties, and the Bureau of Information is temporarily located at the India Office until suitable premises can be obtained elsewhere.

THE BRAHMINS OF TO-DAY.

Mr. H. Suryanarayana writes as follows in the *Standard Magazine*, Madras, about the Brahmins of to-day:—

There is a story in the Mahabharata which says that once upon a time a rich merchant, proud of his power and influence, was driving in a chariot at great speed and ran over a Brahmin. This Brahmin happened to be none other than the Saint Kasyapa, who was famous for his meditations, his learning and piety. Kasyapa was hurt in body and mind; and seeing that the rich merchant did not turn back even to see whom he had hurt he took the insult to heart and decided to give up his life. At that time, however, Indra presented himself in the form of a fox and prevented the great sage from giving up his life, and exhorted on the greatness of human life over other creation and of Brahmin life over that of other human beings.

Indra's reasons for asking Kasyapa to value the Brahmin's life were as follows:—"Every object in creation is desirous of taking the human form. Even though one may be born a man, it is very difficult to obtain the life of a Brahmin. You are not merely a man having infinite advantages over all creation but a most revered Brahmin. How can you give up your life, then, for the insult of a Vaisya? The Vedas teach that one must accept with pleasure whatever place is ascribed to one as a result of destiny. Look at me, in the body of a fox; I have no hands and fingers like you and I cannot protect my body so well as you. There are innumerable lower forms of life that cannot enjoy even the facilities that I, as a fox, have in my life. How much more superior is your life! You have wisdom, which is a greater power than wealth. A poor man wants to become rich, a rich man a King, a King a Deva, and a Deva an Indra, and so on. But it is only a Brahmin that wants to have wisdom and acquire the power to know and enjoy all. O, then, best of Brahmins! abandon your project of giving up life. You are well-versed in Vedas, follow truth and justice, possess all the virtues, have none of the miseries that afflict the ignorant and low-born, but enjoy the higher pleasures of the spirit. Wherefore dost thou embitter thy feelings on account of the folly of a Vaisya, proud of his wealth?"

What is the position of the Brahmins to-day? Are they still the reciters of the Vedas, the knowers of the divine knowledge, the followers of truth and justice, the seekers of the higher spiritual pleasures, untainted with wealth or other purely material enjoyments? At any rate, are the pursuits and ideals of the Brahmins today, to a large extent, of this nature; and do modern conditions of competitive life favour the entertainment and pursuit of these ideals? The modern Brahmins are divided into Loukeekas and Vaideekas, the one following the trades of the world and the other religious pursuits. In government offices, in courts and bazars, we see the Brahmins engaged in the common struggles of life. They maintain a high and advantageous position due to their intellectual superiority. I cannot say that their spiritual excellence is much in evidence in any of these callings. In the temples, at pilgrim centres and at religious fairs, the Vaideeka Brahmins, with their half-covered bodies and love of presents and gifts, may be seen swarming in countless numbers. Although there is with them the outward garb of a spiritual life, yet one discovers very soon that the high ideal of life that we read in the Mahabharata is absent in them. What, then, is the position of the Brahmin of to-day?

Neither the spiritual nor the temporal Brahmin of the present day is likely to say, when run over by a motor car, as Saint Kasyapa of old did, that he would give up his life.

Nor is he likely to value his being exactly for the reasons enumerated by Indra in the body of a fox. He is more likely to note the number of the car, invite a few witnesses to depose for him in Court, and secure not only due punishment for the purse-proud merchant but also get substantial damages for himself for his pains. Nobody would be sorry if the modern Brahmin, in trying to adjust himself to modern conditions, does things unlike Kasyapa of old. But the question is, to what extent do the average Brahmins of to-day, struggling like everybody else for wealth, position and honour, retain their exclusive position as spiritual guides, knowers of divine knowledge and practisers of truth and virtue? The children of temple-servants compete for University education and civil offices as well as the sons of the Vakil. At a time when the professions are over-crowded and callings are few, competition sometimes presents many ugly forms. I have not seen the Brahmins hesitating to adopt some of those questionable tactics to succeed in life which in a non-Brahmin would be, perhaps less sinful. I have heard with my own ears one of the big directors of a temple charity, a man noted for his blazing Brahminic sacerdotalism, declare that he would not hesitate to marry any Parachas of whatever age for a money present of fifty thousand rupees! Similarly many have witnessed instances of unbrahminic degradation undergone by Brahmins in their pursuit of the pleasures of the world. Aided by their natural intelligence and helped by the influence of their position, their love of wealth, offices and fame has assumed a more pronounced aspect. What, then, is the position of the Brahmins of to-day?

There was a time when the Brahmins did not labour so much as they do now for acquiring wealth and when they retained much of their true Brahminic ideals. They chanted the Vedas, studied the sciences, and led an extremely simple but pure life. The wealthiest man had great respect for such a Brahmin and gave him freely what the latter required. Apparently, with the new industrialism, the old order of things could not be kept up. Like the rest of mankind, the Brahmin had to work and earn his wages. His Vedas did not pay him as much as the Indian Penal Code, but the life of a Vakil brought greater happiness than that of a Bhagavata. Thus we see at the present day the Brahmins invading every walk of life. I have even heard some of them have become successful shoe-makers. The only question is whether they retain, even in this struggle, much or any of their original Brahminic ideals or whether Brahminism is in decay.

Strictly speaking, I regard Brahminism to be inconsistent with industrialism. An ideal Brahmin is a highly refined man, having understood the root principle of the whole creation, and looking upon every created object and being with love and admiration. He would no more value a mint of money than a heap of rubbish, and if he were taught all the arts and sciences and then thrown upon the world to earn his wages, he would probably not be able to earn a morsel of food. He would starve, without being able to make his way in the world; and probably, he would not complain but die with smiling lips. I do not say that there are not Brahmins of this type today here and there protected by others or left unprotected. I doubt if this specimen of humanity was designed to live, for life means a constant battling with the lower creation, and among human society we meet with nature akin to all the other forms of creation. Refinement of feeling and meekness of disposition render man weak, and he would be unable to fight against the super-abundance of animalism, of which one finds so much in society—higher or lower. Ideal Brahminism, therefore, is impossible at the present day, and it could not exist unless it was artificially protected. Even the Ashrams of well-known spiritual teachers have deteriorated and one rarely goes there to find the ideal.

Nevertheless, Brahminism of a type could be encouraged and exist at the present day. In the pursuit of pleasures, in the acquisition of wealth, and in all activities, there are limits at which it would be fair to fight consistently with humanity and honour. It should be the duty of every man to cease outstepping the bounds of legitimacy. All competition beyond this limit becomes injurious to oneself or others. The Brahmin.

must first recognise this limit and persuade others, both by precept and personal example, to observe this limit. He should point out the limits of material aggression and the use of moral restraints, to maintain the superiority of the ethical and spiritual standard of life. It is doubtful whether Brahminism has any better function than this and whether the Brahmins, as a class, recognise this duty.

In point of personal cleanliness, of simple life, love of learning for the sake of learning, and of general culture, a Brahmin of India has natural tastes and unless his habits are thoroughly corrupt he does not reject these. But his strength in stimulating these qualities in himself and others even against adverse conditions is rather on the wane. There is much pretence and show, which is regrettable. No organised attempts are made by the community to retain the excellent characteristics of the class. The study of the Vedas and other scriptures has fallen in disuse. Neither are other studies of equally noble aims substituted. Students acquire sufficient skill to eke out a livelihood by battling with the prevailing animalism of the society, and therein all the studies end. The acquisition and formation of character are not attended to as well as they should be done. Under these circumstances Brahminism cannot but decay. Individuals of other classes, working under fewer restraints, sometimes acquire qualities of spiritual greatness and look with regret upon the decadent Brahminism. Had the Brahmins, as a class, been more true to their high ideals, had they been less ready to stand in the forefront of the battle of life involving loss of character, and had they not neglected their high order of wisdom, purity and spiritual culture, no anti-Brahmin feeling could have arisen. Their pretensions to the respect of mankind seemed to increase in corresponding degree to the decay of their true worth of character. Their ambition to grow rich and to acquire property brought in its train those corrupt qualities which originally they themselves deplored in classes inferior to theirs. Objecting to the taunts against caste, but without being able to retain its best features, and not acquiescing in the more rational division of society according to character and culture, the Brahmins of to-day occupy that highly anomalous position which is assigned to some Anglo-Indians of this country. The comparison between these two classes is so complete that whenever one complains against the conduct of the other, the remaining communities derive not a little amusement in looking over the dispute. Perhaps both have certain real ability and what is called "efficiency," but they claim much more than they deserve and succeed in getting it more or less by arbitrary methods.

India is the country where the superiority of spiritual and moral laws must be upheld. The West has given us an efficient material and ethical code. We often reach very difficult stages of progress when the material and the spiritual laws come in conflict and the conclusion is not easy. The Brahmins, more alive to purely ethical considerations, must foresee this conflict long ago, but they do not seem to have solved the problem. It is in their attitude to this daily and hourly conflict that all their traditional wisdom and ability should be brought into play. Are we, as a nation and with the Brahmin leading us the way, to succumb to the purely material forces of the day, acquire wealth by displacing the weaker humanity and by hardening our hearts and our very nature against the humane considerations of our better nature? Are we to commercialise all our institutions and judge, as we largely do now, everything by the money value it possesses? How are we to reconcile our better natures, the silent yet inexorable call of the higher spirit within, with what a commercial standard of daily life and activity is producing? To the Brahmin, with his inherent culture, his inherent intelligence and his learning, we naturally look for aid, and unless he abandon his duty, as he nearly seems to, it would be for the rest to chalk out a way as best as each can. Every one who calls himself a Brahmin, who wears a sacred thread and bears a caste mark, every one who yet venerates the Vedas, every Brahmin who is in the midst of the battle of life striking this way and that way to clear his ground and constantly endeavouring to acquire and consume wealth, producing little or none—let every one of these, I appeal, consider the question and try to assert his real place in society as Kasyapa of old was reminded by Indra to realize, of course with due regard to the changed circumstances.

INDIANS IN NATAL.

The following appeal has been issued by Mr. Naidu from Durban, Natal:—

Brethren,—At present most of the emigrants to Natal are proceeding chiefly from the Madras Presidency. As a rule, none comes here as an immigrant from the Bombay Presidency. Following this example, no one migrates to this country from Bengal also for the last one year. In the Southern India depots are established at several places for collecting emigrants. Agents are appointed for canvassing emigrants and for every emigrant that is sent from Madras the Agent is paid Rs. 85. Although the sufferings which the Indians undergo in this country have been vividly described through the *Indian Patriot* the agents are mindful of their own gain and zealously continue their work as if they knew nothing about these sufferings. This shows that they are heartless and unpatriotic.

Immigrants who come to Natal for the purpose of working at the sugar, tea and coffee plantations, shall have to work hard for nearly 12 hours a day during the whole period of their agreement. Though Sunday is a holiday to them in theory, yet on no occasion it is possible for them to take rest. In some places they should work both day and night. What their white masters' will is law.

Every one used to get up at 3 o'clock in the night and would finish his cooking business. Taking the food with them they would start with all their co-workers to their working place nearly 2 miles distant, where they should begin their work by 5 A. M. During piercing winter and rainy seasons or the hot season they should work without heeding any physical suffering. They must return home at 6 P. M. after work. Both males and females should thus work alike with hardly any tiffin time, allowed them and if at all they are allowed tiffin time, it should not exceed $\frac{1}{2}$ an hour.

Thousands of Indians may be found in a weak condition as the result of hard work. Hundreds are sent to hospitals, being helpless to protect themselves from sickness. Numberless persons are sent to prison being unable to work with vigour. Some commit suicide being unable to endure the punishment, inflicted on them by their masters. Of the workers many are the persons who have lost their hands or legs owing to inexperience in working at the mills and many pass away their time by brooding over the kicks and knocks which they receive.

With all these hard sufferings, they get 10 shillings or Rs. 7 $\frac{1}{2}$ each month. Time or space will not suffice to describe the sufferings of our Indians by agreeing to become slaves for 5 years to the white masters.

If at all these persons survive their agreement after working very hard for 5 years, it is limitless to describe the sufferings of their sons and daughters. If any male boy above 16 years of age happens to settle in Natal he is liable to pay a tax of £ 8 or Rs. 45 a year to the Government. Including the poll tax of £ 1, he will have to pay £ 4 or Rs. 60 a year to government. Girls above 18 should pay a tax of £ 3 or Rs. 45 a year to Government. As long as these taxes are not paid, so long they will be imprisoned and subjected to severe punishments. Even if they get work, the wages they receive is not sufficient for their living and accommodation. Girls will hardly get work. As the taxes collect into arrears owing to such hardships imposed on them, they are unable to return to India and many poor Indians are groaning here for want of work. They will not be employed elsewhere so long as they do not pay the taxes. They have no salvation but to die a miserable death, and be buried in the Natal graves.

It is, therefore, the duty of all Indian, brethren who read this appeal to describe to the poor illiterate coolies who desire to come to this place the state of affairs in Natal and also prevent them from coming here by providing them with some work or other in our native land.

SOCIAL REFORM IN SIND.

The following is the continuation of the address delivered by Mr. Bulchand Dayaram, President of the Second Sind Social Conference. The first part of his address was published in the last issue:—

Let me now mention categorically the known social evils that afflict us in Sind and review the situation generally and suggest possible lines of action.

These evils are:—

- (1) Early marriage both of boys and girls.
- (2) Unequal marriages.
- (3) Ruinously expensive marriage customs.
- (4) The existence of the purdah.
- (5) Excessive and injurious use of ornaments.
- (6) Enforced widowhood.
- (7) The system of caste.

Besides these, we suffer in a general way from the evils common to several other countries, the habit of drink, social and personal impurity, social extravagance, etc., etc.

Though there has of late been a gradual rise in the age of marriage in some sections of the Hindu and Mahomedan communities of Sind, notably in the Hyderabad Amils, yet it is on the whole low, and in some sections of the middle and upper classes very low. I need not detail the harms resulting from premature marriages, and what is worse, the early consummation of such marriages—the loss of health and manhood, the birth of sickly diseased children—the distraction in study and occupation, the cares and anxieties of early fatherhood, and womanhood, in fact the degeneration in some cases, of body, mind and soul. Promising efforts are being made to raise generally the age not only of boys, but of girls as well, in Hyderabad and some other cities, which have been attended with some measure of success. For further success in this direction, the keeping of girls at school longer than they now remain, home occupations for girls, the removal of the baneful influence of the priestly classes, and old-fashioned antiquated elderly neighbouring or related females, and the enlightenment of the mother and the guardian of each household is necessary. Small tracts and leaflets, giving typical instances of the horrors of this evil, wider circulation of magazines for the use of the women, and conducted solely with a view to promote the cause of social reform, an elementary knowledge of the human body and the natural laws of health would serve a most useful purpose. The tracts and magazines, should if possible be circulated free, and should reach as large an area as possible. The funds of Social Reform Associations, of panchayats, and other similar bodies as well as of individuals interested in social reform could not be devoted to a better purpose. The spread of this light will create the atmosphere favourable to the spread of social reform, to which I have referred above.

Unequal marriages, those in which the disparity of age is very pronounced, girls of tender years married to sexagenarian children yoked to old men fit to be their grand fathers, deserve to be condemned more emphatically and demonstratively than they are now. Public opinion must in each such case assert itself strongly. A sort of dignified social boycott is necessary for such opinion to be effective. The evils of such disproportionate marriages are apparent. Sad and pitiful in most cases have been the results, the ruin and blight of the fair blossoms of youth and loveliness.

I now come to ruinously expensive marriage and other ceremonial customs, chief among which is the notorious, "detileti" a sort of hydra-headed monster, which so far has defied the efforts of panchayats to crush it. This will take a long time to be eradicated. The spread of education among women, the spirit of the times, moral and religious influences, and perhaps certain economic causes will gradually diminish its strength. The efforts of panchayats and individuals must be extended to other directions also, as mentioned above, in order that this evil may be thoroughly grappled with. Flanking movements are necessary for this citadel of short-sighted avarice, vanity, selfishness, and deep-rooted habits to fall. It is warring and destroying the happiness and peace of numerous households, and ruining the health and life of many girls and reducing to poverty and misery, several families. Some of the scenes,

that come to light, are touching in their pathos and most tragic. It is responsible for numerous cases of hysteria, tuberculosis, pregnancy fevers and many other diseases to which young girls are susceptible, carrying off these tender flowers, long before their time. At least such is the case among the Hyderabad Amils, whose life is more familiar to me. No efforts should therefore be regarded as too great to crush this vice. A few notable names of persons, who have devoted themselves to the gradual abolition of detileti, and the organizing of panchayats with this view, must here be mentioned. Foremost among these is that of R. B. Diwan Teekchand. The other names are those of Diwan Tarachand Showkiram and R. B. Diwan Kouramal, Dewan Tejumal of Sahi, the late Diwan Navalrai, his father Diwan Showkiram the late Diwan Chandmal and last but not least Diwan Dayaram Gidmal who is the soul of every good movement in Sind. The greatest praise is due to these men, and they have laid their class under great obligation by their unselfish labours. The cause of all social reform and specially of girls' education in Hyderabad also received a serious check by the deeply lamented death of our beloved and saintly brother Sadhu Hiranand and of Mr. Gokaldas whose memory is cherished with respect and love by the people of Sukkur.

The purdah prevails more exclusively and strictly in Sind among the Hindus, than in any other parts of India. In fact, it is only a little less strict among the middle and higher classes of Sind Hindus than among the Mahomedans of a similar class. This is largely due to Mahomedan association and Mahomedan rule. The time is long past when it was for certain reasons deemed necessary but it is now singularly out of date. This anachronism must therefore be abolished. It stunts the growth of women; materially interferes with their health, and seriously cripples their usefulness. It makes them timid, helpless and sluggish, and denies them the joys of open air life, and reduces their enjoyment of nature and many of God's purest gifts. The educated Hindus of Sind need by one great effort to shake it off as early as possible. Signs are favourable to its abolition, but the pace, at which the movement goes, is too slow.

The excessive and injurious use of ornaments has also to be discouraged. Ornaments, that badly cut and disfigure the nose and ears, may well cease to be worn. The traditions and sentiments in connection with some of them have to be quietly combatted and weakened, and different ideals of personal adornment set up. Contrast the becoming and graceful draping of the body of the Hindu ladies of Guzerat and Maharashtra, the Parsi ladies, the Brahma and native Christian ladies of Bengal, and other places, and you will realize how much advantage of personal appearance is being needlessly thrown away by our women, and how badly they mar their eternal figure. The muffled swathed doll-like figure of theirs is out of date, and so are the noses and ears split and bored to pass unwieldy ornaments through them. Suitable changes in this direction can be brought about by bringing our women in contact with their advanced sisters in cosmopolitan cities like Karachi and with women of more advanced Indian communities, in other places.

The lot of the Hindu widows in Sind though considerably better than in other parts of India needs amelioration and the restrictions and disabilities imposed on her remarriage need to be removed gradually if not all at once. Here we have none of the barbarities practiced on her as in some other parts of India and she is treated with respect and consideration. But in many cases her life is an aimless and cheerless one, which must be brightened and freshened into sweet usefulness. Also where ever there is a desire for a second marriage on her part, it must not be thwarted, where she is not able to endorse or fulfil any higher ideal of unmarried or celibate life. This is specially needed for young and virgin widows, who have not tasted long the sweets of unmarried life and who desire to pass steadily through the *grihastya ashrama* stage of life. It is a matter of justice to her claims and rights as a fellow-being. In Sind, the marriage of widows specially among the *huzars* of the lower class, residing in villages is not proscribed and placed under a ban to the extent that it is in other parts of India. Nevertheless, such marriages are not very common and the widow's freedom in this respect is greatly denied, the custom often asserting its sway even among the best educated and most liberal-minded members of the community.

(To be Concluded.)

THE INDIAN SOCIAL REFORMER.

Rates of subscription inclusive of postage.

	In advance.	In arrears.
Per annum.....	Rs. 5 0 0	Rs. 6 0 0
	Single copies 4 annas each.	

The arrear rates will be enforced in the case of subscriptions which have not been paid within three months from the date on which last payment of subscription expires in case of annual subscriptions. All other outstanding dues will also be calculated at the arrear rates.

Orders for the paper should be invariably accompanied by a remittance or permission to send the first issue per V. P. Post, to recover subscription.

Should payment be made by cheque on any mofussil Bank, please add 8 annas this being the discount charged in Bombay.

BY APPOINTMENT TO H. H. THE MAHARAJA.



GAEKWAR OF BARODA.

PHIROZE M. DASTOOR & Co.

OCULISTS AND SCIENTIFIC REFRACTIONISTS.

OPP. GENERAL POST OFFICE, 7 HORNBY ROAD, BOMBAY,

THE FIRST AND ONLY FIRM.

Who offer their patrons free services of a **duly qualified ophthalmic Surgeon** from various Eye Hospitals of Europe.

PHIROZE M. DASTOOR.

Eyesight Specialists,

With 19 Years' Practical Experience,

Holds **Exceptional Testimonials** from the Hon'ble Sir Lawrence Jenkins, the Hon. Mr. Justice Batty, Mrs. Batty, the Hon'ble Mr. Justice Chandavarkar, Mr. H. G. Gell, M. V.O., Lt-Col. G. H. Bull, M. D., I. M. S. and other high personages.

"Spectacles, Eye-glasses, Glare and Dust Eye-protectors, Motor Goggles, Binoculars, Opera Glasses, Clinical Thermometers, etc., etc

Prices Extremely Moderate.

A POCKET MANUAL "THE HUMAN EYE AND ITS SCIENTIFIC CORRECTION," FREE ON APPLICATION.

YOUR ADDRESS, PLEASE,

For a Catalogue of our Numerous, Valuable Presents which we offer for nought to All at their own choice!!!

VAIDYA SHASTRI MANISHANKAR GOVINDJI

Atank Nigrah Pharmacy,

Jamnagar-KATHIAWAR.

SUBLIME PESSIMISM

OF

OMAR KHAYAM

THE ASTRONOMER-POET OF PERSIA.

Price Ans. 8.

APPLY TO THE MANAGER TATV-VIVECHAK PRESS,

Kalbadevi Back Road, Bombay.

WANTED.

An educated young man of good character and position, from Saraswat, Deshastha or Koukanasha caste, willing to marry a Child-widow, aged 22, of Saraswat caste and knowing Marathi, Gujarathi, English and a little Sanskrit. For further particulars apply to

X
C/o Manager, *Subodha Patrika*,
Girgaon, Bombay.

A. K. JOSHI & Co.

Kalbadevi Road, BOMBAY.

We undertake every kind of Lithographic Art Printing in Colours. Publish Fine Art Pictures, &c.

Wholesale & Retail Dealers in Calcium Carbide.

Large Importers of Finest Printing Inks and Colours.

HIGH CLASS FRAME MAKERS.

BOOKS FOR ALL.

Lhasa: an account of the country and people of Central Tibet and of the progress of the Mission sent there by the English Government in the year 1903-04 written with the help of all the principal persons of the Mission. By Perceval Landon. Rs. 5-4.

Portraits of the Sixties. By Justin Mc-Carthy, M. P. Demy 8vo. cloth. Rs. 6.

Political Parables. By the Westminster Office Boy (Francis Brown.) As. 12.

The Upton Letters. By T. B. Rs. 3.

Theophano: the Crasade of the Tenth Century: a Romantic Monograph by Frederic Harrison, M. A., Rs. 6-9.

The Thompson Street Poker Club, with 40 illustrations. Price. As. 6.

A Modern Utopia. By H. G. Wells. Re. 1-8.

Contents:—The Owner of the Voice, Topographical; Concerning Freedoms; Utopian Economics; The Voice of Nature; Failure in Modern Utopia; Women in a Modern Utopia; A few Utopian Impressions; My Utopian Self; The Samurai Race in Utopia; The Bubble Burst; Septicism of the Instrument.

A Japanese Utopia. A descriptive life of a Japanese Seaman. By Leonard A. Magnas. As. 10.

How to be Happy Though Married:—Being a hand-book to Marriage by a Graduate in the University of Matrimony. As. 12.

Modern Medicine for the Home. By Earnest Walker, M. R. C. S., L. R. C. P. (Lond.) Crown 8 vo, cloth gilt. Re. 1-14.

This work is scientific and up-to-date, all technical and misleading terms are omitted, and the diseases are classified alphabetically and under their popular names. The treatment is scientific and simple, and nothing is advised that cannot be carried out at home. An invaluable volume and one which ought to be in every home library.

G. A. Natesan & Co., Esplanade, Madras.

INDIAN-ENGLISH.

An examination of the errors of idiom made by Indians in writing English (With over 1200 actual examples from Indian Writings)

by

G. C. WHITWORTH.

"A valuable contribution to the study of the manifold eccentricities of the English tongue."

—Contemporary Review.

"His scholarly but unpretentious work will prove most serviceable, not only for those for whom it is primarily designed, but also to other foreigners, and not a few of his own countrymen."—Westminster Review.

"Not only a hand book of errors, but also a correct and an acute and useful book of reference.

• • • The compendium is excellent, and English men, as well as Indians, would do well to consult it. The copious index facilitates reference."—Asiatic Quarterly Review.

Price (of Indian Booksellers) Rs 2½ net

BRAHMA POSTAL MISSION.

Pamphlets with regard to Liberal Religion in India and abroad may be had free of all charges, one or two at a time by any genuine inquirer: On showing by a letter that these are carefully read, other two may be ordered free: Two whole consisting of sixty pamphlets may be had at once by sending a V. P. order worth one rupee; or 1s. 6d. if payable outside India.—All communications should be made to and any donation will be thankfully received by

DR. V. A. SUKHATANKAR, Postal Mission Prathana Samaj, Girgaum—Bombay.

THE BOMBAY PHOTOGRAPHIC CO

UNDER THE IMMEDIATE SUPERVISION OF

S. Hormusji, Photographer.

NEW SHOW ROOM, ELEPHANT BUILDING, KALBADEVI ROAD.

AMATEUR'S WORK & OFFICE AT SPECIALLY REDUCED RATES.

OUR

SURAMMA

TAKES 10 MINUTES OF YOUR TIME.

Everyday in the morning, when you use it for your bath, rub it over your scalp for 10 minutes only and your surroundings will be soon filled up with a floral-arsoma that is most pleasing to your five senses. It will refresh your body and soul and add a lustre to your hair and complexion.

Price per Phial As, 12 Packing and Postage As, 7

S. P. SEN & Co.'s Swadeshi Perfumes.

THE PRIDE OF THE INDIAN INDUSTRY.

JUTHIKA.—The purely indigenous Perfume has completely beaten down the imported Jessamine.

MALLIKA.—Mallika has the reputation of Nature's Best Perfume.

GANDHARAJ.—The very name indicates it to be the Sovereign Perfume. It is really a monarch's delight.

PARIJAT.—Or Heaven's delight. It is indeed the world's Best Perfume for all purposes.

MUSK-JESSAMINE.—The compound name indicates its combined sweetness and strength.

All the Perfumes are bottled in three different styles—Large, medium and small. Prices Ret 1, As. 1 and As. 7, respectively. Transit charges extra. Write for description List, sent Post-free on application.

Our Superfine Virgin Ottos.—Unequaled for strength—Otto-de-Rose No. 1 (Virgin), Otto-de-Mat Otto-de-Neroli and Khus-Khus. Price per Phial Re. 1 Doz. Phials Rs. 10.

We also supply to our Moffasil customers all sorts of Patent Medicines and Surgical Appliances of every description.

Soaps and other Toilet Requisites, Hair Washes, Cosmetics, and Hair appliances, Oil Bargamot, Lenu and Laven-der of superior quality and also fancy Scent bottles and Silk ribbons of different shape, size and colour, and other miscellaneous requisites for perfumery are also stocked. Prices low beyond expectation, 25% of the Approximate value short accompany every order.

S. P. SEN & Co. Manufacturing Chemists.

19/2, LOWER CHITPUR ROAD, CALCUTTA.

INTENDING ASSUREES ARE INVITED TO COMPARE THE RATES AND CONDITIONS OF

The Empire of India Life Assurance Company, Limited.

WITH THOSE OF ANY OTHER COMPANY.

Head Office II; Elphinstone Circle, BOMBAY.

SEE REPORT AND OPINIONS OF THE PRESS AS TO THE REMARKABLE PROGRESS MADE BY THE COMPANY.

ENDOWMENT NON-FORFEITABLE POLICY FOR RS. 3,000.

PAYABLE AT AGE 60 OR AT DEATH, IF PREVIOUS, WITH PROFIT.

If, at any time, the assured under this plan should desire to cease paying any more premiums, he can obtain a paid-up Policy for such a proportion of the original sum assured as the number of premiums paid bears to the number agreed upon. Thus a gentleman who had assured at age 30 for a Policy of Rs. 3,000 payable at age 60 or at Death, if previous, after 5 years payments, would be entitled to a Free paid-up Policy for Rs. 500 free of future payments.

MONTHLY PREMIUM.

AT AGE 20, Rs. 6-9-0.

AT AGE 25, Rs. 7-8-0.

AT AGE 30, Rs. 8-14-0.

AT AGE 35, Rs. 10-18-0.

AT AGE 40, Rs. 13-12-0.

AT AGE 45, Rs. 18-10-0

SOME OF THE DISTINCTIVE FEATURES.

* Funds invested in Government Securities and in accordance with the Indian Trusts Act.

Policy holders can appoint their own Directors.

90 per cent. of Profits to Participating Policy holders.

Lapsed policies revived without Medical Certificate.

Liberal Surrender Values 40 per cent. of the Tabular premium paid.

Immediate payment of Claims.

Medical fees and stamps on Policies are payable by the Company.

The sum assured is **PAYABLE IN FULL** should death occur soon immediately after payment of the first premium.

GUARANTEE INSURANCE.—This Company issues Guaranteed Policies in situation of trust and responsibility, specially authorized to guarantee the employes of the Post Office.

Proposal Forms and full Particulars may be obtained from any local Agent in India or from

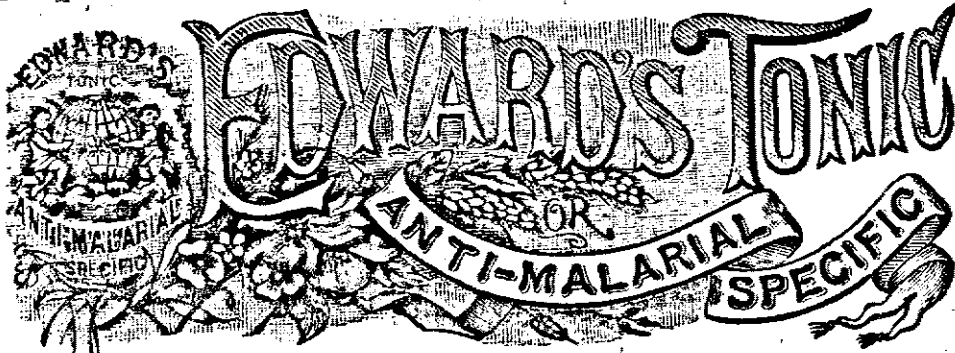
E. F. ALLUM, General Manager.

FOR MALARIA, INFLUENZA & MILD FORMS OF PLAGUE.

Use **Batiwalla's Ague Mixture or Pills**. Rs. 1
Batiwalla's Cholera is the only remedy for Cholera. Rs. 1.
Batiwalla's Hairstone has been recently improved a great deal and restores Grey Hair to its Natural Colour. Rs. 2-3.
Batiwalla's Tooth Powder is scientifically made of Native and English Drugs, such as Mayaphal and Carbolic Acid. B. P. As. 1.
Batiwalla's Ringworm Ointment As. 4.
 Sold every where and also by
DR. H. L. BATIWALLA,
 World Laboratory, Dadar, Bombay.

ROYAL TONIC PILLS.

A powerful Nutritious and Strength Restorer, Price Rs. 1-1 p. bottle of 80 Pills.
 PREPARED BY—**GOVINDJEE DAMODER & Co.,**
 Wholesale and Retail Druggists and Commission Agents.
 No. 57 New Hanuman Lane, BOMBAY
 2-02.



The only Remedy
 FOR
MALARIA
 and all kinds of
 FEVERS WITH ENLARGEMENTS
 OF
SPLEEN & LIVER,
 OF
 SWELLINGS OF ABDOMEN &

PRICES:-
 Large bot. 1 4
 small " 0 12

Price of large quantity is somewhat less
Wanted Agents.
BUTTO KRISTO PAUL & Co., CALCUTTA.

The Troubles of the Summer Season



Are not unknown to you. Vertigo, melancholia, depression of spirit, mental exhaustion and many other allied complaint are really troublesome to a business-man. Do you know sir, what can protect you from such ailments? It is our world-renowned, nicely-scented Keshranjan oil which only possesses the brilliant virtues of brain-cooling. If you are tired after the day's work, use it and you will be refreshed. If your hair is a falling off or there is anything that impedes its growth, use it and there will be a luxuriant growth. If your partner of life requires a highly scented hair-oil for toilet purposes, place at her disposal a phial of our highly-scented Keshranjan, and she will be greatly pleased. The summer is really trying now and our Keshranjan is the only soothing preparation for lessening the rigours of this tiresome season.

Price per phial Re. 1. Packing and postage As. 5.

Our Agnidipak cures all bilious complaints, Dyspepsia, heart-burn, sour or bitter tastes in the mouth, headache, and loss of appetite. It regulates the action of the stomach, liver and the bowels. Price per phial Re. 1. Packing and postage As. 5.

Our Makaradhwaja is an invaluable remedy in many a chronic and intricate case—particularly in the maladies of infancy and old age. It is very carefully prepared under the improved rules of Chemistry and is therefore pure, cheap and most effective. It does a great deal of wonders in cases of Nervous Debility. It gives tone to the entire human system if used with various correct *anupans* or vehicles—as prescribed by us. Price for a week's measure Re. 1; Packing and postage As. 3.

KARPURARISHTA OR SPECIFIC FOR CHOLERA.

This is a great Specific for Cholera, Diarrhoea, Dysentery, Indigestion, Tympanites, and distention of the abdomen, and good many other complaints affecting the bowels.

Price per phial * As. 8.
 Packing and postage As. 5.

The efficacy of our medicines is universally allowed. The Medicinal Oils, Ghees, Boluses, Musk, Makaradhwa, and other Ayurvedic Remedies, prepared and kept by us are admitted as best and cheapest in the world. Illustrated catalogues, containing fuller accounts of diseases and remedies, are transmitted free on application.

Prescriptions with or without Medicines are sent to every part of India, Burma, Ceylon, Straits Settlements, the Cape and the British Isles, on receipt of concise conditions of disease.

Kaviraj Nagendra Nath Sen,

GOVERNMENT MEDICAL DIPLOMA-HOLDER, MEMBER OF THE CHEMICAL SOCIETY, PARIS; SOCIETY OF CHEMICAL INDUSTRY, LONDON; SURGICAL-AID-SOCIETY, LONDON; &c., &c.

No. 18-1 & 19, Lower Chitpur Road, CALCUTTA.—Telegrams—Keshranjan, Calcutta.

N. B. All the proprietary medicines mentioned in my price list are kept on sale at Calcutta rates at **Messrs. V. Valabha Das & Co.**

ABDOOL REHMAN STREET, Bombay.

WANTED AGENTS

WANTED AGENTS



NO. 72 MCDOW STREET, FORT BOMBAY.

Die-Sinking—Crests, Monograms and Mottos, engraved and bossed in various Colours.

Copper-Plates—visiting and Invitation Cards, etc., engraved and printed in best styles.

Blocks—Wood or Metal, engraved and supplied for illustrating purposes.

Presentation Inscriptions—On Gold, Silver, Ivory, etc.; engraved and artistically displayed.

Seals, Peons' Badges, Brass Sign Boards, Stencil plate etc., are made for private, official and commercial use. Rubber stamps are made in any of the required languages at very cheap rates.

Electroplating and gilding works executed under skilled work men.

OUT STATION ORDERS PROMPTLY EXECUTED.
COMPARE OUR RATES WITH THOSE OF OTHERS.

MEYORES

IS INDISPENSABLE TO ALL WHO VALUE HEALTH.
FOR IT RESTORES WASTED STRENGTH, impart vigour and tone to the muscles and tissues, in short vitalise the whole system. Thousands cured. Price Rs. 1 per p.L.A.

INTERESTING NEWS.



Our renowned SPECIFICS for ASTHMA and HYDROCELE give instant relief rest and comfort. Cure permanent. Rev. JOSEPH DAVID, Mangapurat S. India, writes:—"Your specific for Asthma has done me good." S. B. Rao Esq., Poona, writes:—"I have personally used your specific for Hydrocele and found it very wonderful in its efficacy." Per bottle of each Rs. 5.

DIABETES—Of any stage and standing is sure to be cured by our specific. A. Bose, Esq., Zemindar, Dum-Dumt Calcutta writes:—"Five year's Diabetes completely cured." Price per bottle Rs. 3.

For particulars about our SPECIFICS for PILES FEMALE DISORDERS look to our Catalogue sent post free on application.

BEWARE OF IMITATORS !!!

NO AGENTS.

WRITE ONLY TO **J. C. MUKERJEE & Co.,**
THE VICTORIA CHEMICAL WORKS,
BANGALUR, BENGAL.



AMRUTANJAN.

An Indian Balm, A Magic Balm, Quickly Relieves and Cures.

HEADACHES, NEURALGIA, SPRAINS, SORE THROAT, CHEST COLDS, RHEUMATISM, LUMBAGO, WEAK JOINTS, BRUISES, CUTS
And also other ACHES and PAINS.—Price annas eight only

Ringworm Ointment. A POSITIVE CURE FOR RINGWORM AND DHOBI'S ITCH, &c.
Price annas six only.

Tooth Powder, CHEAP AND USEFUL.—Price annas two only.

AMRUTANJAN DEPOT. 16 OAK LANE, BOMBAY

Telegraphic address: "Amrutanjani," Bombay.

PHOTOGRAPHIC ART STUDIO.

UNDER THE PERSONAL SUPERVISION OF

S. N. BHEDWAR.

AT THE JUNCTION OF

PRINCESS AND KALBADEVI STREETS.

CHARGES REASONABLE, SATISFACTORY WORK

THE INDIAN * SOCIAL * REFORMER.

PUBLISHED EVERY SUNDAY MORNING.

Office:—HUMMUM STREET, FORT.

Editor:—K. NATARAJAN

Vol. XIX.

BOMBAY—SUNDAY, JUNE 6, 1909.

No. 40

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

NOTES.

We must confess to have perused the summary of a speech which Mr. Arabindo Ghose is reported to have delivered at Utterpara, in a sceptical frame of mind. It seems that Mr. Bepin Chandra Pal was the recipient of a message from God within the precincts of Buxar jail. Considering that Mr. Pal has been a preacher and conductor of divine services for a pretty long time, it was rather wayward of the Deity to have preferred an institution of this kind to deliver the message. Mr. Ghose claimed that he himself received two messages, and again, in a jail. Apparently, the jails of Bengal are over-run with Godhead. Hume in one of his books has explained that when a man says he saw God in a dream what he really means is that he dreamed that he saw God. As we do not wish to question the sincerity of anybody, we are compelled to place a similar interpretation on the divine interviews vouchsafed to Messrs. Pal and Ghose. When we examine the contents of the "messages" themselves, apart from the alleged circumstances of their delivery, there is nothing so original or profound about them as to negative the possibility of a more mundane source as their origin. The first message given to Mr. Ghose was that the work given to him was to uplift this nation. We know at least a score of people who hold the same view as to their mission on earth, and God, certainly, could not have intended to entrust the job only to two men in this vast continent. The second message was that it was for the Sanatana Dharma that this nation should arise. As there is a diversity of opinion about what this Dharma is, it is impossible to make head or tail of this message. We hope our readers will forgive us for taking the opportunity of conveying to them the message which we have been receiving for the last twenty years from the Almighty. Here it is: "Tell the Hindus to free their minds of mysticism; to cultivate commonsense; and to study and guide themselves by the laws which I have laid down of national and social evolution. They have wasted centuries in fooling about in search of Me while they could have easily found Me by doing their duty which is whatever lies nearest to one's hand. I do not exist apart from my Laws which are the Laws of Nature; I have no message besides these Laws; I have no voice and no presence outside of them. These Laws are to be learnt by patient and persevering observation and reflection. Please tell the Hindus that I am not a whimsical fool and cannot be taken in by claptrap." We pray our countrymen to pay heed to this divine and sensible message.

A contemporary, commenting on Lord Morley's despatch on the question of an independent medical service for India, lamented that the members of the Indian Medical Service were no longer making as much money as their predecessors, that this fact and

the Government rules about the amounts they may take from Native States, had rendered the Service unattractive, that the best men were not coming to India as a reference to the pass lists of recent years, it was assumed, would show, and that any encouragement given to independent medical practitioners would make it impossible to get suitable men for the medical service of the Indian army. It does not suit the *Pioneer*, however, to take this line. Lord Morley had mentioned in his despatch the probable difficulty of recruitment as the most important reason for looking in the direction of independent practitioners in this country. The *Pioneer* denies that there is any such difficulty and insinuates that Lord Morley is not sincere in adducing it as his chief reason. The *Pioneer's* picture of the position of the Indian Medical Service man at the present day is entirely different. Our contemporary writes: "The Indian Service has always been popular with the Medical Schools at Home, for the prizes on the civil side are numerous, and the candidates attracted have been of the highest class. Now and again, when there has been fussy official interference in the matter of fees for attendance on Indian Chiefs, the popularity of the Service has temporarily declined, but in the end it has not been found difficult to procure men of the right stamp. There is a fine career open to the brilliant student who elects for India, and professional keenness is sure of its reward, as a rule. Honours and distinctions are forthcoming on the military side, and large emoluments are not wanting for those who take up civil surgeoncies and appointments in the colleges. The argument based on possible difficulty in recruitment can scarcely be taken seriously."

According to the *Pioneer*, Lord Morley's real reason is that he wants to give Indians some appointments in the medical line. Our contemporary continues: "There has been a certain amount of agitation regarding the professional appointments in the great colleges and hospitals of the Presidency towns, a demand having sprung up on the part of Indian practitioners for a larger share in the prizes which these institutions offer. Lord Morley has shown, in other ways, that he is amenable to representations insistently made, and in this instance he has not departed from his usual course. He is plainly in sympathy with those who urge the claims of indigent talent, and is anxious to "promote the growth of an independent medical profession in India"—at the expense of the Indian Medical Service." It is interesting to unravel the psychological significance of this passage, apart from the misrepresentation involved in the *Pioneer's* quietly ignoring the fact that it was Lord George Hamilton, and not Lord Morley, who first insisted on a limit being placed on the growth of the Indian Medical Service and on the advantages of having an independent medical service in this country. To the *Pioneer* it seems more natural

that medical men for the Indian service should be recruited from England than that Indians should be preferred for it. "At the expense of the Indian Medical Service," indeed! Is it not rather that members of the Indian Medical Service enjoy their present prizes at the expense of independent practitioners? It is not a fact that the growth of an independent medical profession in India, is made practically impossible owing to the artificial stimulus given to the Indian Medical Service? Is it so much more unrighteous to sympathise with the claims of indigenous talent than to support the selfish desire of vested interests to monopolise all the prizes of the profession? Will any impartial man justify the exclusion of a scientist, say, like Dr. Row, from the professoriate of the Medical College, on the ground—we can think of no other—that the professorships must be reserved for Indian Medical Service men in order to keep up the attractiveness of the Service to them? Is such a principle recognized in Great Britain?

An esteemed English correspondent writes to us from Cambridge by the Mail of 20th May last:—"On May 16th at the house of Rev. G. A. Johnston Ross a meeting of the East and West Society was held to welcome Sir Andrew and Lady Fraser. During the time, Sir Andrew Fraser gave a short address, beginning by quoting from the writings of one who stated that there could be no friendship between the Indians and English, as the Indians jealously guarded his life and home from outsiders, and put up an impassable barrier between himself and the Englishman, or words to that effect. He, Sir Andrew, strongly repudiated this as a most false, mischievous statement, drawing upon his own experience to refute it, and expressed with much warmth the pleasure he had derived from friendship and intercourse with Indians. He then proceeded briefly to consider some of the causes of the "unrest" which he reviewed in a large-minded and sympathetic manner, and impressed upon his hearers the fact that violence and anarchism were detested by the bulk of the Indian people as much as they would be here. At the close, he gave a graphic account of the incident of the last attempt upon his life, and of the manner in which the young Maharajah of Burdwan flinging his arms round him, placed his own body between him and the pistol held by the poor misguided youth. "An act," said Sir Andrew, "which if done for his own father would have been heroic, but done on my behalf, there are no words to express it!" In the evening he took Mr. Ross's pulpit, and gave his testimony to Mission work as he had seen it, and related how he had sat under the administration of an Indian Pastor, and spoke with warm appreciation of the noble lives and work of several Indian Christians whom he had known. That same night after the service was ended a meeting was held in the Church Hall for members of the University and largely attended, at which by invitation from the Church, Mr. Wali Mohammad of Peterhouse, read the same paper on "Persian Mysticism" with which he had given so much pleasure before at the gathering at Cambridge already noticed."

The Report of the Decentralisation Commission in describing the position of the Secretary of State in relation to the Government of India, makes repeated reference to a despatch from the Secretary of State, in the Financial Department, dated the 14th August 1908. This despatch has not been published but it seems to have embodied an authoritative pronouncement on the powers of the Government of India. Among restrictions on these powers, are now included some significant items. The Government of India cannot now, without the sanction of the Secretary of State, incur expenditure on the

construction of churches, outside the amounts admissible under the Public Works Code; cannot incur charges for State ceremonies and the entertainment at the public charge of distinguished visitors, in excess of a lakh of rupees; cannot grant political pensions to non-officials in excess of Rs 1,000 a year; cannot make grants to charitable and religious institutions in excess of Rs. 10,000 a year, or Rs. 50,000 in the case of a non-recurring grant; and cannot sanction new measures involving any appreciable addition to military expenditure. The occasion for this important despatch must evidently have been one of exceptional interest.

It is gratifying to note the frank recognition accorded by the Commission to the growth of a national feeling in India. Among the conditions making for greater centralisation, are mentioned the spread of the English language, and the growth of solidarity and of a national feeling among the educated classes in various provinces. The most emphatic testimony to this fact was borne by Sir Herbert Risley in his evidence before the Royal Commission. We quote the passage from the minutes of Sir Herbert's evidence:

(*Mr. Hichens*): Do the local conditions differ very much in the different provinces?—For instance, Burma is a much more expensive province than any other.

But apart from that, is there any particular similarity between Madras and the Punjab, for example, or between Bombay and Bengal?—There is a general similarity as regards standards of living and habits between the literate classes all over India now, and that similarity is constantly becoming stronger.

Is there more similarity would you say than there is between Italy and France?—Much more; to begin with they have a common language which the Italians and Frenchmen have not, namely English, and that is a great factor.

Is that the essential distinction you draw?—You will find at the present moment that the educated Madrassi and the educated Punjabi are closer to each other than the Frenchman and the Italian; they have in English a common medium of communication, they adopt very much the same sort of standard of living, they have at present no national rivalries such as exist between Frenchmen and Italians, their newspapers run on similar lines, and in respect of matters of pay and allowance they certainly will play each other's game.

And therefore that is a strong case for prescribing uniformity?—Yes; if you do not prescribe it, you will have it forced upon you.

The *Dnyanodaya* writes:—"A very notable expression of the dangers and evil consequences of the common practice of drinking wines and other intoxicating drinks at banquets and meals is afforded by the recent decision of Emperor William to banish such potables from the royal table of Germany. In their place he substitutes some pleasant sparkling beverages which are not intoxicating. It will not be easy to ridicule the German Emperor's resolution as the action of a fanatical temperance enthusiast. A somewhat similar action was taken several years ago by Mrs. Hayes, wife of a former President of the United States, while she was mistress of White House. And now it is reported that the recently inaugurated President Taft has issued similar orders for White House. Hard-headed, sensible men in charge of the principal business enterprises, such as railways, in the United States, absolutely refuse to employ any men in their business except total abstainers. This policy is not on account of narrow-mindedness but because the use of spirituous liquors is very dangerous to the community. King Edward too has given orders that at all banquets where toasts in his honour are drunk, he deems it just as proper to drink the toasts in water as in wine. Such a trend is noteworthy and encouraging."

CONTENTS.

-o:o-

Editorial Notes.	
Reforms in the English Poor Law.	oiation, Poona.
The Work of Women-Indian and other.	How to make Social Reform More Effective?
Hindu Widows' Home Asso-	Social Reform in Sind.
	The Advancement of Indian Women.

THE INDIAN SOCIAL REFORMER.

BOMBAY, JUNE 6, 1909.

REFORMS IN THE ENGLISH POOR LAW.

In a recent issue, we gave the salient facts relating to the magnitude and the causes of the great amount of pauperism in Great Britain as disclosed in the Report of the Royal Commission on the Poor Laws and the Relief of Distress. As regards the remedies suggested by the Commissioners, the principal acknowledged cause of pauperism, namely, drink, is left severely alone. The subject of medical assistance to the poor is dealt with in a special chapter and certain recommendations are made with the object of providing facilities which can be taken advantage of without loss of self-respect by all classes of people. The most important proposals of reform, however, are those which seek to introduce permanent, preventive measures to meet the needs created by the complex conditions resulting from the social and industrial developments since 1834. A review of the trade conditions for several years past, reveals the existence of well-defined cycles of prosperity and depression. The shadow-side of progress is never long unfelt in the economic life of the country. Moreover, in the best of times, among the best organised trade societies, there is never less than 2 per cent. of members without employment; in bad years the percentage rises to 9 or 10. Then there are seasonal industries which employ labourers only for some months of the year. There are, again, industries whose labour requirements vary from day to day, and whose tendency is, therefore, to keep up the class of casual labourers. The evils arising from these peculiarities are inherent in the existing industrial economy. Skilled labourers in the highly organised trades have provided themselves against seasons of depression by means of such organisations as Trade Unions and Friendly Societies. The rest, however, have no such societies. The Commissioners place in the forefront of their proposals, the establishment of Labour Exchanges throughout the country. A Bill was introduced in the House of Commons last month for this purpose. Though not unknown in England, Labour Exchanges have been most successful in Germany and may be regarded as one of the many marvels of organisation for which that country has become famous nowadays. The establishment of a national system of Labour Exchanges has two objects in view, namely, increased mobility of labour, and the accurate registration and classification of the unemployed. It is also recommended as the most effective means of putting down vagrancy. In Germany they have operated towards abolishing the vague search for work in the streets and at the factory gates, and have increased the industrial efficiency of the community by adding to the mobility of the labour supply.

We quoted in our last article the opinion of Professor Sadler as to the evils arising from the employment of boys just out of school in certain trades, leading to their relegation on attaining manhood to the ranks of casual labour. The Royal Commission has devoted much attention to the question of reducing the employment of boy-labour under such circumstances. It is recommended that boys should be legally compelled to remain at school till the age of fifteen instead of fourteen as at present; that exemption below this age should only be granted for boys leaving to learn a skilled trade; and that there should be school supervision till sixteen and replacement in school of boys not properly employed. The Commissioners also recommend that there should be improved facilities for technical education during the period between the age for leaving school and the age of eighteen or twenty. They condemn the present system of education in elementary schools as being "too literary and diffuse in its character," and suggest that it should be more practical. "It should be more combined than at present with practical training. It is not in the interests of the country to produce by our system of education a dislike of manual work and a taste for clerical and for intermittent work, when the vast majority of those so educated must maintain themselves by manual labour." The decay of home influence is next referred to. "We have been told in evidence," the Commissioners remark, "and the statements are confirmed by our own individual experience, that there is a lack of self-discipline, both moral and physical, amongst the rising generation which in no small degree contributes to its subsequent decline. Since the establishment of universal compulsory education, home influences, especially during the latter years of school life, are no longer what they were. In some cases, this may be beneficial, but, when the school life and its influences are over, the weakened home influence is often ineffective and insufficient to restrain the boy from bad habits, undesirable companions and occupations which lead to nothing." The Commissioners were struck in the course of their investigation with the extent to which moral defects contributed to the evils associated with pauperism, and they recommend some form of continuous physical training as an excellent antidote for softness of fibre and physique. Some of the members believe that the simplest and most effective method of improving the physique and morale of adolescent youth would be to establish universal military training for all at a certain age. The Commissioners recommend a scheme of insurance against unemployment, another institution fully developed in Germany. The establishment of Labour Colonies, the open-air life of which will conduce to the rehabilitation of those subjected to its influence and which afford better opportunities than the work-house for varied methods of industrial treatment and for classification, is another of their recommendations. The Royal Commission, we are glad to note, has not overlooked the influence of the higher classes in their analysis of the causes which lead to the demoralisation of the lower orders. "In every community," they write, "the habits and the expenditure of the rich and ostentations, reflect and

reproduce themselves in the lower grades of society. Witness after witness has noted the extravagance in dress, the reckless craving for amusement, the increasing time spent in watching sports and games—in a word, the subordination of the more serious duties of life to the frivolity and amusements of the moment." In the judgment of the witness these habits were largely responsible for much of modern pauperism and distress. It may be fairly urged that for any improvement to be effective and rapid the lead and example should be given from above.

In our review of the Poor Law Commission's Report, we have but glanced at the causes and some of the principal remedies suggested for them. Students of history will be struck by the resemblance to a certain extent of the conditions depicted in the Report to those of some past Empires in the days of their decay. Byron in his *Childe Harold* declares that the life of empires is subject to a certain inexorable sequence of development and decay.

There is the moral of all human tales ;
 'Tis but the same rehearsal of the past,
 First Freedom, then Glory—when that fails,
 Wealth, vice, corruption—barbarism at last ;
 And History with all her volumes vast,
 Hath but one page.

It almost seems as if the price of Empire was internal decay and demoralisation. Lord George Hamilton and his colleagues express themselves as being apprehensive of the fate of the Empire the ruling people of which are afflicted with the weight of pauperism and its concomitants such as that they have found existing in the country. In concluding their Report, they point out that "no country, however rich, can permanently hold its own in the race of international competition if hampered by an increasing load of this dead weight ; or can successfully perform the role of sovereignty beyond the seas, if a portion of its own folk at home are sinking below the civilization and aspirations of its subject races abroad." In our view, however, the canker which is eating into the vitals of the British people is the direct outcome of the subordination of the interests of subject races to the temporary advantage of the ruling race. Far-seeing statesmen like Burke and Bright, whose genius was illumined by their deep insight into the moral laws which govern the destinies of nations, had again and again called attention to the sinister influence which the exercise of despotic power over subject-races must have on English life and character. Year after year hundreds of Anglo-Indians—to take the case only of one Dependency—brought up in the traditions of irresponsible authority return to their native land, and their ideas have been slowly permeating English society for the last one hundred and fifty years, at least. There have always been noble exceptions, but it is the simple fact that the average Anglo-Indian, owing to the peculiarity of his position in this country, cannot afford to think on a very high plane. He must set up one standard for himself and another for the subject-races, as, for instance, when he wishes to keep his prospects as attractive as possible in the Indian

Services while he expects Indians to prove their capacity without any encouragement and prospects. Here is a flagrant instance. No man has been more scornful of educated Indians seeking careers in the government of their own land than Lord Curzon, and yet this gentleman has been telling English parents, that the best thing they could do for their sons, was to get them into one of the Indian Services. We quote his words.

"If he were a parent seeking a profession for his son," said Lord Curzon at a prize distribution last month, "the first thing he would do would be to cast his eye on India. It opened up a field of responsibility and activity to a young Englishman to whatever class he belonged to rise to a position in that country before he reached fifty where he would be ruling with almost single authority a territory larger than that of many European kings. That was the only country in the world of which that could be said."

Life in India accustoms the Englishman, whether Viceroy or counter-jumper, to a double standard of thought and conduct, and as Truth and Justice are only one, it follows that the Anglo-Indian by the apparent necessities of his position is compelled to incorporate an element of intellectual abnormality in his way. This has its inevitable effect on English society to which he returns, and the lowest stratum of society is always the first to be influenced by an inferior ideal. It will require a whole book to set out the links in our argument and we must content ourselves here with saying that the salvation of England is intimately bound up with justice to subject races. Every attempt to keep these races subject, to prevent or retard their development along the lines most consonant with their national interests, and to bend them to the material advantage of the ruling race, though temporarily successful, will ultimately result in the deterioration of the moral health and even the material prosperity of the ruling-race. On the other hand, every endeavour to raise and uplift the subject-races will, though seemingly disadvantageous for the moment, result in lasting strength and greatness and in increasing prosperity to the governing country.

We take the following suggestive remarks from a letter from an English correspondent, which appeared in the *Bombay Guardian* of the 22nd May:—"Some one has said: 'You can do a great deal of good in this world, if you don't mind who gets the credit of it.'" It is, I am convinced, a very true saying. Some people are so anxious that they, and nobody else, shall get the credit of bringing about needed reforms, that they frustrate their own chance of getting the reforms effected. For selfishness, of which this is but one form, is the one great enemy of all reform. This seems to me to be the true secret of the success of the Young Turks. Nothing about their movement has been so admirable as their determination that, as far as possible, it should be anonymous. The deeply interesting book, "Turkey in Revolution," by Mr. Roden Buxton, brings out this feature very strongly. Enver Bey, a young officer who took a conspicuous part in the revolution, has become famous in spite of himself. Mr. Buxton relates that he was at the theatre, when a play was performed telling the story of the Revolution, in which he was represented as acting a leading part, and he was obviously much embarrassed at being recognised by the audience and warmly greeted."

THE WORK OF WOMEN—INDIAN AND OTHER.

Mrs. J. C. Bose writes in the current number of the *Modern Review*:—

One can not travel far, or talk much about one's motherland, without meeting with an impression that seems to be widely prevalent in Western Society, that Indian women are shamefully overworked, and badly treated in their own homes. Even in the *Modern Review* an article appeared lately (March, 1909), under the title of—"Lighten the burden of Indian women" in which the lot of a certain Mrs. Maguire, the wife of an American workingman, is contrasted with that of a Hindu woman of good birth very much to the disadvantage of our countrywoman and our whole society. Nor can one meet our students in the West, without being made to realise that the very generosity and idealism of Indian men for Indian women, leads them to look for progress in the direction of simplifying our labours, and lifting the burden of our responsibilities, till we might hope to be in a condition approximating to that of Mrs. Maguire herself.

Now the thought that strikes a woman's mind, as she reads the description of Mrs. Maguire's household is, that the story is told by a man's pen, and deals only with results. Even with all the aids and labour-saving devices (described in the article), one is quite sure that spotless floors, highly polished furniture, neat and attractive clothes, and well-fed husband and child, are not arrived at, without very heavy exertions, which a woman's tact has gracefully concealed from the eyes of a visitor, who is a foreigner to boot! The Hindu student, calling on the Maguires, sees nothing of the means by which their luxury is maintained, and perceives only the shining goal which they have reached. A woman would postulate instinctively for varnished brass, hours of patient labour, for resplendent bed and table-linen, regular and unremitting care, for wholesome food, attractively set out, an amount of thought and effort that a man would hardly be able to imagine.

When all is said, however, a residuum of difference remains, as between old and new, east and west. Making every allowance for faulty observation, it is nevertheless a fact that some of our young men consider Mrs. Maguire, and the results she is able to show, as the type of progress, and believe that even for that lady herself, still further advance would show itself in diminishing yet more the time spent in the care of her infant son, and the labour of home-keeping on behalf of her husband and family.

Now it is inexpressibly galling to a Hindu woman of self-respect, to meet ever and again with this assumption that she belongs to an order of women who are despised, and enslaved in their own homes. Our young men, of excellent intention, do not realise how much they would add to our dignity and consideration, by talking, when abroad, of what we have already achieved, rather than of efforts that remain to be made. This point needs no labouring. It is probably sufficient simply to mention it, for we Indian men and women must rise or fall together, in the eyes of other nations. The question remains whether an indefinite process of labour-saving constitutes advance for women, whether increased leisure and means are ends in themselves, apart from the use made of them; and whether a truly enlightened woman would even wish to have the burden of the wife, the mother and the housekeeper, lessened, in order to have more time, for "visiting and recreation."

We are apt to forget that mankind is, after all, all the world there is. The development of human nature must be the final test of civilisation. Institutions have to be judged by their effect on character, not the reverse. And when we consider the relation between individuals and society, as we are now

doing, the out mark of character 'that counts', so to say, lies in the power of loving, in capacity for sacrifice, in steadfast suppression of egotism the whole life long. This is true of men as well as of women. The true basis of the claim for educational progress is no other than this, that the educated mind is capable of greater love, in ways more complex and sustained, than the uneducated. If this were not true, education would be an evil to humanity, and no boon. It follows that if the multiplication of time for visiting and recreation, the extension of occasion and opportunity for dress, and the laborious addition of showy accomplishments, should really prove to have the effect of deepening woman's social character, and enriching her moral genius, that fact alone would establish these as the ideal, and compel us to strive for them. How such privileges this effect? Is Mrs. Maguire the superior in this respect of the ordinary Indian woman? This question each reader will answer for himself.

We must distinguish clearly, here, between the mere wealth and privileges of the western woman, and a certain order, method and punctuality seen in her, which our young men justly admire. This regularity of habit and severe neatness and cleanliness are the results of education (not of book-learning, merely, but of true development of faculty) rather than of wealth. And it is a mistake to think that they go with great leisure. A loyal western wife and mother of modest means, is to the full as hardworked as any Hindu woman in the corresponding rank of life. We want education for woman, want it with all our hearts, but this is because education will enable us to perform still higher duties more faithfully, not in order that we may escape from the claims of duty!

The multiplication of necessities is forcing upon us new standards, in many directions. With the adoption of a number of western garments, for instance, which has now become inevitable, a knowledge of the western arts of making and mending has also become essential. To have a suite of costly European furniture, as sometimes happens in India, in total ignorance of the way of caring for it, characteristic of its native land—is most deplorable. The life of our Indian housewife (*sugrihiai*) to-day is infinitely more arduous in fact than that of her grandmother. But for the ideal itself, of absolute neatness and cleanliness, she cannot do better than look back to that same grandmother! For I am not willing, for one, to admit that order and method are in themselves especially characteristic of the western household. In no home in the world can the kitchen be more admirably cleansed and cared for, than the old-fashioned Indian cook-room. No floors could be more spotless, than those of the village of my childhood. And my own mother-in-law—simple Hindu woman as she was—need yield to no western housewife that I have ever met in such matters as the snow-whiteness of her mosquito-nets and bedlinen, or the constant regularity with which changes were provided.

We want education in order to deepen and extend our power of household care and government, not in order to abolish the need for these. We want a wider knowledge of facts concerning such matters as sanitation and civic cleanliness. We want a training that will make our care of children and our nursing of the sick more competent and scientific. We must raise the standard of general commonsense and efficiency to deal with accident and epidemic. All this is imperative. But it will not make us less the servants of home and family, but more. In the changes which are now inevitable, one of our greatest dangers lies in the tendency to mistake luxuries for necessities. We have to deepen our culture, not to raise the cost of living.

In this age of Woman's Rights, it would be well to remember that chief of all human rights is the right to serve, nor, in

woman's life, can there be anything more sacred than the service of the home and the *samaj*. By this we express our love; by this, we achieve our development; without it, we were robbed of all our privileges.

In the process of taking over Western improvements, we must at our peril learn to discriminate between the good and the bad of the West. Heaven forbid us against some of their ways of spending their leisure—their bridge parties and gambling, their aimless gadding about, their personal display! With all our advancement, let us never advance away from the national righteousness!

In my travels I have become very familiar with two different types of womanhood. One is selfish to the core, frivolous, superficial, and pleasure-loving. This woman is restive in her wifehood, grudging of the sacrifices of motherhood, anxious to shine in the world outside her home, extravagant, and irresponsible. She may be found in any country, but it must be said that the intensely ethical trend of Indian civilisation affords less scope to her peculiar qualities, than she would find elsewhere. There is another type, however, and I have found her in the West as in the East, in Europe and America as in India itself. To this woman, her own motherhood is merely the opening note in a great symphony of consecration. To her, the home is an altar of much serving. The sacred name of Savitri leaves her never unstirred, even though she be a foreigner. Her toil is early and late. She seeks opportunity of the highest life for husband and babes, but would not know the meaning of pleasure unshared by them. And East or West, the children of such a one rise up and call her blessed.

It is one of the accidents of American life where domestic servants cannot be had, that much energy has been spent in the perfecting of labour-saving appliances. This does not mean, however, that labour-saving constitutes in itself a social goal. Whether it is an ultimate benefit or disaster depends entirely on the use made of the time and force so saved. And we may take it as an axiom that anything that hardens the mind to the highest ideals represents a loss while anything that deepens our sensitiveness to these, whatever their form, is a gain. With all its simplicity, Hindu society has always, as its supreme purpose, cultivated idealism. This is the meaning behind its weakness and errors, as well as its achievements and success. By the key of some ideal or other, we can unlock any or all of its anomalies. In making our demand for greater and deeper education and material well-being, then, may we Hindu women never forget to say, with a great Indian woman of old—"But will this wealth bring me Realisation?"

HINDU WIDOWS' HOME ASSOCIATION, POONA.

MONTHLY REPORT FOR APRIL 1909.

Mrs. Parvatibai Athavale worked near Bombay and had a meeting at Karjat in the Kolaba District. At the end of the month she went to Mahabaleshwar to do a little work there.

The Ashram is indebted to the following ladies and gentlemen for the presents they sent:—Mrs. Landge of Amraoti and Mr. Devdhar of Khanagaon sent parcels of oranges; Mrs. Kelkar and Rao Sahab Gutikar sent figs; and Mr. Bobade of Akola sent grapes.

After the Terminal Examination, the Ashram was closed for one month on account of the summer vacation. About forty out of the 90 inmates, however, had to remain at the Ashram either because their homes were too far away or they had nowhere to go.

Another instalment of Rs. 200 was received from Mr. L. K. Sumant to add to his previous contributions for founding a scholarship.

The number of contributors during the month was 270 and their contributions amounted to Rs. 1,233.

HINGNA BUDHUK,
Via POONA CITY,
30th May 1909.

VENUBAI NAMJOSHI,
Secretary.

HOW TO MAKE SOCIAL REFORM MORE EFFECTIVE?

The principles of reform have always been based on human nature and on its capacity to progress in the course of evolution. This process has been going on ever since the human being came into existence, almost without conscious effort, and civilisations more and more advanced have been given rise to. But as a matter of fact, effort, whether conscious or unconscious, played an important part, and as such its existence or non-existence has much to do with the rise or fall of any state of society reached at a particular period.

Coming to the subject in question, the above facts were fully taken into consideration and organisations are formed to raise the state of society by human efforts. But either the members of the said organisations or outsiders have on many occasions given vent to the feelings of disappointment and dissatisfaction at the results of their efforts. Under these circumstances, it seems desirable that we should take the facts into consideration and see where the defect lies. It is proposed to deal in this article with the subject of Social Reform in the above spirit.

To begin with, there are two ways of approaching the subject of Social Reform and for the matter of that, any reform, be it Political, Industrial or other. Man is essentially a Spirit his goal is Spiritual, to attain which his efforts are always directed. He employs means conducive to its realisation. He has got dealings with society, among others. The point is whether these dealings should be counted in his march to the goal. There are some people who hold that these dealings are but enemies in our march and should be shunned. There are others who hold that these dealings are provided with a purpose that we should make use of them as means, as the only means, to attain the goal. The existence of the former class has much to do with the slackness of social (or any) reform, and we can have nothing to do with them if we care for reform. Only the latter class can guide us in this object. These people try to so adjust the dealings with society that they can be made to serve as happy means to attain the goal. Hence they base their dealings on the eternal principles of Equality, Justice and Love, whose attainment is the goal. With these people, Social Reform is only the means and not an end. This is one way of approaching the subject of Social Reform. The other way which is most commonly used is what is called the "Utilitarian way." People working on this line hold that Social Reform is an end unto itself and should be worked at. This way of "Expediency" appeals to many. Practically speaking, though different people view the subject in the two different ways, the effect has been the same, namely, Social Reform. On the question what are the social reforms that should be worked at, practically there are no two opinions. The question happily has of late been "What are the methods that should be employed to effect the reforms." For this, the state of society and the natural laws should be taken into consideration.

Our Society, as every one knows, is not one homogeneous mass but is made up of layers situated vertically. Those at the top must aim at pulling up those below to their own level. In the march of progress, people should not only run forward, but also, turning back, say 'come on' to those that follow slowly or stand still. This is the law. This is the testimony of history. The whole strata of society was never in a uniform state of progress. There are various stages in the march of progress occupied by different people. Hence the necessity for various methods that should be employed. But nothing can be gained by trying to suspend the whole course for a time till the whole society is brought to a uniform level. It is thoroughly impossible. There should be onward move serving like martial.

music to inspire and strengthen the march of those that come behind. There are really some people who actually stand still and do not know where and how to move if they should move at all. When such is the state of society, it is difficult to understand how a particular method can be adopted all through. Of course, education is the most important factor which none can deny.

The fact is there are various influences which work for reform. They are:—(1) Man has got a moral conscience which prompts him to do a thing he thinks right, at all risks. (2) Man is a social being and cannot sever himself from his kith and kin. (3) Our social customs are intimately connected with religion which is largely influenced by the reverence for Shastras and religious heads. (4) Man has got intellect and can be convinced. (5) Man in many instances is influenced by outside authority. These facts are taken into consideration and the various methods based on the above are proposed and adopted independently by various persons. For instance, there are men who have braved persecution and put into practice reforms at all risks; there are now caste conferences held in many a place wherein a man consults the reforms with his own kith and kin, with his own community with which he has got intimate dealings, and educates them on the same; there are attempts in many a place to interpret the Shastras in favour of reform and approach religious heads; there are discussions and appeals to the men's intellect in the shape of the press and the platform; there are, as every one knows, legislative enactments which largely helped the furtherance of some reforms.

The above facts arrange themselves under the five methods under which reform movements should be worked out. They are, as many thoughtful people suggested, (1) putting into practice at all costs; (2) utilising caste organisations; (3) adopting the traditional method of interpreting the Shastras and persuading religious heads; (4) appealing to the men's intellect and sense of honor; (5) seeking legislative help. These five methods can be brought under the two arguments based on the question "Shall we put any reform into practice now?" If we say 'Yes,' the first method should be adopted. If we say 'No,' the other four methods should be adopted. Whatever it be, for the realisation of Social Reform *in general*, we must say both 'Yes' and 'No' and use all the methods. There is no other way. As a matter of fact, so long as people preach in the press and on the platform they are safe, but the moment they put into practice any reform persuaded by moral conviction, they are ostracised by the community, at least by their blood relations. This is inevitable in the beginning in the case of any reform. We cannot help it, and this bold venture is essential for the onward march of those that are behind. Without it, there is not sufficient impetus for them. This may alienate them for the time being from the larger community that is yet behind, but it is inevitable, else there can be no beginning. Even the very little progress we have made is due to much persecution and hardship suffered by many a martyr in the beginning, who has made the march a little easy. They serve as concrete ideals. Of course it is not given to every man to sacrifice his comforts, subject himself to many privations and disadvantages at the hands of his own near relations and community, and serve as a beacon light to those who have sense enough to recognise his moral courage. Let us honor such people, let us encourage them but let us not discourage and deride them. Let us gather strength and try to follow them.

Man is a social being; he cannot be without society. The want of it is the greatest curse to him. It is this fear that his society (his own near relations) will leave him that stands in the way of many an earnest and sincere reformer from putting into practice any reform and he is unfortunately stigmatised as an hypocrite. So, he must either rebel against the society,

as it were, and naturally and inevitably form or secure another society wherein he can put into practice the reforms, as, anyhow, he must have a society, since social reform is only a kind of *dealing with society*, or adopt the other four methods. That is to say, since for the realisation of any reform for the *society at large* there should be 'practice' — 'example' in the shape of holding concrete ideal, and 'preparation' — 'precept' in the shape of preaching abstract ideal, there is room for the employment of the five methods. But the test lies in the first method and it is more effective, only it requires sacrifice.

May therefore the above five methods be adopted with *more earnestness and sincerity* by every well wisher of Social Reform according to his own capability, and Social Reform made more effective. But who will do it? That is the question. Every man's work is truly *no man's*. There must be organisations to work them out. Therefore the one thing needful is to form organisations at important centres, do regular work on the above methods and prepare reports at the end of the year on the progress made. This will serve the useful purpose of knowing where we are and what and how we should do in future. I put forward this humble proposal for the serious consideration of all who have got the good of the country at heart, and hope that something will be done at the ensuing Madras Provincial Social Conference that is to be held at Berhampore on the 20th June.

V. S. RAU.

SOCIAL REFORM IN SIND.

The following is the concluding portion of the address delivered by Mr. Bulchand Dayaram, President of the Second Sind Social Conference. The first & second parts of his address were published in the last two issues:—

The caste system is nothing so rigid in Sind as in other parts of India. Nevertheless, it is sufficiently strong to prevent the fusion and free social intercourse of communities. The Amils and the higher class banias or bhaibunds are throwing off its trammels, but the lower class banias, the brahmins, the bhatias, and some other sections of the Hindu population still rigidly adhere to it, and thus are begotten those narrow jealousies, and that clannishness, that retard the growth of the people into a homogenous community or a nation, impede united action for common purposes, and set up such unwholesome currents of selfishness, that no general movement for communal welfare can become possible.

The cause of Temperance and social purity too need stronger advocacy in Sind, than they find now. The higher classes of Hindus are not free from the habit of drink. The more enterprising Hindu traders, who travel to foreign countries, make large fortunes and are touched externally with the progressive methods of the West, and some sections of the more vigorously intellectual classes, among whom there is a goodly number of lawyers and government servants, show a little more fondness for it than the rest. But on the whole the higher and middle classes are very sober. The lower classes of Hindus however are much addicted to it. The lower the class, the greater the fondness it shows for drink. Greater efforts are needed to reduce the habit, that has taken a deep root in them. In this work the aid of government is necessary for the regulation of liquor shops. It is a matter for gratification, that under the sympathetic and liberal policy of Sir George Clarke, Governor of Bombay, a system of local option is about to be introduced. The Temperance Societies in different cities in Sind need to be banded together into a central association, so that their action may be co-ordinated, and made more effective in remedying some of the evils of the *alkari* policy followed in Sind.

The use of spirituous liquors at marriages and other festive occasions should be discountenanced, and the Bands of Hope should initiate a special campaign against it. In this connection there is need for a special appeal to the under-graduates, and other students of Sind, who, I regret to say, have lately begun to set a wrong fashion. A similar campaign against the use of tobacco among young boys would be very beneficial. Lessons in School Readers both in Sindhi and English on both these evils would also serve a good purpose. The Mahomedans, as a community, are free from the vice of drink, though several indulge in it. They substitute for it the cheaper and less harmful drug of "bhanga". The lower classes, and it is to be said with regret, some sections of the highest classes of Mahomedans take to worse intoxicants, such as opium and "charas." The lowest classes of Hindus are addicted instead to "chaul" and ganja."

Nautches are not now so popular in Sind, as they were some 15 or 20 years ago. A Controversy on the subject, started some 14 or 15 years ago in the Prabhat a leading local paper in which several leading educated men of Sind were persuaded to take part and make declarations of their opinion, had a salubrious effect on the trend of public opinion and diverted it, against this evil social custom except in cities like Shikarpur, where the love of music is so strong, that it overrides public considerations, nautch parties are rarely given by the educated sections of the Hindu community. The Nautch girl may have her use and value in promoting and cultivating a love of music but her occupation is not wholly so harmless as that of a pure votary of music. Her life in 99 cases out of 100 is a sinful one, and it is well that we kept ourselves free from her contaminating influence, and gave her the cold shoulder, even though her skill in music charmed us. Teaching our boys and girls music, and making our homes places of delight would help to discourage the attendance at and the giving of nautch parties. In this connection, we should note with pleasure the efforts made to teach devotional and other singing in boys and girls' schools, and the enjoyment provided by respectable amateur dramatic performers as a purer and far better substitute for the delectation provided by the nautch girls.

I have not touched on the question of sea voyages, for, in Sind there is now absolutely no restriction on them except, perhaps, in the case of Brahmaus. The England returned barrister, and the world travelled Sind-work merchant are received into the bosom of the family without let or hindrance, without question or demur. No "prasehyat" or penance is prescribed for them, though it is fully known that they have freely partaken of the "malechs" or "feringees" food.

There are a few other subjects of social reform affecting other parts of India, which have very little bearing on Sind and never press themselves on our attention. These I therefore leave out of consideration entirely. A great improvement is however needed in the lives led generally by the priestly class, both brahmanic and Sikh, specially the latter, for, they wield an enormous influence on the minds of ignorant women. But this is a subject perhaps beyond the province of this Conference. So I shall not dilate on it.

To conclude, the basis of all social reform is a better ordering of our homes, and the uplifting of our women by education, culture and religious and moral instruction, so as to become good sisters and daughters, wives and mothers, and to understand their duties in life as such. In this movement, the moral and religious education of boys must also play an important part. At present we have no home-life in the true sense of the world—a home-life as exists for instance in the middle and upper classes in England or existed in India in the medieval and ancient days of Hindu sovereignty. The "Caste" system of the Amils and the wealthier banias, and of the well-

to-do Mahomedans in Sind is an unnatural and un domestic system, which, the, sooner it is abolished, the better. A happy well ordered home is a very heaven on earth, and where the mother is the sweet presiding genius of the house, angels might well envy her vocation. All social reform must begin from within to bear its full fruit. To the extent we promote individual domestic peace and delight, to the same extent we promote the happiness and well-being of the community, race or nation. The picture of a pure, happy, harmonious home is an idyllic one than which nothing can be greater or holier on earth or in heaven. It is the tabernacle of the Lord wherein dwells the Holy of Holies. So let us do duty by our women, our daughters, sisters, wives and mothers, and thus shall our work be sanctified, and find favour in the eyes of God. The Hindu woman has centuries of noble tradition behind her. Some of the highest and most angelic types of womanhood have been the gift and glory of Hindustan—divine ideals of wifehood and motherhood, the Sitas, the Savitris, the Drapadis and Damayantis, the Gargis and Maitreyas, surpassing in spiritual grace and moral loveliness, every thing born on earth. Even in intellectual acuteness and in learning they have had few compeers among women. Or take the more modern heroic ideals of Tarabai and Padmani of Rajasthan, Chandkour of Patiala and Ahlyabai of Indore. Why may not such be born again? Among the Mahomedans too, what glorious instances of ideal womanhood have we had? Why may we not have again the Ayeshas and Fatimas of old, the Rezia Begum, the Chandbibis and the Mumtaz Mahals of the Middle Ages? Shall we not endeavour to revive these types, and rejuvenate the weakened and enfeebled pattern of the present Indian womanhood and lift it into the glory of the divinely beautiful motherhood, and wifehood, sisterhood, and daughterhood?

THE ADVANCEMENT OF INDIAN WOMEN.

The *Indian Magazine* for March calls attention to the noteworthy parts taken in the Madras Conferences by Indian women:—

For the first time a caste woman in Madras addressed a public audience, and Indian men seemed to have been surprised and pleased that the women could speak so well. The women certainly proved that on subjects which concerned them they could speak with practical common sense, and India has come into line with the great feminist movement now spreading all over the world, irrespective of geographical and racial boundaries. The sisterhood of women is complementary, not antagonistic to the brotherhood of man and means the united strength of man and woman in the combat against ignorance and evil.

THE FIRST CASTE WOMAN SPEECH.

At a Social Conference composed of both sexes, the women in weighed against early marriage and the treatment of widows. Mrs. Sarojini Naidu, in a stirring speech, said that while other countries were advanced in civilisation, in India they were still dealing with social questions which they should have outlived long ago.

Pandita Achilambika Ammal, a poetess of no mean order, made an eloquent speech in Tamil, which was at once interesting, instructive and admirable, and was punctuated with appreciative cheers by the audience. Sowbagyavati Srirangammal, B. A., speaking with the modesty of an Indian Lady remarked that it was a serious mistake to take girls away from school just when their minds were beginning to blossom and they were realising the advantages of education. Miss Sundari Lazarus said that in all civilised countries women marched forward hand in hand with men, and had proved the truth of the old maxim, "the hand that rocks the cradle rules the world." Mrs. Kashibai Devdhar, of the Poona Widows' Home, observed that since the inception of the Social Reform Movement, its ardent upholders had been lecturing upon the awful evils of early marriage.

The speeches made by the lady delegates were intellectual treats to all who heard them. Many important questions and

weighty problems were discussed and it had been widely recognised that a prominent feature of the Conference was the intelligent part taken by educated Indian ladies.

A MEDICAL INDIAN LADY.

At about the same time, a public presentation was made of cases of surgical instruments to Mrs. D'arkahi Kama-jakar, who has won high medical degrees in Edinburg, Glasgow and Dublin. The gentlemen who made the presentations 'laid stress on the excellent service Indian women can render to their country in entering the noble profession of healing while remaining at the same time devoted wives and comrades as well as kind and resourceful mothers.'

In replying, the good lady paid this tribute to her husband :-

The success I owe in life is due to my life partner, and I shall be wanting in duty if I do not refer now to the assistance I have had always at his hands ; he has shared equally in India and in Europe all that I have had to meet and overcome in the ups and downs of life.

WHERE EASTERN AND WESTERN WOMEN MEET.

The same magazine reports the two years success of the Lahore Pardah Club, the Committee of which consists of Mahomedan, Hindu, Indian Christian, Parsee, and English ladies. There has been the healthiest intermingling in friendly intercourse of the ladies of East and West. The Mahomedan and Hindu ladies have expressed an earnest desire to learn English language, and English ladies are learning Urdu. The social gathering, of which ten have been held during the year, have taken place at the house of a Mahomedan lady, a Hindu lady, a Parsee lady, an Indian Christian lady, three in the houses of English ladies. Lahore is evidently earnest in its attempt to bridge the gulf.

"THE SLOGAN OF INDIA."

In the 'Indian World' for January Saint Nihal Singh says :-

Now that India is re-building the structure of her society, woman is coming to be regarded as the most valuable stone for nation-building, and is coming to be prized—prized even more than the superiority-obsessed man. In the present constructive the age emancipation of woman is the slogan of India. On this plank all Indians are united. The Hindu is working toward this end. The Mahomedan is striving toward this ideal. The Brahmin and the Pariah equally are interested in this uplift work. Every one, even the most conservative minded, is fast coming to look upon the being who yesterday was a drudge and to-day is a scullion, as the saviour of India, the mother of the nation.—The *Rangoon Daily Mail*.

THE INDIAN SOCIAL REFORMER.

Rates of subscription inclusive of postage.

	In advance.	In arrears.
Per annum.....	Rs. 5 0 0	Rs. 6 0 0
	Single copies 4 annas each.	

The arrear rates will be enforced in the case of subscriptions which have not been paid within three months from the date on which last payment of subscription expires in case of annual subscriptions. All other outstanding dues will also be calculated at the arrear rates.

Orders for the paper should be invariably accompanied by a remittance or permission to send the first issue per V. P. Post to recover subscription.

Should payment be made by cheque on any mofussil Bank, please add 8 annas this being the discount charged in Bombay.

SUBLIME PESSIMISM

OF

OMAR KHAYAM

THE ASTRONOMER-POET OF PERSIA.

Price Ans. 8.

APPLY TO THE MANAGER TATV-VIVECHAK PRESS, Kalbadesi Back Road, Bombay.

BY APPOINTMENT TO H. H. THE MAHARAJA-



GAEKWAR OF BARODA.

PHIROZE M. DASTOOR & CO.

OCULISTS AND SCIENTIFIC REFRACTIONISTS.
OPP. GENERAL POST OFFICE, 7 HORNBY ROAD, BOMBAY,
THE FIRST AND ONLY FIRM.

Who offer their patrons free services of a **duly qualified ophthalmic Surgeon** from various Eye Hospitals of Europe.

PHIROZE M. DASTOOR.

Eyesight Specialists,

WITH 19 YEARS' PRACTICAL EXPERIENCE,

Holds **Exceptional Testimonials** from the Hon'ble Sir Lawrence Jenkins, the Hon. Mr. Justice Batty, Mrs. Batty, the Hon'ble Mr. Justice Chandavarkar, Mr. H. G. Gell, M. V.O., Lt-Col. G. H. Bull, M.D., I. M. S. and other high personages.

Spectacles, Eye-glasses, Glare and Dust Eye-protectors, Motor Goggles, Binoculars, Opera Glasses, Clinical Thermometers, etc., etc.

Prices Extremely Moderate.

A POCKET MANUAL "THE HUMAN EYE AND ITS SCIENTIFIC CORRECTION," FREE ON APPLICATION.

BOOKS FOR ALL.

Lhasa: an account of the country and people of Central Tibet and of the progress of the Mission sent there by the English Government in the year 1903-04 written with the help of all the principal persons of the Mission. By Porceval Landon. Rs. 5-4.

Portraits of the Sixties. By Justin Mc-Carthy, M. P. Demy 8vo. cloth. Rs. 6.

Political Parables. By the Westminster Office Boy (Francis Brown.) As. 12.

The Upton Letters. By T. B. Rs. 3.

Theophano: the Crusade of the Tenth Century: a Romantic Monograph by Frederic Harrison, M. A., Rs. 6-9.

The Thompson Street Poker Club, with 40 illustrations. Price. As. 6.

A Modern Utopia. By H. G. Wells. Rs. 1-8.

Contents:—The Owner of the Voice, Topographical; Concerning Freedoms; Utopian Economics; The Voice of Nature; Failure in Modern Utopia; Women in a Modern Utopia; A few Utopian Impressions; My Utopian Self; The Samurai Race in Utopia; The Bubble Burst; Scepticism of the Instrument.

A Japanese Utopia. A descriptive life of a Japanese Seaman. By Leonard A. Magnus. As. 10.

How to be Happy Though Married:—Being a hand-book to Marriage by a Graduate in the University of Matrimony. As. 12.

Modern Medicine for the Home. By Earnest Walker, M. B. C. S., L. R. C. P. (Lond.) Crown 8 vo, cloth gilt. Rs. 1-14.

This work is scientific and up-to-date, all technical and misleading terms are omitted, and the diseases are classified alphabetically and under their popular names. The treatment is scientific and simple, and nothing is advised that cannot be carried out at home. An invaluable volume and one which ought to be in every home library.

G. A. Natesan & Co., Esplanade, Madras.

SEVA SADAN

Arrangements for patients suffering from eye-disease, have been made in connection with the **Seva Sadan Charitable Dispensary** for women and children. **Dr. Piroja Malabari** has kindly offered her services to look after the patients on every Wednesday and Saturday between 8 and 9 a. m. (B. T.)

SEVA SADAN, }
GIRGUM. }

B. R. DIVATIYA,
ASSISTANT SECRETARY.

BRAHMA POSTAL MISSION.

Pamphlets with regard to Liberal Religion in India and abroad may be had free of all charges, one or two at a time by any genuine inquirer: On showing by a letter that these are carefully read, other two may be ordered free: Two whole sets consisting of sixty pamphlets may be had at once by sending a V. P. order worth one rupee; or 1s. 6 d. if payable outside India—All communications should be made to and any donation will be thankfully received by

DR. V. A. SUKHATANKAR, Postal Mission Prathana Samaj, Girgaum—Bombay.

H. K. JOSHI & Co.

Kalbadec Road, BOMBAY.

We undertake every kind of Lithographic Art Printing in Colours. Publish Fine Art Pictures, &c.

Wholesale & Retail Dealers in Calcium Carbide.

Large Importers of Finest Printing Inks and Colours.

HIGH CLASS FRAME MAKERS.

YOUR ADDRESS, PLEASE,
For a Catalogue of our Numerous Valuable Presents which we offer for nought to All at their own choice!!!

VAIDYA SHASTRI.

Jamnagar-KATHIAWAR.

SURAMA HAS MANY IMITATIONS BUT NO EQUAL.**SURAMA**

SURAMA stands unequalled in the line of floral hair-oils. In fluidity, flavour, and perfection SURAMA leads the line. It enriches the colour, growth, and strength of hair. It removes the hair diseases and clears the scalp. It has a persisting flavour that lasts a long time after bath or toilet. Once used it is used always.

Insist on having SURAMA and refuse all substitutes.

Price per Bottle's. 12. Post-free i.e. 1-8. 3 phials Rs. 2, Post-free Rs. 2.14.

**S. P. SEN & Co.'s Fine Swadeshi Perfumes.**

SABITRI—The lovers' delight. Possesses a unique odour and strength and pleases all tastes.

BANGAMATA—Represents the sweet Hasunna Henna. Very persistent and strong but not loud.

CHAMELI—Is a preparation *de l'azee*. It relieves all nervous ills and is most refreshing after exhaustive brain works.

SOHAG—The lovers lovely present. Has a charming aroma. Very sweet and persistent.

KHUSKHUS—An oriental perfume of strength and aroma. Unrivalled in strength and cheapness.

LOCOOL—The sweetest popular scent. Better than the best obtainable in the market.

All the Perfumes are bottled in three different styles—Large medium and small. Prices Re. 1, As-7 respectively. Transit charges extra. Write for descriptive List, sent Post-free on application.

Our superfine Virgin Ottos—Unequalled for strength, Otto-de-Neroli and Khus-Khus.

Price per Phial Re. 1, Doz. Phials Rs. 10.

EDU-COLOGNE.—Is both a luxury and a necessity. It removes severe headache and all nervous ills. Large Rs. 12 per bottle. Small Rs. 8 per bottle.

LAVENDER WATER—Quite unlike those spurious brands in the market. It is specially prepared to suit refined taste and fashion. Has a peculiarly sweet and lasting perfume, equivalent to the best Lavender of Parisian make. Price Per Bottle, as. 12, Dozen Bottle Rs. 8.

MILK OF ROSES—Enthrals the mind by its delicious scent; its application imparts a lustre, softness and delicacy to the skin, destroys pimples, scabs, blotches, freckles, and other derangements of the skin.

Price per phial Rs. 8. Transit charges Rs. 5.

S. P. SEN & Co. Manufacturing Chemists.

19/2, LOWER CHITPUR ROAD, CALCUTTA.

INTENDING ASSUREES ARE INVITED TO COMPARE THE RATES AND CONDITIONS OF

The Empire of India Life Assurance Company, Limited.

WITH THOSE OF ANY OTHER COMPANY.

Head Office II; Elphinstone Circle, BOMBAY.

SEE REPORT AND OPINIONS OF THE PRESS AS TO THE REMARKABLE PROGRESS MADE BY THE COMPANY.

ENDOWMENT NON-FORFEITABLE POLICY FOR RS. 3,000.

PAYABLE AT AGE 60 OR AT DEATH, IF PREVIOUS, WITH PROFIT.

If, at any time, the assured under this plan should desire to cease paying any more premiums, he can obtain a paid-up Policy for such a proportion of the original sum assured as the number of premiums paid bears to the number agreed upon. Thus a gentleman who had assured at age 30 for a Policy of Rs. 3,000 payable at age 60 or at death, if previous, after 5 years payments, would be entitled to a free paid-up Policy for Rs. 500 free of future payments.

MONTHLY PREMIUM.

AT AGE 20, Rs. 6-9-0.

AT AGE 25, RS. 7-8-0.

AT AGE 30, RS. 8-14-0.

AT AGE 35, Rs. 10- 8-0.

AT AGE 40, Rs. 13-12-0.

AT AGE 45, Rs. 18-10-0

SOME OF THE DISTINCTIVE FEATURES.

* Funds invested in Government Securities and in accordance with the Indian Trusts Act

Policy holders can appoint their own Directors.

90 per cent. of Profits to Participating Policy holders.

Lapsed policies revived without Medical Certificate.

Liberal Surrender Values 40 per cent. of the Tabular premium paid.

Immediate payment of Claims.

Medical fees and stamps on Policies are payable by the Company.

The sum assured is **PAYABLE IN FULL** should death occur even immediately after payment of the first premium.

GUARANTEE INSURANCE.—This Company issues Guaranteed Policies in situation of trust and responsibility. It is specially authorized to guarantee the employees of the Post Office.

Proposal Forms and full Particulars may be obtained from any local Agent in India or from

E. F. ALLUM, General Manager.

FOR MALARIA, INFLUENZA & MILD FORMS OF PLAGUE.

Use **Batiwalla's** Ague Mixture or Pills. Re. 1
Batiwalla's Cholera is the only remedy for Cholera Re. 1.
Batiwalla's Hair Tonic has been recently improved a great deal and restores Grey Hair to its Natural Colour. Re. 2-3.
Batiwalla's Tooth Powder is scientifically made of Native and English Drugs, such as Mayaphal and Carbolic Acid. B. P. As. 4.
Batiwalla's Ringworm Ointment As. 4.
 Sold every where and also by
DR. H. L. BATLIWALLA,
 Work Laboratory, Dadar, Bombay.

ROYAL TONIC PILLS.

A powerful Nutritious and Strength Restorer, Price Re. 1-1 p
 bottle of 80 Pills.
 PREPARED BY—**GOVINDJEE DAMODER & Co.**
 Wholesale and Retail Druggists and Commission Agents.
 No. 57 New Hanuman Lane, BOMBAY



The only Remedy
 FOR
MALARIA
 and all kinds of
 FEVERS WITH ENLARGEMENTS
 OF
SPLEEN & LIVER,
 OF
 SWELLINGS of ABDOMEN &c

PRICES:—
 Large bot. 1 4
 Small „ 0 12

Price of large quantity is somewhat less
BUTTO KRISTO PAUL & Co., CALCUTTA.
HOT WEATHER DEFIED.



You can now carry your coolth with you into the remotest corners
AT HOME, ON THE PLAINS, IN CAMP, IN THE JUNGLES.
 IN A SIMPLE BOTTLE OF KESHANJAN OIL.

Keshranjan has overcome all the defective qualities found in older Hair-oils and exhibits in itself a preparation of refined flavour and unity of blend which had previously been considered unattainable. Re. 1 per bottle. Post free Re. 1-5.
DO YOU KNOW WHAT IS BILIOUSNESS?

I do not think you are satisfied with what you know about it. Biliousness is the absorption of the bile into the blood and arises from diversity of causes. Chief among these are over-indulgence in food and alcohol, exposure to the heat and cold, too much night-keeping, and too much taking of rich food—which obstructs the way of the bile being carried to the Bowels. It is a troublesome malady and calls for immediate treatment. Our **JAKRIDARI KASHAYA** will help you a good deal, in your troubles.

Price per phial ... Re. 1. Packing and postage ... As. 7.

DON'T BE RACKED TO DEATH.

By the torturing Rheumatic pains and swellings. Do not be a cripple and bedridden man in the palmy days of your life. There is no use of using liniments, trying massages or undergo electrical treatment. You should try at least a phial of our **BATARI MARDANA** before you give up hope and patience. It is a specific for Rheumatism that can be absolutely relied upon and it has stood the test in all sorts of Rheumatic and Gouty complaints.

Price per Phial... Re. 1. • Packing and postage... As. 5.

Our Agnidipak cures all bilious complaints, Dyspepsia, heart burn, sour bitter tastes, headache, and loss of appetite. It

regulates the action of the stomach, liver and the bowels. Price per phial Re. 1. Packing and postage As. 5.
 Illustrated catalogues containing full accounts of diseases and medicines are transmitted free on application.
Prescriptions with or without Medicines are sent to every part of India, Burma, Ceylon, Straits Settlements, Cape and the British Isles on receipt of concise conditions of disease.

HOPE FOR THE HOPELESS.
PRAMEHABINDU.

A Specific for all urethral affections, specially for acute Gonorrhæa of painful and severe type. All burning and pricking painful sensations, painful, excessive or scanty urination and discoloration ceases within 12 hours. Single dose brings marvellous effect. Two days' use reduces the disease to half its severity. **OUR PRAMEHABINDU** has been prepared in a thoroughly scientific method. It kills the germs "Gonococci" which are the bacilli of Gonorrhæa in a very short time and thus paves the way to permanent cure. **PRAMEHABINDU** is the sovereign remedy for acute Gonorrhæa, Gleet, Urithritis, Kunning White, etc., and their consequences. Price one phial Rs. 1-8. Packing and Postage extra As. 7.

Kaviraj Nagendra Nath Sen,

GOVERNMENT MEDICAL DIPLOMA-HOLDER, MEMBER OF THE CHEMICAL SOCIETY, PARIS; SOCIETY OF CHEMICAL INDUSTRY, LONDON; SURGICAL-AID-SOCIETY, LONDON; &c., &c.

No. 18-1 & 19, Lower Chitpur Road, CALCUTTA.—Code Word—Keshranjan, Calcutta.

N. B. All the proprietary medicines mentioned in my price list are kept on sale at Calcutta rates at **Messrs. V. Valabha Das & Co.**

ABDOOL REHMAN STREET, Bombay.

WANTED AGENTS.



WANTED AGENTS.

NO. 72 MEDOW STREET, FORT BOMBAY.

Die-Sinking—Crests, Monograms and Mottos, engraved and bossed in various Colours.

Copper-Plates—visiting and Invitation Cards, etc., engraved and printed in best styles.

Blocks—Wood or Metal, engraved and supplied for illustrating purposes.

Presentation Inscriptions—On Gold, Silver, Ivory, etc; engraved and artistically displayed.

Seals, Peons' Badges, Brass Sign Boards. Stencil plate etc., are made for private, official and commercial use. Rubber stamps are made in any of the required languages at very cheap rates.

Electroplating and gilding works executed under skilled workmen.

OUT STATION ORDERS PROMPTLY EXECUTED.
COMPARE OUR RATES WITH THOSE OF OTHERS.

MEYORES

IS INDISPENSABLE TO ALL WHO VALUE HEALTH.
FOR IT RESTORES WASTED STRENGTH, imparts vigour and tone to the muscles and tissues, in short vitalises the whole system. Thousands cured. Price Re. 1 per phial.

INTERESTING NEWS.



Our reknowned SPECIFICS for ASTHMA and HYDROCELE give instant relief rest and comfort. Cure permanent. Rev. JOSEPH DAVID, Mengnapuram S. India, writes:—"Your specific for Asthma has done me good." S. B. Rao, Esq., Poona, writes:—"I have personally used your specific for Hydrocele and found it very wonderful in its efficacy." Per bottle of each Rs. 5.

DIABETES—Of any stage and standing is sure to be cured by our specific. A. Bose, Esq., Zemindar, Dum-Dum, Calcutta writes:—"Five year's Diabetes completely cured." Price per bottle Ra. 3.

For particulars about our SPECIFICS for PILES, FEMALE DISORDERS look to our Catalogue sent post free on application.

BEWARE OF IMITATORS !!!

NO AGENTS.

WRITE ONLY TO **J. C. MUKERJEE & Co.,**
THE VICTORIA CHEMICAL WORKS,
RANAGHAT, BENGAL.



AMRUTANJAN.

An Indian Balm, A Magic Balm, Quickly Relieves and Cures.

[HEADACHES, NEURALGIA, SPRAINS, SORE THROAT, CHEST COLDS, RHEUMATISM, LUMBAGO, WEAK JOINTS, BRUISES, CUTS

And also other ACHES and PAINS.—Price annas eight only

Ringworm Ointment. A POSITIVE CURE FOR RINGWORM AND DHOBI'S ITCH, &c.
Price annas six only.

Tooth Powder, CHEAP AND USEFUL.—Price annas two only.

AMRUTANJAN DEPOT. 16 OAK LANE, BOMBAY

Telegraphic address: "Amputanjan," Bombay.

PHOTOGRAPHIC ART STUDIO.

UNDER THE PERSONAL SUPERVISION OF

S. N. BHEDWAR.

AT THE JUNCTION OF

PRINCESS AND KALBADEVI STREETS.

CHARGES REASONABLE, SATISFACTORY WORK

THE INDIAN * SOCIAL * REFORMER.

PUBLISHED EVERY SUNDAY MORNING.

Office:—HUMMUM STREET, FORT.

Editor:—K. NATARAJAN.

Vol. XIX.

BOMBAY—SUNDAY, JUNE 13, 1909.

No. 41

*"I will be as harsh as truth, and as uncompromising as justice; I am in earnest—I will not equivocate—I will not
in course, I will not retreat a single inch—And I will be heard."*

WILLIAM LLOYD GARRISON in the *Liberator*.

NOTES.

Three British statesmen, occupying the foremost positions of national and international importance in politics, have spoken during the past week on the European situation in unmistakably ominous tones—Lord Rosebery, Sir Edward Grey and Mr. Balfour. All the speeches were made at the Imperial Press Conference, and may therefore be regarded as deliberate endeavours on the part of these very responsible leaders to give a direction to public opinion all over the Empire in regard to the all-important question of its maintenance at home and abroad. Lord Rosebery, as one who is not weighted with present or probable official responsibility, spoke more freely than did Sir Edward Grey or Mr. Balfour. He declared that Europe was lapsing into barbarism and that the task of safeguarding their own liberties as well as those of other European nations devolved on the British people. He pointed out the significance of the ruinous competition in military and naval armaments, and foretold the early bursting of a storm which, if not controlled by the power of England, would be the signal for the break-up of European society and civilisation. Sir Edward Grey and Mr. Balfour practically endorsed Lord Rosebery's views and called upon the representatives of the Press of the Empire to promote a sound and healthy public opinion in their respective countries on the subject. It is curious that, only a few months ago, the press of England and Germany were congratulating each other on the success of King Edward's visit to Berlin, and a short time before that the Emperor William was making glowing speeches in London. The hollow insincerity of political professions has been never more glaringly evident than in the sudden clouds which have swum up the political horizon and so gravely menace not merely the peace but the very fabric of civilisation of Europe.

Lord Curzon has no position in European politics and has no right to speak with any authority on subjects connected with it. But having a constitutional aversion to remaining in the background, he has sought to raise a scare on his own account in connection with India. Presiding at Sir Bampfylde Fuller's lecture to which we refer below, his lordship applied Lord Rosebery's description of the state of affairs in Europe to the conditions in India, and advocated unswerving repression as the only way of saving the Indian Empire from dissolution. Few Indians, even those who found many features in his administration worthy of admiration, will endorse his lordship's claim that there was no more earnest advocate of Indian rights and desires than himself. And most people would agree that in a question of this kind Lord Curzon's own judgment is of less account than that of Indians of whose rights he claims to have been an earnest advocate. Even so

recently as a few weeks back, he opposed the appointment of Indian Members to the Executive Councils, irrespective of their merits. And yet he calmly told his audience that where the merits of the two races were equally balanced, he always gave the preference to the inhabitants of the country.

But this was not the gravest part of his speech. "Lord Rosebery" he continued, "had referred to the ominous hush in Europe. He thought he detected a similar hush in India. He hoped that behind the hush the rustling of the trees would not be heard. Unless the views prevailing in India were firmly handled, they would grow till they became incompatible with the existence of the British Government. He was inclined to think that such development was nearer than some imagined." Assuming that Lord Curzon was as right in his anticipations as any one, who knows the truth, knows him to be utterly wrong, the expediency, not to say the wisdom, of the utterance, is utterly unintelligible. We can not think that Lord Curzon's purpose was to encourage the small band of anarchical extremists who have resorted to bombs and other means of assassination in this country. And yet it is hard to believe that a man of his age and standing in politics, should not have realised that his words, implying that success is so nearly within its reach, are a direct incentive and encouragement to that party to persevere, and are a depreciation and disparagement of the efforts of Government and of constitutional reformers to overthrow this pernicious propagandism. Lord Curzon's sense of prudence, since in regard to Indian aspirations his generosity is a negligible quantity, might have also warned him that the time for unswerving repression in India was not when the situation in Europe was increasing every moment in all its dire possibilities. It is obviously inexpedient to enlarge on this point, but it is our firm belief that Lord Morley's policy will be found to be a source of great strength to England in facing the European situation with courage and confidence.

According to Reuter, Sir Bampfylde Fuller, in the course of a lecture delivered at the Colonial Institute in London, made some outspoken remarks regarding the status of Indians in the Public Service. He pointed out the inconvenience of the new Legislative Councils, involving deadlocks and conflicts between the power of veto and the non-official majority in the Provincial Councils. "It was a mistake," he said, "to think that India wants democratic Government. What she wants is Indians not barred from positions of trust and dignity." What followed was in refreshing contrast to Lord Curzon's incredibly low-toned performance at a prize-giving ceremony to which we referred last week. Sir Bampfylde Fuller said that he approved of Mr. Sinha's appointment and recommended that the principle of the Imperial services being reserved for Euro

peans should be discarded or at least that the Secretary of State should throw open a certain proportion of these appointments to Indians of three years' standing in the Provincial Services. He eulogized the loyalty of Indian officials and said that not a few British officials were inferior in capacity to Indians serving under them without the prospect of advancement. This strong repudiation of the convention prevalent in official circles in this country that any and every European official is the superior in worth and capacity of any and every Indian official, is a sign that truth is at last finding its way amid the jars of controversy. Sir Bampfylde Fuller dwelt on the sentimental side of Indian grievances and on the vague (why, vague?) feeling of resentment at being treated as inferior to Europeans to which the Englishman's lack of imagination and thoughtlessness and hastiness contributed. He referred to young Englishmen's occasional outrageous treatment of Indians, who never forget being ordered out of railway carriages because of a different race. The heartfelt desire of the Indians was, he said, to acquire the self-respect lost by years of subjection. If Sir Bampfylde Fuller makes one or two speeches more of this kind, we shall begin to regret that he had to go away so abruptly from the country. Only, would he have spoken thus if he were not out of it?

We are prepared to say that Sir Bampfylde Fuller's estimate of the aspirations of Indians, is substantially correct. Their immediate grievances are undoubtedly not connected with the absence of a democratic form of government. The invidious distinction made between Indians and Englishmen in the public services, involving, as Sir Bampfylde recognises, the frequent subordination of Indian capacity to European mediocrity, and the impolite treatment sometimes accorded to Indian gentlemen by not merely young but also, not seldom, by elderly Englishmen, are no doubt felt much more keenly than the want of Parliamentary institutions. But at the same time Indians have come to feel that the only permanent remedy even for these grievances, is to introduce an effective popular element in the Legislative Councils. The experience of the last quarter of a century has abundantly shown that concessions granted to Indians could be lightly evaded when the personal influence of a reforming Viceroy or a broad-minded Secretary of State was withdrawn, and that even the Queen's Proclamation could be flouted by high officers holding the direct commission of the Sovereign. We, for one, do not expect Indian representatives to develop political genius of a very high order simply by being placed in the Legislative Councils, but they can and will play the watch-dog fairly efficiently when the rights of Indians are sought to be circumvented. As things stand at present, it is as a purely defensive measure that a popular element, with all its probable drawbacks, has to be advocated in the Legislative Councils.

The Government of India's Resolution, issued last month, gives the finishing touches to the scheme which has been evolved out of the comprehensive project for which the late Mr. J. N. Tata announced twelve years ago the munificent endowment of thirty lakhs. Since his death, his sons have pushed forward the movement with much energy and earnestness. The financial position of the Indian Institute of Science is now assured, as will be seen from the passages which we reprint from the Government Resolution in this issue. The constitution may strike one as being unnecessarily unwieldy, but on the whole it is well that an endeavour has been made to interest many persons from all parts of the country in the management of the Institute. The courses of study and research to be followed in the Institute, are yet to be settled, and we trust that pure science will not be altogether subordinated in favour

of commercial science in the curriculum. It is possible to take too practical a view of this matter, but even commercial science can make great progress only under the banner of pure science. One other observation which occurs to us is that it may not always be possible to get a Director for the Institute who will be an eminent scientist as well as a tactful and capable administrator. It is also a matter for consideration whether the ubiquitous position assigned to the Director may not come in the way of his regular duties in the Institute. A better plan, it seems to us, would have been to give a Secretary to the Council to look after the administrative work, leaving the Director free to devote himself to the educational work of the Institute. The present arrangement, however, should be given a trial, and as no legislation is required it may not be difficult to alter it if it should hereafter be found necessary to do so.

A glance at the judgment of the Calcutta High Court in what is known as the Midnapur Bomb Case, reveals a state of things not less serious than the anarchist conduct of a few irresponsible young men in that Province. An enquiry, we see, has been ordered into the conduct of the officials concerned in the prosecution, and we trust that it will be so conducted as to ensure public confidence. Meanwhile, we have noticed with astonishment that the only moral the judgment seems to convey to the *Englishman* of Calcutta, is that the law of evidence should be relaxed. The absurdity of the suggestion must strike even a layman who has a very slight knowledge of the Indian Law of Evidence. The *Englishman*, if it be not totally ignorant of the law, is practically asking for a law which shall lay down that when a police officer or other witness for the prosecution in a criminal case swears that the accused has committed the offence charged, the Court must believe him! The Indian Evidence Act defines "proved" as follows: "A fact is said to be proved when, after considering the matters before it, the Court either believes it to exist, or considers its existence so probable that a prudent man ought, under the circumstances of the particular case, to act upon the supposition that it exists." A fact is said to be "disproved" "when, after considering the matters before it, the Court either believes that it does not exist, or considers its non-existence so probable that a prudent man ought, under the circumstances of the particular case, to act upon the supposition that it does not exist." What better standard of evidence can be laid down than that? The English law, which is not a code but case-law, insists that in a criminal case the strictest proof is necessary. The Indian Evidence Act is rather less exigent in the matter. What does the *Englishman* really want? That the evidence in a criminal case should be such as to satisfy an imprudent, unreasonable or, may be, biassed mind? It cannot for a moment be maintained that the High Court of Calcutta has gone beyond the standard laid down by the Indian Act in the Midnapore Case.

His Excellency the Governor, who returned to Poona from Simla last Tuesday, opened the new buildings of the New English School on Thursday. In doing so, Sir George Clarke made a speech of the straight, clear-cut type characteristic of him. We note that His Excellency has come to see that the problem of religious education in schools presents enormous difficulties. We gather from Mr. Hobhouse's reply to a question in Parliament, regarding Mrs. Besant's proposal of an all-India University affiliating only Colleges in which religious education is given, that Lord Morley is no longer so taken up with the idea as he was represented to be. We consider this to be a healthy sign. Government has nothing to gain and much to lose by allying itself with religious movements in any form, and expe-

rience has amply shown that all over the world true religion thrives best where it is least concerned with the State.

The Government of Bombay conclude their review of the administration of the Local Boards during 1907-08, with some apt observations. Commenting on the lack of interest displayed by non-official members, they remark: "It is to be observed in this connection that an obstacle to the development of local interest in the work of these Boards is to be found in the extremely limited nature of their resources, 236 Boards disposing of a revenue of 64 lakhs, equal to an average of Rs. 27,000 per head. Further, of this 64 lakhs, one-third is devoted to education and administered by the Educational Department, while another third is required for the maintenance of existing roads, or for the construction, through the agency of the Public Works Department, of new thoroughfares. The remaining third of the total revenue affords slender scope for the exercise of the functions of the Board members in controlling its expenditure. It is to be feared that unless considerable additional revenue can be found for these Boards, they will fail to offer the field for education in local self-Government which they were intended to provide."

If the vital statistics recorded in the Report on sanitation in Rajputana, are at all reliable, the Native States of that region must be regarded as a marvel of salubrity. The death-rate dropped from 13.23 to 12.28 per mille during 1907-08, while the birth-rate rose from 10.36 to 12.06. A closer inspection of the table, however, shows that the compilation is utterly worthless. Mewar State, with a population of over a million, is given a birth-rate 0.34 per mille and a death rate of 0.33! The inhabitants are apparently all but immortal! The death-rates of many of the capital towns run to over 30 and 40 per cent, which shows that the registration of vital statistics is somewhat carefully performed in them. But for the territories outside these cities, the figures are ridiculously fanciful, and it is altogether misleading to include them in official reports.

A Press Note, issued last week, announces a very useful concession to poor students. His Excellency the Governor of Bombay in Council has decided that free grants of books and slates should be made for the use of deserving and indigent pupils in indigenous schools. Accordingly the addition of the following rule after rule 3, Chapter III, of the Grant-in-Aid Code, has been sanctioned. The new rule will come into force at once:—"4. The Inspecting Officer may also provide slates and books for the use of deserving and indigent pupils in indigenous schools. The value of the articles supplied in any school shall not in any year exceed Rs. 15. The Inspecting Officer shall keep lists of the articles supplied and require them to be produced whenever he visits the school." The cost of the measure in the first year will be Rs. 13,810 for which provision has been made in the Budget for 1909-10.

Mr. Ramanbhai Mahipatram Nilkanth, Secretary of the Widow Remarriage Association of Ahmedabad writes—A Widow Remarriage was celebrated at Ahmedabad on the 6th instant under the auspices of the Widow Remarriage Association. Sakarchand Hargowan, aged 25, resident of Ahmedabad, was married to Bai Umiya daughter of Bhura Kalidas, aged 20, resident of Godhra. Both the parties belong to the Dasa Shrimali Shrivak Bania caste."

Subscribers who have not as yet paid their subscriptions for the current year are reminded that this is the last quarter, and that the next volume commences on the 1st September.

CONTENTS.

—0:0—

Editorial Notes.	A Notable Inter-Caste Marriage.
An Evolutionary View of Indian History.	What to do with Our Girls?
The Mysore Widows' Home.	The Ekadasai.
An Anglo-Bengal Marriage.	The Indian Institute of Science.
Social and Economic Reform in India.	The Proposed Hindu Girls' Schools, Cawnpore.
	The Next Congress.

THE INDIAN SOCIAL REFORMER.

BOMBAY, JUNE 13, 1909.

AN EVOLUTIONARY VIEW OF INDIAN HISTORY.

In the theory of cosmic evolution which is accepted by all the different schools of Hindu philosophy, the world of phenomena is ascribed to the kaleidoscopic interplay of the three qualities, said to inhere in Matter, namely, "satva," "rajas," and "tamas" which have been rendered as "harmony," "motion" and "inertia." In the fourteenth canto of the Bhagavad Gita, is to be found a succinct description of each of these qualities. "Now, Harmony prevaileth, having overpowered Motion and Inertia, O Bharata; now Motion, having overpowered Harmony and Inertia, and now Inertia having overpowered Harmony and Motion." And it is added: "When the seer perceiveth no agent other than the qualities, and knoweth that which is higher than the qualities, he entereth into My nature." Applied to human affairs, this means that wisdom consists in reading individual, national and racial conduct and careers as the consequence of the temporary ascendancy of one of these principles arising from the normal course of the evolution of the individual, nation and race. Whatever may seem to be lost in the way of didactic interest in this view of human history, is more than made up for in the dispassionate and strictly impersonal and scientific view which we are thereby enabled to take of even those passages in the story of mankind which most impinge on our racial or national prepossessions. An extremely interesting attempt to present the history of India from the earliest times as the natural unfolding of this Law of cosmic evolution, was made by the late Swami Vivekananda in an article written for the Bengali journal *Udbodhana* ten years ago. A very good English translation of the article has been issued, in the Himalayan series of the late Swami's writings and speeches, by the conductors of the *Prabuddha Bharata* of Mayavati in the Kumaon district. The wide knowledge of Indian history and the grasp of political principles, displayed by the Swami in this article, will come as a revelation to those who have regarded him merely as a religious preacher.

The Swami's view may be briefly stated in a few words. Brahmins, Kshatriyas, Vaisyas and Sudras represent four types of human nature corresponding to the proportionately more or less development of the three qualities mentioned above. We may note in passing that, from a passage in the Bhagavad Gita (Canto IX, 32), it seems that the Vaisyas were originally classed with the Sudras rather than with the

two higher castes. Thus, there would originally have been three classes corresponding to the three qualities. It became expedient later on to incorporate the well-to-do merchant class into the superior Hindu castes, and the Vaisyas were called "twice-born" and granted the right of wearing the sacred thread and of employing Brahmin priests. To resume our summary of the Swami's theory of Indian history. According to him, the law of national evolution implies the predominance in succession of each of the three qualities through Brahmin, Kshatriya, Vaisya and Sudra supremacy. In the most ancient period of Indian history the Vedic priests dominated the Hindu race. There were kings no doubt, but they were merely the creatures of the Rishis whose word was law. Later on, the kings, the Kshatriyas, began to feel the humiliation of their position and a long struggle ensued between the two highest castes for power. Such a struggle, according to Swami Vivekananda, took place in all countries, but in most of them the victory went at an early stage to the ruling or warrior class and led to the political consolidation of their respective peoples. In India, however, the struggle was unconscionably prolonged and, though victory now leaned to one side and now to the other, it required the Mahomedan conquest, according to the Swami, to decide it finally in favour of the predominance of the kingly and against the predominance of the priestly power. The Mahomedan rule was a military rule and, in the assumed order of evolution, could be supplanted only by a Vaishya or commercial rule. The Sikhs and Mahrattas were neither of them a commercial people, and hence their triumphs were brief and barren. Hence, too, the sovereignty of the country passed into the hands of a race of merchants, namely, the English. According to the Swami, the future ruling classes not only of India but of other countries as well, will belong to the Sudra or toiling classes. The growing influence of the Labour party all over the world, shows that the forecast is being slowly verified. The Japanese have thrown off and the Chinese are throwing off their Sudra nature, and, if we read the Swami's meaning aright, they are to be the governing races of the future.

Any theory which professes to explain the universe, must also explain the processes of human history. Man is part of the cosmos and there can be no cosmic explanation which leaves him out of account. From this point of view, Swami Vivekananda's attempt is deeply interesting. It would be idle to pretend that his explanation of Indian history is altogether free of difficulties. In the first place, it might be asked why Indian evolution must have required the help of foreign invaders more than the evolution of most other countries of the world. Why did not the Rajput and Kshatriya kings combine together to put down the power of the priest which had grown inimical to the public good? Swami Vivekananda explains that, after the downfall of Buddhism, the priestly castes allied themselves with the Kshatriyas, and the two together sank their rivalries in the pursuit of their own selfish interests. The priests flattered the princes and

invented genealogies and ceremonies for their glorification and their own self-aggrandizement, while the princes, secure from the attacks of their erstwhile adversaries, gave themselves up to a life, of lethargy and effeminacy. The common people were too ignorant and superstitious to disturb the complacency of their religious and secular masters. The country thus became an easy prey to foreign invaders. India attained a high degree of national greatness during the Buddhist period when the priestly classes had been dethroned from their position of supremacy. For a second time, she rose to greatness under Mahomedan rulers who "crushing the Brahmanical superiority under their feet," were "able to restore to a considerable extent the lost glories of such dynasties of emperors as the Maurya, the Gupta, the Andhra and the Kshatrapa." But the Mahomedan rule, under Aurangzeb, once more became priest-ridden, though this time it was not by Hindu Brahmans but by Mahomedan Mullahs, and so had to bow its head before the great merchant power of England. "The conquest of India by England," wrote the Swami, "is not conquest by Jesus or the Bible, as we are often asked to believe, neither is it like the conquest of India by the Moghuls and the Pathans. But behind the name of the Lord Jesus, the Bible, the magnificent palaces, the heavy tramp of armies and so on, behind all these, there is always the virtual presence of England—that England, whose war-flag is the factory chimney, whose troops are the merchantmen, whose battle-fields are the market-places of the world and whose Empress is the shining Goddess Fortune herself." He added: "What new revolution will be effected in India by her clash with this giant power, and as the result of that revolution what new transformation is in store for future India,—cannot be inferred from her past history."

THE MYSORE WIDOWS' HOME.

(FROM A BRAHMAN LADY CORRESPONDENT.)

On Wednesday, the 2nd June 1909, the inmates and students of the Mysore Widows' Home about 26 in number and about 74 lady friends of the students altogether 100 ladies were given a sumptuous feast in honor of H. H. the Maharaja's Birth-day. The feast was given from the donation of Rs. 50 so kindly given by Mrs. T. Ananda Rao Sundarabai, the enlightened consort of the Dewan of Mysore. In the evening, all the lady pupils and their teachers assembled in Bhajana before the family God and Goddess and sang the praises of H. H. the Maharaja and the Dewan. The Home is getting on very well under the able guidance of Rai Bahadur, A. Naresinha Iyengar and the Secretary, Sreemathi S. Rangamma.

AN ANGLO-BENGALEE MARRIAGE.

The *Subodh Patrika* writes:—Dr. Saunysi Charan Roy was married to Miss. C. A. Scott at Leicester, England on the 29th April, according to Theistic rites. The ceremony was attended by about six hundred people. Dr. B. C. Ghose officiated as minister and was assisted by Rev. J. D. Carnegie, a Congregationalist, and Rev. Williamson a Presbyterian Minister.

SOCIAL AND ECONOMIC REFORM IN INDIA.

It is now constantly urged by all publicists that India's present social and economic condition is far from enviable and that a thorough reform is an urgent necessity. The great Conferences which are held for the purpose are eminently useful and the resolutions passed are conceived in the best of spirit. Every well-wisher of the country works in his own way to effect this laudable object but there are ways and ways. It is a piece of downright folly to blame this party or that party and then remain satisfied with this shifting of responsibility on other shoulders. This is not the way to work, in the case of those whose sense of self-reliance and self-sacrifice is developed to any extent. What is humbly suggested is that we must individually take stock of what we individually are doing to improve this condition. To preach is very easy, but to practise considerably difficult. We know that there are some deep-rooted prejudices working an amount of untold mischief in our Society. It is incumbent upon educated people to repeatedly impress upon their caste brethren the necessity of doing away with these prejudices, caring not too straws for the rebuff they may now and then receive. But the Rubicon must be crossed. How much has one to suffer at the hands of orthodox people after a return from a foreign travel is not unknown to any one. Educated brethren must come out to help these people and must have the moral courage to admit them to their society, if they are not tainted with any vices. Is it beyond the knowledge of any one that child-marriages are not an exception but a rule in all branches of our society notwithstanding repeated sermons to see this evil rooted out? Here also over and above men preaching, a step must be taken. It does not demand a very great sacrifice, but the example must be set and a lead taken in practice. Old orthodox of caste-brethren who might be very tenacious, must be gently approached and nothing but good will result if the will-power be strong. But this spirit of doing public good must be very strong, and difficulties which will surely come in the path, must be met squarely in the face, howsoever tremendous they may be. It is true that men must change with the change of conditions, and so it has happened to some extent, but at the same time it is doubly true that we would be considerably distanced in the present race of killing competition if we allow all people to take care of themselves individually. No nobler occupation can be found for rich people than that of trying to understand the necessities of their less fortunate fellows than extend a helping hand to them without any grudge or haughtiness. A gift loses all its charm, when given in a spirit of arrogance. Money can work wonders and if they rely upon educated people the very best use can be made of the same.

Coming to students, I must say that dabbling in politics is the most pernicious business for them. It ruins their prospects in every phase of life.

They can most advantageously devote their leisure or vacation time in ministering to the needs of their less educated countrymen. Villagers find it very difficult and expensive to hire labourers in field work and so they do not fail to utilise the services of their boys and girls in this work. The latter are thus unable to attend school during the day time, but students can take night classes and can at least teach them the three R's. They can also improve the sanitation by repeated preaching to their fellow-citizens and a thousand little good deeds they can do without the least fear of being taken to task for their actions, but they would be praised for this. Their social status can also be improved in this way and villagers and other people would take in good part these small services extended to them.

Educated people must constantly din into the ears of agricultural classes, the supreme necessity of improvement in the method of farming by means of up-to-date machinery, rotation of crops and introduction of various other scientific methods. India depends for its sustenance on agriculture as the veriest tyro in economics can confidently affirm.

Agricultural banks with a capital raised by shares of a very small amount, must be started throughout the country and an immense good could be done to the poverty-stricken farmers. The farmers can get the necessary funds for introducing improvements, but all this must be explained to them with a sincere sense of doing good to them. Rich people may be requested to invest in such banks, but the question must be boldly faced. The Scottish banking has amply proved the advantages of such a banking and hence it requires no fresh proof. Experts must be consulted, but the toil and moil undertaken must not be the least considered or grudged.

The fundamental question is that of approaching the masses, who are called the unwashed, in a very friendly spirit and rich but ignorant people in a bold but noble spirit. The rich must be explained that their riches would be multiplied many times, by a provident use of their money and thus it will be something like killing two birds with one stone. We are fully aware what good can result, from a sound economic and social basis of our country but this knowledge we must ungrudgingly extend to all who are ignorant. I think that one who has received true education would never like to maintain a sense of hatred or false dignity and keep himself sedulously aloof from all whom he considers to be vulgar. It is by the sweat of the so-called vulgar people that the upper ten thousand are so very happy and it would be shirking the best part of one's duty if a spirit of a separate caste be maintained. Every civilized country that is in the vanguard of prosperity and happiness, is blessed with citizens who subordinate personal or private interests to the good of the community. It is the duty of all to catch this spirit, and to freely mix with all ignorant and poor countrymen and advise them to improve their condition in the way sketched above or in any other practical way. If this be not done and if the condition deteriorate still more deplorably, we will have to thank ourselves for this state of affairs and to blame neither the so-called lower strata of society nor any other party.

PRO BONO PUBLICO.

A NOTABLE INTER-CASTE MARRIAGE.

The marriage of Mr. K. Ramachander, Barrister-at-law, the only son of Mr. K. Venkata Rao of Bellary, an ex-member of the Madras Legislative Council, and Sreemathi Parvathi Ammal, the eldest daughter of Mr. N. Parameswara Iyer, took place on the 20th May at No. 21, Tseekai Maung Tawlay Street, Rangoon, in the presence of a large gathering of friends, European and Indian. From the social reform point of view, the marriage deserves greater publicity. The bride belongs to the Tamil Brahmin section and the bridegroom to the Telugu. The bride is 14 years old, and the bridegroom is an England-returned man. The religious ceremony was performed by Brahmin "prohita" in orthodox style. Such inter-marriages among the several sections of the Brahmin community are surely a step in advance, and the presence of a large gathering of the educated Brahmins of the city with their wives bore testimony to the fact that such marriages would be popular. At the conclusion of the religious ceremony, a reception was held when refreshments were served profusely, and the couple received the congratulations of the friends present.—The Rangoon Daily Mail.

WHAT TO DO WITH OUR GIRLS ?

Mr. P. Tirumalachar, B. A., B. L., writes in the *Standard Magazine* (Madras):—

Whate'er my future years may be:
Let joy or grief my fate betide;
Be still an Eden bright to me:
My own, my own fireside.

Alexander Watt's beautiful longings for home-life truly express the Indian sentiment. The "fireside" in the Indian homes is the assignment of our women, and it is considered their proper place, their ambition and their haven of happiness. Few will admit that there is really any serious question as what one ought to do with one's girls. That question has been solved once for all, that they are to be married before ten and enthroned at the "fireside"—which is kitchen room. That is the rule of conduct for all ages and there is no deviation from it. Regardless of circumstances, all are considered fit for marriage and fit for home life. The effects of economic and other changes are not duly considered. If a girl cannot be married well within the age-limit, she is to be married ill. Marriage and home-life are the principal factors, whereas men and women are of secondary consideration. Their happiness or misery do not affect social laws. Such a primitive arrangement is still adhered to by many people whose subtlety in discussing abstruse questions and demanding political reforms on democratic basis surprise all outsiders. Nevertheless, the difficulties felt in the disposal of girls, i. e., in marrying them or educating them, are daily pressing for a happy solution. It is a question of training some of our girls for a life of public usefulness and professional life. Child marriage is not as great a blessing as it was once supposed to be. Its abnormal effects of child-widowhood and destitution are greater now than ever. It is a question whether all this misery is to be endured without altering the social laws suitably to the new conditions of life. What to do with our girls is a problem that confronts many at one time or other of their life, and its proper solution is adequate education, not early marriage. Until our girls are given a proper education to fit them for a modern life, it must be considered a social sin to marry them at all.

The whole question of social reform is very much affected by the new difficulty felt in the disposal of our girls. Advocates of child marriages are not much in evidence, though they are not yet exterminated. They offer no solution to the fresh difficulties that have now arisen. They try to adhere to the old line, as far as they can, and no sacrifice is considered too much to propitiate Custom. When priests acted as marriage-brokers and helped to the early disposal of girls before they were ten years of age, all seemed to be satisfied. This arrangement lasted as long as the marriage market was well supplied with the boys. But the economic law has brought about great changes. The increasing struggle for existence has driven more boys to schools and colleges and retained them there longer than before. They are not seen to be so anxious to marry now. They must first earn sufficient competence before aspiring for parenthood. They therefore effected a compromise by saying: "Marry first and then acquire competence!" But now this compromise cannot be maintained. The pains of early parentage are more acute and the degeneracy resulting from it affects our women more than the men. The strain of early motherhood has killed many girls before they reached twenty years of age. The misery inflicted on a Hindu family supported by child-parents, such as the struggles of weak and sickly children, care and poverty, has been more than endurable, and these have not affected man so much as woman. The prospects of marrying in one's eighth or tenth

year of age to a boy of indifferent worth picked up in a dear market under compulsion have been bitterly anticipated by women. Mothers are seen to dread the "coming of age" of their girls and every attempt is made to prolong the "fatal day" and every makeshift is adopted by way of under-feeding, etc., to prevent and prolong the day of "child sacrifice." The "wedding tear," is very often expressive of a sense of sacrifice and anxiety for the welfare of the girls who are disposed of in a hurry in obedience to the stringent laws of custom. Nevertheless people go through the trying ordeal rather than rebel against the tyranny of custom. They accepted their position cheerfully once. Then they defended it fondly against outside attacks. Now they would fain give up the fight, if they could find a way of retreat.

The percentage of men who reconcile themselves to the blessings of a time-expired custom is growing smaller. The problem of "what to do with one's girls" confronts nearly all in some form or other—it may be in regard to custom or position. If they are well off and can command the conveniences of a well ordered home and find suitable partners for their daughters, there is the difficulty about their health. Early marriage weakens girls nowadays more than ever before. The health of children is greatly neglected nowadays and the burden of enforced motherhood at too early an age wrecks their constitution. If they are poor, the difficulties are increased but the difficulties would be a blessing in disguise if they inculcate courage and lead to a slight deviation from the beaten track. But the bulk of those on whom the problem presses hard, look for solution to come from those who are indifferent to it. Good examples rarely proceed from the wealthy and the influential classes in matters involving courage and sacrifice. Courage is required because one should dare and do what many do not. Sacrifice is necessary because it alienates, for a time at least, the bulk of society and possibly attaches a false stigma. The educated and the ignorant have alike refused to adapt themselves to the new circumstances. But they both feel the pain inflicted on them, and look for somebody else to solve their problems. Many look to the priesthood for initiation of reforms. The priests are not aware of the newer environments and their inability to lead in the absence of thorough knowledge of what is ahead, is more reasonable than the logic of those who, though knowing, have not the courage of conviction nor the insight to initiate.

But in the readiness with which they have all welcomed female education we look for a hopeful future and in the very ready adaptation of women to newer conditions we see that that future is not long off. After all, in India the problem of women is to be solved by themselves, and there are signs which indicate that they are not indifferent to the social disabilities that affect them. It is always so in society where the opportunities are unequal and where one controls and keeps the other down. Man is indifferent to the progress of woman. He would allow education to his species but deny that to woman. He would equip himself with all the arms to fight his battle of life but deny the same to woman to fight here. A boy might remain unmarried till 20 or 25 to educate himself but girls may not. He may travel, take exercise, eat in refreshment rooms, earn for himself, marry again and generally live his life as well as he can. But a woman's life must be solely in his control. He must fight for political emancipation without giving social emancipation to his women. It is hard to think that all these are willingly endured by women, when they come to know their real position. The little education that is given them till they are married and withdrawn from schools has enabled them to read and know what is happening around them. The pains of early wedded life which they lead at home teach them to complain and be dissatisfied.

Both complaint and dissatisfaction are hopeful signs of knowledge and awakening. The few women who are employed as school-mistresses or in hospitals, teach them the possibility of other women, if they are given the same facility, can live similarly independent lives. Not that all women need do so, but the few to whom family life is denied or who are thrown upon the world without proper protection, might yet live a life of respectable independence. In their darkest hours of domestic care and anxiety, when misfortunes overtake them and destroy their peace and happiness, they might, with the help of adequate education, yet face the world with courage and hope. They need not feel crushed as they are now.

(To be continued).

THE EKADASHI.

The *Indian People* of Allahabad writes:—The sins that we Hindus commit against our women-folk are many and the most heinous are those against widows. Our moral sense is so much atrophied that we hardly realise our social offences. Those who are outside the pale of Hinduism can hardly imagine the untold sufferings we cause specially to those of our women who, through no fault of their own, have been unfortunate enough to lose their husbands. Bengal is the most forward of provinces and is that the reason why the Bengalis are so much more pitiless towards those who are doomed to lifelong widowhood? In other provinces and among other communities, widows are allowed on the *Ekadashi* day to take fruits and water and sometimes light refreshments, but it is in Bengal and among the Bengalis alone that a widow may not take a drop of water on that day. Has any of our readers ever contemplated how he would like to be prohibited even a drop of water in 24 hours though the day may be like those we are now having? There is probably not a single Hindu family in which there is not at least one widow, and on every *Ekadasi* day a silent wail goes up cursing the whole Hindu people. In spite of what religious bigots might say, this sort of cruelty is not really sanctioned by our *Shastras*. Further, why should the Bengalis be so much more barbarous than the Hindus of other provinces? Marriage is not the sole end of woman's existence and though we could not get every widow married even if we would, still we can do a great deal to alleviate their sufferings. Can we lay our hands on our hearts and say that we have done our duty by the widows in our community? We have provincial Conferences and National Congresses, but of what avail will they be so long as we treat our women as we do now? The English people may give you self-government on Colonial lines ready made in tabloid form, by passive resistance and by bomb-throwing you might be able to attain absolute *swaraj*, but how long will they last? So long as you have to pay the penalty to the Creator of woman as well as man, for the ill treatment of women, no state of well being will last long. The curse of our sins is lying heavy on us, and until it is lifted, hope will not dawn on this unfortunate country.

Sir,

A great Thiruvurai festival took place in the village of Anavi on Sunday, the 9th May 1909, which is four miles away from the Railway Station of Avadi. A great crowd of people were present and if there was a Railway station close to the village the number would surely have been more. I noticed in the "*Madras Times*" of 7th May, 1909, and in a few other newspapers that the Railway authorities promised to arrange for at least a temporary station being opened in the village, but nothing appears to be done as yet. I might suggest that if the Railway authorities could see their way for erecting a station at the place mentioned, it will well pay them to do so.

C. Maileromperumal Moodr.

THE INDIAN INSTITUTE OF SCIENCE.

We take the following extracts from the Resolution of the Government of India:—

"So far then as the endowment properties were concerned the difficulties had been removed. A competent body of experts had pronounced these properties to be worth Rs. 1,25,000 a year, the value originally assigned to them by the late Mr. Tata; a guarantee fund had been provided to maintain the income at this level; and a satisfactory method of management had been discovered. Lord Curzon's Government were thus placed in a position to formulate, in a more definite shape than had hitherto been possible, their intentions as to the settlement of the further questions which arose in connexion with the formation of the Institute. In February 1909 they accepted Mr. Lowndes' valuation of the properties which it was proposed to assign for the purpose of the endowment. They also agreed to his proposal relating to the guarantee fund, and they accepted his scheme for the management of the properties, subject to the condition that the Chairman of the Board of Management should be such officer resident in Bombay as the Local Government might from time to time appoint. They further undertook to increase substantially the aid to be given by the Government of India. Rule 6 of the grant-in-aid code for schools and colleges in Bombay lays down that the Government grant-in-aid shall in no case exceed half of the local assets, or one-third of the total expenditure of an institution during the previous official year. Applying this rule to the case of the Institute, the Government of India proposed to regard as local assets the sum of Rs. 1,25,000 derived from the endowment properties and the grant-in-aid of the Mysore Darbar, now raised to Rs. 50,000 without limit of time, in all Rs. 1,75,000, and to make a grant-in-aid of one-half of this sum, or Rs. 87,500, being the maximum admissible under the rule cited above. This was to be given without limit of time, subject merely to the condition that the scheme of management of the Institute was approved as regards its general principles by the Government of India, and was conformed to by the governing body of the Institute. They further agreed to raise their contribution from time to time, as the local assets available increased by endowments or contributions, provided that the amount of the grant should not exceed one-half of the local assets, and should be subject to a maximum of Rs. 1,50,000. The term 'local assets' was to be limited to permanent contributions from private individuals or Native States based upon assignments of capital funds, and was not to include subsidies from local Governments or occasional subscriptions of a temporary character. The immediate effect of this concession was to make available to the Institute for the purpose of its operations a working income of Rs. 2,62,500, as compared with Rs. 1,75,000 mentioned by Sir William Ramsay as the minimum sum required for an adequate commencement. Lord Curzon's Government believed that with an assured income of this amount the governing body would be in a position to procure and retain for long periods the most competent teachers of the subjects dealt with in the Institute, and to found research scholarships for the encouragement of students. As regards initial expenditure the Government of India decided to offer a contribution of one-half of the Mysore grant of Rs. 5,00,000, thus placing at the disposal of the governing body of the Institute Rs. 7,50,000 for the purpose of constructing buildings estimated to cost Rs. 6,57,000.

The following is a brief outline of the administrative arrangements which are set out in schedule H of the Vesting Order made under the Charitable Endowments Act. His Excellency the Viceroy will be *ex-officio* Patron of the Institute, and the

heads of the local Governments of India will be Vice-Patrons. There will also be—

(a) A Court of Visitors on which the Government of India, the Government of Mysore and the Messrs. Tata and their heirs will each be represented by two members, the Messrs. Tata themselves being members during their lives. The Director-General of Education in India, the Directors of Public Instruction to the local Governments, and the Director and the Professors of the Institute will be *ex-officio* members. The Patron may appoint six members and the Vice-Patrons one member each. The Senates of the Indian Universities may each appoint one representative and the Council may appoint as members ten representatives of science and learning in India. Donors of capital sums of not less than Rs. 2,00,000 and contributors of not less than Rs. 15,000 annually for five years will be entitled to nominate members of the Court.

(b) A Council of twelve, consisting of the Director and four Professors of the Institute, together with representatives of the Government of India, the Government of Mysore and of each of the Messrs. Tata, and three nominees of the Court of Visitors.

(c) A Senate consisting of the Director and the Professors *ex-officio*, with power to co-opt Assistant Professors and Readers.

(d) A Standing Committee of the Court of Visitors, consisting of four members of the body appointed by the Patron, by the Government of India, by the Government of Mysore, and by the Messrs. Tata respectively.

The Council will be the executive body of the Institute, its proceedings being subject to review by the Standing Committee of the Court of Visitors. This Committee will have the power of reporting to the Patron on the acts or proposals of the Council and the Patron may refer such report to a special committee and may afterwards make such order as may be necessary. The Senate will deal with all matters of an academic nature, so as to reduce to a minimum discussion on purely technical matters at meetings of the Council. The administration of the endowment properties in Bombay will be in the hands of a Board of Management which will be entirely independent of the governing bodies of the Institute itself. The Board will meet in Bombay, and will pay the income received from the endowment properties to the Council, to which body it will also render annual accounts.

With the ample resources now at their disposal the governing body of the Institute will be able to carry on their operations on a scale commensurate with the high aims which the founder of the endowment had in view. The prospects of the scheme may in fact be looked upon as assured, and the occasion is a fitting one for the Government of India to explain the policy by which their present action is dictated, and the attitude which they purpose to adopt towards the future development of the Institute. While sympathizing cordially with the far-reaching ideals of its promoters, the Governor General in Council has no desire to associate himself intimately with the actual administration of the Institute, or to claim a determining voice in the settlement of the lines of research to be followed and the methods of instruction to be employed. He is, indeed, ready to assist in furthering by all legitimate means the great undertaking which owes its origin to the generous philanthropy of the late Mr. Tata, and has since his death been wisely and liberally promoted by his sons. But he realizes that the results of the experiment that is now about to be tried will depend less upon the conditions of the project itself than upon the character and energy of those who may come forward to take advantage of the facilities for advanced studies which it will offer. The Government of

India are anxious in no way to interfere with the free growth of whatever forms of intellectual activity and economic enterprise the Institute may encourage or create, and they will therefore confine themselves strictly to exercising no more than that degree of influence and control which is justified, and indeed rendered obligatory, by the substantial grant-in-aid which they have determined to contribute.

THE PROPOSED HINDU GIRLS' SCHOOL, CAWNPORE.

With all its development in commerce and industry it was not much to the credit of this city that while so much was being done in the neighbouring cities of Lucknow and Allahabad as regards female education, there should not have been here even a single well-equipped girls' school in a population of nearly two lacs. It is true St. Mary's Convent and the local Zanana Mission have been doing what they could to enlighten the fair sex but the residents of this city have therefore no reason to feel proud for and very much flattered with what foreign Missionary, philanthropic enterprise has been doing for their children. But better late than never. It is gratifying to note that the Cawnpore public has after all begun to realize the need and importance of female education and the local authorities have shown their perfect willingness to come to their aid. Now that a strong committee has been appointed to supervise and encourage female education in the city and the district, which we have reasons to believe will shortly commence its work. We draw the attention of the Committee to the spontaneous efforts of the people who for the last few months have been developing the Hindu Infants School into an ideal institution meant for educating Hindu girls. The Managers of the Schools, as we have noted in our columns, have already within a month or so raised subscriptions of Rs. 8,400 for the building fund. This amount and the monthly subscriptions which at present is only Rs. 120 are likely to rise much higher still. Negotiations are being made, we understand, to engage competent female teachers from the beginning of the next session in July, 1909. It remains for the authorities now to place it on a firm basis by giving a substantial grant-in-aid and a plot of land in a suitable and healthy locality for the building of the institution. Thus it can easily be made a Central School for Hindu girls where education of rather advanced character can be imparted to them.—*The Provincial Times, Cawnpore.*

THE NEXT CONGRESS.

In 1907 the Nagpur Reception Committee did not confess its inability to hold the Congress till September, when, however, the Surat people very patriotically offered to take the Congress to their city and; in spite of the very short time at their disposal, made all the necessary arrangements. It was no fault of theirs that the Congress was wrecked. In the Punjab there is no violent opposition, but the apathy and the indifference are unmistakable. Whether these will render the session of the Congress impossible, it is for the local leaders to judge, but no time should be lost in coming to a decision. It will be an indelible disgrace to the Punjab if, after six months, the Congress is turned away to shift for itself, but if one province could fall in its duty why not another? In any case the country has a right to know what is being done and whether the Congress will be held at Lahore or not. There is yet time to take the Congress elsewhere if the Punjab will not have it. It is for the all-India Congress Committee to move in the matter.—*The Indian People, Allahabad.*

THE INDIAN SOCIAL REFORMER.

Rates of subscription inclusive of postage.

	In advance.	In arrears.
Per annum.....	Rs. 5 0 0	Rs. 6 0 0
	Single copies 4 annas each.	

The arrear rates will be enforced in the case of subscriptions which have not been paid within three months from the date on which last payment of subscription expires in case of annual subscriptions. All other outstanding dues will also be calculated at the arrear rates.

Orders for the paper should be invariably accompanied by a remittance or permission to send the first issue per V. P. Post to recover subscription.

Should payment be made by cheque on any mofussil Bank, please add 8 annas this being the discount charged in Bombay.

BY APPOINTMENT TO H. H. THE MAHARAJA.



GAEKWAR OF BARODA.

PHIROZE M. DASTOOR & CO.

OCULISTS AND SCIENTIFIC REFRACTIONISTS.
OPP. GENERAL POST OFFICE, 7 HORNBY ROAD, BOMBAY,
THE FIRST AND ONLY FIRM.

Who offer their patrons free services of a **duly qualified Ophthalmic Surgeon** from various Eye Hospitals of Europe.

PHIROZE M. DASTOOR.

Eyesight Specialists,

WITH 19 YEARS' PRACTICAL EXPERIENCE.

Holds **Exceptional Testimonials** from the Hon'ble Sir Lawrence Jenkins, the Hon. Mr. Justice Batty, Mrs. Batty, the Hon'ble Mr. Justice Chandavarkar, Mr. H. G. Gell, M. V.O., Lt-Col. G. H. Bull, M. D., I. M. S. and other high personages.

Spectacles, Eye-glasses, Glare and Dust Eye-protectors, Motor Goggles, Binoculars, Opera Glasses, Clinical Thermometers, etc., etc.

Prices Extremely Moderate.

A POCKET MANUAL "THE HUMAN EYE AND ITS SCIENTIFIC CORRECTION," FREE ON APPLICATION.

SUBLIME PESSIMISM

OF

OMAR KHAYAM

THE ASTRONOMER-POET OF PERSIA.

Price Ans. 8.

APPLY TO THE MANAGER TATV-VIVECHAK PRESS,
Kalbadevi Back Road, Bombay.

FOR SALE.

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

APPLY TO--The Manager.

SEVA SADAN

Arrangements for patients suffering from eye-disease, have been made in connection with the **Seva Sadan Charitable Dispensary** for women and children. **Dr. Piroja Malabari** has kindly offered her services to look after the patients on every Wednesday and Saturday between 8 and 9 A. M. (B. T.)

SEVA SADAN, }
GIRGUM. }

B. R. DIVATIA,
ASSISTANT SECRETARY

NOTICE.

The Madras Hindu Social Reform Association has been maintaining a matrimonial Bureau, and correspondence from ladies and gentlemen desirous of contracting widow-marriage, post-puberty marriage of marriage without Kanya Sulkam or Varadakshna should be addressed to the Secretary--George Town.

BOOKS FOR ALL.

Lhasa: an account of the country and people of Central Tibet and of the progress of the Mission sent there by the English Government in the year 1903-04 written with the help of all the principal persons of the Mission. By Percival Landon, Rs. 5-4.

Portraits of the Sixties. By Justin Mc-Carthy, M. P. Demy 8vo. cloth. Rs. 6.

Political Parables. By the Westminster Office Boy (Francis Brown.) As. 12.

The Upton Letters. By T. B. Rs. 3.

Theophano: the Crusade of the Tenth Century: a Romantic Monograph by Frederic Harrison, M. A., Rs. 6-9.

The Thompson Street Poker Club, with 40 illustrations. Price. As. 6.

A Modern Utopia. By H. G. Wells. Re. 1-8.

Contents:—The Owner of the Voice, Topographical; Concerning Freedoms; Utopian Economics; The Voice of Nature; Failure in Modern Utopia; Women in a Modern Utopia; A few Utopian Impressions; My Utopian Self; The Samurai Race in Utopia; The Bubble Burst; Septicism of the Instrument.

A Japanese Utopia. A descriptive life of a Japanese Seaman. By Leonard A. Magnus, As. 10.

How to be Happy Though Married:—Being a hand-book to Marriage by a Graduate in the University of Matrimony. As. 12.

Modern Medicine for the Home. By Earnest Walker, M. R. C. S., L. R. C. P. (Lond.) Crown 8 vo, cloth gilt. Re. 1-14.

This work is scientific and up-to-date, all technical and misleading terms are omitted, and the diseases are classified alphabetically and under their popular names. The treatment is scientific and simple, and nothing is advised that cannot be carried out at home. An invaluable volume and one which ought to be in every home library.

G. A. Natesan & Co., Esplanade, Madras.

A. K. JOSHI & Co.

Kalbadevi Road, BOMBAY.

We undertake every kind of Lithographic Art Printing in Colours. Publish Fine Art Pictures, &c.

Wholesale & Retail Dealers in Calcium Carbide.

Large Importers of Finest Printing Inks and Colours.

HIGH CLASS FRAME MAKERS.

YOUR ADDRESS, PLEASE,

For a Catalogue of our Numerous, Valuable Presents which we offer for nought to All at their own choice!!!

VAIDYA SHASTRI MANISHANKAR GOVINDJI

Atank Nigrah Pharmacy,

Jamnagar-KATHIAWAR.

BRAHMA POSTAL MISSION.

Pamphlets with regard to Liberal Religion in India and abroad may be had free of all charges, one or two at a time by any genuine inquirer: On showing by a letter that these are carefully read, other two may be ordered free: Two whole set consisting of sixty pamphlets may be had at once by sending a V. P. order worth one rupee; or 1s. 6 d. if payable outside India—All communications should be made to and any donation will be thankfully received by

DR. V. A. SUKHATANKAR, Postal Mission Prathana Samaj, Girgaum—Bombay.

THE BOMBAY PHOTOGRAPHIC Co.

UNDER THE IMMEDIATE SUPERVISION OF

S. Hormusji, Photographer.

NEW SHOW ROOM, ELEPHANT BUILDING, KALBADEVI ROAD.

AMATEUR'S WORK & OFFICE AT SPECIALLY REDUCED RATES.

SURAMA HAS MANY IMITATIONS BUT NO EQUAL.

SURAMA

SURAMA stands unequalled in the line of floral hair-oils. In fluidity, flavour, and perfection SURAMA leads the line. It enriches the colour, growth, and strength of hair. It removes the hair diseases and clears the scalp. It has a persisting flavour that lasts a long time after bath or toilet. Once used it is used always.

Insist on having SURAMA and refuse all substitutes.

Price per Bottle's. 12. Post-free Re. 1-3. 3 phials Rs. 2, Post-free Rs. 2.14.



S. P. SEN & Co.'s Fine Swadeshi Perfumes.

SABITRI—The lovers' delight. Possesses a unique odour and strength and pleases all tastes.

BANGAMATA—Represents the sweet Hasunna Henna. Very persistent and strong but not loud.

CHAMELI—Is a preparation *de toilette*. It relieves all nervous ills and is most refreshing after exhaustive brain works.

SOHAG—The lovers lovely present. Has a charming aroma. Very sweet and persistent.

KHUSKHUS—An oriental perfume of strength and aroma. Unrivalled in strength and cheapness.

BOCOOL—The sweetest popular scent. Better than the best obtainable in the market.

All the Perfumes are bottled in three different styles—Large medium and small. Prices Re. 1, As-7 respectively. Transit charges extra. Write for descriptive List, sent Post-free on application.

Our Superfine Virgin Ottos—Unequalled for strength, Otto-de-Neroli and Khus-Khus.

Price per Phial Re. 1, Doz. Phials Rs. 10.

EDU-COLOGNE—Is both a luxury and a necessity. It removes severe headache and all nervous ills. Large Rs. 12 per bottle. Small Rs. 8 per bottle.

LAVENDER WATER—Quite unlike those spurious brands in the market. It is specially prepared to suit refined taste and fashion. Has a peculiarly sweet and lasting perfume, equivalent to the best Lavender of Parisian make. Price Per Bottle, as. 12, Dozen Bottle Rs. 8.

MILK OF ROSES—Enthrals the mind by its delicious scent; its application imparts a lustre, softness and delicacy to the skin, destroys pimples, scabs, blotches, freckles, and other derangements of the skin.

Price per phial Rs. 8. Transit charges Rs. 5.

S. P. SEN & Co. Manufacturing Chemists.

19/2, LOWER CHITPUR ROAD, CALCUTTA.

INTENDING ASSUREES ARE INVITED TO COMPARE THE RATES AND CONDITIONS OF

The Empire of India Life Assurance Company, Limited.

WITH THOSE OF ANY OTHER COMPANY.

Head Office II; Elphinstone Circle, BOMBAY.

SEE REPORT AND OPINIONS OF THE PRESS AS TO THE REMARKABLE PROGRESS MADE BY THE COMPANY.

ENDOWMENT NON-FORFEITABLE POLICY FOR RS. 3,000.

PAYABLE AT AGE 60 OR AT DEATH, IF PREVIOUS, WITH PROFIT.

If, at any time, the assured under this plan should desire to cease paying any more premiums, he can obtain a paid-up Policy for such a proportion of the original sum assured as the number of premiums paid bears to the number agreed upon. Thus a gentleman who had assured at age 30 for a Policy of Rs. 3,000 payable at age 60 or at Death, if previous, after 6 years payments, would be entitled to a Free paid-up Policy for Rs. 500 free of future payments.

MONTHLY PREMIUM.

AT AGE 20, Rs. 6-9-0.

AT AGE 25, Rs. 7-8-0.

AT AGE 30, Rs. 8-14-0.

AT AGE 35, Rs. 10-13-0.

AT AGE 40, Rs. 12-12-0.

AT AGE 45, Rs. 18-10-0

SOME OF THE DISTINCTIVE FEATURES.

* Funds invested in Government Securities and in accordance with the Indian Trusts Act.

Policy holders can appoint their own Directors.

90 per cent. of Profits to Participating Policy holders.

Lapsed policies revived without Medical Certificate.

Liberal Surrender Values 40 per cent. of the Tabular premium paid.

Immediate payment of Claims.

Medical fees and stamps on Policies are payable by the Company.

The sum assured is **PAYABLE IN FULL** should death occur even immediately after payment of the first premium, **GUARANTEE INSURANCE**.—This Company issues Guaranteed Policies in situation of trust and responsibility. It is specially authorized to guarantee the employes of the Post Office.

Proposal Forms and full Particulars may be obtained from any local Agent in India or from

E. F. ALLUM, General Manager.

FOR MALARIA, INFLUENZA & MILD FORMS OF PLAGUE.

Use **Batiwalla's Ague Mixture or Pills**. Rs. 1
Batiwalla's Cholera is the only remedy for Cholera Rs. 1.
Batiwalla's Heretons has been recently improved a great deal and restores Grey Hair to its Natural Colour. Rs. 2-8.
Batiwalla's Tooth Powder is scientifically made of Native and English Drugs, such as Mayaphal and Carbolic Acid. B. P. As. 4.
Batiwalla's Ringworm Ointment As. 4.
 Sold every where and also by
DR. H. L. BATLIWALLA,
 World Laboratory, Dadar, Bombay.

ROYAL TONIC PILLS.

A powerful Nutritious and Strength Restorer, Price Re. 1-1 p
 bottle of 80 Pills.

PREPARED BY—**GOVINDJEE DAMODER & Co.,**
 Wholesale and Retail Druggists and Commission Agents.
 2-02. No. 57 New Hanuman Lane, BOMBAY



The only Remedy
 FOR
MALARIA
 and all kinds of
 FEVERS WITH ENLARGEMENTS
 OF
SPLEEN & LIVER,
 OF
 SWELLINGS OF ABDOMEN &c

PRICES:-
 Large bot. 1 4
 small " 0 12

Price of large quantity is somewhat less
BUTTO KRISTO PAUL & Co., CALCUTTA.
HOT WEATHER DEFIED.

You can now carry your coolth with you into the remotest corners
AT HOME, ON THE PLAINS, IN CAMP, IN THE JUNGLES.
 IN A SIMPLE BOTTLE OF KESHANJAN OIL.

Keshranjan has overcome all the defective qualities found in older Hair-oils and exhibits in itself a preparation of refined flavour and unity of blend which had previously been considered unattainable. Re. 1 per bottle. Post free Re. 1-5.
DO YOU KNOW WHAT IS BILIOUSNESS?

I do not think you are satisfied with what you know about it. Biliousness is the absorption of the bile into the blood and arises from diversity of causes. Chief among those are over-indulgence in food and alcohol, exposure to the heat and cold, too much night-keeping, and too much taking of rich food— which obstructs the way of the bile being carried to the Bowels. It is a troublesome malady and calls for immediate treatment. Our **JAKRIDARI KASHAYA** will help you a good deal in your troubles.
 Price per phial ... Re. 1. Packing and postage ... As. 7.

DON'T BE RACKED TO DEATH.

By the torturing Rheumatic pains and swellings. Do not be a cripple and bedridden man in the palmy days of your life. There is no use of using liniments, trying massages or undergo electrical treatment. You should try at least a phial of our **BATARI MARDANA** before you give up hope and patience. It is a specific for Rheumatism that can be absolutely relied upon and it has stood the test in all sorts of Rheumatic and Gouty complaints.

Price per Phial... Re. 1. Packing and postage... As. 5.
Our Agnidipak cures all bilious complaints, Dyspepsia, heart burn, sour bitter tastes, headache, and loss of appetite. It

regulates the action of the stomach, liver and the bowels. Price per phial Re. 1. Packing and postage As. 5.
 Illustrated catalogues containing full accounts of diseases and medicines are transmitted free on application.
Prescriptions with or without Medicines are sent to every part of India, Burma, Ceylon, Straits Settlements, Cape and the British Isles on receipt of concise conditions of disease.

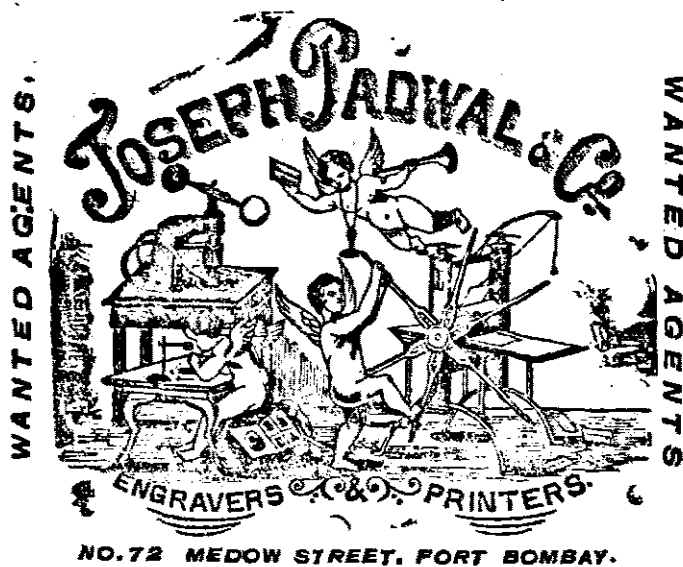
HOPE FOR THE HOPELESS.
PRAMEHABINDU.

A Specific for all urethral affections, specially for acute Gonorrhœa of painful and severe type. All burning and pricking painful sensations, painful, excessive or scanty urination and discoloration ceases within 12 hours. Single dose brings marvellous effect. Two days' use reduces the disease to half its severity. **OUR PRAMEHABINDU** has been prepared in a thoroughly scientific method. It kills the germs "Gonococci" which are the bacilli of Gonorrhœa in a very short time and thus paves the way to permanent cure. **PRAMEHABINDU** is the sovereign remedy for acute Gonorrhœa, Gleet, Urithritis, Kunning White, etc., and their consequences. Price one phial Rs. 1-8. Packing and Postage extra As. 7.

Kaviraj Nagendra Nath Sen,

GOVERNMENT MEDICAL DIPLOMA-HOLDER, MEMBER OF THE CHEMICAL SOCIETY, PARIS; SOCIETY OF CHEMICAL INDUSTRY, LONDON; SURGICAL-AID-SOCIETY, LONDON; &c, &c.
Nos. 18-1 & 19, Lower Chitpur Road, CALCUTTA.—Code Word—Keshranjan, Calcutta.
N. B. All the proprietary medicines mentioned in my price list are kept on sale at Calcutta rates at **Messrs. V. Valabha Das & Co.**

ABDOOL REHMAN STREET, Bombay.



NO. 72 MEDOW STREET, FORT BOMBAY.

Die-Sinking—Crests, Monograms and Mottos, engraved and boxed in various Colours.

Copper-Plates—visiting and Invitation Cards, etc., engraved and printed in best styles.

Blocks—Wood or Metal, engraved and supplied for illustrating purposes.

Presentation Inscriptions—On Gold, Silver, Ivory, etc; engraved and artistically displayed.

Seals, Peons' Badges, Brass Sign Boards, Stencil plate etc., are made for private, official and commercial use. Rubber stamps are made in any of the required languages at very cheap rates.

Electroplating and gilding works executed under skilled work men.

OUT STATION ORDERS PROMPTLY EXECUTED.
COMPARE OUR RATES WITH THOSE OF OTHERS.

MEYORES

IS INDISPENSABLE TO ALL WHO VALUE HEALTH.

FOR IT RESTORES WASTED STRENGTH, imparts vigour and tone to the muscles and tissues, in short vitalises the whole system. Thousands cured. Price Re. 1 per phial.

INTERESTING NEWS.



Our renowned SPECIFICS for ASTHMA and HYDROCELE give instant relief rest and comfort. Cure permanent. Rev. JOSEPH DAVID, Mengnapuram S. India, writes:—"Your specific for Asthma has done me good." S. B. Rao, Esq., Poona, writes—"I have personally used your specific for Hydrocele and found it very wonderful in its efficacy." Per bottle of each Rs. 5.

DIAETES—Of any stage and standing is sure to be cured by our specific. A. Bose, Esq., Zemindar, Dum-Dumt. Calcutta writes:—"Five year's Diabetes completely cured." Price per bottle Rs. 3.

For particulars about our SPECIFICS for PILES, FEMALE DISORDERS look to our Catalogue sent post free on application.

BEWARE OF IMITATORS !!!

NO AGENTS.

WRITE ONLY TO **J. C. MUKERJEE & Co.,**
THE VICTORIA CHEMICAL WORKS,

RANAGHAT, BENGAL



AMRUTANJAN.

An Indian Balm, A Magic Balm, Quickly Relieves and Cures.

HEADACHES, NEURALGIA, SPRAINS, SORE THROAT, CHEST COLDS, RHEUMATISM, LUMBAGO, WEAK JOINTS, BRUISES, CUT And also other ACHES and PAINS.—Price annas eight and

Ringworm Ointment. A POSITIVE CURE FOR RINGWORM AND DHABI'S ITCH, &c.
Price annas six only.

Tooth Powder, CHEAP AND USEFUL.—Price annas two only.

AMRUTANJAN DEPOT. 16 OAK LANE, BOMBA

Telegraphic address: "Amrutanjan," Bombay.

PHOTOGRAPHIC ART STUDIO.

UNDER THE PERSONAL SUPERVISION OF

S. N. BHEDWAR.

AT THE JUNCTION OF

PRINCESS AND KALBADEVI STREETS.

CHARGES REASONABLE, SATISFACTORY WORK

THE INDIAN * SOCIAL * REFORMER.

PUBLISHED EVERY SUNDAY MORNING.

Office:—HUMMUM STREET, FORT.

Editor:—K. NATARAJAN.

Vol. XIX.

BOMBAY—SUNDAY, JUNE 20, 1909.

No. 42

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

NOTES.

We do not propose to reply by way of controversy to the articles on "Religion and Ethics" that have appeared in the *Times of India* from a correspondent, and to which our attention has been called from more than one quarter. As we have stated in our leading article, we propose to deal with the important subject of moral education at length in subsequent issues, and we would prefer to develop our views on it independently and on our own lines. All that we need say here is that most of the assumptions on which the writer bases his elaborate musings, will not stand the test of examination. It is not the fact that the personal standards of Indian students are inferior to those of their fathers or great grandfathers or to students of other lands and nationalities. The writer has not given us an iota of proof for his assumption except that a few young men in Bengal have adopted revolutionary views in politics. Informed Indian opinion does not endorse the assumption that the Native Chiefs educated in Chiefs' Colleges, with the help of a Pundit and a Kazi, are patterns of holiness and morality for the rest of their countrymen, unless we are to take religion and morality as being synonymous with profuse professions of loyalty. Indian opinion resents the patronizing suggestion that Hinduism and Mahomedanism require to be fostered by a Government which professes neither, in order to be preserved from extinction. And, lastly, educated, or for that matter uneducated Indians, cannot understand the mental attitude which seeks to stifle political grievances by "fostering" a form of religion, not because the rulers believe in it, but because it is supposed to promote loyalty. No maxim is more in evidence in the literature on moral education than that "the teacher can teach only what he believes." The proposals of the writer will introduce into the educational system the worst form of insincerity when professors are paid to preach an official orthodoxy out of touch with the living intellectual and moral forces of the times, and will either put back moral and material progress, or be left high and dry by the flowing tide of advancement. It is desirable that men who write on moral and religious questions should give their names to their contributions as, unlike in politics and economics, in these realms a man's opinion counts for just so much as his personality counts, and not a whit more. The writer assumes that the question of moral education has been settled in all other countries except India. Fortunately, we are not left without other sources of information, and in our articles on the moral education problem we shall have occasion to show that the supreme complacency with which he writes "we" and "ours" is not borne out by the evidence of men speaking in their own names and with authority.

It is a curious circumstance that while panic-stricken Englishmen are contemplating an alliance

with popular superstitions and their hierophants as the best means of ensuring passive acquiescence in the existing state of things, aggressive nationalists like Mr. Arabindo Ghose, Mr. Bepin Chandra Pal, and some of the others now in prison with or without trial, should look to the same source for help in carrying on their propagandism. We referred in a previous issue to Mr. Arabindo Ghose's performance at Utterpara, but our comments were based on a telegraphic summary. Since, then, we have gone through the ordeal of reading the full text of his speech, and a more sickening, sanctimonious lucubration we have seldom come across. If any one towards whom we entertained friendly feelings had been making such a speech in our presence, we should have deemed it our kindest duty to him to pull him firmly down by his coat tails, telling him: "For goodness' sake, do not make a fool of yourself." The surprising part of it is that, professing to uphold and raise up the Sanatana Dharma, the substance of the speech was utterly egoistic and un-Hindu. So far as our knowledge goes, and we have reinforced it with that of better-informed persons, there is no instance in Hindu sacred literature where a man stood forward and proclaimed himself as the messenger of God. The very idea is repugnant to the Hindu notion of the Deity. The God of the Sanatana Dharma is not a sedentary bureaucrat sitting in the far-off Heavens and dealing with mankind through secretaries and under-secretaries and pattawallas. No, the God of Hinduism is not a fixture on hill-tops. He is in us and with us and about us, speaking not in unintelligible telegraphic messages, but in His own proper person and in His own universal language of Nature. He does not employ intermediaries. He is the Soul of Energy and the Bhagavad Gita but gives expression to the immemorial Hindu belief when it says: "Whenever there is decay of righteousness and there is exaltation of unrighteousness then I Myself come forth; for the protection of the good, for the destruction of evil-doers, for the sake of firmly establishing righteousness, I am born from age to age." In another place, it is emphatically stated that God has no need of the services of any man. It would have been more in consonance with Hindu notions if Mr. Ghose had at once declared himself an incarnation of the Deity instead of a mere messenger, but if he goes on as he has begun he may yet do so. One goes very rapidly down the slippery slope of self-delusion. We print to-day a letter from Mr. C. V. Swaminatha Iyer expressing what may be called the orthodox view of Mr. Ghose's performance. As regards the charge of lightness which he hints against the tone of our last reference to the subject, all that we shall say is that we do not regard God as an obscene or indecent object to be spoken of only in allusive octosyllabic Latinisms, but an ever-present Spirit manifest in all that is gentle and joyous and expansive, and, at this season of the year, nowhere more

impressively than in the placid morning sun as it plays hide-and-seek among the young grass with which Nature robes herself at the first touch of the life-giving rains.

In an article headed "The Future of India," in the May number of the *British Empire Review*, Sir Lewis Tupper, a late Financial Commissioner of the Punjab, unfolds his scheme for the better government of India. The only good point about it is that it does not indulge in ill-digested sentiments about religion and morality. Sir Lewis, it is evident, has lost faith in the possibility of Great Britain ruling India directly with success. He, therefore, suggests that India should be converted into a network of Native States on the Mysore pattern. Generally, the size of a new State should be that of an average British district and it should be off the main lines of strategy, communication and industry. Among the advantages enumerated are: "The new Chiefs would owe everything to us and would look to us for rewards and further honours; and the people would regard our power as their shield against the possible caprice or misrule of the Nawab or Raja." In a word, the scheme consists in the creation of a large number of puppet chiefs who would dance to the piping of Political Agents, and any questions in Parliament regarding transactions in whose territories can be warded off on the plea that the British Government cannot interfere with the internal affairs of a Native State. It is a scheme to retain power without responsibility, to restore an order of things which, in the early days of the East India Company, led to wholesale corruption, oppression and crime. We fail to see a trace of recognition of the rights of the people in the whole article. It is permeated through and through with pure, undiluted Machiavellianism such as is possible only to an old man who has outlived generous feeling of any kind. If Sir Lewis Tupper's suggestion be adopted even partially, India will once again become the happy hunting-ground of adventurers of all sorts who will thrive on the quarrels, disputes and intrigues which such a dual system of control must inevitably bring in its train. The position of the Government of India for a time will be quite enviable. Hundreds of Native Chiefs, rulers of most of India, waiting on their nod and prepared to sell their souls to get an addition of one or two "guns" to their salutes, and no questions in Parliament and no interpellations in Legislative Councils. But this happy state of things will be of very short duration. Sir Lewis Tupper forgets that this was exactly once the state of things in India and it was found necessary to alter it. These Native Chiefs, who will be creatures of Government and deposable at the pleasure of Government, will have no tradition or ties binding them to their people. And, though Sir Lewis has convinced himself that his scheme will offer the best assurance of permanence, the system, on the face of it, is bound to come to grief. And as the most cunningly-contrived human plans often contain within themselves the germs of their own undoing, there is just the chance that out of the multitudes of Sir Lewis Tupper's creations there may arise a Victor Emmanuel or Frederick as a nucleus around which the forces of discontent may crystallize as they cannot under the direct rule of the British Sovereign. There is, so far as we can see, no chance of the scheme being adopted, but it deserves to be noticed as an interesting illustration of the devices of some who aspire to the grand old name of statesman nowadays.

The cabled summary of the speech which Lord Morley delivered at Oxford to Indian Civil Service probationers, gives a very full report of his lordship's defence of his deportations and is rather hazy about the other matters referred to by the eminent speaker. For our own part, we accept his lordship's statement that there was an emergency in December last neces-

sitating the deportation of certain individuals. We cannot believe that a gentleman of Mr. Krishna Kumar Mitter's antecedents and character could have been concerned even distantly with anything likely to cause any illegitimate internal commotion, and must continue to hold that so far as he was concerned—we know nothing about the others—Government's information was grossly incorrect. At the same time, we have no doubt Government acted in perfect good faith. The position and prospects now, however, are reassuring, as Lord Morley said. It is impossible to say how much of the improvement has been due to the reforms that have been announced and how much of it is the result of the deportations. We must hold that it is entirely due to the reforms and probably there are others who think that it is entirely due to the deportations. There is no need, however, to apportion the credit between the two set of events, and, indeed, they have been so timed that it is all but impossible to separate the consequences of the one from those of the other. What we are concerned with now is the present position. This, it is admitted, is no longer one of commotion. There is, therefore, absolutely no justification for continuing the operation of "this detestable and dangerous" procedure in respect of the deportees any longer. The Government of India having "secured order and tranquillity," have no good reason to hold the deportees in durance. We gather from Lord Morley's speech that in his view there is no longer any need to keep these nine gentlemen from their homes and their avocations. Lord Morley quoted Mr. Gokhale's statement in the Viceroy's Legislative Council, that Lord Minto and himself had saved the country from drifting into chaos, in support of his actions including the deportations. We are unable to agree that he was unfair in using the quotation in that context, although we expect that the full text of the speech will show that Lord Morley's reference to Mr. Gokhale was far less abrupt and more exactly represented his position. Speaking of Mr. Gokhale, we may say that the story to which the *Modern Review* has given currency, namely, that he gave people to understand that Lord Morley had promised to undo the Partition if boycott was given up, is a foolish canard. On the contrary, he has, to our personal knowledge, been saying that the repeal of the Partition could be pressed only if India was prepared to lose Lord Morley's guidance. It is more likely that Mr. Surendra Nath Banerji, whose glowing tribute to Lord Morley at the Imperial Conference shows that he attaches the utmost importance to his lordship's work, was influenced by this consideration than by the fanciful one invented by our contemporary's informant. The real reason, however, why the Bengali delegates acquiesced in the dropping of the boycott resolution at the last Congress, was that there was an overwhelming majority of all the other provinces against them, and Bengal would have lost more than it would have gained if the resolution had been debated on the Congress platform.

The announcements in Reuter's telegram regarding the results in the Cambridge Mathematical Tripos examination, are of special interest as this is the last of the Senior Wrangler. India is represented in the list by no less than four scholars, two belonging to the Punjab and two to the Madras University. The Punjabees are Mr. Chowla, fourteenth and Mr. Inayatulla, twenty-seventh. The Madras men are Mr. Thompson bracketted fourth, and Mr. Rao ninth in the list. The Punjab University had an earlier Wrangler in Mr. Balak Ram, fourth, and Madras, in Mr. Thiagarajan, Senior Wrangler.

We are requested to announce that the Seva Sadan Training Institute resumed its work from Monday, the 14th June 1909.

CONTENTS.

Editorial Notes.	—o:—	ral Education.
Scientific Education in India		Pandharpur Orphanage.
What is a Divine Message?		Aspects of Moral Education.
The Manufacture of Con-		Caste and English Educa-
fessions.		tion.
His Excellency the Gover-		What to do with Our Girls?
nor on Scientific and Mo-		Lord Morley's Speech.

THE INDIAN SOCIAL REFORMER.

BOMBAY, JUNE 20, 1909.

SCIENTIFIC EDUCATION IN INDIA.

In the last issue we could make only a passing reference to the interesting speech which His Excellency the Governor delivered at the opening of the New English School in Poona. Sir George Clarke availed himself of the occasion to press once more on the attention of the public the importance of arriving at a right solution of the problems of scientific and moral education. We propose to deal at some length and fulness in subsequent issues with the subject of moral education in schools. A great deal of interest has been awakened in the educational world in the problem in recent years, and the literature on it, already large, is steadily growing in bulk. Though, of course, every country has to deal with its problems with reference to its special requirements and aptitudes, much beating of the air and many wasteful failures can be avoided by taking counsel with the experience gained in other countries where the consideration of them is not complicated by racial and political prejudices on the one side and suspicions on the other. We may, however, say in passing that by advocating moral education in our schools apart from religious and denominational education, Sir George Clarke has brought himself in line with the most advanced and authoritative and, we may say, the most scientific educational thought of modern times. Coming to the part of His Excellency's speech in which he spoke of scientific education, we are sure that his words will receive the most earnest consideration of the public and especially of that section of it which has some influence in shaping the educational policy of the University. A contemporary, we see, rather jibs at His Excellency's statement that no close observer of Indian thought can fail to be struck with the general absence of scientific method of forming conclusions, of searching for causes, and of weighing facts and figures. It is not a logical implication of this statement that a close observer of the thought of other countries will not find in popular thought a similar absence of scientific method. Nothing to our mind is more debilitating and more detrimental to the effective pursuit of national aims, than the note of adverse comparison which many of us read into every statement of an Indian problem even by the most disinterested Englishmen. The only question which arises out of His Excellency's statement is, to our mind, whether or not there is such a general absence of method in Indian thought—"opinion" would, perhaps, be a more apt term—at the present day. The answer must be in the affirmative, and it is no consolation to us that there may be other countries in which the same state of things prevails.

The cause of scientific education in this country is somewhat prejudiced by such education being represented as a corrective of a general tendency of the Indian mind. His Excellency does not make this mistake and he recognised that it was not innate intellectual defect which stood in the way of the popularity of scientific education among Indians. In India we are totally free of the theological difficulties which beset the path of the scientist in many other countries. We have no doctrine of Creation to tremble for when the astronomer proves that the earth revolves round the sun, when the geologist sees it condensing out of nebulae and dissolving into nebulae, when the biologist forges link by link the chain which connects the lowest form of animal and vegetable life with the highest, or when the mathematician and physicist drive the Creationist out of his last refuge and show the very elements in a state of transition to other elements. On the contrary, each successive step in scientific advance but recalls and enforces the eternal truth of the cosmic principles which, by sheer force of thought, the ancient seers of India perceived and formulated with wonderful acumen. The physical sciences of modern times testify to the depth and range and power of the processes, intuitional and mechanical, whereby the ancient Indians arrived at their profound knowledge of the underlying principles of the universe. True, they conceived and valued science only as a means to the knowledge of the Self which permeates and sustains the universe. That is also what every great scientist does to-day, avowedly or tacitly, and that is what differentiates the great princes of the scientific world from the lesser men whose horizon is bounded by the walls of their particular departments. In other words, so far from there being any antagonism between Science to which the West is supposed to be more disposed and Philosophy to which we in India are said to be rather excessively addicted, the Science which has no philosophic outlook is charlatanry as the Philosophy which has no exact knowledge of phenomena is apt to be delusion. Whatever betide us, the prepotent motive for Indians will and must always be the acquisition of Self-knowledge. And it is as an essential means to this end that modern Science has and ought to have a strong fascination to the Indian mind. Science, then, as the fulfilment, not as the corrective of, the philosophic temper of mind, has the greatest claim on our Universities.

We are, therefore, glad that His Excellency placed in the forefront of his reasons for advocating scientific education the undertaking of research work and the kindling of scientific enthusiasm. It is first of all as a mental and moral outfit that Sir George Clarke attaches most importance to the encouragement of scientific studies. Properly speaking, every subject is a science, and is capable of being fully understood only as a science, and a complete understanding of any subject as a science is a stepping-stone to the philosophy of the whole universe. It was in one of his most profound moments that Tenyson wrote:

Flower in the crannied wall,
I pluck you out of the crannies,
I hold you here, root and all, in my hand,

Little flower—but if I can understand
What you are, root and all, and all in all,
I should know what God and man is.

History is a science, politics is a science, and language is a science. Why, then, it may be asked, it has been asked, should you insist on physics and chemistry as being sciences in a special sense? It is a very legitimate question and one which cannot be lightly put aside. The answer to it, however, is simple. The distinction is not made on any essential basis but only on practical and educational grounds. The great principle running through all science is the principle of causation. In fact, science is possible only because of this principle. The moral and intellectual value of science lies in its power to make the law of cause and effect the basis of our mental constitution; its practical value, in the assignment of the right causes to effects and of the right effects, to causes. The whole world is pervaded by this principle, and there is as much of it in History and Politics, as in Physics and Chemistry. But the causes and effects in the latter sciences are much more proximate and easily perceptible than in the former. They are, moreover, more limited in number and capable of being identified and isolated from irrelevant circumstances. They can be produced, reproduced, and studied in a laboratory. In History and Politics, on the other hand, though causal relations hold as undisputed sway as in the realm of matter, they are so vast, so far-reaching, so mixed up with motives and ambitions, in a word, so complex that they can be scientifically taught only to advanced students and only by very great teachers. As our mental habits are largely formed before the age of eighteen or twenty, it is all but impossible in practice to introduce such an advanced study of Politics or History in time to make itself felt in the formation of these habits. The laboratory sciences are, thus, the chief means to which we can turn for the inculcation of the principle at an early period of a student's life, any tendency to narrowness of outlook being provided against by a sound system of moral education which is the study of a man's relations to his surroundings and to the world at large.

On Tuesday evening, the 15th instant, at the Widow Remarriage Hall, Girgaum, Mr. K. Rangaswami Iyengar of Conjeevaram was married, according to Hindu rites, to Kamalammal also of Conjeevaram. Both are Brahmins of Sri Vaishnava sect which is one of the most orthodox communities in South India. Among those present were the Hon. Mr. Justice Chandavarkar, Mr. B. N. Bhajekar, Mr. D. G. Dalvi, and Mr. B. Ragaviah. A large number of Madrassi young men studying in Bombay were also present.

Mr. G. C. Whitworth writes to us by the mail of 3rd June: In your issue of 18th April last the Social Conference held at Sukkur is called the "First Sindh Social Conference," and Prof. Vasvani in the second sentence of his address says "This is the first Conference of its kind in Sindh." But a reference to page 451 of your issue of 17 May 1908 shows that a similar Conference was held (apparently at Haidarabad) in that year also, when a powerful address was delivered by R. B. Diwan. Karmamal dealing very definitely with all the usual items of social reform.

WHAT IS A DIVINE MESSAGE?

(By MR. C. V. SWAMINATHA IYAR OF MADRAS.)

It is a message purporting to come from a divine source, from "the Light that shines in darkness though the darkness comprehended it not." It is all right so far as it goes. But when a man gets up and stands before his fellowmen and says he has received a message from God and delivers that message, we are confronted with a problem which taxes all the strength of our intellect and of our faith. The question naturally arises what is God? Who is He? and where is He to be found? The prophet of Nazareth claimed to speak in the name of God as one who has seen God and has holden communion with him; for, he said, he knew the Whence and Whither. Whence I came and Whither I go? He who can find a satisfactory answer to these questions, may indeed claim to know the existence of God—the existence called God. Others are blind leaders of the blind and blabberers to boot.

Is this test of Whence and Whither a satisfactory test? For, what does it mean? It means the beginning and end of Life. He who knows the beginning and end of life, may, no doubt, be credited with a knowledge of the source of All Life. All the Prophets from the beginning of time have professed to speak in the name of God. And the greatest of all Prophets who lived and died for the cause he espoused hath said "A prophet is not honoured in his own country." A man who says, "I saw God. He entrusted me with a message. I have delivered it to you and my duty ends with it," certainly has not seen God and knows much less of Him. He is a victim of his own imagination, the emanations of his own silent or suppressed thoughts. A man of God, however, does not merely suppress his thought. He goes to the very root of it, finds out its source and origin, dissolves everything into thoughts including his own vehicle or body, and then getting behind "thought" itself, waits and watches for its dissolution in that which is the Cause of it. Even then he has come into contact only with the Darkness or the Principle of ignorance, the material cause of the manifested Universe. It is called the unmanifested cause or *Apyaktam*. He who with true daring elects to dwell in this darkness, with a view not to reign over it, but to find out the Light that, unknown to the Darkness, shines in it and imbues it with Life, that Being has his patience and daring rewarded by the seeing of the Light that shines in darkness though the Darkness comprehended it not. And He who having seen the Light, abides in the Light that he may become a child of Light (not by the faith only but by deed also, i. e., in actual experience or *Svanubhavam*) to him the God speaks in language which is expressed by mere vibrations. And he has to learn by patient practice, by abiding in the Light and slowly emerging out of it a child of Light—his innocent and purged soul casting its self-effulgent light wherever it is, that enlightened soul when it returns to the body it has learnt to dissociate itself from, uses that body as a master-workman uses his tools. Such an one is really the Messenger of God and His words are trumpet-calls to duty.

Since man is "a potential God," every one of us has his moments of clear-vision, though the sight of that vision is not only dimmed but distorted in those who could not rise triumphant over their sense and thought perceptions. An unselfish man sees God more than a selfish man, though in his interpretation of the Light, he may go wrong, as long as he has not risen absolutely above the blinding effects and blinding folds of his various *upādhis* or vestures.

Very often the prophet is preceded by the man who is not the light, as John the Baptist was not, but who having seen the Light could not contain himself and must perforce cry himself hoarse to an unbelieving

world. Such are the children of Light by faith, though not by right of birth. Blessed are they who have faith enough to see the *Light*, and though their cry must ever remain "a cry in the wilderness" until the real *Light* is made *flesh* and walks the earth to make it pure with the spilling of its own pure blood which is of the spirit of God, yet their cry has a power of its own with the earnest and true, which those learned in the letter of the Law alone, could never command, in spite of their commanding intellect. Remember the saying of the Prophet of Nazareth concerning John the Baptist:—He was least among the children of God, but the greatest among men. Faith has a power of its own which is far greater than that of the cold, calculating intellect. It is instinct with light and warmth and the power of life indwells in it. Though it is not yet "the word made flesh," it is "the immaculate conception" of God, which is bound to bring forth in due season the Son of God that is to redeem the earth and save the world. These remarks were suggested by the comments of the *Indian Social Reformer* in its opening paragraph in the issue of June 6th, which, but for the light tone of levity that mars its effect, would have commended itself as sensible to all right-thinking men.

LALITALAYA, MYLAPORE. } C. V. SWAMINATH AIYAR.
8th June 1909.

THE MANUFACTURE OF CONFESSIONS.

By this time the Indian Police have well earned the reputation of being the owners of a Patent Confession Manufactory whereby they can turn out any kind of confessions from accused persons, incriminating themselves as well as others. For some time past various High Court and Chief Court judgments have been showing up the worthlessness of these confessions, and the Midnapore Bomb case pronouncement has laid the secret bare in a manner sufficient to knock the bottom out of the manufactory past all rehabilitation. Strange to say that while the character of both the Indian Police and the confessions obtained by them has been pretty well-known to the Executive authorities, a case like the Midnapur one was launched on the basis of confessions obtained from a couple of boys, although on the very face of it the story narrated in them was improbable. What is more surprising is that where confessions have implicated men even in murder, while the alleged victims of the crime turned out in flesh and blood, the serious nature of the manner of extorting confessions has been passed over by both Judicial and Executive authorities as if it was quite a matter of course which need not bring the police into either disgrace or trouble. A very typical case of this class hails from Ferozepur in which, on the one hand, the man charged with the murder of a living person have obtained their hairbreadth escape from the gallows, while on the other hand, those who gave false evidence for the police have also barely escaped the penalty of having made themselves the tools of the latter. The Chief Court judgment finally disposing of the case is printed in another page. The facts of the case are as follows. Some time ago the Superintendent of Police, Ferozepur, received an anonymous petition to the effect that a certain Mussammat Lalan of the village of Islamia, Tahsil Fazilka, had been murdered by Ramun, Bamun, Gaman and others. The D. S. P. endorsed the petition to the Sub-Inspector who went to the village and commenced investigation. The three persons named in the petition were arrested, and Bamun and Gaman actually confessed to the crime *with full details*. Ramun, however, who stated before the Court that he was not beaten because he was ill, refused to confess. Being subsequently released on bail he found out Mussammat Lalan at the house of her maternal uncle and produced her before the police while the proceedings were yet pending. This ended the murder case:—*The Punjabee*.

HIS EXCELLENCY THE GOVERNOR ON SCIENTIFIC AND MORAL EDUCATION.

Speaking at the opening of the New English School at Poona on the 10th instant, His Excellency the Governor said:—

"As you justly say, want of progress means retrogression, and in education there can be no standing still. There is a constant need of improvement to meet the ever increasing demands of modern life; old methods have been discarded and new ideals are springing up which must be cherished. The profession of teaching grows more and more exacting but also more and more honourable and important. In India, especially, where routine has too long held sway there is urgent need for educational reforms. Judging from the address which has been read, I am sure that the Deccan Education Society is fully alive to this need and is prepared to advance as far as its means permit. I cordially agree that industrial and technical education requires encouragement. Government is doing more than is generally recognized in this direction and the establishment of a fine Agricultural College in Poona will, I earnestly hope, in time go far to develop the greatest of all Indian industries.

TRAINING IN SCIENCE.

"As regards training in science, much remains to be done and I hope that the exceedingly unsatisfactory situation now existing will be realized by those who are responsible. For the government of a university the need is of two kinds. In the first place, India requires men able to bring science to bear upon many problems awaiting solution in order to undertake original research and to become teachers capable of imparting scientific enthusiasm. Swadeshi enterprise in this direction would be productive of important economic results. In the second place, I am convinced that all college students require at least a sound grounding in science as part of their mental equipment. No close observer of Indian thought can fail to be struck with the general absence of scientific method of forming conclusions, of searching for causes and of weighing facts and figures. I do not believe that this is the result of any innate intellectual defect. In Western countries, science has gradually changed in point of view. In India, the proper teaching of science would produce the same effect. The proposals which I have submitted were based upon these considerations. I do not know whether they will prevail, but the great generosity of patriotic citizens will enable institutes to be created in Bombay and in Ahmedabad where the science of which India stands in need will be effectively taught. The Deccan Education Society has taken an important step in deferring the stage at which instruction is given in English. I am convinced that education loses by being carried on in a medium not yet completely understood and I shall be anxious to know the results of this interesting experiment.

MORAL EDUCATION.

"Another point of great importance which is touched upon in the address is the question of moral education—I agree that the religious solution of this problem is beset with difficulties because it may tend to accentuate sectional differences and thus to impede the harmonious co-operation which is essential to true national progress—as Mr. Gupta has lately reminded us what is the best in the great religions of the world is common to all alike and there is a basis of eternal truth which can be inculcated without arousing sectional animosities. The personal influence of teachers of pure life and of lofty aims will always go far to mould the character of the pupil and in the affairs of the world it is character far more than intellectual attainment which counts for good. But I entirely agree with the Society that in these matters it is essential to secure the co-operation of parents and guardians

whose responsibilities cannot be ignored and must not be weakened. I am particularly glad to note that the Deccan Education Society understands the motives which prompted Government to issue the recent orders against the participation of students in political movements. The sad results of encouraging youths to join associations leading to crime are painfully apparent and in the best interests of the Presidency we desire that our students should be kept clear from questions on which they are not qualified to form a judgment which must distract their attention from their studies and which may tend to draw their young minds from the true paths into which knowledge and matured reflection would have led them. In this, as in all other matters, it is essential that the Deccan Education Society and the Government should have full confidence in each other. I believe that such full confidence is now established and my earnest wish is that it should always be maintained.

A WORD TO THE BOYS.

"And now I want to say a few words to the boys of the New English School, not as Governor but as their friend. I ask you to be thorough in all you do in your work, and in your games. The education you are receiving here will help to fit you to be of real use to your country if you avail yourselves of it. India needs workers in many directions and I hope you will all play an active part in promoting her progress. Knowledge properly turned to account is a real power and your success in life will depend upon how you utilize the education you are receiving. Be true to yourselves and then you will be true to your country. Cultivate and cherish the sense of duty as the great guide of life and believe me that you will thus attain success and happiness."

PANDHARPUR ORPHANAGE. REPORT FOR APRIL AND MAY 1909.

During these two months more than 1000 pilgrims were kind enough to visit this Institution.

There are at present 38 boys and girls, 18 widows and 46 babies in the Ashram.

NAMES OF DONORS.

Bombay.	Shet Jayaram Deoji	...	...	101	0	0
	(In Memory of his brother Narayan.)					
"	A Sympathiser	...	...	17	1	0
Chinval	"	...	...	15	0	0
Bombay.	Shet Vrindavandas Mangaldas	...	...	10	0	0
"	Parshottam Bandhoji	...	...	10	0	0
Bavoda.	Mrs. Gopikabai Wasudeo Malvankar	...	...	10	0	0
Manjal (Cutch)	Bai Rukminibai	...	...	10	0	0
Pandharpur.	Raosahab, K. J. Agashe	...	...	10	0	0
Bhusaval.	A Sympathiser	...	...	10	0	0
Poona	"	...	...	10	1	8
Yaval	"	...	...	11	10	0
	Subscriptions below Rs. 10 amounted to	...	...	119	2	8
	Collections from the charity Box	...	...	25	13	11
	Received from the Widows	...	...	533	8	6
	Total Rs.			893	5	4

A number of other ladies and gentlemen contributed help in other ways such as clothing, grain, sweets, books &c. worth about Rs. 90.

Shet Govindjee Awari gave us a feast.

Long since we were trying to gain the local sympathy but have not been successful as yet.

We are however glad to note that during May last, two merchants have come forward to make their generous monthly donations and we thank them for their generous action. May God inspire others in the city to follow their example. The Ashram is indebted to all the abovementioned donors.

PANDHARPUR,
10-6-09.

K. R. BHOSLE,
N. T. PRADHAN,
Superintendents.

ASPECTS OF MORAL EDUCATION..

PROFESSOR FELIX ADLER'S VIEWS.

We propose to give a number of extracts from the speeches, made by representative men from different countries at the Moral Education Congress, in order to show how one-sided are the arguments put forward by writers of a certain class in India and about India. Incidentally, these extracts will show that no country has a right to point to the mote in its neighbour's eyes in this matter. In our issues of the 15th and 22nd November 1908, we gave large extracts from the presidential address of Professor Sadler. The next speaker was Professor Felix Adler whose speech was one of the most thoughtful delivered at the Congress.

Professor Felix Adler said: I think we all realise that we are taking part in the initiation of a great movement. The list of delegates and countries represented indicates the widespread interest which the object of the Congress has evoked. But that the movement is still in its initial stage is witnessed by the fact that the expert is not yet clearly marked off from the person who gives occasional time and attention to the subject. The strength and development of a movement depend, indeed, upon the co-operation of both classes, but it depends equally upon a clear demarcation between the two. We must have specialists in moral education as in every other department of knowledge and practice. Again, the scope and aim of the movement are not yet distinctly defined, and the methods by which that aim is to be reached are still in process of elaboration. I will endeavour to indicate a few thoughts on the needs of the movement. One of the great drawbacks not only of moral education, but of education in general, is the fact that a rather sharp line is drawn between education in the more specific sense and self-education—between the education of the young and the education of the adult—it being commonly assumed that adult education is chiefly self-education, while we are beginning to realise that for adult education organisation, methods, and systematic helps are no less requisite than in the earlier stages; that, while much of the task must devolve upon the man himself yet the provision of systematic aids for the development of the adult is a question of the first educational importance—especially in moral education. Moral education as continued through life should consider the successive stages, their moral characteristics and needs, and education in each preceding stage should abut upon and debouch into that of the succeeding. Secondly, we have to face the problem of justice to those who differ from us in their conception of the sanctions of morality; and this difficulty seems to me so formidable that I think moral or ethical instruction should be left to voluntary organisations, and not undertaken by the State. After thirty years' experience, it seems to me impossible to impress moral ideas without implied reference to some fundamental philosophic or religious doctrine; and I think justice requires that neither those who believe in the inseparable connection of moral and religious ideas, nor those who base their moral convictions on the physical or biological sciences, should fail to respect the view of those who differ from them. But I believe it is possible to win ground and promote a measure of union by substituting in the school for metaphysical and religious formulae a secondary axiom, which shall commend itself on the ground that it is verified or verifiable in the experience of the pupil. I refer to such secondary axioms as the Golden Rule, the Kantian formula, and others. Let these be made the unitary root and basis of moral instruction, and let all the sects, metaphysical or religious, compete in furnishing such formulae; then that formula which shall be most completely and profoundly verified, as the way of living which is the way of life, will in time become generally accepted. While I take this negative attitude in regard to the function of the State in respect to moral instruction, I believe State schools and all schools can do much to promote the moral development of the pupils, through their discipline, their self-government, participation of the pupils in the administration of school jus-

tice, organisation of social work in connection with social settlements, hospitals, and the like. Especially can we help to form the moral idealism and refine the moral judgment of the pupils by giving them for interpretation great ethical texts. Such texts have already been collected—the *Apology* of Plato, extracts from Seneca, Marcus Aurelius, and Epictetus, from the *Practical Ethics* of Kant, from the *Nicomachean Ethics*, from Emerson, from *Sartor Resartus*. These can be given to pupils for intensive study, comprehension, and fine understanding, just like other classic texts. By these means, without injustice to anybody's conscience, the mind of the pupil will be opened, and he will be equipped to form moral convictions of his own. The world is undergoing a great change in respect to fundamental ideas, and there is not that union that is commonly assumed. Quietists of the school of Schopenhauer, followers of Nietzsche, social democrats, and the *Bourgeois* party differ as to the fundamentals of ethical belief, and without injustice to any of these it seems to me impossible to conduct moral instruction in rate-supported schools, whereas there should be the utmost effort on the part of voluntary associations, each to make good its own ethical standpoint. I also disagree with the movement for introducing moral instruction into the schools, because teachers have not yet the necessary qualifications. It has been said that such teachers should be thoroughly equipped, morally ripe, capable of continually practising what they preach; but it seems to me that the teacher who practises every moment what he preaches is the last person I want to see in charge of moral education. We want the kind of man or woman who indeed tries earnestly to practise what he preaches, but who realises that the implications of what he preaches are infinitely vaster than he had conceived, and thus becomes endowed with the essential ethical quality of humility. I agree with Christian orthodoxy that there is no such thing as moral realisation, moral attainment, for finite human nature. Such glint of goodness as appears in us comes in the moment of striving. Our moral worth depends not on our achievements, but on the low estimate we place upon them, and our indefatigable and unflinching striving; and the true ethical teacher is he who communicates to his pupil the contagion of striving.

CASTE AND ENGLISH EDUCATION.

In the course of an informing series of articles, headed "A Dying Race," Lieut.-Col. U. N. Mukerji, M. D. writes in the *Bengalee*.

The Brahmans are credited with a hereditary pursuit, namely, priesthood. As facts are, only one out of six Brahmans follows it—that is, over 80 out of a hundred Brahmans have forsaken their hereditary calling and have taken to other occupations for means of their livelihood. I do not know what were supposed to be the hereditary occupations of Baidyas and Kayasthas. At present two things are common to all these 'High Castes.' First, the so-called learned professions are practically their monopoly and secondly, they adopt any calling, that is likely to pay, irrespective of any consideration of sentiment or tradition. A Brahman lady will not dream of sitting on the same mat with a Hari woman, but she will feel a pardonable pride when her son obtains a medal in midwifery from the Calcutta Medical College. Most High Caste fathers will cheerfully undergo any sacrifice to give their sons a technical education in Europe or America, but very few of them will care to be seen sitting in the same room with a "Navasakh." In the weaving school at Serampore out of 45 admissions the majority were Brahmans and other 'High castes.'

It is a fight between economy on one hand and sentiment on another. At the end economic demands have prevailed. It is education that has brought about this change. The result is a growing fusion between those who have a common object and whom a similar education has helped to remove the barriers that at one time separated them. To this fusion the "High Castes" alone have not exclusively contributed, members from any caste are freely admitted and to a certain extent, on equal terms. There is just as much camaraderie between a 'High-Caste' undergraduate and another of low caste as there is between one Brahman and another. At present it is only an economic fusion, the claims of tradition and sentiment are still too strong to be defied and we do many things, but in society.

WHAT TO DO WITH OUR GIRLS?

The following is the concluding portion of Mr. P. Tirumalachar's article in the *Standard Magazine* (Madras):—

The problem, therefore, has a double aspect. The first is the marriage reform and the second is the educational reform. Both are, to some extent, interlinked, and the one without the other is hardly to be thought of. Once there was prejudice against education. That prejudice has dropped off and girls are sent to public schools, and learn to read and write. The prejudice against marriage reform is sticking. It requires greater effort and determination to root it out. The economic strain is urging us to solve it early. The increasing struggle for life which restricts marriage has been urging the people to put off the marriage of their girls. They put it off for a time, but not long enough to derive any useful result. They dare not keep girls unmarried because they fear the consequences. Long accustomed to keep women in ignorance and always dependent on man, and long used to treat them as creatures that cannot lead an independent and respectable life of their own, the better classes of Hindus dare not emancipate their women now. It is something like Anglo-Indians dreading to let the Indians take care of themselves. But they will have to be more courageous and give greater freedom with proper precautions. The child marriage is introducing more and more evils into society. The destitution of child widows is becoming a graver problem. Women could not be given a secondary or higher education because of the child-marriage. A curious attempt is made to adhere to the child marriage but try to give more useful education to girls and remarry child widows or find them suitable careers! The orthodox sentiment finds satisfaction in this makeshift to gain time and retain the fond folly. The expedient might serve its purpose for a time, and by that time probably either one of the forthcoming inventions of Edison or the discoveries in the North Pole will find a talisman which would establish the eight-year-old marriages of Hindu girls as the basis of human excellence! But in the meanwhile to many an average parent the problem of disposing of his girls in a most satisfactory way is a matter of very grave concern and he dare not keep them unmarried or prepare them for the responsibilities of married life in their proper ages. Neither the boy nor the girl married so early as at present can make a happy home. There is a more pressing call for re-adjustment and reform every day, but as yet there is no response to it.

Those to whom the question of what to do with their girls presents a more serious outlook have to be courageous and, if necessary, make certain sacrifices. They have to cease to think about marrying their children at an age when they should be in schools. Putting any idea of marriage into their minds at a tender age, is often pernicious. If we consider rationally marriage is not the end and aim of life either to man or woman, unless each is specially qualified to that end. Neither was it in the ancient India when great ideals of life were formed and a life of restraint was recommended as superior to everything. There is no doubt that marriage is the most natural ambition of both men and women, but to think of that state, without adequate qualification, is greatly irrational. Unless one is prepared to meet the question of marriage in some such way, it is difficult to face the difficulties that may rise in the event of adopting any reform. The first question to a man having a number of girls on hand is to give them an appropriate education. It is here that some real difficulty is felt. It is complained that there are no suitable schools, and there is no suitable curriculum. The public schools of the present day do not go far enough to train our girls suitably. Their education is of the most indifferent description. Hindu

girls require training, not always for a career, but for home life. They must be taught to read, to write, to calculate, to learn laws of hygiene, domestic economy, management of a home and the care of children. All these cannot be taught in crowded schools where facilities do not exist. Formerly, the Hindu system of education to boys and girls was by personal precept. Even now and in England this system is admirably managed by private boarding schools where not more than 20 to 25 girls are admitted, housed, taught domestic management and everything else necessary to fit them to lead a home life. Even so the Hindus should give a home training and group together, if possible, a limited number of children, failing which they must make other suitable arrangements to that end by carefully avoiding places where girls learn pernicious examples. Most girls' schools now adopt hygiene and domestic management for teaching, but these are better taught to Hindu girls by private agency. After this elementary course is finished, a secondary course should be recommended where they are taught science, geography, history and one or two home industries. Unless a Hindu girl learns at least these, it is difficult to imagine how she is to be a wife and manage a modern home with its increased responsibilities. She will be 15 or 16 years of age by this time and has better chances of marriage with brighter prospects of life than wedded at eight and borne to the grave at 30. Those who are not fit for a married life, through physical unfitness or other incapacity, should not at all be married but introduced to a suitable career.

The most important thing to remember in this connection is the adaptability to environment. The keen struggle for life means that both young men and young women should recognise the various social, physical and economic laws which operate upon themselves. Education is as indispensable to girls as to boys to this end. Education of a boy means bringing him up in such a way as to secure that when he is a man he will fulfil his true life, not merely as an industrial unit, but as a progressive citizen and an individual. Similarly the education of a girl should be in the direction of enabling her to *live her life*, not merely as a wife or as a worker but as a useful citizen and a progressive individual. Have not men a life of their own beyond being parents, and have not women their lives beyond being mothers? Have not both an individuality independent of the condition and position of life? What has the present society done to give that individuality, to recognise its possibilities and contribute woman's full share in the progress of the human society? When she is held down by man and kept in a state of ignorance as a child-bearing machine and born only to serve one end in common with the myriads of lower creation, how can we say that human progress has been not partial but whole? Even independent and ennobling work outside the home is good for women, and if some of them could leave their home life and the hearth on account of unsuitability and engage themselves in medical and philanthropic public engagements, human progress would not be the poorer for the change. There is an unlimited scope for employment of Hindu women as school mistresses, and a sufficient number of them are not forthcoming for this public duty because they are all confined to the home and the hearth whether fit or unfit, neither expansive life nor individuality being allowed them. When we consider what to do with our girls, all these disabilities appear before our vision and it is not easy to reconcile our claims for cultured progressive life with the state in which we continue to keep our women.

But as observed before, there are signs of women themselves trying to meet the difficulties half way and they are alive to the disabilities under which they live. Ladies' associations are started in larger places and the Hindu women meet with a

view of discussing questions of special interest to them. The interest shown by the annual ladies' conferences that meet at the Congress session by the most prominent women encourages one to anticipate that some of the most pressing reforms would be solved without much difficulty. Not only in regard to female education and preventing child marriages but in the engagement of women in public work, do they show a keen appreciation. There is no fear that women in India will desert their homes, refuse to lead a home life and go to play hockey and become suffragettes. Even if they do so, it is none of our business to prevent them. But if they advance and show greater capacity as women, greater fitness to live a life that they find best fitted for them, the burden on the shoulders of man himself would be lightened and he will be better co-operated with and aided by the latter in the common pathway of life. To this end should we direct our efforts and the problem, what to do with our girls, should instill sufficient courage and firmness to adopt a good and straight programme of reforms.

LORD MORLEY'S SPEECH.

Lord Morley was on the 12th instant the guest of the Vice-Chancellor, teachers of the Indian Civil Service and probationers at Oxford. In proposing the toast of the Service, Lord Morley said that the Indian Minister was rather isolated in the public eye amid the stir of Home affairs. London, this week, had been enormously excited by the Press Conference. He had been rather struck by the extraordinarily small attention given to India, almost amounting to nothing. "An Imperial Conference," said his Lordship, "undoubtedly raises delicate questions as to whether common citizenship is to be observed or whether the relations between India and the Colonies should remain as at present." He was not going to expatiate thereon, but it occurred to him, in reading the proceedings, that the part of *Henriet* had been omitted because "India, after all, is the only real Empire you have." "I observed it all," said his Lordship, "with a rather grim feeling that if anything goes wrong with India, the whole material and military conditions of the Empire might be strongly altered."

Lord Morley dwelt on the tremendous mission of the Indian Civilian. The good name of England was in their keeping. He was confident that under the guidance of great officials they would not ignore the Indian, and would not hold aloof from Indian life. Any estrangement between Indians and Europeans would be a tremendous catastrophe. The history of the last six months had been anxious and trying. He was assured that the present position and prospects were reassuring. The Government of India and the Secretary of State had kept the pledge contained in the Sovereign's message of last November.

THE DEPORTATIONS.

Lord Morley said he was told that there was considerable uneasiness growing in the House of Commons with reference to the deportations under a law which was as good a law as any in our Statute Book. A Bill had been introduced which was nothing less than a vote of censure on himself and Lord Minto. He did not deny that, if such proceedings were normal, it would be detestable and dangerous; but was there to be no such thing as emergency power? Was there not emergency in December, 1908? The Government of India found a grave menace to the very foundations of the public peace and security and Lord Morley asked, was Government to be defied with impunity? He himself and the Government of India would then have been unworthy of their position if they had not taken the weapon from the armoury and used it against evil-doers. Owing to the impression that Government could be defied with impunity, it was vital to take severe proceedings in order to give the reforms a fair and reasonable chance. The effect was

magical. The time of knives, pistols and the like was not ended but, at any rate, the Government of India had secured order and tranquility. The movers of this vote of censure, said his Lordship, thought themselves better Indians than the Indians themselves. It was said that they got their evidence from the Police. That was not so. Every case of deportation was fully investigated by Lord Minto, the Lieutenant-Governor of Bengal and the Members of Council. The greatest difference was made in the treatment of deported persons and men judicially charged. Cases would come up for consideration shortly and that consideration would be conducted with great regard to justice, firmness and resolution. There would be no attempt to regard the transaction otherwise than as a disagreeable measure imposed by a sense of public duty which had been justified by events; for Mr. Gokhale has stated that Lord Minto and himself (Lord Morley) had saved India from chaos. Lord Morley added that he thought they would withstand their enemies at the gate with a clear good conscience.

THE INDIAN SOCIAL REFORMER.

Rates of subscription inclusive of postage.

	In advance.	In arrears.
Per annum.....	Rs. 5 0 0	Rs. 6 0 0
Single copies	4 annas each.	

The arrear rates will be enforced in the case of subscriptions which have not been paid within three months from the date on which last payment of subscription expires in case of annual subscriptions. All other outstanding dues will also be calculated at the arrear rates.

Orders for the paper should be invariably accompanied by a remittance or permission to send the first issue per V. P. Post to recover subscription.

Should payment be made by cheque on any mofussil Bank, please add 8 annas this being the discount charged in Bombay.

BY APPOINTMENT TO H. H. THE MAHARAJA.



GAEKWAR OF BARODA.

PHIROZE M. DASTOOR & CO.

OCULISTS AND SCIENTIFIC REFRACTIONISTS.

OPP. GENERAL POST OFFICE, 7 HORNBY ROAD, BOMBAY,

THE FIRST AND ONLY FIRM.

Who offer their patrons free services of a **duly qualified Ophthalmic Surgeon** from various Eye Hospitals of Europe.

PHIROZE M. DASTOOR.

Eyesight Specialists.

WITH 19 YEARS' PRACTICAL EXPERIENCE.

Holds **Exceptional Testimonials** from the Hon'ble Sir Lawrence Jenkins, the Hon. Mr. Justice Batty, Mrs. Batty, the Hon'ble Mr. Justice Chandavarkar, Mr. H. G. Gell, M. V. O., Lt.-Col. G. H. Bull, M. D., I. M. S. and other high personages.

Spectacles, Eye-glasses, Glare and Dust Eye-protectors, Motor Goggles, Binoculars, Opera Glasses, Clinical Thermometers etc. etc.

Prices Extremely Moderate.

POCKET MANUAL "THE HUMAN EYE AND ITS SCIENTIFIC CORRECTION," FREE ON APPLICATION.

SUBLIME PESSIMISM

OF

OMAR KHAYAM

THE ASTRONOMER-POET OF PERSIA.

Price Ans. 8.

APPLY TO THE MANAGER TATVA-VIVECHAKA PRESS,
Khetwadi Back Road, Bombay.

THE INDIAN NATIONAL CONGRESS.

An Account of its Origin and Growth.

Full Text of all the Presidential Addresses.

Reprint of all the Congress Resolutions.

Extracts from all the Welcome Addresses.

Notable Utterances on the Movement.

Portraits of all the Congress Presidents.

This is an exhaustive and complete collection of all the Congress Presidential Addresses and the Resolutions passed at the sittings of all the Congresses. To make the book up-to-date the Presidential Address of the Hon. Dr. Rash Behari Ghose at the Congress held at Madras in December 1908 and the Resolutions passed therein have also been included. The book also contains extracts from the Welcome Addresses delivered at all the Congresses and several Notable Utterances on the Congress Movement by men like the late Charles Bradlaugh, Robert Knight, Sir William Hunter, and Mr. Justin McCarthy, Sir Richard Garth, Lord Cromer, Sir Charles Dilke and others. An attractive feature of the book is a collection of the portraits of all the Congress Presidents.

Cloth Bound. Over 1100 pages. Crown 8vo.

Rs. 8. To Subscribers of the "Review", Rs. 2-8.

RS The annual subscription to the **INDIAN REVIEW** is Rs. 5 (five). Subscription can commence from any month. Any one who wishes to buy books at the reduced rates must remit Rs. 5, one year's subscription to the "Review" in advance. Specimen copy on receipt of postage stamp for two annas.

G. A. Natesan & Co., Esplanade, Madras.

SEVA SADAN

Arrangements for patients suffering from eye-disease, have been made in connection with the **Seva Sadan Charitable Dispensary** for women and children. **Dr. Piroja Malabari**, has kindly offered her services to look after the patients on every Wednesday, and Saturday between 8 and 9 A. M. B. T.

SEVA SADAN, }
GIRGAUM. }

B. R. DIVATIA,
ASSISTANT SECRETARY.

INDIAN-ENGLISH.

An examination of the errors of idiom made by Indians in writing English (With over 1200 actual examples from Indian Writings)

by

G. C. WHITWORTH.

"A valuable contribution to the study of the manifold eccentricities of the English tongue."

—*Contemporary Review.*

"His scholarly but unpretentious work will prove most serviceable, not only for those for whom it is primarily designed, but also to other foreigners, and not a few of his own countrymen."—*Westminster Review.*

"Not only a hand book of errors, but also a correct and an acute and useful book of reference. . . . The compendium is excellent, and English men, as well as Indians, would do well to consult it. The copious index facilitates reference."—*Asiatic Quarterly Review.*

Price (of Indian Booksellers) Rs 2½ net

BRAHMA POSTAL MISSION.

Pamphlets with regard to Liberal Religion in India and abroad may be had free of all charges, one of two at a time by any genuine inquirer; On showing by a letter that these are carefully read, other two may be ordered free! Two whole sets consisting of sixty pamphlets may be had at once by sending a V. P. order worth one rupee; or 1s. 6d. if payable outside India—All communications should be made to and any donation will be thankfully received by

DR. V. A. SUKHATANKAR, Postal Mission Prathana Samaj, Girgaum—Bombay.

A. K. JOSHI & Co.

Kalbadevi Road, BOMBAY.

We undertake every kind of Lithographic Art Printing in Colours. Publish Fine Art Pictures, &c.

Wholesale & Retail Dealers in Calcium Carbide.

Large Importers of Finest Printing Inks and Colours.

HIGH CLASS FRAME MAKERS.

YOUR ADDRESS, PLEASE,
For a Catalogue of our Numerous Valuable Presents which we offer for nought to All at their own choice!

VAIDYA SHASTRI MANISHANKAR GOVINDJI
Atank Nigrah Pharmacy,
Jammagar-KATHIAWAR

SURAMA HAS MANY IMITATIONS BUT NO EQUAL.**SURAMA**

STANDS unequalled in the line of floral hair-oils. In fluidity, flavour, and medicinal properties SURAMA leads the line. It enriches the colour, growth, and strength of the hair roots. It removes the hair diseases and cleanses the scalp. It has a most persistent flavour that lasts a long time after bath or toilet. Once used it is used always.

INSIST ON HAVING SURAMA AND REFUSE ALL SUBSTITUTES

Price per Bottle, As. 12. Post-free Re. 1-3. 3 phials Rs. 2, Post-free Rs. 2-14.

**S. P. SEN & Co.'s Fine Swadeshi Perfumes.**

SABITRI—The lovers' delight. Possesses a unique odour and strength and pleases all tastes.

BANGAMATA—Represents the sweet Hasunna Henna. Very persistent and strong but not loud.

CHAMELI—Is a preparation *de lux*. It relieves all nervous ills and is most refreshing after exhaustive Brain work.

SOHAG—The lovers' lovely present. Has a charming aroma. Very sweet and persistent.

KHUSKHUS—An oriental perfume of strength and aroma. Unrivalled in strength and sweetness.

BOCOOL—The sweetest popular scent. Better than the "best" obtainable in the market.

All the Perfumes are bottled in three different sizes—Large, medium and small. Prices Re. 1, As- 12 and 7 respectively. Transit charges extra.

OUR SUPERFINE VIRGIN OTTOS—UNEQUALLED FOR STRENGTH. OTTO-DE-NEROLI AND KHUSKHUS. PRICE PER PHIAL RE. 1, DOZ. PHIALS RS. 10.

EDU-COLOGNE.—is both a luxury and a necessity. It removes instantaneously severe headache and cures all nervous ills. Large As. 12 per bottle. Small As. 6 per bottle.

LAVENDER WATER—Quite unlike those spurious brands in the market. It is specially prepared to suit refined taste and fashion. Has a peculiarly sweet and lasting perfume, equivalent to the best Lavender of Parisian make. Price Per Bottle, as. 12, Dozen Bottle Rs. 8.

MILK OF ROSES:—Enthrals the mind by its delicious scent; its application imparts a lustre, softness and delicacy to the skin, destroys pimples, scabs, blotches, freckles, and other derangements of the skin.

Price per phial, As. 8. Transit charges—write for descriptive Catalogue a price list sent Post Free on application Rs. 5.

S. P. SEN & Co. Manufacturing Chemists.

19/2, LOWER CHITPUR ROAD, CALCUTTA.

INTERESTING ASSURERS ARE INVITED TO COMPARE THE RATES AND CONDITIONS OF

The Empire of India Life Assurance Company, Limited.

WITH THOSE OF ANY OTHER COMPANY.

Head Office II; Elphinstone Circle, BOMBAY.

SEE REPORT AND OPINIONS OF THE PRESS AS TO THE REMARKABLE PROGRESS MADE BY THE COMPANY.

ENDOWMENT NON-FORFEITABLE POLICY FOR RS. 3,000.

PAYABLE AT AGE 60 OR AT DEATH, IF PREVIOUS, WITH PROFIT,

If, at any time, the assured under this plan should desire to cease paying any more premiums, he can obtain a paid-up Policy for such a proportion of the original sum assured as the number of premiums paid bears to the number agreed upon. Thus a gentleman who had assured at age 30 for a Policy of Rs. 3,000 payable at age 60 or at Death, if previous, after 5 years payments, would be entitled to a Free paid-up Policy for Rs. 500 free of future payments.

MONTHLY PREMIUM.

AT AGE 20, Rs. 6-9-0.

AT AGE 25, RS. 7-8-0.

AT AGE 30, RS. 8-14-0.

AT AGE 35, RS. 10-18-0.

AT AGE 40, RS. 12-12-0.

AT AGE 45, RS. 18-10-0

SOME OF THE DISTINCTIVE FEATURES.

- * Funds invested in Government Securities and in accordance with the Indian Trusts Act
- Policy holders can appoint their own Directors.
- 90 per cent. of Profits to Participating Policy holders.
- Lapsed policies revived without Medical Certificate.
- Liberal Surrender Values 40 per cent. of the Tabular premium paid.
- Immediate payment of Claims.
- Medical fees and stamps on Policies are payable by the Company.

The sum assured is **PAYABLE IN FULL** should death occur even immediately after payment of the first premium,

GUARANTEE INSURANCE.—This Company issues Guaranteed Policies in situation of trust and responsibility. It is specially authorized to guarantee the employes of the Post Office.

Proposal Forms and full Particulars may be obtained from any local Agent in India or from

J. F. ALLUM, General Manager.

FOR MALARIA, INFLUENZA & MILD FORMS OF PLAGUE.

Use **Batiwalla's Ague Mixture or Pills.** Rs. 1
Batiwalla's Cholera is the only remedy for Cholera Rs. 1.
Batiwalla's Harestone has been recently improved a great deal and restores Grey Hair to its Natural Colour. Rs. 2-8.
Batiwalla's Tooth Powder is scientifically made of Native and English Drugs, such as Myapal and Carbolic Acid. B. P., A. S. 1.
Batiwalla's Ringworm Ointment As. 4.
 Sold every where and also by
DR. H. L. BATIWALLA,
 Work Laboratory, Dadar, Bombay.

ROYAL TONIC PILLS.

A powerful Nutritious and Strength Restorer, Price Rs. 1- p bottle of 80 Pills.

PREPARED BY—**GOVINDJEE DAMODER & Co.,**
 Wholesale and Retail Druggists and Commission Agents.
 2-02. No. 57 New Hanuman Lane, BOMBAY



The only Remedy

FOR
MALARIA
 and all kinds of
FEVERS WITH ENLARGEMENTS
 OF
SPLEEN & LIVER,
 OF
SWELLINGS of ABDOMEN &

PRICES:-
 Large bot. 1 4
 small " 0 12

Price of large quantity is somewhat less.
BUTTO KRISTO PAUL & Co., CALCUTTA.
HOT WEATHER DEFIED.

You can now carry your coolth and comforts with you into the remotest corners

AT HOME, ON THE PLAINS, IN CAMP, IN THE JUNGLES
 IN A SIMPLE BOTTLE OF KESHANJAN OIL.

Keshranjan has overcome all the defective qualities found in older Hair-oils and exhibits in itself a preparation of refined flavour and unity of blend which had previously been considered unattainable. Re. 1 per bottle. Post free Re. 1-5.
DO YOU KNOW WHAT IS BILIOUSNESS?

I do not think you are satisfied with what you know about it. Biliousness is the absorption of the bile into the blood and arises from diversity of causes. Chief among those are over-indulgence in rich food and alcohol, exposure to heat and cold; too much night-keeping, and general irregularity in diet and regimen which obstructs the way of the bile being carried to the Bowels. It is a troublesome malady and calls for immediate treatment. Our **JAKRIDARI KASHAYA** will correct the Liver, bile and the pancreatic Secretions and cure the host of complaints arising there from your troubles.

Price per phial ... Re. 1. Packing and postage ... As. 7.
DON'T BE RACKED TO DEATH

By the torturing Rheumatic pains and swellings. Do not be a cripple and bedridden man in the palmy days of your life. There is no use of using liniments, trying massages, or undergoing electrical treatment. You should try at least a phial of our **BATARI MARDANA** before you give up hope and patience. It is a specific for Rheumatism that can be absolutely relied upon as it has stood the test in all sorts of Rheumatic and Gouty pains. Price per Phial... Re. 1. Packing and postage... As. 5.

Our Agnidipak cures all bilious complaints, Dyspepsia, heart-burn, sour or bitter tastes, in the mouth headache, and loss of appetite. It regulatets the action of the stomach, liver and the bowels. Price per phial Re. 1. Packing and postage As. 5.

Illustrated catalogues containing full accounts of diseases and medicines are transmitted free on application.
Prescriptions with or without Medicines are sent to every part of India, Burma, Ceylon, Straits Settlements, The Cape and the British Isles on receipt of concise conditions of complaints.

HOPE FOR THE HOPELESS.
PRAMEHABINDU.

A Specific for all urethral affections, specially for accute Gonorrhæa of painful and virulent type. All burning, pricking and painful sensations, painful, excessive scanty or urination and discoloration cease within 12 hours. Single dose brings about marvellous effect. Two days' use reduces the disease to half its severity. **OUR PRAMEHABINDU** has been prepared on a thoroughly scientific basis. It kills the germs "Gonococci" which are the bacilli of Gonorrhæar in a very short time and thus paves the way to permanent cure. **PRAMEHABINDU** is the sovereign remedy for acute Gonorrhæa, Gleet, Urthritis, Kunning White, etc., and their Sequelæ. Price per phial Re. 1-8. Packing and Postage extra As. 7.

Kaviraj Nagendra Nath Sen,

GOVERNMENT MEDICAL DIPLOMA-HOLDER, MEMBER OF THE CHEMICAL SOCIETY, PARIS; SOCIETY OF CHEMICAL INDUSTRY, LONDON; SURGICAL-AID-SOCIETY, LONDON; &c., &c.

Nos. 18-1 & 19, Lower Chitpur Road, CALCUTTA —Telegrams--Keshranjan, Calcutta.

N. B. All the proprietary medicines mentioned in my price list are kept on sale at Calcutta rates at **Messrs. V. Valabha Das & Co.**

ABDOOL REHMAN STREET, Bombay.



NO. 72 MEDOW STREET, FORT BOMBAY.

Die-Sinking—Crests, Monograms and Mottos, engraved and bossed in various Colours.

Copper-Plates—visiting and Invitation Cards, etc., engraved and printed in best styles.

Blocks—Wood or Metal, engraved and supplied for illustrating purposes.

Presentation Inscriptions—On Gold, Silver, Ivory, etc.; engraved and artistically displayed.

Seals, Peons' Badges, Brass Sign Boards, Stencil plate etc., are made for private, official and commercial use. Rubber stamps are made in any of the required languages at very cheap rates.

Electroplating and gilding works executed under skilled workmen.

OUT STATION ORDERS PROMPTLY EXECUTED.
COMPARE OUR RATES WITH THOSE OF OTHERS.

MEYORES

IS INDISPENSABLE TO ALL WHO VALUE HEALTH.

FOR IT RESTORES WASTED STRENGTH, imparts vigour and tone to the muscles and tissues, in short vitalises the whole system. Thousands cured. Price Rs. 1 per phial.

INTERESTING NEWS.



Our renowned SPECIFICS for ASTHMA and HYDROCELE give instant relief rest and comfort. Cure permanent. Rev. JOSEPH DAVID, Mengnapuram S. India, writes:—"Your specific for Asthma has done me good." S. B. Rao, Esq., Poona, writes:—"I have personally used your specific for Hydrocele and found it very wonderful in its efficacy." Per bottle of each Rs. 5.

DIABETES—Of any stage and standing is sure to be cured by our specific. A. Bose, Esq., Zemindar, Dum-Dumt. Calcutta writes:—"Five year's Diabetes completely cured." Price per bottle Rs. 8.

For particulars about our SPECIFICS for PILES, FEMALE DISORDERS look to our Catalogue sent post free on application.

BEWARE OF IMITATORS !!!

NO AGENTS.

WRITE ONLY TO **J. C. MUKERJEE & Co.,**
THE VICTORIA CHEMICAL WORKS,
RAJAGHAT, BENGAL.



AMRUTANJAN.

An Indian Balm, A Magic Balm, Quickly Relieves and Cures.

HEADACHES, NEURALGIA, SPRAINS, SORE THROAT, CHEST COLDS, RHEUMATISM, LUMBAGO, WEAK JOINTS, BRUISES, CUTS

And also other ACHES and PAINS.—Price annas eight only

Ringworm Ointment, A POSITIVE CURE FOR RINGWORM AND DHABI'S ITCH, &c.
Price annas six only.

Tooth Powder, CHEAP AND USEFUL.—Price annas two only.

AMRUTANJAN DEPOT. 16 OAK LANE, BOMBAY

Telegraphic address: "Amrutanjan," Bombay.

PHOTOGRAPHIC ART STUDIO.

UNDER THE PERSONAL SUPERVISION OF

S. N. BHEDWAR.

AT THE JUNCTION OF

PRINCESS AND KALBADEVI STREETS.

CHARGES REASONABLE, SATISFACTORY WORK

THE INDIAN SOCIAL REFORMER.

PUBLISHED EVERY SUNDAY MORNING.

Office:—HUMMUM STREET, FORT.

Editor:—K. NATARAJAN.

Vol. XIX.

BOMBAY—SUNDAY, JUNE 27, 1909.

No. 43

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

NOTES.

Dr. Ananda Coomaraswamy contributes to a contemporary some trenchant remarks on Mr. Cecil Burns' lecture on "The Function of schools of Art in India." He says he twice visited the Bombay School of Art and on each occasion was impressed with the entire lack of inspiration, the dreary futility of nearly all that was going on. It is the irony of fate, he says, that the one School of Art built and endowed by an Indian, should be the least Indian in aims and method. He continues: "Mr. Burns' own acquaintance with Indian art seems to be entirely academic. I do not remember that there was a single good Indian painting on the walls of the school. However, I may illustrate the point by a reference to jewellery. No one possessing any serious knowledge of Indian jewellery could speak "of the massive proportions and punitive character of Indian jewellery." Mr. Burns is probably acquainted only with such jewellery as he has seen in museums, where anthropologists collect together whatever is primitive and barbarous, to the exclusion of what is refined and delicate. It is nonsense to talk of the "lighter and more delicate styles of workmanship of Europe." There are still hundreds of goldsmiths in India who can execute fine work in gold, such as I believe no European craftsman could imitate. Sir George Birdwood, indeed, long ago contrasted the delicate workmanship of Indian jewellery, where the cost of workmanship is in very high proportion to that of the value of the materials, with the much heavier and clumsier English jewellery, valued mainly for its intrinsic worth. Amongst the Indian peoples, there are races in many different stages of culture, and it is observable that Anglo-Indians usually study and generalise from those of the lower types. Mr. Burns appears to have gathered his ideas of Indian jewellery from the hill tribes. The goldsmith of Southern India, or the enameller of Jaipur, has much more to teach than to learn in a School of Art—and I have heard art teachers in England express their desire to get such teachers if they could."

It is a pleasure to see the venerable Dr. Bhandarkar taking the field on behalf of the claims to accurate historical treatment of Indian subjects, in the current number of the *Indian Review*. The veteran scholar has a few tilts at Mr. Vincent Smith's "Early History of India," and concludes his criticism with a weighty and well-timed protest. "I will now close this criticism," he writes, "with the observation that the circumstances of the case require that the writer of a history of India for the use of ordinary lay-people should give the broad, salient facts, which have now been placed beyond the possibility of doubts, and, if he enters into details, they must be such as have been accepted by all scholars

or are supported by unimpeachable evidence. If there are conflicting or inconsistent views about a certain matter, all these should be given, and, if they cannot be given, that matter should be entirely omitted. All the available evidence should be carefully gone into, and the facts ascertained should not be combined and connected in a manner to conflict with other equally well-known facts. No statement should be made for which there is no authority, and, in all cases, references should be given in the footnotes. A book written on such principles may then be recommended as a safe guide to layreaders. It is not meant to say that Mr. Vincent Smith has set aside these principles—and parts of his book are unexceptionably good—but it is impossible to refrain from expressing a desire that it should be thoroughly revised in strict accordance with those principles in order that it may become a safe and useful guide to ordinary readers."

Although, perhaps, a little too late to influence the course of policy, the wise and well-considered remarks which His Excellency the Governor made at the last meeting of the Legislative Council on the dangers of sectional electorates, will be received with the greatest appreciation by thoughtful men of all classes. His Excellency said that he had not seen the disadvantages of creating religious electorates fully discussed, but the reason is that there has really been no opportunity for such discussion as the principle of sectarian representation had been conceded long before the reforms were formulated. Every objection from a non-Mahomedan source was interpreted both by our Mahomedan friends and their English supporters as the outcome of anti-Mahomedan feeling on the part of the objector. The position which His Excellency holds in the public mind and the confidence felt by all sections of the community in his impartiality and love of justice, will, we trust, induce the more thoughtful Mahomedan politicians to reconsider their views in the light of his weighty observations. It is all the same, so far as we are concerned, whether there are five Mahomedans or six in the Council. Ultimately, however, the individual or community which gets more than what is due on just principles, will be the worse for the temporary success. These observations have, however, only an academic interest at this stage when the only question is in what way the Mahomedan members are to be chosen. Government think that they should be recommended by Associations, while the Hon. Mr. Ibrahim Rahimutulla insisted that they should be returned by special electorates of Mahomedans. The analogies which Mr. Ibrahim brought forward to prove that such electorates were feasible, only show that he has himself very vague ideas on the subject. As His Excellency observed, it is easy to produce excellent paper constituencies which it may be impossible to work in practice. It is purely

a question of what is practicable and what is not, and we are not sure that it will not be the right thing to let our Mahomedan friends learn wisdom by experience.

From the summary of the proceedings sent by our correspondent at Berhampore, the eleventh Madras Provincial Social Conference held last week in that town seems to have been a remarkable success. The Hon. Mr. Narasimhesvara Sarma, who presided, is one of the ablest public men in the Madras presidency. The Conference was attended by leading politicians. We note with interest that, for the first time in the history of the social reform movement, a resolution was brought forward at the Berhampore Conference in favour of a civil marriage for all India. Mr. C. Y. Chintamani, the well-known publicist and Assistant Secretary of the Industrial Conference, moved the resolution and found ardent supporters in Messrs Ramesam and Patro. In deference to the suggestion of Dewan Bahadur Govindaraghava Iyer, however, the President recommended that the question should be postponed to the next Provincial Conference to allow public opinion to ripen. We do not regret the delay. It was necessary that the question should be brought forward as a practical proposal. The Berhampore Conference has done this and we have no doubt that the matter will be taken up by other public bodies. We congratulate the organisers of the eleventh Madras Provincial Social Conference on the successful issue of their labours.

Mr. C. M. Seth who sends us an indignant protest, printed on another page, against some of the statements contained in the "Notes" on social customs in the United Provinces by Mr. Lakshman Rao, which we published in two issues in May last, does not seem to have rightly appreciated the spirit of Mr. Rao's observations. Mr. Rao is a young man who has devoted himself to public work. While it is not improbable that he has been mistaken in some of his information, there cannot be the slightest doubt about his motives in setting down his impressions. It is absurd to say that he was desirous of lowering any community in the eyes of their countrymen. There are very few Indians who have the inclination or the capacity to observe and collect sociological facts, and we were glad to publish Mr. Lakshman Rao's "Notes" as a praiseworthy attempt of a somewhat pioneer character. We were glad, as we are sure Mr. Rao is, to get Mr. Seth's corrections, but we wish he had conveyed them in the spirit of one student pointing out the defective information of another and not in the spirit of one who felt that his caste and community had been aspersed. The desire that one's caste should always be represented as the most perfect, as the most enlightened and as the most advanced, is at the bottom of much that is hateful and detrimental to progress in Indian life. Few of us are exempt from the weakness to conceal the dark spots and to bring into misleading prominence the bright sides of our own special castes and sects but it is well that we should at least recognise it as a weakness and honestly endeavour to overcome it as far as possible. At the same time, of course, one need not picture one's community darker than it is.

The delegates to the Imperial Press Conference, having finished their meetings in London, are being feted in the provincial towns. At Glasgow six of the delegates received honorary degrees of Doctor of Law of the University, one of the recipients, Bombay readers will be pleased to know, being Mr. Stanley Reed, Editor of the *Times of India*. We are glad to see that Mr. Surendra Nath Banerjee is making a great impression by his speeches. The Conservative papers are as enthusiastic in his praise as the Liberal

journals. A special cable states that the *Manchester Courier* declares that to find an Indian using the English tongue with a fluency which astonished all present and with an impassioned utterance that only a born orator can attain was an experience that happens only once in one's life-time. No one who heard him could doubt that his tremendous influence will always be used in supporting and consolidating the British dominion in India. The *Daily Mail* refers to Mr. Surendra Nath Banerjee as the most influential leader India has produced for the last two generations and says that he spoke with the weight and authority of a man having a great national organization behind him and that his speech was a passionate avowal of loyalty to the Empire, made with all the effect that trained orators alone can give.

Affairs in Madras seem to be fast drifting into the chaotic condition which prevailed during what has been called "the black quinquennium" of the late Sir M. E. Grant Duff's administration. The shabby manner in which some Indian officials were dealt with recently, gave rise to vehement criticism in the Indian press. The attitude of Government in regard to the serious Railway strike and the Ennore Railway disaster, has evoked a severe rebuke from the *Hindu*. Our contemporary writes: "We are also constrained to observe that the Madras Government has been, since the commencement of the Railway strike, which has caused untold public inconvenience, preserving an attitude of inexplicable reserve if not indifference, and that even the Railway disaster which has carried desolation in many an Indian home and has caused a general scare in the minds of the travelling public, does not appear to have made an impression upon the stolid position of Sir Arthur Lawley's Government. The attitude of the Anglo-Indian community as voiced by Mr. Smith and of the Madras Government seems indeed to resemble the policy of the ostrich which is said to bury its head in the sand in order not to see, and thereby escape from an imminent danger. The Railway disaster at Ennore is one which would be sufficient to awake the seven sleepers. We have yet however to hear of any suitable measures having been taken by the Government in the matter."

The late Mr. S. Rangiah Chettiar, Telugu Translator to the Madras Government, who was one of the unfortunate victims of the Railway accident near Madras, was for a long time Professor of Mathematics at the Madras Christian College. As such, he was greatly respected by his colleagues and pupils. He was besides a linguist and scholar, and took a leading part in all movements for the promotion of the vernacular languages of Southern India. He was one of the oldest and most appreciative friends and subscribers of this journal, and for several years he used to send his good wishes with a special donation at the beginning of each new volume. His stately presence, dignified manners, and warm-hearted sympathy, will be long missed in the circles where he was known.

We are glad to learn that the Anand Marriage Bill, which was introduced in the Viceroy's Legislative Council about two years ago, by the Hon. Tikka Sahib of Nabha, is likely to be pushed forward during the next session. The measure has met with strong support from the public as well as from the Punjab Government. Nothing is said about the Bill for the better protection of religious endowments introduced by the Hon. Dr. Rash Behari Ghose. This is a measure of a wider scope and, in its way, of equal importance, and we hope that it will not be allowed to remain in its present state of suspended animation much longer.

CONTENTS.

-o:o-

Editorial Notes.
Nationalism or Liberalism.
Madras Provincial Social
Conference.
Social Customs in the United
Provinces.
Hindu Widows' Home Associa-
tion, Poona.

H. E. The Governor on Section-
al Representation.
Aspects of Moral Education.
Education in India and the
Philippines Compared.
Another Inter-Caste Marriage
Nationalism or Liberalism.

THE INDIAN SOCIAL REFORMER.

BOMBAY, JUNE 27, 1909.

NATIONALISM OR LIBERALISM.

We print elsewhere a summary of an interesting discussion held recently at the Poona Deccan Sabha. Mr. N. A. Dravid, editor of the *Dnyan Prakash*, read a paper headed "Nationalism or Liberalism", his main point being to show that Nationalism as it was being used and interpreted now in India would stifle the spirit of Liberalism which alone could supply the basis for the nation-building which process had hardly begun among us. The Hon. Mr. Gokhale's observations are of special interest. He maintained "that there was only an aspect of Nationalism which militated against Liberalism but it was only an aspect. The inner core of Nationalism and Liberalism was one. Liberalism in one sense was higher than Nationalism, but without a growing sense of common nationality, they were likely to lose themselves in inefficient humanitarianism." The summary is too brief to be regarded as fully representing the views of the several speakers and it would, therefore, be unfair to base any criticism on it. It is, however, evident that in a discussion of this kind almost every thing depends on how we define our terms. We do not know how Mr. Dravid defined Liberalism and whether he used "Nationalism" in the strictest or loosest sense of the term. So far as we can make a guess, he seems to have interpreted Liberalism as a particular, especially the political, aspect of Universalism. Mr. Gokhale made use of the phrase "ineffective humanitarianism" but we think that what he had in mind was "cosmopolitanism" rather than "humanitarianism." "Cosmopolitanism" is ineffective, but, as we shall presently show, Universalism or humanitarianism is the most and, perhaps, the only effective uplifting force known to the human mind.

In discussing this subject, we may begin with "Nationalism." It is possible to conceive it as embodying the highest ideals, and we all know that at the beginning of the last century it was so conceived by some of the greatest minds in Europe. But the best proof that it could not bear all that was read into it, is the fact that today the most thoughtful men have to acknowledge, as Lord Rosebery did at the Imperial Press Conference, that Europe is drifting into barbarism. It may be argued theoretically that Europe had made mistakes and that its present state is not the necessary logical consequence of Nationalism. But we do not know that such an argument is of any practical value. Closely analysed, it will be seen that Nationalism becomes exalted in the exact proportion in which it is associated and controlled by humanitarian or universal considerations, and that the moment it is stripped of these associations it ceases to be anything but pure,

naked Jingoism. This, the essential element, the core, of Nationalism as distinguished from its accidental associations in exalted minds of Universalism, is but an extension of what Indian psychologists have called "Ahankar" or egoism. All thinkers, ancient and modern, are agreed that ethical progress is measured by the extent to which individuals and nations are able habitually to rise above egoism. And as it must be admitted that true national greatness can only be founded on individual character, and that individual character becomes strong only to the extent that it becomes ethical, it follows that no idea which has its centre of gravity in the individual's self, however extensively it may be conceived, can be the true ideal even for national growth. It may be said in passing that cosmopolitanism, what the Hon. Mr. Gokhale called "ineffective humanitarianism," is not an ideal at all. It is nothing but the tendency of the chameleon to take the colour of the rock or other object on which it happens to sit for the moment.

As Liberalism is but Universalism as applied to any particular phase of life, politics it may be or religion, our observations on Universalism as an ideal will necessarily comprise every particular phase of it. In Universalism, the individual regards himself, not as a unit of a race or nation, but as an organ of the Universe. As every organism has to function on and through its immediate environment, the individual's path to the goal lies necessarily through the family, the community, the nation. Nothing is more absurd than to picture Universalism as a dreamy, inert state comparable to the hibernation of certain animals. A man whose thoughts and aspirations are centred on the Universe, cannot ignore any part of it, not certainly those which lie nearest to him and on which he depends for life and sustenance. Domestic life, social life and national life are, so to speak, by-products of Universalism, and we all know that the most important industries cannot be carried on until the means of dealing effectively with their by-products have been perfected. "Hitch your wagon to a star" does not mean that you are to overleap the intervening space. If it did, it would be unspeakably absurd because it would be asking one to do the impossible. No two atoms touch each other in the densest wood or iron but through a connecting medium which, proportionately to their size, fills a space as wide, perhaps, as that which separates the earth from a star. You can hitch your wagon to a star only by hitching it to every task that lies between you and the star, and in no other way. There is no other ideal which makes for such a rounded existence as Universalism. Your Nationalist may be a good patriot but he may at the same time be a very bad citizen; he may neglect his duties as son and brother, as husband and parent; he may even think it meritorious to find funds for his cause by terrorising his neighbours and by robbing old women; he may have no conscience for weaker races and nations. The Universalist, on the other hand, has no such alternative. He must make each step in his existence with deliberation or he will not be able to take the next. His progress to his goal will be barred by every unperformed duty however trivial it may seem for, in reality, there is nothing trivial in earth or heaven.

MADRAS PROVINCIAL SOCIAL CONFERENCE.

(From our own correspondent)

[By TELEGRAPH.]

BERHAMPOR, 22nd June 1909.

The Eleventh Madras Provincial Social Conference met at Twelve noon on Sunday the Twentieth instant in the Town Hall, Berhampore, the Honourable Mr. B. N. Sarma of Vizagapatam Presiding. Over 500 persons filled the Hall. All Political leaders except Messrs. Perrazu and Karanakaramenon remained to take part in the Social Conference. Among those present were Rao Bahadur Andinarayanayya, Dewan Bahadur Govindaraghavier, Mr. N. Subharao Pantulu, Mr. C. Y. Chintamani, Rao Bahadur Venkatappiah, Mr. Puranam Nagabhushanam, Dr. Ramarao, Raja Dhorakote, Raja Surangi besides the Collector, Survey Settlement and other Officers and notable public men from Ganjam Officials, non-Officials. About thirty Indian ladies also attended. The proceedings was marked by sustained enthusiasm. Competent observers declare it was a most successful Conference of recent years and in intellectual sympathy and enthusiasm. The enthusiasm of the audience was far superior to any in the South. Mr. Jogiah Pantulu welcomed the delegates. After the President's address, resolutions on the Agenda were spoken to and passed. At the last, Mr. Chintamani moved proposition six asking for legalisation of intercasta marriages, in a vigorous and eloquent speech and was ably supported by Vepa Ramesam and Mr. A. P. Patro. But Dewan Bahadur Govindaraghavier opposed taking it up at this Conference pleading earnestly that this important subject and so far-reaching had been introduced newly and required more time for consideration by the public. The question aroused keen interest and the discussion evoked intense enthusiasm. The President intervened and suggested the postponement of the question for twelve months as a prolonged controversy at that late hour was undesirable. Thereupon Mr. Chintamani withdrew the proposition from the present Conference.

The Conference closed at seven thirty p. m. with a vote of thanks to the Chair. Before the proceedings terminated, Dr. Ramarao announced donations of Rs. 100 and Rs. 50 by Messrs. N. Rajagopal and M. Andinarayanayya respectively for the furtherance of female education. Next day in pursuance of the Conference Resolution, the Ganjam public met at Buckingham Hall and formed a District Social Reform Association to further the reform movement and to give effect as far as possible to the resolutions of the Indian National and Provincial Conferences.

The eighth anniversary of the Ramkrishna Home of Service at Benares was celebrated last month. In moving the adoption of the report, Munshi Madho Lal paid a glowing tribute to the great work done by the Home. In the course of his speech, he observed: "I have had the honour to be associated with the institution almost from its beginning and presume, therefore, to know their methods of work, but the more I see of them, the more I am lost in admiration. That gentlemen and sons of gentlemen as they are, they should tuck up their sleeves and calmly sit down on the roadside, when hundreds pass on with their heads turned away, whenever they come across one lying, dying or deceased in indescribably filthy surroundings to tenderly nurse on him, is itself a most wonderful thing. That they should do this work year in and year out, silently and steadily, never reluctantly, without any conceivable interest to serve, is itself a splendid testimony to the spirit of that religion—the truest and noblest religion—that animates and supports them in their work, the cause of suffering humanity. I trust I am not exaggerating but I sincerely believe that if these nature's noblemen are not angels, I know not who else are."

SOCIAL CUSTOMS IN THE UNITED PROVINCES.

To,

THE EDITOR, "The *Indian Social Reformer*."

Bombay.

SIR,

I read with great interest not unmixed with amusement and indignation an article headed "Social Customs in the United Provinces" from the pen of Mr. K. Lakshman Rao. The 'notes' as you have been pleased to call it, tend to show the sheer ignorance of their writer. I myself am a resident of the U. P.; I was born, bred up and educated in these provinces; my family has been domesticated here for centuries past; I am and my family has for ages been on intimate terms with nearly all the respectable castes of Hindus; and I may fairly claim to have a fuller knowledge and a more intimate acquaintance with the social customs of the Hindus here than Mr. Lakshman Rao professes to have. And this gentleman's statements, or mistatements as I should call them, viewed in the light of truth and reality, present a state of things, too distorted, too horrible, even to contemplate. I myself am at a loss to know whether to be more aroused or more indignant at his audacious attempt to accuse certain sections of the Hindu society of these provinces of absurd and ludicrous practices that really do not exist anywhere except in the imagination of Mr. Lakshman Rao himself. I might have treated these statements with the contempt they deserve and might have passed them over, but as they cast an unwarranted aspersion upon the character of certain progressive societies of the country and are well-calculated to lower them in the estimation of the civilised world, I think I owe it to these scandalised communities, to the country at large, to the civilised world, and, lastly, to my sense of truth and justice to interpose at this stage, to raise a disclaimer against these unwarranted calumniations and shed the light of truth and reality upon these dark assertions and insinuations. I now proceed to expose the utter hollowness of your correspondent's assertions one by one:—

Firstly, your correspondent says that 'among Kshatriyas as among Brahmans, the father of the bride can never, in his life, go to the house of the bridegroom &c. &c.' This is totally false. I know that among Brahmans, fathers of brides do occasionally and as need arises, visit their girls at their husbands'. There are no social, religious or communal restrictions against them. The only condition that custom requires such intending visitors to fulfil is that they should pay something as *nazar* to the father or other elder relations of the bridegroom. This done, they are at liberty to pay visits to their girls as often as they would. The same custom obtains among the Kshatriyas and can very well be ascertained on enquiry on the spot.

Secondly, the writer states that the Kshatriyas are divided into Kayesthas and Thakoras. I do not know how and on what information your correspondent has come to this conclusion? Has he ever consulted the Census Report of these provinces? or has he ever come across the judicial findings on the subject? I think not. Because if he had consulted the former, he must have seen that the Kayesthas have never been classed as Kshatriyas. The only other people who, besides Thakurs, have been grouped as such, are the Khatris and, perhaps, Jats. But as your correspondent does not mention any of these two castes, his investigation in the matter stands self-condemned. As to the latter, judicial findings are not wanting that have held the Kayesthas otherwise. People are at liberty to take these findings in whatever light they will; but the fact remains that even the Law Courts of the Provinces

have never attempted to place them among Kshatriyas. This being so, I quite fail to understand on what basis he has built up this assertion of his. The record on the subject refuses to support his theory; the learned *Shastris* and *Pandits* decline to corroborate his assertion; the law courts of the Provinces repudiate his dictum; how then your learned correspondent can advance such a baseless theory is a mystery that one expects the propounder himself to unravel.

Thirdly, Mr. Lakshman Rao assures the world that 'among all castes except the Brahmans and Kshatriyas, when a man dies leaving a widow, his younger brother, even if he is married and has his own wife, is at liberty to contract conjugal relations with the widow of his brother, in addition?' This is absolutely untrue and is a gross libel on other communities than Brahmans and Kshatriyas—(Kayesthas and Thakores). No such custom exists either among the Kshatriis, Banias, Sonars or even among the lower classes whom we call Sudras. The Kshatriis and the Banias respect their elder brothers as they would their fathers and look upon their widows as their mothers. And to say that they contract conjugal relations with these widows is the most audacious and libellous statement that could have come from the pen of an educated gentleman like Mr. Lakshman Rao. Surely these self-respecting communities have a right to expect an explanation from this gentleman. His statement is an insult to them, and to their feelings and their traditional sense of morality and self-respect, and Mr. Rao would do well either to retract his statement in an open manner or to bring forward such satisfactory evidence as should have entitled him thus to insult and injure them. Among the Sudras, they, of course, contract conjugal relations with their elder brother's widows but surely not in the manner described by Mr. Rao. For they, too, would never be allowed to do so as long as their wives live. In case, however, they are bachelors or widowers, they might contract a miniature marriage with their deceased brothers' widows by complying with the laws of their community, but they can never do so in the life-time of their wives.

Fourthly, Mr. Rao insinuates that among barbers, when the sister of one's wife becomes a widow, she passes on to the man in addition to his own wife. This, too, like other statements is as incorrect as the assertion that the sun rises in the west. No barber can ever do so without fear of excommunication. He can, of course, contract a sort of marriage with his deceased wife's widowed sister but not so long as his wife lives.

Lastly, your correspondent turns to the Agarwala Banias and relates a 'curious' but, I may add, a most absurd, ludicrous and scandalous tradition among them. Some Agarwala, says he, in times gone by, having, by mistake, married his daughter to a *chamar* and having killed his son-in-law in a frenzy, 'the *chamar* has now become an object of worship among them and his spirit is appeased by them even unto the present day, by a sweet preparation of curds and sugar! Now this is a most disparaging defamatory statement as regards a community which is fast progressing in the direction of social reform. The Agarwalas in these provinces are a very wealthy and influential people, they have large monopolies of capital and trade, education, too, is making great headway amongst them and they are striving to advance with the growing needs of the times. To such a people, the attribution of *chamar* worship is the grossest insult that could ever have been invented. I myself am the Private Secretary of an Agarwala millionaire and a very big land-holder and I can say from my personal experience that this story has no foundation at all. Again, Mr. Rao says that among these Banias, the bride beats the head of the bridegroom with a wet broom, during the performance of the marriage ceremony. The Agarwalas think this as an unpardonable slur upon their sense of

decency and self-respect, and resent it as such. No such custom exists among them and they call upon Mr. Rao either to substantiate his assertions or to publicly acknowledge his mistake. *Prima facie*, the burden of proof lies with the accusers and Mr. Rao must realise the gravity of his charges. To my mind, until fully established, the totally false stories and customs detailed in his notes, amply indicate the appalling mass of ignorance to which educated people like your worthy correspondent are subject even in the 20th century. Things like these can never stand the test of enquiry or even reason. We are told that all this is the work of simple credulity. This is only a ruse to ward off the inconvenient exposures of wellinformed people and a feeble attempt to set aside the unwelcome criticisms of those who know. Facts which do not bear examination in the light of truth and fairplay and which yet are liable to create wrong and pernicious impressions on others' minds, are bound to produce very harmful effects upon the evolution of the race. A statement in which alleged abuses are said to inhabit this or that community but which in reality do not exist anywhere, generates ill-will and strife and diverts the energies and resources of the attacked race from doing really good and useful work to meet the unprovoked attacks of the aggressor and thus cannot but prove baneful to both parties.

NAINI TAL,
17th June 09.

C. M. SETH.

HINDU WIDOWS' HOME ASSOCIATION, POONA.

MONTHLY REPORT FOR MAY 1909.

1. During the first three weeks of May, Mrs. Athavale worked at Mahaleshwar. In the fourth week, she came to Poona to work among the Jain ladies and gentlemen that came to attend the Jain Conference at Poona. She appealed to the audience at the Conference and over a hundred and fifty ladies and gentlemen belonging to the Conference paid a visit to the Home and a number of them contributed their mite.

2. Mrs. Mithabai, the president of the Ladies' Conference found time amidst her various engagements during her short stay, for a visit to the institution. She was highly pleased and expressed her delight when she addressed a few words to the inmates. She promised a donation of Rs. 101 for which the Home is grateful to her.

3. The number of visitors during the month was 275 of whom 55 were ladies 209 gentlemen and 11 advanced students. Of these 166 came from the Jain Conference held at Poona, 47 from Poona, 15 from the Deccan 13 from Berars, 11 from the Central Provinces, 7 each from Bombay and the Carnatic, 8 each from Konkan and the Southern Maratha Country and one each from Central India, Gujrat and Madras Presidency. Among the visitors may be mentioned R. B. N. T. Vaidya, Mr. G. L. Narasimham, Engineer, Mrs. Mithabai and Mr. Nana Rajnji, Contractor of Bombay, Mr. Keshavrao Vakil of Hyderabad, Dr. and R. B. V. M. Mahajani of Akola.

4. During the month subscriptions were received from 122 ladies and gentlemen and the contributions amounted to Rs. 964.

Hingne Budrak,
Poona City,
23rd June 1909.

VENURAI NAMJOSHI,

Secretary.

Mr. B. B. Dicitis, Assistant Secretary of the Sewa Sadan writes:—"The Sewa Sadan Eye-Dispensary which is usually open, from 8 to 9 A. M. (B. T.) on Wednesday and Saturday will resume its work from next Saturday, the 26th instant."

H. E. THE GOVERNOR ON SECTIONAL REPRESENTATION:

Mr. Ibrahim Rahimtoola criticised at some length a letter of this Government dealing with the question of Mahomedan representation. I am afraid that the hon. member has failed to realize that our recommendations were made simply and solely with an eye to the true interests of his community. The letter was written on 26th March of last year and at that time the demand for communal representative electorates had not approximated to its present dimensions. Has my hon. friend satisfied himself that communal electorates involving a permanent cleavage in some cases of a religious and not of a racial character would be for the good of Mahomedans and of India? The question is a grave one and I have never seen it adequately discussed. I should certainly have expected that a great meeting of the community should have certainly been held in Bombay to consider it and I have at present no evidence that the natural leaders of Mahomedan opinion in this Presidency are unanimous in accepting the principle. I am aware of the stock instance of a race electorate in Austria. (I certainly regard this as a most doubtful precedent. There is also the case of some municipalities in the Punjab which do not include Delhi). But the conditions of this Province where the Mahomedan population is in a large majority, differ radically from those with which we have to deal. The hon. member complains that the Government pointed out the difficulty of special electorates out of widely scattered members of the community in the Presidency proper and he suggests the method which would naturally occur to us. It is evidently possible in this way to make on paper a special electorate of almost any kind. What the Government said, however, was that they did not see their way to a "satisfactory scheme." The whole point is whether the matter suggested in such an extraordinary circumstance (say as the Southern Division would receive) could produce what is needed and that is the outturn of a member who would in the true sense represent the Mahomedan community. It is surely open to grave doubts whether any really representative Mahomedan would present himself as a candidate for such a constituency. I don't desire to discuss these complicated questions further. The discussions do not rest with us.

THE OBJECT OF GOVERNMENT.

But I do wish the Mahomedan community to understand that the Government were and are solely anxious to do what is best for them, having regard to the legitimate claims of other bodies. The great object is to secure that the few Mahomedan seats allotted to the Province proper shall be filled by the most capable and most fully representative men available. The Government's intention, explained in a later letter was that there should be a nomination after consultation with the bodies representing the Mahomedan community. It is not easy to believe that members so elected would have any less sense of responsibility than if returned by the haphazard chances of such elections as now seem to be contemplated. As I have said the decisions do not lie with the Government of Bombay and I know not what those decisions will be. I rather, however, from the statement of the Secretary of State, think, that our liberal proposal for a minimum of six seats reserved for Mahomedans in the Presidency giving them a representation of at least 28 per cent. on a population of 20 per cent., has been accepted. Mahomedans need not fear that the definite pledges made to them will not be redeemed. A far more important question is whether they themselves all are aware of what is implied in the demand for a communal electorate. The channels involved are so great and their effect on the whole political structure of India would be so far reaching that they should not be pressed without the fullest consideration. I have the most complete sympathy with the legitimate aspirations of the Mahomedans of the Presidency but, speaking with some experience of political affairs, I see no reason to believe their interest will in the long run be furthered by the adoption of a system which must crystallise and extenuate the sectional and sectarian divisions that already tried to retard progress in this great country.

ASPECTS OF MORAL EDUCATION.

LORD AVEBURY ON ENGLISH SCHOOLS.

The Right Hon. Lord Avebury said: During the sixty years in which I have been interested in public affairs I have listened to many discussions on education, especially elementary education—if discussions on finance, on property in schools, on the rights and privileges of Churches and sects, can be called debates on education. Rarely have those debates turned on what should be the system of education adopted. If I were to specify three points in which it appears to me that our educational system is deficient, they would be, in the first place, that the system now adopted is hardly made as interesting as it might be; secondly, it is too narrow, and one form of this is that it is directed to fill the memory, rather, perhaps, than to form the character. If two children leave school, one having acquired considerable knowledge, but having been terribly bored during the process, the other not having actually learned so much, but having been inspired with a thirst for learning, the second will soon teach himself, and the first will soon forget what he has previously learned. As to my second point, our education is still too literary and arithmetical. No man of science would wish to oust literature from education, but it has been repeatedly urged, from the time of Ascham and Milton, by Royal Commissions and the most eminent schoolmasters, that science should be included. Oxford, Cambridge, and London Universities fill the atmosphere of education—so much so that a little niece of mine who had been learning some chemistry, asked what the air was composed of, answered, "Oxygen and Cambridge." But we here are mainly concerned with the third defect in our present system. The main object of education is, or should be, to form character. Now, it is comparatively easy to teach grammar, or arithmetic, or geography; but the case is very different with morals and religion. Of late years considerable progress has been made. When Mr. Birrell was at the Education Office he introduced moral instruction as one of the subjects of our code. The Moral Instruction League has also done much good service, and the idea has been approved and adopted by many school authorities. Not that any caste iron system is possible or desirable. It is important to teach children to think of the "we" rather than the "I." The chief end in education, as Plato and Aristotle long ago urged, is that the young will should learn with all its might to love God and to hate evil. As to the importance of moral instruction in schools, indeed, there is a general consensus of opinion among those interested in education. All admit the importance of incidental teaching and moral atmosphere, though some doubt the advisability of set lessons, at all events for children under a certain age. A full measure of freedom should be left to the teacher. Judicious moral training would not only lead to moral advance, but, I am persuaded, would conduce also to intellectual progress.

THE INFLUENCE OF THE HOME.

Mrs. Bryant said that moral education, which aims at the development of the child's habits of mind and intelligence, could not be completely carried out by means of school discipline only. Much education, for good or evil, was gained outside the school. Secondary-school children often came at a late age with habits formed, and some had been badly trained at home by too much indulgence, too little obedience, and slack discipline generally. She hoped that the next Congress would discuss the reform of the home. Good habits ought to be begun at the earliest age, but they were not; and the school had to make up for this. It could not teach the girl by practice to be serviceable in the home, but it could do something.

by inculcating ideals of home usefulness, either by suggestion or by definite instruction. After life also did not carry on school training, and the boy with merely unconscious habits had not strength to meet its difficulties. Our aim should be to encourage in the child the power to develop his own character and his moral ideas; it was he who built his own character using the teacher as a means; the teacher could but see that he used his opportunities well. The teacher provided discipline for the training of the will, and to prevent the pupil's individuality being over-whelmed by that of others. He provided good personal influences also. The teacher could also supply opportunities to develop the child's own activities of helpfulness and sympathy to others both within and beyond the school. "Cultivation of the teacher's personality," however, was dangerous: if he attempted to cultivate his personality, he destroyed its charm; in so far as he became conscious of it, he lost its influence.

THE INFLUENCE OF THE TEACHER.

Dr. Victor Thunser (Vienna) said: No one could deny that the influence exercised by school life upon the scholars mainly depended upon the personality of the teachers. It was our duty, then, to remove all obstacles in the way of the teacher's developing his individuality. Though there were certain fixed and universal rules of method, yet it was the business of headmasters and governing bodies to pay no less attention to the individuality of the teachers than to that of the children. Another means of stimulating individuality among teachers would be for the State to make the teaching profession seem worth entering to all ranks of society. Nothing more encouraged one-sidedness in any profession than for its members to be constantly drawn from the same class. Again, the director of a school should cease to be solely occupied with bureaucratic and administrative duties, and should come into close and intimate contact with pupils, teachers, and parents. There was no danger that the constant influence of the teacher's individuality would be bad for the children. On the contrary, thoroughness in the teacher, quite apart from the branch of knowledge in which this thoroughness lay, begot thoroughness in the pupil. It was by obtaining thorough directors and teachers that the scholars would be trained to firmness of character, which would be useful and an honor to themselves, society and the State.

THE INFLUENCE OF PHYSICAL TEMPERAMENT.

Miss Alice Ravenhill (King's College, Women's Department) urged the necessity of considering the physical temperament of the child when safeguarding its moral development. Bad ventilation produced what were called "fits of temper," which were not due to the child's nature. Overcrowding and close contiguity of the children made "copying" inevitable. Some punishments, such as "keeping in" after school hours, simply fomented the trouble they were intended to cure. Children's activities formed their character, and the repression of those activities through the over-crowding of schools was responsible for seven-eighths of the disciplinary trouble. It should be remembered that the physiological nature of the child differed fundamentally from that of the adult. There was danger of overdoing the provision of games and physical exercises if children were underfed, tired, and over-stimulated. This warning was needed in girls' secondary schools: Where serious intellectual work was demanded, the pupils could not be refreshed by violent physical exercise. She did not oppose games, but only pleaded for caution. Sometimes a child's failure to learn was due to a subtle antagonism between him and the teacher. This fact had been allowed for in America, where children had been removed to different classes, or even different schools, with good results.

EDUCATION IN INDIA AND THE PHILIPPINES COMPARED.

The Rev. Mr. C. F. Andrews, the well known educationist and missionary, has an interesting and instructive article on "A Great Educational Experiment" in the current number of the *Modern Review*. In it the writer discusses the system of education followed by the Americans in the Philippine Islands which have recently come under their sway. The educational side of the experiment which the Americans are making, is, in his opinion, by far the most important and furnishes the most instructive parallels to India. As Mr. Andrews observes:—"In many ways the same problems, in a new environment, have to be faced there—the problem of reviving a decayed civilisation, the problem of different phases of religion, the problem of grafting Western culture on an Eastern Stock, the problem of a new and foreign medium of teaching." The Americans have sent their best men and the work of imparting education is carried on under very favourable circumstances. The great interest to India lies in the fact that those who are engaged in this noble work "have the experience of the past to guide them, and have also a store of young energy and resource that seems almost inexhaustible."

The new educational experiment in the Philippine Islands is now at its full swing. There is a yearning for national progress and the minds of the people are stirred with an enthusiasm unknown before. The last eight years have been a period of remarkable, social and intellectual awakening in the Islands. The parents became excited with an eagerness to avail themselves of all educational opportunities which the government afforded. While Government were ready to offer every facility and meet in every possible way the desire of the people for progress, the Americans resident in the islands and the American newspapers were generally unfriendly and took up an attitude of opposition. As it is stated in the latest Report there is an "ungenerous and illiberal opposition to native enlightenment, which too often appears to be the possession of Americans domiciled in these islands." Mr. Andrews candidly observes that, "There is something similar here to the dislike of higher education which is every now and then expressed by Anglo-Indian newspapers and Anglo-Indian residents."

The new movement has however made very good progress—there has been during the last five years enormous increase in the number of schools, teachers and pupils so much so that the increase under each of these heads has been nearly 100 per cent. Yet the Director of Education thinks that the progress is slow! But the most significant fact is that the girls, who are being educated, very nearly equal in number the boys. It is indeed a very hopeful feature, but how different and at the same time discouraging is the case in India. Though the population is less than ten millions the total number of girls who receive education in the Philippine Islands is almost the same as that in India with a population of 300 millions.

Another remarkable fact is that instruction in the Philippines is from the very beginning imparted through the medium of English. The vernaculars seem to be almost entirely discarded. English is the one medium of instruction from the "little child who can hardly understand one word, up to the advanced scholar at college." It no doubt gives the student a complete mastery of the English language. Those Americans who have put their hands in the difficult work of educating the Filipinos maintain that if English is to be the medium of instruction very little substantial progress can be made until the students get a thorough mastery of English. When this is done the rest of the subjects of education becomes easier and more intelligible. Does not this offer a close parallel to India?

The system has undoubtedly certain great disadvantages but in the case of the Filipinos perhaps, the disadvantage of the extinction of the vernaculars is not likely to be as serious as it would be in India. It is interesting to note that the use of English as the medium of instruction was introduced at the urgent request of the Filipinos themselves. Then again when the Americans in 1908, introduced a Bill providing for the vernaculars it was thrown out by Filipino influence. It remains to be seen if at the end of two or three generations anything of the Filipino vernaculars remains. It remains also to be seen if a complete change does not take place in the whole character of the people.

The observations which Mr. Andrews has made in regard to the system so far as its application to India is concerned are most judicious and well considered. He says:—"We could hardly contemplate a complete loss of the vernaculars by educated Indians without serious misgiving, for it is through the vernaculars alone, that the great masses of the Indian people in the villages must be reached, and this duty of reaching them cannot be performed if the educated classes have fallen out of touch with their own mother tongue. Even if the heavy price of a double tax on brain energy has to be paid, it would seem that even this would be worth paying rather than the alternative of allowing the fatal divorce to take place between the educated and the common people." While admiring the boldness of the experiment made by Americans in the Philippines, he remarks that it is quite unsuited to India as the majority of the people of India must always speak the language of the soil. The writer rightly says:—"We must face in India the double issue,—the encouragement of the leading vernaculars, and the encouragement of English. We can take no short cuts to simplify the problem. If we neglect English we shall suffer. We shall be cut off as it were from one great base of supplies. If on the other hand, we neglect the vernaculars, we shall suffer. We shall be cut off from our own people, and lose touch with our countrymen. As happens in so many cases, we must, in order to find a solution, grasp boldly both horns of the dilemma, and not be content with a single logical position."

In their latest Report the American Educationists say "We do not aim at Americanising: our efforts are all directed to make better Filipinos. There is a great future before them and they will absorb and fit to their own purposes the common civilisation of the western world." Mr. Andrews thinks that by pushing forward the study of English and by rapidly throwing open posts to deserving Filipinos, those who are in authority are clearly indicating that it is their intention to make the inhabitants ultimately responsible for their own future. They are from the first doing their best to instil into the minds of the pupils a spirit of manliness and self-reliance. The report says that there is among the Filipinos "too much seeking for official position and privilege, and too little attempt to develop the indigenous resources of the country on a self-reliant and independent basis." It is disappointing to find that notwithstanding such attempts there seems to be a desire to care more for the literary side—only a small proportion going in for the scientific, commercial and agricultural branches of studies. This is a disposition with which we are too familiar in India. Mr. Andrews rightly remarks:—"it would be a distinct gain if our educational authorities spoke out as plainly and openly as the Americans with regard to self-reliant habits. Yet, after all, the remedy in India, as among the Filipinos, lies mainly in our own hands. It serves no useful purpose to cry out about the trade and commerce of the country falling into foreign hands, if highly educated parents encourage their sons to flock into subordinate government posts and do not qualify them by an efficient training to meet the foreigner with his own weapons and defeat him in

the great industrial struggle.... But, from the very first, the trend of education must be directed towards the formation of a self-reliant, manly character and parents must take an active part with teachers in bringing about this result."

As in this country, paucity of trained and competent teachers and inadequacy of financial resources confront the authorities in the Philippines in their noble work of elevating a backward people. They are grappling with these evils as fast as they can and on the whole the prospect of education in the Islands is full of hope.

From the above we have clearly noticed how close is the parallel between the conditions in India and the Philippine Islands. Mr. Andrews' article gives us sufficient material for our serious consideration. The writer concludes his article with the following cogent observations:—"What then is the final lesson for India? It is surely this, that not merely Government, but the whole people must be more seriously in earnest about education and must be prepared for greater sacrifices; otherwise we are in danger of being surpassed in the race for progress, not merely by Japan, but by the Filipinos also. The matter should not be left to Government alone; it should be the burning question on all Municipal Boards and on all District Boards. Municipal extravagances, such as the presentation of addresses, garden-parties and receptions, should be vigorously curtailed, and every pice that can be spared out of the rates and taxes ought to go to education. The schools and colleges of a City ought to be the pride of a City. The schools of a District ought to be the pride of a District. Inefficient, slovenly, ill-managed, ill-equipped, badly staffed schools should receive no favour; on the other hand, schools that are advancing in efficiency and improving their staffs should be treated with a generous and wise liberality. In this respect the proverb should be found true, 'To him that hath shall be given, and from him that hath not shall be taken away even that which he seemeth to have.' But such public opinion and such public earnestness as I have described need forming and fashioning:—The Indian Messenger.

ANOTHER INTER-CASTE MARRIAGE.

Side by side with its main work of up-building Higher Life in souls, the Dev Samaj is continually carrying on successfully its Social Reform work as well. It is with great pleasure and enthusiasm that we have to announce one more inter-caste marriage celebrated according to the reformed rites of the Dev Samaj on the 2nd June 1909 in the Dev Samaj Sadhan Ashram at Shikarpur. The Bridegroom is Shriman Parasram V. Kanai M. A., L. L. B., of Shikarpur and the bride is Shriman Thakur Riharam's eldest daughter Srimati Sraswati Bai. The parties belong to different castes, the former to the Bhatia community and the latter to the Bhatia Thakurs (Vaish) of Sindh. They are both members of the Dev Samaj. The girl is about 16 years and is educated in Hindi and Sindhi. Numerous Sewaks and Shradhdhans of the Dev Samaj attended from various far and near stations. A large number from amongst the sympathetic or passive public also joined the ceremony. The whole compound of the Sadhan Ashram was full, those who witnessed the ceremony being about 300. The Reverend Devkumar Shriman Paudh Har Narayana Agnihotri ji very ably conducted the ceremony. His recitation of Sanskrit Shlokas, their explanation and exposition, the most charming picture of the Ideal marriage eloquently put before the audience by the Revd. Devkumar ji as also his forcible exposure of the wrong and injurious caste restrictions which are eating into the vitals of our countrymen and retarding their progress as a nation gave rise to most elevating and impressive scenes, which, while reflecting the glory of Shri Dev Guru Bhagwan's Power that practically removes every harmful caste and other restrictions and establishes relations on the basis of True Dharma are sure to continue to inspire all adhikari souls for a long time. The parties donated Rs. 150 towards various funds of the Dev Samaj. It is needless to add that various prevailing evil customs such as use of intoxicants, flesh-eating, nautches, filthy language &c were conspicuous by their absence:—The Sindh Upkaraj.

NATIONALISM OR LIBERALISM.

On Sunday at Poona Mr. Dravid, a member of the Servant of India Society and Editor of the "Dnyan Prakash," delivered a lecture under the auspices of the Deccan Sabha on Nationalism or Liberalism. Quoting from the manifesto of the Deccan Sabha drawn up by the late Mr. Justice Ranade he said Liberalism implied freedom from race and creed prejudices and keen sense of justice between man and man. Nationalism was instinctive and was confined to cases where a people had external relations. In these cases political entities were not inspired by a sense of justice. The lecturer's main point was to show that Nationalism as it was being used and interpreted now in India will stifle the spirit of Liberalism which alone could supply the basis for the nation-building, and which process had only just begun. The Hon'ble Mr. Gokhale and the Hon'ble Mr. Dikshit, who took part in the debate that ensued criticised Mr. Dravid's view of the matter, Mr. Gokhale maintaining that there was only an aspect of Nationalism which militated against Liberalism but it was only an aspect. The inner core of Nationalism and Liberalism was one. Liberalism in one sense was higher than Nationalism, but without a growing sense of common nationality, they were likely to lose themselves in inefficient humanitarianism. If Dr. Dravid, he said meant only to say that in India at the present time Liberalism was more needed for the very purpose of building up a nation than nationalism, he would agree to the proposition, but then he so defined it that the opposition between Nationalism and Liberalism vanishes. We should not be deceived by the narrow meaning given to the word nationalism by some misguided people. In the course of his remarks Mr. Gokhale asked how many Englishmen were after all in the country in the Civil Service in the Army and outside?—all told not more than eighty thousand—a mere handful to police the vast Indian Continent and preserve order. The difficulty in the matter of Indian Nation-building came from the Indians themselves in the main. Professor Limaye of the Fergusson College supported Mr. Dravid in the distinction sought to be drawn between the two sets of forces.

THE INDIAN SOCIAL REFORMER.

Rates of subscription inclusive of postage.

	In advance.	In arrears.
Per annum.....	Rs. 5 0 0	Rs. 6 0 0
Single copies	4 annas each.	

The arrear rates will be enforced in the case of subscriptions which have not been paid within three months from the date on which last payment of subscription expires in case of annual subscriptions. All other outstanding dues will also be calculated at the arrear rates.

YOUR ADDRESS, PLEASE,
For a Catalogue of our Numerous
Valuable Presents which we offer for
nought to All at their own choice!!!

VAIDYA SHASTRI MANISHANKAR GOVINDJI
Atank Nigrah Pharmacy,
Jamnagar-KATHIAWAR

A. K. JOSHI & Co.

Kalbaderi Road, BOMBAY.

We undertake every kind of Lithographic
Art Printing in Colours. Publish Fine Art
Pictures, &c.

Wholesale & Retail Dealers in Calcium Carbide.
Large Importers of Finest Printing Inks and Colours.
HIGH CLASS FRAME MAKERS.

BY APPOINTMENT TO H. H. THE MAHARAJA.



GAEKWAR OF BARODA.

PHIROZE M. DASTOOR & CO.

OCULISTS AND SCIENTIFIC REFRACTIONISTS.

OPP. GENERAL POST OFFICE, 7 HORNBY ROAD, BOMBAY,
THE FIRST AND ONLY FIRM.

Who offer their patrons free services of a **duly qualified Ophthalmic Surgeon** from various Eye Hospitals of Europe.

PHIROZE M. DASTOOR.

Eyesight Specialists,

WITH 19 YEARS' PRACTICAL EXPERIENCE.

Holds **Exceptional Testimonials** from the Hon'ble Sir Lawrence Jenkins, the Hon. Mr. Justice Batty, Mrs. Batty, the Hon'ble Mr. Justice Chandavarkar, Mr. H. G. Gell, M. V. O., Lt-Col. G. H. Bull, M. D., I. M. S. and other high personages.

Spectacles, Eye-glasses, Glare and Dust Eye-protectors, Motor Goggles, Binoculars, Opera Glasses, Clinical Thermometers etc. etc.

Prices Extremely Moderate.

POCKET MANUAL "THE HUMAN EYE AND ITS SCIENTIFIC CORRECTION," FREE ON APPLICATION.

SUBLIME PESSIMISM

OF

OMAR KHAYAM

THE ASTRONOMER-POET OF PERSIA.

Price Ans. 8.

APPLY TO THE MANAGER TATVA-VIVECHAKA PRESS,
Khetwadi Back Road, Bombay.

THE INDIAN NATIONAL CONGRESS.

An Account of its Origin and Growth.

Full Text of all the Presidential Addresses.

Reprint of all the Congress Resolutions.

Extracts from all the Welcome Addresses.

Notable Utterances on the Movement.

Portraits of all the Congress Presidents.

This is an exhaustive and complete collection of all the Congress Presidential Addresses and the Resolutions passed at the sittings of all the Congresses. To make the book up to date the Presidential Address of the Hon. Dr. Rash Behari Ghose at the Congress held at Madras in December 1908 and the Resolutions passed therein have also been included. The book also contains extracts from the Welcome Addresses delivered at all the Congresses and several Notable Utterances on the Congress Movement by men like the late Charles Bradlaugh, Robert Knight, Sir William Hunter, and Mr. Justice McCarthy. Sir Richard Garth, Lord Cromer, Sir Charles Dilke and others. An attractive feature of the book is a collection of the portraits of all the Congress Presidents.

Cloth Bound. Over 1100 pages. Crown 8vo.

Rs. 5. To Subscribers of the "Review", Rs. 3-8.

☞ The annual subscription to the **INDIAN REVIEW** is Rs. 5 (five). Subscription can commence from any month. Any one who wishes to buy books at the reduced rates must remit Rs. 5, one year's subscription to the "Review" in advance. Specimen copy on receipt of postage stamp for two annas.

G. A. Natesan & Co., Esplanade, Madras.

BRAHMA POSTAL MISSION.

Pamphlets with regard to Liberal Religion in India and abroad may be had free of all charges, one or two at a time by any genuine inquirer: On showing by a letter that these are carefully read, other two may be ordered free:—All communications should be made to

V. A. SUKHATANKAR, Prathana Samaj, Girgaum—Bombay.

THE BOMBAY PHOTOGRAPHIC CO.

UNDER THE IMMEDIATE SUPERVISION OF

S. Hormusji, Photographer.

NEW SHOW ROOM, ELEPHANT BUILDING, KALBADEVI ROAD.

AMATEUR'S WORK & OFFICE AT SPECIALLY REDUCED RATES.

SURAMA HAS MANY IMITATIONS BUT NO EQUAL.

SURAMA

STANDS unequalled in the line of floral hair-oils. In fluidity, flavour, and medicinal properties SURAMA leads the line. It enriches the colour, growth, and strength of the hair roots. It removes the hair diseases and cleanses the scalp. It has a most persistent flavour that lasts a long time after bath or toilet. Once used it is used always.

INSIST ON HAVING SURAMA AND REFUSE ALL SUBSTITUTES

Price per Bottle, As. 12. Post-free Rs. 1-3. 8 phials Rs. 2, Post-free Rs. 2-14.



S. P. SEN & Co.'s Fine Swadeshi Perfumes.

SABITRI—The lovers' delight. Possesses a unique odour and strength and pleases all tastes.

BANGAMATA—Represents the sweet Hasunna Henna. Very persistent and strong but not loud.

CHAMELI—Is a preparation *de luxe*. It relieves all nervous ills and is most refreshing after exhaustive Brain work.

SOHAG—The lovers' lovely present. Has a charming aroma. Very sweet and persistent.

KHUSKHUS—An oriental perfume of strength and aroma. Unrivalled in strength and sweetness.

BOCOOL—The sweetest popular scent. Better than the "best" obtainable in the market.

All the Perfumes are bottled in three different sizes—Large, medium and small. Prices Re. 1, As. 12 and 7 respectively. Transit charges extra.

OUR SUPERFINE VIRGIN OTTOS—UNEQUALLED FOR STRENGTH. OTTO-DE-NEBOLI AND KHUS-KHUS. PRICE PER PHIAL RE. 1, DOZ. PHIALS RS. 10.

EDU-COLOGNE.—Is both a luxury and a necessity. It removes instantaneously severe headache and cures all nervous ills. Large As. 12 per bottle. Small As. 8 per bottle.

LAVENDER WATER—Quite unlike those spurious brands in the market. It is specially prepared to suit refined taste and fashion. Has a peculiarly sweet and lasting perfume, equivalent to the best Lavender of Parisian make. Price Per Bottle, as. 12, Dozen Bottle Rs. 8.

MILK OF ROSES:—Enthrals the mind by its delicious scent; its application imparts a lustre, softness and delicacy to the skin, destroys pimples, scabs, blotches, freckles, and other derangements of the skin.

Price per phial As. 8. Transit charges—write for descriptive Catalogue a price list sent Post Free on application Rs. 5.

S. P. SEN & Co. Manufacturing Chemists.

19/2, LOWER CHITPUR ROAD, CALCUTTA.

INTENDING ASSUREES ARE INVITED TO COMPARE THE RATES AND CONDITIONS OF

The Empire of India Life Assurance Company, Limited.

WITH THOSE OF ANY OTHER COMPANY.

Head Office II; Elphinstone Circle, BOMBAY.

SEE REPORT AND OPINIONS OF THE PRESS AS TO THE REMARKABLE PROGRESS MADE BY THE COMPANY.

ENDOWMENT NON-FORFEITABLE POLICY FOR RS. 3,000.

PAYABLE AT AGE 60 OR AT DEATH, IF PREVIOUS, WITH PROFIT.

If, at any time, the assured under this plan should desire to cease paying any more premiums, he can obtain a paid-up Policy for such a proportion of the original sum assured as the number of premiums paid bears to the number agreed upon. Thus a gentleman who had assured at age 30 for a Policy of Rs. 3,000 payable at age 60 or at Death, if previous, after 3 years payments, would be entitled to a Free paid-up Policy for Rs. 500 free of future payments.

MONTHLY PREMIUM.

AT AGE 20, Rs. 6-9-0.

AT AGE 25, RS. 7-8-0.

AT AGE 30, RS. 8-14-0.

AT AGE 35, Rs. 10-13-0.

AT AGE 40, Rs. 12-12-0.

AT AGE 45, Rs. 18-10-0

SOME OF THE DISTINCTIVE FEATURES.

* Funds invested in Government Securities and in accordance with the Indian Trusts Act

Policy holders can appoint their own Directors.

90 per cent. of Profits to Participating Policy holders.

Lapsed policies revived without Medical Certificate.

Liberal Surrender Values 40 per cent. of the Tabular premium paid.

Immediate payment of Claims.

Medical fees and stamps on Policies are payable by the Company.

The sum assured is PAYABLE IN FULL should death occur even immediately after payment of the first premium.

GUARANTEE INSURANCE.—This Company issues Guaranteed Policies in situation of trust and responsibility. It is specially authorized to guarantee the employees of the Post Office.

Proposal Forms and full Particulars may be obtained from any local Agent in India or from E. F. ALLUM, General Manager.

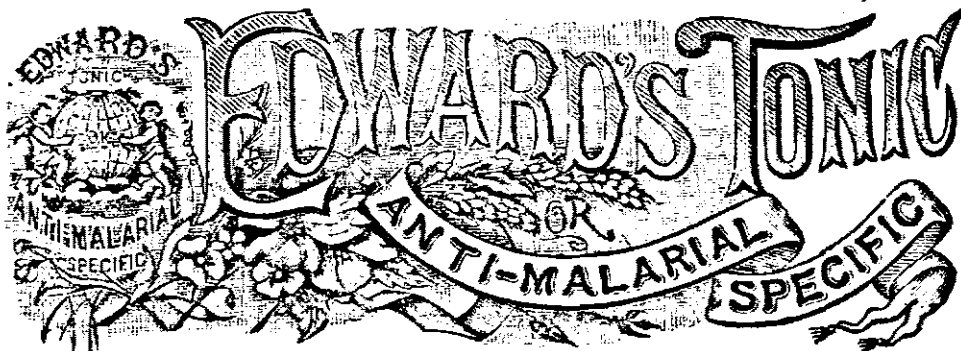
FOR MALARIA, INFLUENZA & MILD FORMS OF PLAGUE.

Use **Stilwalla's Ague Mixture or Pills.** Re. 1
Batlwalla's Cholera, is the only remedy for Cholera Re. 1.
Batlwalla's Haretoke has been recently improved a great deal and restores Grey Hair to its Natural Colour. Re. 2-3.
Stilwalla's Tooth Powder is scientifically made of Native and English Drugs, such as Mayaphal and Carbolic Acid. B. P. As. 4.
Batlwalla's Ringworm Ointment As. 4.
 Sold every where and also by
DR. H. L. BATLIWALLA,
 Writ. Laboratory, Dadar, Bombay.

ROYAL TONIC PILLS.

A powerful Nutritious and Strength Restorer, Price Rs. 1-1 p bottle of 30 Pills.

PREPARED BY—**GOVINDJEE DAMODER & Co.,**
 Wholesale and Retail Druggists and Commission Agents.
 2-03. No. 57 New Hanuman Lane, BOMBAY



The only Remedy
 FOR
MALARIA
 and all kinds of
 FEVERS WITH ENLARGEMENTS
 OF
SPLEEN & LIVER,
 OF
 SWELLINGS OF ABDOMEN &c

PRICES:-
 Large bot. 1 4
 Small ,, 0 12

Price of large quantity is somewhat less. **Wanted Agents**
BUTTO KRISTO PAUL & Co., CALCUTTA.
HOT WEATHER DEFIED.

You can now carry your coolth and comforts with you into the remotest corners

AT HOME, ON THE PLAINS, IN CAMP, IN THE JUNGLES
 IN A SIMPLE BOTTLE OF KESHANJAN OIL.

Keshranjan has overcome all the defective qualities found in older Hair-oils and exhibits in itself a preparation of refined flavour and unity of blend which had previously been considered unattainable. Re. 1 per bottle. Post free Re. 1-5.

DO YOU KNOW WHAT IS BILIOUSNESS?

I do not think you are satisfied with what you know about it. Biliousness is the absorption of the bile into the blood and arises from diversity of causes. Chief among those are over-indulgence in rich food and alcohol, exposure to heat and cold, too much night-keeping, and general irregularity in diet and regimen which obstructs the way of the bile being carried to the Bowels. It is a troublesome malady and calls for immediate treatment. Our **JAKRIDARI KASHAYA** will correct the Liver, bile and the pancreatic Secretions and cure the host of complaints arising there from your troubles.

Price per phial ... Re. 1. Packing and postage ... As. 7.

DON'T BE RACKED TO DEATH

By the torturing Rheumatic pains and swellings. Do not be a cripple and bedridden man in the palmy days of your life. There is no use of using liniments, trying massages, or undergoing electrical treatment. You should try at least a phial of our **BATARI MARDANA** before you give up hope and patience. It is a specific for Rheumatism that can be absolutely relied upon as it has stood the test in all sorts of Rheumatic and Gouty pains.

Price per Phial... Re. 1. Packing and postage... As. 5.

Our Agnidipak cures all bilious complaints, Dyspepsia,

heart-burn, sour or bitter tastes, in the mouth headache, and loss of appetite. It regulatets the action of the stomach, liver and the bowels. Price per phial Re. 1. Packing and postage As. 5.

Illustrated catalogues containing full accounts of diseases and medicines are transmitted free on application.

Prescriptions with or without Medicines are sent to every part of India, Burma, Ceylon, Straits Settlements, The Cape and the British Isles on receipt of concise conditions of complaints.

**HOPE FOR THE HOPELESS,
 PRAMEHABINDU.**

A Specific for all urethral affections, specially for accute Gonorrhæa of painful and virulent type. All burning, pricking and painful sensations, painful, excessive scanty or urination and discoloration cease within 12 hours. Single dose brings about marvellous effect. Two days' use reduces the disease to half its severity. **OUR PRAMEHABINDU** has been prepared on a thoroughly scientific basis. It kills the germs "Gonococci" which are the *bacilli* of Gonorrhæar in a very short time and thus paves the way to permanent cure. **PRAMEHABINDU** is the sovereign remedy for acute Gonorrhæa, Gleet, Urithritis, Kunning White, etc., and their Sequelæ. Price per phial Re. 1-8. Packing and Postage extra As. 7.

Kaviraj Nagendra Nath Sen,

GOVERNMENT MEDICAL DIPLOMA-HOLDER, MEMBER OF THE CHEMICAL SOCIETY, PARIS; SOCIETY OF CHEMICAL INDUSTRY, LONDON; SURGICAL-AID-SOCIETY, LONDON; &c., &c.

No. 18-1 & 19, Lower Chitpur Road, CALCUTTA — Telegrams—Keshranjan, Calcutta.

N. B. All the proprietary medicines mentioned in my price list are kept on sale at Calcutta rates at **Messrs. V. Valabha Das & Co.**

ABDOOL REHMAN STREET, Bombay.

WANTED AGENTS



WANTED AGENTS

JOSEPH ADWAL & CO.
ENGRAVERS & PRINTERS
NO. 72 MEDOW STREET, FORT BOMBAY.

Die-Sinking—Crosses, Monograms and Mottos, engraved and boxed in various Colours.
Copper-Plates—visiting and Invitation Cards, etc., engraved and printed in best styles.
Blocks—Wood or Metal, engraved and supplied for illustrating purposes.
Presentation Inscriptions—On Gold, Silver, Ivory, etc; engraved and artistically displayed.
Seals, Poems' Badges, Brass Sign Boards. Stenall plate etc., are made for private, official and commercial use. Rubber stamps are made in any of the required languages at very cheap rates.
 Electroplating and gilding works executed under skilled work men.
OUT STATION ORDERS PROMPTLY EXECUTED.
 COMPARE OUR RATES WITH THOSE OF OTHERS.

MEYORES

IS INDISPENSABLE TO ALL WHO VALUE HEALTH.
 FOR IT RESTORES WASTED STRENGTH, imparts vigour and tone to the muscles and tissues, in short vitalises the whole system. Thousands cured. Price Re. 1 per phial.

INTERESTING NEWS.



Our renowned SPECIFICS for **ASTHMA** and **HYDROCELE** give instant relief rest and comfort. Cure permanent. Rev. JOSEPH DAVID, Mengnapuram S. India, writes:—"Your specific for Asthma has done me good." S. B. Rao, Esq., Poona, writes:—"I have personally used your specific for Hydrocele and found it very wonderful in its efficacy." Per bottle of each Rs. 5.

DIABETES—Of any stage and standing is sure to be cured by our specific. A. Bose, Esq., Zemindar, Dum-Dum, Calcutta writes:—"Five year's Diabetes completely cured." Price per bottle Rs. 8.

For particulars about our SPECIFICS for **PILES, FEMALE DISORDERS** look to our Catalogue sent post free on application.

BEWARE OF IMITATORS !!!

NO AGENTS.

WRITE ONLY TO **J. C. MUKERJEE & Co.,**
 THE VICTORIA CHEMICAL WORKS,
 RAMAGHAT, BENGAL



AMRUTANJAN.

An Indian Balm, A Magic Balm, Quickly Relieves and Cures.

HEADACHES, NEURALGIA, SPRAINS, SORE THROAT, CHEST COLDS, RHEUMATISM, LUMBAGO, WEAK JOINTS, BRUISES, CUTS
 And also other **ACHES** and **PAINS**.—Price **annas eight** only

Ringworm Ointment. A POSITIVE CURE FOR RINGWORM AND DHABI'S ITCH, &c.
 Price **annas six** only.

Tooth Powder, CHEAP AND USEFUL.—Price **annas two** only.

AMRUTANJAN DEPOT. 16 OAK LANE, BOMBAY

Telegraphic address: "Amrutanjani," Bombay.

PHOTOGRAPHIC ART STUDIO.

UNDER THE PERSONAL SUPERVISION OF

S. N. BHEDWAR.

AT THE JUNCTION OF

PRINCESS AND KALBADEVI STREETS.

CHARGES REASONABLE, SATISFACTORY WORK

THE INDIAN * SOCIAL * REFORMER.

PUBLISHED EVERY SUNDAY MORNING.

Office:—HUMMUM STREET, FORT.

Editor:—K. NATARAJAN.

Vol. XIX.

BOMBAY—SUNDAY, JULY 4, 1909.

No. 44

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

NOTES.

In reply to an enquiry from the Madras Provincial Committee of the Indian National Congress, the Government of India stated that it was not intended to publish the draft regulations under the new Indian Councils Act before they were adopted finally, as such a course would lead to delay in introducing the new order of things. Since then, certain Mahomedan representatives have been called up to Simla and have been, we are told, conferring with the Committee of members of Government, that had been appointed to consider the subject of these regulations. Syed Ali Imant, who seems to be remarkably fertile in the production of schemes, it is stated, has prepared a new "compromise" which, if adopted, would give Mahomedans nine seats in the Viceroy's Legislative Council with freedom to vote at the general electorates, leaving fourteen, if we eliminate the two seats set apart for the Chambers of Commerce, for the general electorates. As the Punjab and East-Bengal will probably elect at least two Mahomedans, the net result will be at least eleven Mahomedans all of the Moslem League persuasion and fifteen non-Mahomedan elected members. It is impossible to think that such a distribution would at all fairly represent what Lord Morley in one of his most felicitous phrases described as "the balance of social forces" in the country. While the Syed and his colleagues from Poona and Bombay are pressing this preposterous "compromise" on Government, the Aga Khan has delivered a "blood and thunder" speech at the London Committee of the Moslem League in which he significantly reminded the Secretary of State and the British public that there were two hundred and fifty million Mahomedans in and out of India. Those who remember the warmth of spirit with which the late Lord Dufferin castigated Mr. A. O. Hume for speaking of gunpowder that lay loose in the country, would have read with astonishment the kindly endorsement which the *Times* of London and other English journals have hastened to put on the Aga Khan's minatory language. We hope that, when the regulations are finally announced, it may be possible for Lord Morley and the Government of India to claim not only that they have kept their promise to Mahomedans but that they have done their duty to India and upheld the British name for justice.

We have perused with much interest and admiration Mr. Sitanath Tatvabhushan's dissertation on "The Vedanta and its Relation to Modern Thought," the second part of which has just been issued. Mr. Tatvabhushan is a prominent writer on the religion of the Brahma Samaj and these lectures are valuable as bringing out the intimate relation which exists between Indian Theism and the religion of the Vedanta. As he points out, the Vedanta is in many minds wrongly identified with the teachings of Sankara and Ramanuja, whose commentaries on the Upanishads, the Brahma Sutras and the

Bhagavad Gita have attained a wide-spread popularity. The view of individual commentators, however eminent, are not to be taken as Vedanta. Even the Brahma Sutras, according to Mr. Tatvabhushan, are not the ultimate authority on the Vedanta. The Upanishads alone are the repositories of the fundamental truths of the Vedanta, and it was to them that Raja Ram Mohun Roy turned for inspiration when he founded the Church of the Brahma Samaj. The learned lecturer makes it perfectly clear that true Vedanta is a Theistic faith which "leaves ample room for practical religion of the most tender and exalted type," and that "a system like the Vedanta, which sees both unity and difference, can alone constitute a philosophical ground of the moral and religious life." We trust that Mr. Tatvabhushan's book will be widely read. It is, in our opinion, one of the most successful attempts made in our days to present the eternal truths enshrined in this philosophy in a modern light. The book can be had from the author, Kesub Academy, Calcutta.

We quote the following passage from Mr. Tatvabhushan's book both as being an excellent illustration of his style, and as showing how essentially modern the ancient *rishis* were in their outlook and how the attempts of some educated Indians to revive mysticism receive no countenance whatever from them. "Many have discovered," he writes, "and many more are gradually discovering the truth that Nature, after all, is not merely natural, and man not purely human, and that though the finite and the Infinite are distinguishable, the distinction itself is based on an underlying unity. There are yet hundreds of souls, even in the most reformed and progressive societies, who look upon the slow and patient acquisition of a knowledge of God and things divine by study and reflection with compassionate if not distrustful eyes, and live in expectation of a revelation of God to them through an unknown and mysterious, if not a miraculous, process. It is remarkable that to our ancient thinkers the rational view of inspiration just indicated—the synthesis of the natural and the revealed in knowledge—was known in all its essentials."

Not long ago we noticed a new History of India intended for schools and written on what may be called modern scientific lines. We have now before us a Geography of India by Mr. Cameron Morrison of Madras, which seems to us to be a very great improvement on the usual books prescribed in schools. This book is now in its second edition, which shows that it has achieved some measure of success. The most interesting feature of this Geography is the emphasis laid on pure geographical facts, and the comparatively small attention given to political divisions. From this book, a boy can see how this great continent has grown, that where the Himalayas are now once there rolled a great sea, how climatic conditions affect the character of different parts of the

country, how the climatic conditions themselves are caused and so on. The curiosity of the reader is roused at every step—an essential process in all living education. The maps given in the volume are some of the best that we have come across. We entirely agree with Mr. Morrison in his condemnation of the present method of studying geography in our schools. It is nothing more than a mere memorizing of a mass of undigested information concerning isolated facts, names and figures. The volume before us is attractively printed. We should certainly like to see this book introduced in our schools in the place of the bleak lists of names of rivers and mountains that children have to cram nowadays. The book is sold by Messrs. Higginbotham & Co. of Madras.

"We learn that the annual meeting of the East India Association, whose object is "to promote by all legitimate means the public interests and welfare of the inhabitants of India generally" by the encouragement of free public discussion, by friendly meetings, by lectures, and "by the promulgation of sound and trustworthy information regarding the many weighty problems connected with India and its administration," held its annual meeting at the offices of the Association, 3, Victoria Street, Westminster on the afternoon of the 16th June when Lord Reay, the President, occupied the chair. Lord Reay, in moving the adoption of the Report and statement of accounts, congratulated the Association on the record of its increasing prosperity and influence. Of the greatest importance had been the result of the efforts made for the improvement of the position of Indian students in London, and their Society and the two other Societies chiefly concerned in the matter had ample cause to congratulate themselves. Their special thanks were due to Mr. Pennington and Mr. Pollen for their work in connection with the publication department of the Association's efforts. It was extremely desirable that public opinion as to India should be guided by the dissemination of accurate information rather than that it should be left to alarmist and rather irresponsible statements as to the condition of the country. From his time in India until now the situation there had always been serious. Lord Dufferin said to him once that he never knew what a day might bring forth. But at present they had no reason to regard it as particularly alarming. With the Civil Service more attentive to the signs of the times, and the assurance that Parliament would receive from them, and would give in return, all possible sympathy and assistance, he thought they could have every hope.

The following letter headed "A Professor's Social Reform," appeared in a recent issue of the *Hindu* :—
"This is the season of marriages, and it will be interesting to note how many people who have come under the enlightening influence of English education refrain from taking an undue advantage of what is purely an accident of birth. There may be some justification in the poor and the uneducated demanding a bridegroom price, but when a Professor who ought to behave better in such matters would not agree to the marriage of his son unless a heavy price is paid for him and extorts about Rs. 1,500 from the poor father of the girl (who probably repents now that he ever married at all) when people who are expected to set an example to others unscrupulously stoop to such behaviour, social reformers and all honest men must hang their heads in disappointment and despondency. Such people sin against man and God and as such must be boycotted in society." We are afraid that so long as parents of daughters do not realise that it is a humiliation and disgrace to themselves and to their children, to pay men for marrying their daughters, the evil must continue unabated. There is no reason why the social reformer should hang down his head if the

fear of old women deprives individuals of their sense of what is due to themselves and their daughters. As for Professors being expected to be more sensitive in these matters than others, we can only say we have ceased to indulge in any such expectation for several years past. The average man can be argued with but some of our Professors are so learned as to be without common-sense.

The Indian Society of Oriental Art was started with 11 Life Members and 24 Ordinary Members in March 1907. It is the aim and hope of the society to encourage and assist in every way practicable, and it need be financially, all indigent and deserving artists (students or otherwise) in painting, sculpture and the fine arts generally. His Excellency Lord Kitchener, G. C. M. G. and the Hon. Mr. Justice Holmwood are its President and Vice-President respectively. In January 1908 the Society held its first Exhibition (Oriental Paintings) which was acknowledged to be a notable success. Two scholarships of Rs. 15 per mensem tenable for 3 years were on this occasion presented to the Society: one by the Hon. Mr. Justice Woodroffe and the other by Mr. Gogonendra Nath Tagore. The former was awarded to N. L. Bose and the latter to S. N. Gangooly. Besides this Rs. 844 were subscribed to the Special Prize Fund and distributed among nine exhibitors, including a "Travelling purse" of Rs. 300, to Babu Ishwari Pershad. The financial position of the Society may on the whole be considered satisfactory, but a large and more actively interested membership would much strengthen and further the Society's influence. During the ensuing cold weather season it is proposed to hold another exhibition of Ancient and Modern Oriental Paintings on the lines of the first, and the Society is already assured of quite a number of very promising exhibits.

To the honour of progressive Indians be it said that they are earnestly and whole-heartedly fighting for social reform—reform of the caste and marriage system,—but they have a terrible enemy in ignorance and custom, and the almost impenetrable callousness to suffering which it causes, writes the *Empire*. A few months ago a young Brahmin of Kalignat married a beautiful and well-educated girl, also of a Brahmin family, and rich, but one which is under a caste ban. The "orthodox" community, who had opposed the marriage from the beginning, decided in a meeting a few weeks ago to ostracise the bridegroom and all who sided with him, unless he renounced his wife. After a long struggle he submitted, and having gone through a disgusting "expiation" ceremony was welcomed back into the community, a brand snatched from the burning. But the girl is an outcast, neither wife nor widow, shunned by all.

At the instance of Mr. H. F. Wilkieson, Commissioner of Police, Madras, Sub-Inspector A. V. Swaminadha Iyer, applied on the 28th ultimo before his Worship Mr. P. Rajaratna Mudaliar, Junior Presidency Magistrate, Georgetown, for processes to issue against the Hon. Mr. P. Theagaraya Chettiar, Dewan Bahadur P. Rajaratna Mudaliar, C. I. E., and Mr. V. Thirumalai Pillai, Trustees of the Pachaiyappa's Charities, and Mr. C. Ratnavelu Mudaliar, Secretary to the Board of Pachaiyappa's Trustees, under Section 34 of the Madras City Police Act, for having on the 16th ultimo, allowed a meeting to be held in Pachaiyappa's Hall for the purpose of concerting measures to put an end to the Railway strike, without a license under the said Section. The Section says: "No enclosed place or building, having an area of 500 square feet or upwards shall be used for public entertainment or resort without a license." His Worship was doubtful whether the Section applied to the present case, but, however, directed notices to issue to the accused, making them returnable on 8th July.

CONTENTS.

—o—

Editorial Notes.	Social Reform Among Chamars.
Indian Students in England.	Aspects of Moral Education.
Social Customs in the United Provinces.	Social Reform in Butlam.
Tolstoy and Rajehandra.	The Eleventh Madras Provincial Social Conferences.
Religious and Moral Instruction in School.	The Presidency Association on Mahomedan Claims.
Assassination by Indian Student.	George Meredith's Women.
The Free Institution for the Depressed Classes.	

THE INDIAN SOCIAL REFORMER.

BOMBAY, JULY 4, 1909.

INDIAN STUDENTS IN ENGLAND.

For some years past reports have been reaching India of the operation of a disturbing spirit among Indian students in England. We, along with other Indians, were at first disposed to believe that these reports were exaggerated. Such a belief, however, was soon rendered impossible by communications from Indian gentlemen in England, and from English correspondents whose sympathy for and interest in Indian progress was beyond question. The matter had become sufficiently serious to attract the attention of Lord Morley who appointed a committee to suggest measures for coping with the evil. There were still people among us who professed to think that Lord Morley was actuated by a desire to establish official surveillance over Indian students and their opinions. The most inveterate doubter, however, must have been shocked out of his dubiety by the news of the terrible deed of assassination reported last week by Renter. As Sir William Curzon Wyllie, a political officer on the staff of the Secretary of State for India, was descending the staircase of the Imperial Institute, he was accosted by an Indian student who fired five shots at his head from a revolver, killing him on the spot. A sixth shot struck a Dr. Lalkaka who was near by, and Dr. Lalkaka died on removal to a hospital. The assassin, when questioned, showed callous behaviour and shook his head when asked if he had anything to say, but he explained that he did not wilfully murder Dr. Lalkaka. He saw him advance and fired in self-defence. Nothing is known up to the time of writing this article (Saturday morning) as to the identity of the assassin or on what grounds he is described as a student. Every young man in London nowadays is not a student, and we earnestly trust that the conjecture that the murderer is a student may turn out to be unfounded. In the absence of any allegation that the assassin had any personal or private grudge against the murdered officer—which we believe to be highly improbable—there is no alternative except to conclude that the dark and diabolical deed was deliberately planned by men who see in the growing understanding between the people and the Government of India, a menace to the doctrine and propagauda of anarchism and assassination. It is, of course, not for us at this distance to suggest where the London police will have to seek for the ramifications and roots of the nefarious conspiracy which has struck down this distinguished officer. But we fervently trust that no efforts will be spared to track down the secret instigators of this crime,

The feelings of horror and dismay with which the news was read by Indians, defy description.

It is a curious coincidence that, on the very day of this assassination, the Government of India resolution recommending the formation of provincial and district Committees to work in concert with the London Committee for advising Indian students, was issued. The functions of the provincial Committees will be to furnish information and advice to Indians who contemplate going to England; to circulate in India to colleges and other institutions the educational, financial and social information collected by the central bureau in London; and to communicate with the central bureau on behalf of students before they start or on behalf of their parents when they are in England. By means of this agency it is hoped that the educational adviser, who has been appointed in England, will be able to obtain all information regarding individual students which may be desired by the University or other authorities in England, and thus to meet the need which has made itself felt for detailed and trustworthy information as to the position, means and character of Indian applicants. There will be a paid secretary to each provincial committee to be appointed by the local Government. We need hardly say that it will depend very much on the personality of the secretary whether the scheme will attract public confidence or not. He must be a man of great delicacy of feeling, of tact, large experience of students, and absolutely above any suspicion of bias of race or creed. It is not every individual who combines in himself all these qualifications, but Government will have no difficulty in finding such a secretary if they seek for him in the right direction. Most parents and guardians of students going to England for purposes of study, will be glad to avail themselves of the advice of these Committees instead of having to run the risk of their boys falling into the snares of designing persons on their arrival in a strange country. The dangers which beset young men in England at the present time have received a startling illustration from the murder in cold blood of Colonel Curzon-Wyllie and Dr. Lalkaka. Apart from the well-being of individual students, there is the larger question whether henceforth Indian young men in England shall be regarded by the English people as honourable and healthy-minded fellow-citizens or as potential murderers and ruffians. Clearly there is urgent need for an organization of the kind now instituted in India and in England, and we hope local Governments will lose no time in giving effect to the scheme in their respective provinces.

The organ of the *American Marathi Mission*, the *Dnyanodaya* has the following comment on a burning topic of the day: "The Mahomedans are leaving no stone unturned to secure their due representation in the Provincial and Supreme Legislative Councils. A Mahomedan Deputation has just gone to Simla to confer with a Committee of the Viceroy's Council, who have been employed in drawing up the regulations that are to be forwarded to the Secretary of State. These strenuous efforts to get a representation, even greater than their numbers would allow, will, we fear help to foment religious and sectional differences and this is not to the good of India, already too divided."

SOCIAL CUSTOMS IN THE UNITED PROVINCES.

To,

THE EDITOR, *Indian Social Reformer*.

DEAR SIR,

I have read Mr. Seth's letter with great interest unmingled with indignation. I am extremely sorry that my 'notes' should have been the cause of so much rage. I confess that the customs and practices to which I referred may not be prevalent among the city people; but standing as I do on the sure ground of personal inquiry and observation, I cannot withdraw my remarks, all of which refer solely to the people inhabiting the remote villages in the provinces. I remember now the correspondence in the *Indu Prakash* about a year ago, in which the writer speaks of the complete divorce between city and village in that province. It is no wonder, therefore, that a city-man may be as ignorant as any from another province and perhaps more ignorant than one who has derived his information from sources which were invariably identical with the objects themselves.

Mr. Seth wants me to substantiate my remarks. I have not the least desire to enter into any controversy especially of such a nature and when the very commencement is clouded with misunderstanding, 'the herald of ominous development.' I greatly regret that the fact of my observations being solely in regard to the villagers was not made clear, by oversight. People of different persuasions from not less than a hundred villages were my teachers and informants and I always took care to note down only such matters as were authenticated by people who actually put them in practice. I do not think they, or for the matter of that, any human stuff would falsely commit itself to things which, far from being in any way beneficial or even materially advantageous, would certainly be detrimental to its own interests.

No word is needed from me to disprove the charge of wilful calumny of a community, which has been imputed to me by Mr. Seth. I am indebted to you, Mr. Editor, for having done that for me already and also to Mr. Seth for any correction of my remarks, in his letter. When I published my 'notes,' I had not the faintest conception that there would be misunderstanding enough to wound the feelings of any one. I am much pained to see that I was mistaken, and request those whose feelings have been sore on my account to excuse me. I wish after this Mr. Seth will get rid of all ill-humour that may have been created and look upon things with more equanimity of temper. Trusting that I will not again be placed in the necessity for any further correspondence on the subject,

I am,
Yours faithfully,
K. LAXMAN RAO.

TOLSTOY AND RAJCHANDRA.

MR. GANDHI COMPARES.

Mr. Gandhi of South Africa in a letter addressed to the people of Phoenix (Natal) compares the late famous Jain Philosopher Shriman Rajchandra, who was generally known as "Kavi" to Tolstoy as under:—

"I should like all Phoenix to read Tolstoy's 'Life' and 'My Confession.' Both are soul-stirring books. They can be easily read in two days. The Gujaratis should also read Kavi's two volumes—the books I have got. They may give 10 minutes of the ½ hour evening service and half hour of the hour's service on Sundays, which the Gujaratis have themselves. The more I consider his life and his writings, the more I consider him to have been the best Indian of his times. Indeed, I put him much higher than Tolstoy in religious perception. The books I have read have afforded me the highest solace. They should be read over and over again. So far as English books are concerned, Tolstoy is incomparable in my opinion in chastity of thought. His definition of the purposes of life is unanswerable and easy to understand. Both Kavi and Tolstoy have lived as they have preached. Kavi writes from richer experience."

RELIGIOUS AND MORAL INSTRUCTION IN SCHOOLS.

To

THE EDITOR, *The Indian Social Reformer*.

SIR,

Will you kindly give room to the following in your valuable journal.

The hint conveyed in the recent speech of His Excellency the Governor of Bombay when opening the new buildings of the Poona New English School, relating to the imparting of religious instruction in our schools and colleges touches a most important point in the development of the training of our youths and that hint appears to me to be fit to be taken up at once by all right thinking well-wishers of Indian education.

I do believe that most of the educated people in India feel the necessity and desirability of some grounding in religion as a part of the full equipment in the training of a youth.

In these days of awakening and agitation in the matter of national regeneration, it is not inopportune to think on the question whether total absence of religious and moral instruction from education results in any deterrent effects on the march of civilization in India. Gross superstition has taken hold of the minds of Indians so much so that it is impossible often times to separate the essentials of religion from the mass of superstitious practices beneath which religion is buried.

In the fanaticism exhibited by some of the educated people in religious matters and discussions thereon and in the superstitious practices of some on the one hand and the indifferent attitude of others on the other in religious matters, and further in the slipshod morality of some of them, one can see the want of knowledge of the important ingredients of religion.

The mischief played by the promiscuous mixing up of gross superstition and true religion is evident from some of the habits of the people. Some for instance are not prepared to take food and water from the hands of men of a different caste and yet the same persons have no scruple to perjure themselves in courts of justice to support the cause they have undertaken in utter disregard of their own religion enjoining truth speaking as the most important of their duties.

One can come across cases of educated men who are not prepared to eat the food prepared by men of so-called lower castes and yet who without any misgiving take alcoholic drinks and this when their religion provides that it is an act which takes away their religious purity.

One can notice mean and dishonest means employed to acquire wealth without fear of God and the same men practise rituals of their religion apparently with the untenable conviction that the practice of such rituals absolves them from all sin.

Numerous other instances may be quoted to prove that religion as practised in India is misunderstood and misconstrued. Such instances being easily conceivable, I do not want to swell the volume of this letter by quoting them. I do not mean to say that in other countries there may be no sinful practices on the part of men professing knowledge of the efficacy and force of religion. It is a common element in all countries and will continue to be so, so long as human nature continues to be what it is. What I mean to convey is that in India, the want of a thorough grasping of the essentials of religion has been the cause of many persons with naturally good impulses, adopting a behaviour inconsistent with their religion and it is evident that most of them would not be guilty of their malpractices if they had from the beginning been impressed with the salient points of their religion and the enormity of the consequences of their adverse doings. Just as in the Christian religion the ten commandments are constantly pressed upon the attention of the members of that religion, it is necessary in India that in schools

and colleges the principles of the ten commandments should be inculcated continuously in the minds of the youths in the forms and the phraseology of their respective religions so that such of them at any rate as are capable of a righteous conduct may in time be dissuaded from paths of immorality.

I firmly believe that in India the want of consistency in conduct and the exhibition of bigotry in religious matters are due to a want of the knowledge of the essential features of their religions. Base worship of man, expecting from God what he cannot be reasonably expected to give, a desire to carry on existence without work and a wish to escape the terrors of punishment for their sinful aberrations at the hands of God noticed so extensively in India, are due to the want of proper religious instruction and to the grotesque idea that God can be propitiated and appeased by some childish superstitious practices. All such ideas would certainly vanish if they knew the proper relation between God and man and the nature of divine justice and the value and aim of real repentance.

To remedy this grave drawback in our midst I am of opinion that religious and moral instruction must be imparted in our schools and colleges.

It may perhaps be objected that it would be impossible to secure disinterested teachers and that the work of going through all the religious books would be prohibitive. This objection may be answered by asserting that what is intended to be taught is not the respective merits and demerits of controversial dogmas and technicalities of particular religions but the common and eternal principles underlying all religions and I daresay there is no religion on the face of the earth in which there is a conception of God and his relation to man inconsistent with reason. "What is best in the great religions of the world is common to all alike and there is a basis of eternal truth which can be inculcated without arousing sectional animosities." I have here to point out that there may be disagreements on metaphysical abstractions in the different systems of religion prevailing in India, but with those matters and with dry and subtle technicalities the training of youths should have no concern.

There is thus every possibility of a book on religion being written giving a concise description of all the religions prevailing in India and the doctrines of each religion relating to behaviour of man with man and with God without touching upon the comparative merits and demerits of those religions. Students and even general readers may get from the book the essentials of the different religions and the points on which they differ from one another. On being grounded in the salient features of the respective religions and the doctrines common to all of them on the points of morality, truth, duty and work and love of God and man, the students may be left to pursue the technicalities of their religions in their own future mature studies. The teachers should be required to teach the essentials of all the religions and the points of difference between them without on any account going on to praise one religion and dispraise the others. The aim of the book suggested should be to give the necessary instruction shortly and clearly and lucidly without making religion difficult to be comprehended as has been the case in many of the sects prevailing in India. This confounding aspect of religion and the clumsy mixture in it of a great deal of superstition has, it appears to me, been the cause of so many Indians not trying to learn their religion in the proper spirit.

The use of such a book and the effect of such an instruction would be incalculable indeed. Youths would know what is their duty, what is the lot of man in the world, what is his connection with God and mankind, and the result would certainly be to beget a spirit of toleration and love of mankind and to crush the spirit of aloofness and bigotry and the false conception of one's own assumed superiority.

I would add that even the salient principles of Christianity should be given in such a book so that a comparative prospect of all the religions of the world would be laid before all the youths. This knowledge of the analogy of religions would engender in the minds of Indians a broad and catholic spirit and a desire to put a charitable construction on the doings of others. In short, the universal fatherhood of God and brother-

hood of man would be recognized as early as there is a mental development to appreciate these.

If, as I believe, social reform is necessary to precede material and political advancement, I don't hesitate to say, that social reform would be effected by a truly religious education of a practical type and that without such an instruction social reform is a mirage.

It is the common experience of all social reformers in this country that superstitious fanaticism and bigotry are at the root of all opposition to necessary and important social reforms and unless such superstition and obstinacy are rooted out, no social reform can be effected and without this being effected there is an end of further progress.

If such are the effects to be expected from moral and religious instruction, the time has certainly come when earnest attempts should be made to urge Government to undertake the work betimes by giving hearty expression to the urgent necessity and use of religious instruction to our youths.

It would be easy to appoint a committee to write a book about religion with the limitations given above and steps may then be taken to appoint teachers to teach such a book in the spirit running through this letter.

I close this letter with a fervent desire that Indians would take up this question in real earnest and work and aid in giving a practical turn to the hint conveyed by His Excellency in his recent thoughtful speech and if this letter contributes in any the least degree to bringing about this result its aim will have been fulfilled.

Yours faithfully,
H. V. CHIMULEND.

HUBLI, 26-6-9.

ASSASSINATION BY INDIAN STUDENT.

LONDON, July 2.

An Indian student has shot dead Colonel Curzon-Wyllie and Doctor Lalkaka of Shanghai at the Imperial Institute. Sir William and Lady Curzon-Wyllie dined at the Savoy Hotel and proceeded to the Indian Association's "At Home" in the Jehangir Hall of the Imperial Institute. As the musical programme was finishing Sir William was descending the staircase when he was accosted by a student who fired rapidly four shots at his head with the muzzle of the revolver close to his face. The fifth shot struck Sir William as he fell. A sixth shot struck in the side of a Parsi, Doctor Lalkaka, who was a couple of yards distant. Bystanders seized the assassin who wrested his hand free and placed the revolver to his own head. The weapon, however, clicked harmlessly, being empty. An eye-witness, describing the outrage, said:—"Then a stately woman in evening dress came upstairs from the cloak-room at the sound of the shots to see what had happened. 'Poor fellow,' she said, as she looked at the form of the Englishman on the floor. 'She knelt down, for the wounds had disfigured him. Then I saw horror leap into her eyes. Quite quietly she said:—It is my husband, my husband. Why was not I with him.' It was Lady Curzon-Wyllie. Doctors and Police were summoned. Sir William had been killed on the spot and his eye was shattered. He was removed to his home where his nephew had just arrived from Siam. Doctor Lalkaka expired in the hospital. A vast number of visiting cards were found in possession of the assassin, rendering identification impossible. He is believed to be a Parsi.

The Indian student, who murdered Colonel Curzon Wyllie and Doctor Cawas Lalkaka, was arrested. He carried two loaded revolvers, a dagger and a knife.

Dr. Buchanan who was an eye-witness of the outrage says that Sir Lesley Probyn rushed forward and seized the assassin who was forced down into a chair. Sir Lesley was slightly injured in the face.

Dr. Lalkaka was talking to Sir William Curzon-Wyllie just previously to his death and Dr. Buchanan thinks that he must have noticed the actions of the assassin and thrust himself before Sir William.

Sir Wm. Curzon-Wyllie's assassin who is 22 years old, wore spectacles. He appeared in the Police court, and has been remanded for a week. He showed callous behaviour and shook his head when asked if he had anything to say, but he explained that he did not wilfully murder Dr. Lalkaka. He saw him advance and fired in self-defence.—*Reuter's telegram.*

THE FREE INSTITUTION FOR THE DEPRESSED CLASSES.

The Public are aware that under the auspices of the "Sons of India" order, a school of the above designation was started on 1st February last. It is at present located in a rented building, door No 15, Siva Muthia Mudaly Street, Mannady P. O., Madras. Its present strength is about 40, 80 of the students belong to the Panchama class and the rest to the lower order of the Hindus. Subjoined are the remarks of Mr. V. S. Sreenivassa Sastriar, late Head Master of the Hindu High School, Triplicane, and now a Member of the "Servants of India Society," Poona;— "I was at this institution last night for a few minutes towards the close of the work. I saw but little: but it was enough to show that a great need was being intelligently and earnestly supplied. The efforts of Mr. Muthusubba Sastry and his co-workers made in pure love of the Depressed Classes, deserve every form of support. One cannot name a worthier object of charity."

Contributions may kindly be remitted to L. Muthusubba Sastry, B. A., Stationery Office, Beach, Madras.

Below is given a list of the names of Donors and Subscribers who have paid for the School up till now:—

Dewan Bahadur M. Audinarayanah Rs. 60; Messrs. P. Venkatachellam and Co., N. M. Desai (Bombay), V. P. Paekirisamy Pillay (Negapatam) each Rs. 5; Messrs. J. R. Ariya, B. P. Wadia, V. C. Seshachariar each Rs. 2; Mr. E. Annasamy Mudaliar Rs. 3; Mr. V. Jagannatham Naidu (Tanjore Dist) Rs. 1-8; Mr. G. Annaji Rao, M. A., B. L. Re. 1; Madam Mary K. Neff, Akron, Ohio, Rs. 9-1; Charity Box Collections 0-8-0; Collections from the Stationery Office Rs. 6-15-0; Collections through Mr. L. M. Sastry Rs. 0-10-0; Dr. U. Rama Rao Rs. 4; Mr. G. A. Natasen Rs. 5; Total Rs. 112-10-0.

No. 15, Siva Muthia Mudaly Street, George Town, Madras, } L. Muthu Subba Sastry.
24th June 1909.

SOCIAL REFORM AMONG CHAMARS.

The lowest of the low sometimes teach a lesson to the highest, and the so called 'untouchables' of an out-of-the-way District like Bijnore have set an example to the higher classes, of Hindu Society. The Chamars of Bijnore have in a panchayat resolved among other things to give up drinking, and to remarry widows. And what is more they have been acting up to their resolution. Might not the Chamar of Bijnore say to his high caste co-religionist, 'Go thou and do likewise.' Mr. Amir Ali and his co-agitators have done at least one good service to Hindu society. They have by dragging in 'the theory of untouchables' into the controversy which they have raised, pointedly drawn the attention of the Hindus to the need of doing something to raise and elevate the condition of 'the depressed classes.' Hindus must forfeit all claim to practical wisdom and political sagacity if they do not recognise the pressing need of strengthening their ranks by enlisting the active sympathies of those who by the accident of their birth and the hide-bound social system cannot rise above a certain social rank and position in Hindu society. All the talk that we hear about 'nationalism' must be the veriest cant if *nationalism* is to aggrandise only the regenerate classes. The faults of omission and commission on the part of the Government may be many, but can we say honestly that our faults are not many more in the matter of social reform? We who are slaves of custom and conservatism should not be intolerant if those who are not of the same blood with us, whose outlook on life is so widely different from ours, also show submissiveness to custom and conservatism and all the prejudices which they breed in their dealings with us. We are no apologists for the Government, but we cannot at the same time be apologists for Hindu conservatism when it is hardly to be distinguished from stolid and irrational perversity;—The *Indian People*, Allahabad.

ASPECTS OF MORAL EDUCATION.

THE ENGLISH PUBLIC SCHOOLS.

Sir Arthur Hort said: I wish rather to raise a difficult question, in the hope that subsequent discussion will suggest an answer to it, than to put forward any solution of my own. In my paper I tried to point out what I take to be the defence of the English public school system, in so far as it teaches boys to govern one another. I understand self-government to mean the government of the community by itself, not of the individual by himself. I pointed out advantages which we believe to accrue from that system; but I concluded with this question, to which I should like to hear answers suggested now: How is it that, if the public-school system does what we honestly believe it does—teaches boys to govern themselves, to live as members of an organised community, and to show towards that community devotion, patriotism, and the like qualities—so few of those boys, when they go out into the larger life, continue to show the same qualities towards the larger community of which they become directly a part? With that might be joined the religious question: How is it that they do not learn the same spirit of devotion towards the Church or religious community of which they may form a part? With all the merits of the public-school boy—and I believe they are many—he does not always, not even in the large majority of cases, come out conspicuously as a good citizen or church member. Now there is much to be said against the boarding-school system. It is highly artificial. We take the boy away from his family, place him for some three-quarters of the year in highly artificial surroundings, among other human beings with whom he has no very necessary connection, and we remove him from direct home influence, which ought, perhaps, at the most plastic time of his life, to be his guiding influence. We can only defend the boarding-school system if we are able to contend—as, I think, we fairly may—that, on the whole, the gain outweighs the loss; that is to say, we do teach the boy not merely individual duties, but social duties, which he could not learn so well at home. If the discipline, the tone, and tradition of the school are good, there can be little doubt that the boy at least learns one lesson—the unimportance of himself: he learns to submit himself to the community. How is it, then, that, having learned to submit himself to the community and put his own tastes and inclinations and conceits into the background, having learned a great deal of what social duty and service means, he does not more often become an enthusiastic citizen?

A WRONG TRADITION.

Dr. F. H. Hayward (L. C. C. Inspector) said: Sir Arthur Hort represents the public school tradition, and a philosophy of education which I believe is absolutely wrong. It is known psychologically and pedagogically as "formal training." The view of its advocates is that the minds consist of a number of faculties more or less separated, and corresponding necessary virtues. The boy has subordinated himself at cricket; therefore, we are told, he will submit to his leaders in war or the State. He has acquired some power of command in one department; therefore, he will have the same power in another, and so forth. All his faculties—observation, reason, will, conscience (we can make as many as we like)—once exercised properly at school, will be ready for the whole battle of life. It is a false view; there is truth in it, but there is an immense amount of omitted truth. Qualities like fidelity, observation, and volition must be subordinated to some view of life; they have a meaning, and sometimes they are bad qualities; none of them are good in themselves. There are two departments of educational work. They were pointed out in 1805 by Herbart; the public school

of England is just beginning to learn the distinction between training and instruction. We have to introduce into Harrow, and into our elementary schools, the element of insight, or suggestion, or elucidation, or interest, for the building up of moral ideals; then the "faculties" which have been cultivated will be seen in their relations to life as a whole.

THE USE OF PLAYTIME.

Mrs. Humphry Ward said: I venture to ask this Congress to interest itself in that other side of the moral education of children which depends upon the use of playtime, a question acknowledged to have tremendous importance. School hours in a London elementary school may be twenty-five per week; if we allow sixty-three for sleep—and I wish I could think they all had nine hours a night—then eighty hours remain, of which the great majority are leisure or playtime. After ten or twelve years' experience, I believe that the admirable moral education of the schools is largely undone in those hours for which in our large towns we have no provision. We are far behind America, and shall soon be far behind Canada. We have far better playgrounds than in America, but our organisation of them is *nil*. I have notes of a careful investigation of thirty of the primary school playgrounds of London. They are either wholly useless—practically empty, with a handful of children in the corner; while neighbouring streets, full of barrows and refuse and unwholesome sights, are crowded with children—or they are even used for positive harm. Gambling goes on in corners, big boys bully little ones; boys and girls are together under regrettable circumstances. The school keeper cannot keep order. In many cases my observer found the playgrounds locked up; the keeper says that accidents happen, which he is too busy to prevent. New York has gone through this experience; there they have two sets of playgrounds—one set under the Parks Committee, the other under the Board of Education. The former are not organised at all, though they have beautiful grounds and gymnastic apparatus; but in the others they have kindergarten mistresses and games masters, and consequently these playgrounds are full of children enjoying themselves.

SOCIAL REFORM IN RUTLAM.

The State of Rutlam in Central India is very fortunate in having a ruler whose popularity for his good government has so won him the hearts of his people that he has been able to effect many wholesome social reforms in the State without arousing the least opposition or discontent. Hitherto almost every Hindu community was split up into a number of sections or 'ters' as they are locally called. These have now been united into one and in place of the frequently petty disputes that formerly occurred amongst them there now reigns harmony and co-operation. His Highness has also made every community considerably reduce its ruinous expenses incurred on occasions of a marriage or death in a family. Among other evils that His Highness has corrected, the most remarkable is the prohibition in the Mahesri Mahajan community of what is known in local dialect as 'reet', *i. e.*, the custom which allowed an unscrupulous greedy father to give away his daughter in marriage to any one, irrespective of age and fitness, provided that he was rich enough to pay the girl's father a good round sum of money. This practically amounts to sale of the girls—a most scandalous practice which is outrageous to the express injunctions of the Hindu Shastras. But thanks to His Highness, it is hoped that other states will follow suit and eradicate such evil practices which are a disgrace alike in the eye of the ancient Hindu religion and modern civilisation:—*The West Coast Spectator*.

THE ELEVENTH MADRAS PROVINCIAL SOCIAL CONFERENCE

In welcoming the delegates of the Eleventh Madras Provincial Social Conference, held at Berhampore on the 20th June 1909, Mr. V. V. Jogiah Puntulu Garu, the Chairman of the Reception Committee, delivered the following address:—

BROTHER DELEGATES, LADIES AND GENTLEMEN.

On behalf of the Reception Committee I beg to offer you a most hearty welcome. We are conscious of our inability to give you the grand receptions which you were accustomed to receive in the several big towns of this Presidency, where this Conference had to meet in the past, but we are equally conscious that you are aware that we of this District are not so far advanced in several respects as our brethren in other districts, and therefore, deserve your indulgence for all our short comings. We, however, beg to assure you that, if you take the will for the deed, we assert we feel short of none in the cordial welcome which we offer to you. This is the first time we are honored with a Social Conference, and we hope its advent, consisting as it does of men of light and leading who have made large sacrifices in the cause of the country, subjecting themselves to inconveniences of various kinds, will give an impetus in this District to the cause of Social Reform which has been exercising the minds of all intelligent and educated men here, as in other parts of the country.

Gentlemen, as Chairman of the Reception Committee, it behoves me or rather, it is a part of my duty to make a few observations on the Social Reform movement, and this I propose to do with great pleasure though I cannot help regretting that this duty has not fallen on better shoulders, on one whose words on Social Reform would appeal to you with greater force than mine.

Gentlemen, 'Social Reform' means the eradication of evils existing in society, with a view to better its condition, and the introduction of what is best and conducive to its improvement in the present state our country. There was a time when the highest form of social conditions, as we understand them to-day, prevailed in our country. This can be seen from a perusal of our sacred books—the *Sruties* and the *Smrities*. Babu Narendranath Sen said, in his presidential address in one of the Social Conferences, that there was enough in our ancient volumes to show that the Social system of the Hindus in the past was altogether a model one and we could do no better than follow it, if we were at all anxious to regain our lost greatness, and I think there is a good deal of truth in this remark. During Vedic times, for instance, the caste system was never so rigid as at present. There was freedom from marriage for women. The practice of marrying our ladies at a mature age prevailed. Education in its higher forms was open to women. Some of our ladies made great progress in the regions of philosophy, and our Puranas disclose they were versed even in the Science and Art of War and took part therein. Sea voyage and foreign travel were resorted to for purposes of commerce. In fact, the great past of India was no myth, but a reality, and its civilisation was once at its highest and attracted the admiration of the whole world. But it is idle to boast of our past for it would serve no useful purpose, unless it proved an incentive to us to strive and regain our lost greatness. But unfortunately, circumstances have changed and we have fallen on evil times. The country began to decline, and ignorance and superstition reigned supreme. Some of our good old customs became obsolete and were forgotten. Others which were introduced, as best suited for the times, were adhered to with the greatest tenacity, in spite of

the pernicious effects which they produced in latter times. The system of caste was introduced by our remote ancestors as a means for division of labour and this worked for some time with great utility and success. But when the necessity for this division ceased, the object or the root idea of the once good old system was forgotten, and it was continued and developed into creating one thousand and one sub-divisions with insurmountable barriers in each caste, thereby breaking up the solidarity of the Nation until, at last, it proved a veritable bane to society and the "prime cause of the Nation's hopeless prostration and decay." The mistakes that were committed in respect of the caste system were repeated in a similar way with regard to the other institutions. I will content myself, at present, by referring to one more instance, in order to verify the truth of my remarks. In regard to marriages after puberty our Shastras permit these, and even the Mantras, which are repeated by our Purohitas at the time of the marriages of our girls, if understood, show that they take it for granted that the girls that are being married were those of age. But this useful institution had to give way to the pernicious one now prevailing, probably in those times when the country passed under the rule of the Toglaks or some other cruel kings, when all women who were unmarried were considered wards and guardianless and fit subjects for the nikha form of marriage and the result of this practice may have given rise to infant marriages.

Here again, the *ratio decidendi*, or the reason of the rule, was forgotten, and infant marriages received the sanction of hoary age and continued to be the unwritten law of the land, the violation thereof involving great social penalties. Instances of this character can be multiplied. But these are enough to illustrate how the social evils with which we now combat have come about. Shastras were undoubtedly made for the good of the country, and the law-givers from time to time have changed them consistently with the changing circumstances of the times. At present our law-givers, not being of the same religion as ours, observe the strictest neutrality in matters of this kind. It therefore becomes the duty of the leaders of Society to interfere and take the place of the law-givers, and educate the masses and change the social customs which are at present considered baneful, without, at the same time, breaking violently with the past. We have every reason to be proud of our modern day leaders, who never tried to precipitate matters and lose touch with the people. For they realised that the object of Social Reform is to educate "the backward many and not the liberal few." With this object in view, they adopted methods which appealed most to the minds of the people. Some have taken up the old texts and interpreted them to suit the modern ideas and requirements. Some have appealed to reason and conscience, and have been trying to educate public opinion by means of the press and the platform. Some with wonderful self-sacrifice, at the risk of social ostracism, have been acting up to the principles that must be the supreme guide of human conduct and have been setting up praiseworthy models.

Gentlemen, while on this subject, it will not be out of place to mention a name which irresistibly occurs to me as deserving of prominent mention as that of the foremost reformer in Southern India, and one of the foremost in India, the name of Rao Bahadur K. Viresalingam Pantulu Garu. To him belongs the credit of having started the idea of Social Reform in the minds of the people of this part of the country, and amidst much contempt, obliquy, and ridicule, persevered in his noble attempt to popularize it both by example and precept. To him, not only as the father of our Telugu Prose literature, but also as the originator of the ideas of Social Reform carried to every home by means of Telugu literature, written in easy pleasant but telling style, we owe the advance in female educa-

tion, re-marriage of widows, raising the marriageable age of girls and several other reforms and reformed ideas within the last thirty years that marked the progress of the Telugu country. He is to this Presidency what Iswar Chander Vidyasagar was to Bengal, and men of the type of the late Vishnu Suetri and Karsondas Mulji were to Bombay. It is to such great souls the country is greatly indebted for the advance of Social Reform, and our grateful thanks are, therefore, due to Mr. Viresalingam and such as he for creating and starting these ideas of Social Reform.

(To be continued).

THE PRESIDENCY ASSOCIATION ON MAHOMEDAN CLAIMS.

The Hon'ble Sir Pherozshaw M. Mehta, President of the Bombay Presidency Association and Chairman of the Council, has sent the following telegram to the Government of India:—

The Council of the Bombay Presidency Association views with grave anxiety and alarm the Conferences reported to be taking place at Simla between a Committee of the Government of India and a deputation of certain Mahomedan gentlemen on the subject of Mahomedan representation on the enlarged Legislative Councils. The Association deems it its duty to represent to Government the fact that already great dissatisfaction had been caused among the non-Moslem communities of the country by the special concessions made by the Government to Mahomedans in the Government of India's original proposals subsequently confirmed by Sir Harvey Adamson in his speech during the Budget debate at Calcutta last March. The leaders of these communities however refrained, over the greater part of India from giving public expression to this dissatisfaction owing to a natural reluctance to join in bitter controversies involving race and creed considerations. But they find to their deep regret that this reticence on their part has been misunderstood and several leading spokesmen of the Mahomedan community both in India and in England have been encouraged to make most extravagant demands in the name of their co-religionists on ground deeply offensive to the sense of self-respect of other communities and casting grave and altogether unwarranted reflections on their loyalty. In the opinion of this Association the extreme limit of concessions that could be made to Mahomedans consistently with a due regard to the interests of non-Moslems had been reached in the original proposals of the Government of India and the Association deems it necessary to point out that any further concessions to the Mahomedan demand must involve gross injustice to other communities and cannot fail to evoke the strongest resentment throughout the country imperilling the success of the whole reformed scheme. British rule in India, the Association begs leave to remind the Government, is based on the principle of equal treatment for all communities without distinction of race or creed. The present policy of specially favouring one community at the expense of the others strikes at the roots of that principle and is bound to produce disastrous results.

GEORGE MEREDITH'S WOMEN. (By EPACRIS)

In George Meredith, the great novelist, whose death was announced the other day, women have lost a great advocate. It is not too much to say that most of us do not realise how much we owe to that writer for spreading, if not in many instances creating, some of the new ideas which are so very violently alive to-day. He was an old man, 81 years of age, but

women as a rule don't read Meredith, and those who have taken to him lately fancy him younger by half a century, because he was so far a head of his time. He was a believer in woman suffrage and other spacious and wide views of life, as it might be enjoyed by women if they were only brave enough or strong enough take to the uplands, leaving the shadow low lands to those too feeble to climb.

Although Meredith is not a "women's novelist" in the sense that Mrs. C. N. Williamson or the late Mr. Marion Crawford enjoys that title, yet he was that in reality more than many of us guess. He is responsible for many more things than appear on the surface. He wrote for other novelists, and types by the score are day after day hewn out of Meredith's quarries.

His women are on the grand scale, and they live. Each character is a distinct portraiture, it may not be of an actual woman, but of a type. The claim that Meredith draws the sex better than Shakespeare drew them is one to which some great authorities defer. But they are all intensely modern, and only the nineteenth century could produce them. "Diana of the Crossways" is the one best known to readers. She it was brought her author fame. She is supposed to be Mrs. Norton, one of the beautiful daughters of Thoms Sheridan, and grand daughter of Richard Brinsley Sheridan, who wrote "The School for Scandal." Mrs. Norton and her sisters were all renowned for their loveliness. In weaving a romance about her life, as the novelist did, he eliminated all the petty and mean details which a merely gossiping writer would have dwelt upon, and he showed how modern life can be lived in an exalted and picturesque fashion. One of the best instances of this careful picking out of only the necessary touches for his portrait, giving evidence that Meredith was a great impressionist, is evinced in "The Story of Chloe" a short story. One obtains all the ideas he wishes to convey by the most deftly placed and exquisitely accurate strokes.

The chattering gossiping kind of woman, and she with twittering bird-like ways, found no friend in Meredith. He "had no time for them," as the slang phrase runs. He admired a solitary grandeur. Growing minds require solitude as much as growing timber requires space was one of his beliefs. Old Margaret the Gipsy described in Keat's poem might have been a Meredith woman when,—

"Stead of supper, she would stare
Full hard against the moon."

She might have been in a most Meredithian mood. As I said before, many women can't read him. His peculiar and affected style repels them. The company in his books gives them the uncomfortable feeling of associating with folk to whom they feel themselves inferior. There is, of course, no disputing about taste. But if George Meredith had not lived and written the position of woman would not have advanced to what it has become to-day.

THE INDIAN SOCIAL REFORMER.

Rates of subscription inclusive of postage.

	In advance.	In arrears.
Per annum.....	Rs. 5 0 0	Rs. 6 0 0
Single copies	4 annas each.	

The arrear rates will be enforced in the case of subscriptions which have not been paid within three months from the date on which last payment of subscription expires in case of annual subscriptions. All other outstanding dues will also be calculated at the arrear rates.

Orders for the paper should be invariably accompanied by a remittance or permission to send the first issue per V. P. Post to recover subscription.

Should payment be made by cheque on any mofussil Bank, please add 8 annas this being the discount charged in Bombay.

BY APPOINTMENT TO H. H. THE MAHARAJA.



GAEKWAR OF BARODA.

PHIROZE M. DASTOOR & CO.

OCULISTS AND SCIENTIFIC REFRACTIONISTS.

OPP. GENERAL POST OFFICE, 7 HORNBY ROAD, BOMBAY,
THE FIRST AND ONLY FIRM.

Who offer their patrons free services of a **duly qualified Ophthalmic Surgeon** from various Eye Hospitals of Europe.

PHIROZE M. DASTOOR.

Eyesight Specialists,

WITH 19 YEARS' PRACTICAL EXPERIENCE,

Holds **Exceptional Testimonials** from the Hon'ble Sir Lawrence Jenkins, the Hon. Mr. Justice Batty, Mrs. Batty, the Hon'ble Mr. Justice Chandavarkar, Mr. H. G. Gell, M. V.O., Lt-Col. G. H. Bull, M. D., I. M. S. and other high personages.

Spectacles, Eye-glasses, Glare and Dust Eye-protectors, Motor Goggles, Binoculars, Opera Glasses, Clinical Thermometers etc. etc.

Prices Extremely Moderate.

POCKET MANUAL "THE HUMAN EYE AND ITS SCIENTIFIC CORRECTION," FREE ON APPLICATION.

SUBLIME PESSIMISM

OF

OMAR KHAYAM

THE ASTRONOMER-POET OF PERSIA.

Price Ans. 8.

APPLY TO THE MANAGER TATVA-VIVECHAKA PRESS,
Khetwadi Back Road, Bombay.

THE INDIAN NATIONAL CONGRESS.

An Account of its Origin and Growth.
Full Text of all the Presidential Addresses.
Reprint of all the Congress Resolutions.
Extracts from all the Welcome Addresses.
Notable Utterances on the Movement.
Portraits of all the Congress Presidents.

This is an exhaustive and complete collection of all the Congress Presidential Addresses and the Resolutions passed at the sittings of all the Congresses. To make the book up-to-date the Presidential Address of the Hon. Dr. Rash Behari Ghose at the Congress held at Madras in December 1908 and the Resolutions passed therein have also been included. The book also contains extracts from the Welcome Addresses delivered at all the Congresses and several Notable Utterances on the Congress Movement by men like the late Charles Brillaugh, Robert Knight, Sir William Hunter, and Mr. Justin McCarthy. Sir Richard Garth, Lord Cromer, Sir Charles Dilke and others. An attractive feature of the book is a collection of the portraits of all the Congress Presidents.

Cloth Bound. Over 1100 pages. Crown 8vo.

Rs. 5. To Subscribers of the "Review", Rs. 2-5.

RS The annual subscription to the "INDIAN REVIEW" is Rs. 5 (five). Subscription can commence from any month. Any one who wishes to buy books at the reduced rates must remit Rs. 5, one year's subscription to the "Review" in advance. Specimen copy on receipt of postage stamp for two annas.

G. A. Natesan & Co., Esplanade, Madras.

BRAHMA POSTAL MISSION.

Pamphlets with regard to Liberal Religion in India and abroad may be had free of all charges, one or two at a time by any genuine inquirer: On showing by a letter that these are carefully read, other two may be ordered free:—All communications should be made to

V. A. SUKHATANKAR, Prathana Samaj, Girgaum—Bombay.

A. K. JOSHI & Co.

Kalbadevi Road, BOMBAY.

We undertake every kind of Lithographic Art Printing in Colours. Publish Fine Art Pictures, &c.

Wholesale & Retail Dealers in Calcium Carbide.

Large Importers of Finest Printing Inks and Colours.

HIGH GLASS FRAME MAKERS.

YOUR ADDRESS, PLEASE,
For a Catalogue of our Numerous Valuable Presents which we offer for nought to All at their own choice!!!

VAIDYA SHASTRI MANISHANKAR GOVINDJI

Atank Nigrah Pharmacy,

Jamnagar-KATHIAWAR

SURAMA HAS MANY IMITATIONS BUT NO EQUAL.

SURAMA

STANDS unequalled in the line of floral hair-oils. In fluidity, flavour, and medicinal properties SURAMA leads the line. It enriches the colour, growth, and strength of the hair roots. It removes the hair diseases and cleanses the scalp. It has a most persistent flavour that lasts a long time after bath or toilet. Once used it is used always.

INSIST ON HAVING SURAMA AND REFUSE ALL SUBSTITUTES

Price per Bottle. As. 12. Post-free Re. 1-8. 3 phials Rs. 2, Post-free Rs. 2-14.



S. P. SEN & Co.'s Fine Swadeshi Perfumes.

SABITRI—The lovers' delight. Possesses a unique odour and strength and pleases all tastes.

BANGAMATA—Represents the sweet Hasunna Henna. Very persistent and strong but not loud.

CHAMELI—Is a preparation *de luce*. It relieves all nervous ills and is most refreshing after exhaustive Brain work.

SOHAG—The lovers' lovely present. Has a charming aroma. Very sweet and persistent.

KHUSKUS—An oriental perfume of strength and aroma. Unrivalled in strength and sweetness.

BOCOOL—The sweetest popular scent. Better than the "best" obtainable in the market.

All the Perfumes are bottled in three different sizes—Large, medium and small. Prices Re. 1, As- 12 and 7 respectively. Transit charges extra.

OUR SUPERFINE VIRGIN OTTOS—UNEQUALLED FOR STRENGTH. OTTO-DE-NEROLI AND KHUS-KHUS. PRICE PER PHIAL RE. 1, DOZ. PHIALS RS. 10.

EDU-COLOGNE.—Is both a luxury and a necessity. It removes instantaneously severe headache and cures all nervous ills. Large As. 12 per bottle. Small As. 8 per bottle.

LAVENDER WATER—Quite unlike those spurious brands in the market. It is specially prepared to suit refined taste and fashion. Has a peculiarly sweet and lasting perfume, equivalent to the best Lavender of Parisian make. Price Per Bottle, as. 12, Dozen Bottle Rs. 8.

MILK OF ROSES—Enthrals the mind by its delicious scent; its application imparts a lustre, softness and delicacy to the skin, destroys pimples, scabs, blotches, freckles, and other derangements of the skin.

Price per phial As. 8. Transit charges—write for descriptive Catalogue a price list sent Post Free on application Rs. 5.

S. P. SEN & Co. Manufacturing Chemists.

19/2, LOWER CHITPUR ROAD, CALCUTTA.

INTENDING ASSUREES ARE INVITED TO COMPARE THE RATES AND CONDITIONS OF

The Empire of India Life Assurance Company, Limited.

WITH THOSE OF ANY OTHER COMPANY.

Head Office II; Eplhinstone Circle, BOMBAY.

SEE REPORT AND OPINIONS OF THE PRESS AS TO THE REMARKABLE PROGRESS MADE BY THE COMPANY.

ENDOWMENT NON-FORFEITABLE POLICY FOR RS. 3,000.

PAYABLE AT AGE 60 OR AT DEATH, IF PREVIOUS, WITH PROFIT.

If, at any time, the assured under this plan should desire to cease paying any more premiums, he can obtain a paid-up Policy for such a proportion of the original sum assured as the number of premiums paid bears to the number agreed upon. Thus a gentleman who had assured at age 30 for a Policy of Rs. 3,000 payable at age 60 or at Death, if previous, after 5 years payments, would be entitled to a Free paid-up Policy for Rs. 500 free of future payments.

MONTHLY PREMIUM.

AT AGE 20, Rs. 6-9-0.

AT AGE 25, RS. 7-8-0.

AT AGE 30, RS. 8-14-0.

AT AGE 35, Rs. 10-13-0.

AT AGE 40, Rs. 13-12-0.

AT AGE 45, Rs. 18-10-0

SOME OF THE DISTINCTIVE FEATURES.

* Funds invested in Government Securities and in accordance with the Indian Trusts Act Policy holders can appoint their own Directors.

90 per cent. of Profits to Participating Policy holders.

Lapsed policies revived without Medical Certificate.

Liberal Surrender Values 40 per cent. of the Tabular premium paid.

Immediate payment of Claims.

Medical fees and stamps on Policies are payable by the Company.

The sum assured is PAYABLE IN FULL should death occur even immediately after payment of the first premium.

GUARANTEE INSURANCE.—This Company issues Guaranteed Policies in situation of trust and responsibility. It is specially authorized to guarantee the employes of the Post Office.

Proposal Forms and full Particulars may be obtained from any local Agent in India or from

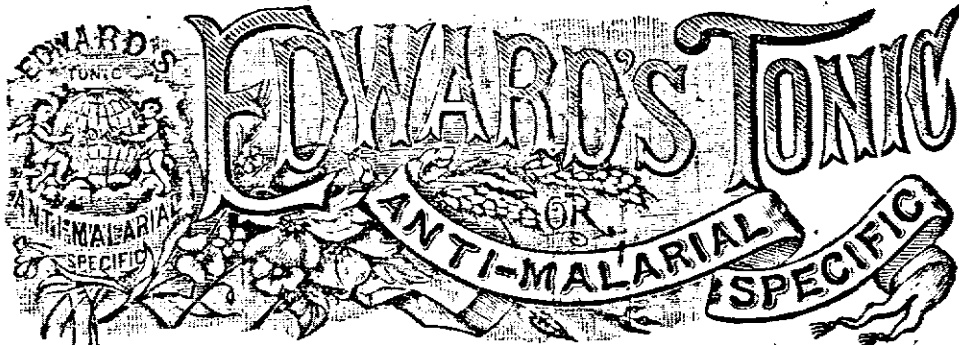
E. F. ALLUM, General Manager.

FOR MALARIA, INFLUENZA & MILD FORMS OF PLAGUE.

Use Batliwalla's Ague Mixture or Pills. Re. 1
 Batliwalla's Cholera is the only remedy for Cholera Re. 1.
 Batliwalla's Haretona has been recently improved a great deal and restores Grey Hair to its Natural Colour. Re. 2-8.
 Batliwalla's Tooth Powder is scientifically made of Native and English Drugs, such as Myapthal and Carbolic Acid. B. P. As. 4.
 Batliwalla's Ringworm Ointment As. 4.
 Sold every where and also by
DR. H. L. BATLIWALLA,
 Werli Laboratory, Dadar, Bombay.

ROYAL TONIC PILLS.

A powerful Nutritious and Strength Restorer, Price Re. 1-1 p
 bottle of 30 Pills.
 PREPARED BY—GOVINDJEE DAMODER & Co.,
 Wholesale and Retail Druggists and Commission Agents.
 2-02. No. 57 New Hanuman Lane, BOMBAY



The only Remedy
 FOR
MALARIA
 and all kinds of
 FEVERS WITH ENLARGEMENTS
 OF
SPLEEN & LIVER,
 OF
 SWELLINGS of ABDOMEN &c

PRICES:-
 Large bot. 1 4
 Small " 0 12

Price of large quantity is somewhat less.

BUTTO KRISTO PAUL & Co., CALCUTTA.
HOT WEATHER DEFIED.

You can now carry your coolth and comforts with you into the remotest corners

AT HOME, ON THE PLAINS, IN CAMP, IN THE JUNGLES
 IN A SIMPLE BOTTLE OF KESHANJAN OIL.

Keshranjan has overcome all the defective qualities found in older Hair-oils and exhibits in itself a preparation of refined flavour and unity of blend which had previously been considered unattainable. Re. 1 per bottle. Post free Re. 1-5.

DO YOU KNOW WHAT IS BILIOUSNESS?

I do not think you are satisfied with what you know about it. Biliousness is the absorption of the bile into the blood and arises from diversity of causes. Chief among those are over-indulgence in rich food and alcohol, exposure to heat and cold, too much night-keeping, and general irregularity in diet and regimen which obstructs the way of the bile being carried to the Bowels. It is a troublesome malady and calls for immediate treatment. Our **JAKRIDARI KASHAYA** will correct the Liver, bile and the pancreatic Secretions and cure the host of complaints arising there from your troubles.

Price per phial ... Re. 1. Packing and postage ... As. 7.
DON'T BE RACKED TO DEATH

By the torturing Rheumatic pains and swellings. Do not be a cripple and bedridden man in the palmy days of your life. There is no use of using liniments, trying massages, or undergoing electrical treatment. You should try at least a phial of our **BATARI MARDANA** before you give up hope and patience. It is a specific for Rheumatism that can be absolutely relied upon as it has stood the test in all sorts of Rheumatic and Gouty pains. Price per Phial... Re. 1. Packing and postage... As. 5.

Our Agnidipak cures all bilious complaints, Dyspepsia, heart-burn, sour or bitter tastes, in the mouth headache, and loss of appetite. It regulatets the action of the stomach, liver and the bowels. Price per phial Re. 1. Packing and postage As. 5.

heart-burn, sour or bitter tastes, in the mouth headache, and loss of appetite. It regulatets the action of the stomach, liver and the bowels. Price per phial Re. 1. Packing and postage As. 5.

Illustrated catalogues containing full accounts of diseases and medicines are transmitted free on application.

Prescriptions with or without Medicines are sent to every part of India, Burma, Ceylon, Straits Settlements, The Cape and the British Isles on receipt of concise conditions of complaints.

HOPE FOR THE HOPELESS.
PRAMEHABINDU.

A Specific for all urethral affections, specially for acute Gonorrhæa of painful and virulent type. All burning, pricking and painful sensations, painful, excessive scanty or urination and discoloration cease within 12 hours. Single dose brings about marvellous effect. Two days' use reduces the disease to half its severity. OUR **PRAMEHABINDU** has been prepared on a thoroughly scientific basis. It kills the germs "Gonococci" which are the *bacilli* of Gonorrhæar in a very short time and thus paves the way to permanent cure. **PRAMEHABINDU** is the sovereign remedy for acute Gonorrhæa, Gleet, Urithritis, Kunning White, etc., and their Sequelæ. Price per phial Re. 1-8. Packing and Postage extra As. 7.

Kaviraj Nagendra Nath Sen,

GOVERNMENT MEDICAL DIPLOMA-HOLDER, MEMBER OF THE CHEMICAL SOCIETY, PARIS; SOCIETY OF CHEMICAL INDUSTRY, LONDON; SURGICAL-AID-SOCIETY, LONDON; &c., &c.

Nos. 18-1 & 19, Lower Chitpur Road, CALCUTTA.—Telegrams—Keshranjan, Calcutta.

N. B. All the proprietary medicines mentioned in my price list are kept on sale at Calcutta rates at Messrs. V. Valabha Das & Co.

ABDOOL REHMAN STREET, Bombay.



Die-Sinking—Crests, Monograms and Mottos, engraved and bossed in various Colours.

Copper-Plates—visiting and Invitation Cards, etc., engraved and printed in best styles.

Blocks—Wood or Metal, engraved and supplied for illustrating purposes.

Presentation Inscriptions—On Gold, Silver, Ivory, etc; engraved and artistically displayed.

Seals, Peons' Badges, Brass Sign Boards, Stencil plate etc., are made for private, official and commercial use. Rubber stamps are made in any of the required languages at very cheap rates.

Electroplating and gilding works executed under skilled workmen.

OUT STATION ORDERS PROMPTLY EXECUTED.

COMPARE OUR RATES WITH THOSE OF OTHERS.

MEYORES

IS INDISPENSABLE TO ALL WHO VALUE HEALTH.
FOR IT RESTORES WASTED STRENGTH, imparts vigour and tone to the muscles and tissues, in short vitalises the whole system. Thousands cured. Price Re. 1 per phial.

INTERESTING NEWS.



Our reknowned SPECIFICS for **ASTHMA** and **HYDROCELE** give instant relief rest and comfort. Cure permanent. Rev. **JOSEPH DAVID**, Mengnapuram S. India, writes:—"Your specific for Asthma has done me good." S. B. Rao, Esq., Poona, writes:—"I have personally used your specific for Hydrocele and found it very wonderful in its efficacy." Per bottle of each Ra. 5.

DIAETES—Of any stage and standing is sure to be cured by our specific. A. Bose, Esq., Zemindar, Dum-Dumt. Calcutta writes:—"Five year's Diabetes completely cured." Price per bottle Ra. 3.

For particulars about our SPECIFICS for **PILES**, **FEMALE DISORDERS** look to our Catalogue sent post free on application.

BEWARE OF IMITATORS !!!

NO AGENTS.

WRITE ONLY TO **J. C. MUKERJEE & Co.,**
THE VICTORIA CHEMICAL WORKS,

RANAGHAT, BENGAL.



AMRUTANJAN.

An Indian Balm, A Magic Balm, Quickly Relieves and Cures.

[HEADACHES, NEURALGIA, SPRAINS, SORE THROAT, CHEST COLDS, RHEUMATISM, LUMBAGO, WEAK JOINTS, BRUISES, CUTS

And also other ACHES and PAINS.—Price annas eight only

Ringworm Ointment. A POSITIVE CURE FOR RINGWORM AND DHOBI'S ITCH, &c.

Price annas six only.

Tooth Powder, CHEAP AND USEFUL.—Price annas two only.

AMRUTANJAN DEPOT. 16 OAK LANE, BOMBAY

Telegraphic address: "Amrutanjan," Bombay.

PHOTOGRAPHIC ART STUDIO.

UNDER THE PERSONAL SUPERVISION, OF

S. N. BHEDWAR.

AT THE JUNCTION OF

PRINCESS AND KALBADEVI STREETS.

CHARGES REASONABLE, SATISFACTORY WORK

THE INDIAN * SOCIAL * REFORMER.

PUBLISHED EVERY SUNDAY MORNING.

Office:—HUMMUM STREET, FORT.

Editor:—K. NATARAJAN.

Vol. XIX.

BOMBAY—SUNDAY, JULY 18, 1909.

No. 46

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

NOTES.

It must have been a source of much satisfaction to the late Lord Ripon that the great principles, which he introduced in the administration twenty-five years ago, have, after a period of wavering fortunes, been definitely recognised as the soundest principles of administration in this country. His last appearance in the House of Lords was for the purpose of giving his cordial support to Lord Morley's Bill, and the speech which he made on that occasion showed that his age and infirmities had not weakened his interest and goodwill towards the Indian people. Lord Ripon was one of the few great statesmen to whom it is given to maintain an uninterrupted record of consistency of political principles during the brief interlude which we call a life-time. From first to last, the late Marquess held with unquenchable faith to the grand principles of the old Liberalism which had for its motto the scripture which proclaims that righteousness exalteth a nation. That Liberalism belonged to a period when politics was almost synonymous with ethics and when the doctrines of biological evolution, understood in their early narrow sense, had not perverted the meaning of such terms as nationalism and empire. Even Conservatives of the old school would have been astonished at the language held by some Liberal statesmen of the present day in regard to the government of dependencies. When the change that has come over the attitude of a section of the Indian people is spoken of, it is but fair to remember that the attitude of the official politicians in England has not remained unchanged. The baneful effects of the teachings of natural philosophy imported indiscriminately into politics, had begun to modify English ideas years before they found expression in this country. The early English administrators invariably spoke of India as a sphere of service for the good of the people, unlike some recent statesmen who view it merely as a field for the cultivation and development of English capacity. Happily, there are signs that a wholesome change is coming over the spirit of natural philosophy itself, and we may confidently expect that it will have a powerful effect on the political conceptions of the future.

Sir George Clarke visited the Servants of India Society at Poona the other day and made a very sympathetic speech in the course of which he spoke highly of the objects of the Society. The establishment of the Society is one of the most remarkable achievements of our day. Here in a single institution are men, most of them highly educated, drawn from all parts of the country, who have turned their backs definitely on self-advancement, and are pledged to work all their lives for the public good in the widest and most liberal sense of the phrase. The members at present are all Hindus but the Society is open to men of every race and creed, and recognises no distinctions whatever as among Indians.

The members are in residence at the head-quarters in Poona for nearly six months of the year, during which they pursue their studies in the excellent library of the Society, and hold discussions on all sorts of subjects under the guidance of the distinguished first Member. During the period spent at the head-quarters, which is finely situated, the members come in close contact with one another. The other six months of the year is spent in touring either for purposes of study or for organization of such work as famine relief, congress committees and so on. The members of the Society have distinguished themselves already in organizing work. They have done excellent service during the famine in the United Provinces last year and in popularising inoculation work during the plague epidemics in Poona for the past two years. The "Servants of India" is unique in one respect. There are other Brotherhoods, such as that which conducts the Panch Howds Mission, famous in the annals of Poona Social Reform, which Sir George Clarke also visited last week. The severely simple life, the humility and the austere discipline of the Reverend Fathers who have their headquarters at Mazagon, will, if better known, be a revelation to many Indians who have very erroneous beliefs as to the vitality of Christianity as a spiritual, as distinguished from a philanthropic, creed. There are other Brotherhoods in India, consisting of devoted men of great culture living ascetic lives, conducting large colleges, schools, orphanages and hospitals. There are the *ashrams* of the Ramkrishna and other missions which are essentially such brotherhoods. The Servants of India Society is unique in that it has no religious idea underlying it, although, of course, spirituality it has in the larger sense, or it cannot exist for a day.

We print to-day the proclamation which the Government of Bombay has issued on the subject of the protection of minor girls. The question, it will be remembered, has been before Government for over two years, having been first submitted to it by a memorial signed by Dr. Bhandarkar and a large number of other gentlemen. The enquiries instituted by Government, showed that the law at present was quite sufficient to cope with the evil, but that it had not been applied consistently and systematically. The present proclamation announces the intention of Government to apply the law in all cases, and District Magistrates have been instructed to prosecute breaches of it without exception. We are sure that the very fact that Government has so emphatically pronounced itself against the practices mentioned in the proclamation, will go a great way towards making them unpopular. The evidence collected by Government showed that these customs were gradually dying out. The better mind of the people is against them and it is only the apathy, which is such a characteristic of Indian life that has allowed them to linger. Moreover, the populace

looks to the Sircar for a great many things, and when they found fallen women as such inheriting landed property and personal rights under the law, they were led to believe that Government sanctioned the customs which produced them. The juridical maxim, "whatever the Sovereign permits, he commands," is nowhere more implicitly believed in than in India. Whether it be the creation of "muralis" or the supply of liquor, the people will never believe that Government may be associated with things of which it disapproves. We heartily welcome the proclamation not only because of the effect that it is sure to have in putting down these specific evils, but also because it intimates to all whom it may concern that Government takes a deep and practical interest in the moral well-being of the people and that it attaches some importance to purity of life in men and women.

The accomplished diplomat, the late Lord Dufferin, held very strongly that an ambassador should never use the word "war." We have some such feeling in regard to the use of such terms as "coercion" and "repression" by administrators. An administrator who employs such language, admits that the problems of Government are putting a strain on his temper if not on his capacity. Especially when an administrator speaks, as we regret Sir Norman Baker did at the last meeting of his Legislative Council, of repression overtaking innocent and guilty alike, those who realise that to create panic is to create a frame of mind not amenable to calm and reasoned co-operation, have good cause to feel a doubt as to the proper adaptation of means to ends which is the secret of all good management whether it be of an empire or a province or a private business. Sir Norman Baker feels, as all thoughtful and responsible persons do, that without the co-operation of parents and the public any measures that may be taken to prevent young students from falling victims to an insidious propagandism, will prove futile. He accordingly invites their co-operation. We are sure that most parents will gladly respond to his call—for none of them desires that his sons should be hanged as assassins,—and we venture to think that there was no need to hold out a threat of any kind in the matter. What parents would do as a matter of parental concern, is made to appear as the consequence of fear of probable coercion of an indiscriminate and painful kind. If Sir Norman Baker had considered the matter, he would have realised that he was placing parents in a humiliating position in the eyes of their children by a threat of that kind, since even virtuous acts when done out of fear, and not out of love, lose much of their value both as morals and as example. There is not the slightest reason to believe that the propagandists of hatred and violence, are likely to be deterred by scruples regarding involving innocent men in difficulties. It is difficult to see for whose benefit the warning was intended, and we really believe that His Honour's appeal would have lost nothing in effect had that particular sentence remained unspoken. We make these observations quite apart from our opinion as to the effectiveness or otherwise of a policy of repression involving no fine discrimination of innocence and guilt.

There was much that was pre-eminently wise and statesmanlike in the address which the Hon. Mr. Gokhale delivered on Sunday last at the Deccan Sabha on the subject of Hindu-Mahomedan relations. If, as he suggested, the controversy now being carried on about the number of seats to be assigned to Mahomedans in the Legislative Councils and the manner of electing members to them, represents a relegation to the political plane of the occasional religious concussions of former days, there would be cause for genuine gratification. Because, political differences are more or less adjustable while religious differences have a tendency to perpetuate themselves. If, on

the other hand, these political differences are to divide the higher classes as the religious ones divide the masses of both the communities, it would be premature to find any satisfaction in it on the principle of substitution. Experience alone can show whether the political development will take off from or feed further the feelings which lead to religious outbursts among the populace. The "expulsive power of a new affection" is a commonplace of psychology nowadays, and if we can believe that the masses among the Mahomedans, any more than the masses among Hindus, share to an appreciable extent the interest felt by the educated sections of the two communities in political matters, we should not hesitate to congratulate the country on having passed an important stage in its evolution. There is every reason to hope that, though this may not be the case at the moment, such a change is most likely to follow in the near future, as mass education progresses and leads to the softening of religious fanaticism and to greater popular interest in secular affairs. In that hope, we welcome with Mr. Gokhale the growth of the political movement among our Mahomedan countrymen, though we regret that in matters of social progress, which is the foundation of a sound polity, Indian Mahomedans are even more apathetic than their Hindu countrymen. As regards the historical position and geographical distribution of the two communities, Mr. Gokhale's statement may be accepted as correct, with the reservation that, true as it is that over the greater part of the country the two communities have inherited a tradition of antagonism, yet their common human nature, the necessities of social and industrial life, the amenities of neighbourhood, the ultimate ethnic unity of the mass of the population and last, but not least, the efforts of broad-minded English, Mahomedan and Hindu rulers and leaders, have to a very large extent tended to keep in the background the evil inheritance of the past.

Two Indian journalists of distinction in their own spheres have been called away while yet in active work. The late Mr. Nanabhai Chichgar had a long and meritorious connection with more than one local journal. His geniality and candour no less than his ability and public spirit, made him a welcome visitor everywhere. He knew a good deal of men and things at first hand, and had he put down his reminiscences on paper, it would have been an extremely interesting and valuable contribution to our knowledge of Bombay life during the last thirty or forty years. He possessed in full measure the talent of his race for making friends and there must be many of every caste and creed who will not soon forget the kindly and, latterly, rather care-worn face ever ready to throw off its pre-occupations to greet an acquaintance with a smile. The other Indian journalist who has passed away, is Mr. Kundanmal Mangharsing, Proprietor of the *Sind Journal*. From all accounts, he seems to have belonged to the band of Sindhis who threw themselves heart and soul into the work of religious and social reform, of which Mr. Dayaram Gidumal is the best-known representative.

We have received the following communication from Mr. Badriprasad of Rurkee dated 1st July: "A child widow remarriage was performed here yesterday under the patronage of Satishankarlal, President, Balbidhwa Pracharsabha, United Provinces. The girl now fourteen became a widow while seven years old. She comes of a respectable Agarwal family of Karnal District. The bridegroom is a Jhind State resident. City gentry, college students and others made the procession and ceremony a grand success. Satishankarlal, the life and soul of the movement, and unmindful of personal expenses, discomforts and inconveniences, deserves the whole credit. Local Aryasamaj leaders were prominent by their absence and aloofness."

CONTENTS.

- 0:0 -

Editorial Notes.	A Great Step in Social Reform.
Indian Students in England.	Intercaste Marriages.
Dedication of Minor Girls.	Indian Ladies in England.
The Political Future of India I.	The Eleventh Madras Provincial Social Conference.
" " " II.	

THE INDIAN SOCIAL REFORMER.

BOMBAY, JULY 18, 1909.

INDIAN STUDENTS IN ENGLAND.

We have before us two numbers of the *Cambridge Review*, a Journal of University life and thought, containing some writings relating to the Indian students at Cambridge. In its issue of the 13th May it had a leading article in which it was alleged that the present stamp of Hindu undergraduate at that University was not so good as his forbears; he was often "morally, socially, and intellectually inferior"; at the present day, with the exception of some good men, others, perhaps the larger number, were unfitted for the University course. It was insinuated that, if a list were obtained from the various colleges of the Indians who, within the last five years, left the University, having been unable for moral and intellectual reasons to complete their course, it would be found that the proportion was considerable. This was the nearest approach to a definite statement in the article, all the rest of it being of the character indicated in the familiar line "willing to wound yet afraid to strike." We must confess we had not thought that this kind of writing would be found in a *Review* written for the flower of British youth in one of the two great Universities of England. The attack elicited two replies, both printed in the issue of the 20th May, one from Mr. N. S. Subba Rao and the other from Mr. J. M. Keynes. Mr. Subba Rao's letter is a model of close reasoning and restrained expression. He took up the challenge of the *Review* and, by an analysis of the figures for the five years-1901-5, proved that as regards the percentages of both Honours and Passes, Indian students compared very favourably with the other undergraduates at the University. The percentage of Honours for Indians was 64.8 while that for the whole University was only 46.3. Mr. Keynes's letter was a generous vindication of the Indian student and a vigorous refutation of some of the reactionary proposals suggested in the original article. One thing, however, deserves to be noted. It comes out from Mr. Subba Rao's analysis that the percentage of wastage (about 20) of Indian students at the University is nearly the same as for English youth, and we cannot but think that the retort of the Editor of the *Review* that it was the wastage of a class which come from afar for a degree, is very apt. The wastage in London and other non-University centres is, probably, larger, and the conclusion is clear that there is greater need of selection, not necessarily by outsiders, in sending young men to England for purposes of study.

It is obvious, at the same time, that something more than a mere selection of students is required in order to check this evil. From what was said in the last issue, it is clear that Madhu Lal Dingra,

for instance, would have passed the strictest scrutiny that any authority in India could have instituted, as being fitted to go to England for his studies. His family history left nothing to be desired; no objection could have been raised on the score of inadequate resources; there was nothing to show that he bore other than a satisfactory record in his school career in India. His fanatical tendencies were thus entirely developed in England. Very probably he was first drawn to the anarchical agitation by curiosity. The propagandists of the movement in England seem to be adepts in the art of appealing to young men, especially in the highly impressionable period of adolescence. An Indian gentleman had to leave suddenly for England not many weeks ago on learning that his son was getting into the hands of anarchists. There is a very significant statement in one of the telegrams to the effect that Madhu Lal while at University College, London, attended the commemoration meeting (evidently of the Indian Military Mutiny), wearing a badge inscribed to the memory of the martyrs. This led to "ragging," after which he threatened to cut the throat of one of the students. We have never been able to understand why there should have been any celebration of the events of the Mutiny either by Englishmen or by Indians. It was an episode of which no one has any cause to be proud, and which it would be best to allow to pass into oblivion as quickly as possible. If Madhu Lal had his first contact with the anarchists on this occasion, the ragging to which he was subjected probably, fixed the hatred of Englishmen finally in his heart. The "rough and ready" method of dealing with boys known as "ragging" may do well for English youths but the sensitive Indian nature is roused to life-long resentment by such horse-play. If some kindly elder, English or Indian, had interposed at this stage and diverted Madhu Lal's interest in a healthy channel, the murder which we bitterly deplore would in all human probability never have happened.

This is a unique case, in many respects; and, if properly utilised, should throw a flood of light on the lines along which the forces operate which draw respectable Indian young men in England to disreputable tendencies. We are able to say here with certainty that the youth's misguidance was largely due to the influence of the propaganda of hatred now being carried on in England. The men at the head of this movement, have, it is clear, made a thorough steady of the position of the Indian student in England and have organised their activities so as to take advantage of every weak point in it. The adroitness with which the whole movement is managed may be seen from the fact that the columns of the *Times* of London have been made the means of conveying some of their outrageous doctrines. The *Times* no doubt, published them in the belief that it was showing up the writers, and had no idea that the writers were astutely employing it as a forum from which they could address a larger circle of readers in England and in India than by any other means. If an Indian paper had printed some of the letters we are referring to, it would have been held to be guilty of disseminating dangerous doctrines. In the last issue, we expressed

approval of the formation of Committees in England and India to advise Indian students. We cannot help thinking, at the same time, that a complete remedy can not be found without developing the system of education in India to a pitch and variety which would make it possible for young men to acquire in their native land qualifications, general and special, such as can be obtained at present only in foreign countries. Gradually, almost all the higher posts in the Government services have come to be recruited in England, and one consequence is an increasing inducement to Indian parents to send their sons to England at immature ages, before they have completed the courses of education available in the country itself. The closing of the doors of Colleges and Universities in England will have the effect only of diverting the current of students to other countries where control would be even more difficult. With the growth of industries, technical qualifications are certain to become more important and popular than the qualifications which depend for their value on official recognition. The raising of the standards of education in India and the provision of institutions fully equipped to teach up to such standards, must largely depend on the funds that Government are willing and able to provide. We trust that this aspect of the question will not be overlooked in the endeavour to seek immediate remedies for some prevalent abuses.

DEDICATION OF MINOR GIRLS.

The following important Proclamation has been issued by the Government of Bombay.

Whereas it has come to the notice of His Excellency the Governor in Council that various evil practices exist whereby girls of tender age are by dedication as Murlis, Aradhias, Bhawanis, Devadasis, Jogins, Basris, or to service of a similar nature, or by disposal to private persons, led by the action of their parents or natural guardians whose duty it is to protect such children, to lead lives of immorality before they have reached years of discretion:

And whereas it appears to His Excellency the Governor in Council that such practices are contrary to the existing law, but that the provisions thereof are insufficiently known and observed:

And whereas it appears to His Excellency the Governor in Council right and fitting that measures should be taken for the protection of such girls of tender age as are not efficiently protected by their parents or natural guardians, public proclamation is hereby made in order that the law being more widely known the people may hereafter abstain from such practices.

Be it therefore known to all men that under section 372 of the Indian Penal Code whoever sells, lets to hire or otherwise disposes of any minor under the age of sixteen years with the intent that such minor shall be used for the purposes of prostitution, or for any unlawful or immoral purpose, or knowing it to be likely that such minor will be employed or used for such purpose, is guilty of an offence punishable with rigorous imprisonment for a term which may extend to ten years, and that the mere fact of enrolling a minor girl among the servants of any temple whose profession is known to be that of prostitution is an offence under this section, and that the parents or guardians who either by causing a minor to

go through a form of marriage with an image or other symbol, or by dedication of such minor to the service, of any deity where such form of marriage or dedication is likely to lead such minor to live a life of prostitution are guilty of an offence punishable under this section, and that any person who otherwise disposes of any minor with a like knowledge or intent is guilty of the same offence.

Further be it known that any person who buys, hires, or otherwise obtains possession of any minor under the age of sixteen years with similar knowledge or intent is guilty of an offence punishable under section 373 of the Indian Penal Code with a term of imprisonment which may extend to ten years, and that therefore the managers of any temple or other persons who by reason of such marriage, dedication or disposal obtain possession of any such minor intending or knowing it to be likely that such minor will lead a life of prostitution have committed the offence defined by this section.

And further let it be known that any person who instigates or intentionally aids any parent or guardian or other person to so dispose of any such minor knowing that the result will be that such minor will lead a life of prostitution is guilty under sections 107 and 372 of the Indian Penal Code of abetting the offence punishable by the latter section and is therefore liable to rigorous imprisonment under the provisions of Chapter V of the Indian Penal Code, and that any person who instigates or intentionally aids any person to obtain possession of any such minor with such intent or knowing is guilty of abetting an offence punishable under section 373 of the Indian Penal Code and is punishable with rigorous imprisonment under the provisions of Chapter V of the same Code.

And in order that this matter may be better understood the public are hereby informed that in many cases persons have from time to time been sentenced to terms of imprisonment for offences of this nature and more particularly that Mukund Panda Deoli and five other persons, who had caused the *Shaj* ceremony to be performed on certain minor girls thereby making them Bhawanis attached to a temple, were on the 19th April 1905 sentenced by the High Court of Bombay each to undergo a term of six months' rigorous imprisonment under section 372 of the Indian Penal Code.

And in order that these evil practices with reference to minor girls, whether by dedication to temple service or by private disposal, may cease, it is the will and pleasure of His Excellency the Governor in Council that all District Magistrates should cause the provisions of the law to be enforced in suitable cases by such action as may appear appropriate against those transgressing.

LONDON, July 10.

In the proceedings against Madar Lal to-day, the prosecution showed that the prisoner purchased a revolver in January and had since practised regularly at a revolver range.

Madar Lal asserted that he was a patriot working for the emancipation of his motherland. He objected to the word 'murder,' saying that the deed was perfectly justified. The English would have done the same if the Germans came to England.

He characterized a witness named Siuha as a traitor to his country:—*Reuter's Telegram.*

FOR SALE.

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

APPLY TO—The Manager.

INTERCASTE MARRIAGES

ACT III OF 1872.

The following is the concluding portion of Mr. A. P. Patro's Article. The first part of his article was published in the last issue:—

The Act provides a premium for a Hindu to have recourse to other faiths for the sake of marriage as it also creates an evil in some cases that persons who are not professedly Brahmoes undergo this form of marriage for its simplicity, effectiveness, and convenience. Under the existing law, a Hindu of the same caste, even sub-caste as such, can marry no other except a Hindu of the same position. He or she has to declare that he or she is not a Hindu before he or she can come under the Act. A person may be a good Hindu but may wish to marry another Hindu of different caste. The law makes no provision and also a Hindu may not lose the forms of marriage (a) because they convey no meaning to him according to his advanced faith or philosophy. (b) Because the idolatrous ceremonies may not be consistent with his beliefs as a Vedantin or other Hindu. (c) Because he may not wish to marry in the same caste. (d) Because he may be heterodox without abrogating his faith as a Hindu. He and she may be willing to remain as good Hindus in other respects and yet it is not possible for them to marry according to Hindu rites and ceremonies. This is a grave social disability and it is hard there should be no provision for relief in such cases.

It is an admitted fact that several of our social evils can be traced to marriage relations and the restrictions placed in the choice for such relationship. No orthodox Hindu can transgress beyond the pale of the sub-caste or still narrower a minor division of the same sub-caste. The sphere of choice being so narrowed, it entails several moral and material difficulties on the parents. The position, health and morale of the offspring considerably suffers thereby, the sin is perpetrated throughout the society and the cancer eats into the vitality of the home. The crime of infant and early marriage and the Kanyasulkam answer for the manifold evils in Society including the miseries of the child widows. The remedy therefore lies in relaxing the restrictions and removing the barriers placed by superstition and ignorance. When the Shashtra does not give the relief, the State is our resort. The present Act meets the difficulty only half way, it is extremely doubtful whether intermarriages among different castes of Hindus is valid. A certain writer in the *Indian Social Reformer* (Vol. XVII p. 112) pointedly observed that "As regards Hindus, it simply perpetuates and enforces in a manner which was unknown to any ancient Hindu regime, the existing distinctions of caste and sub-caste. The individual Hindu is required at the point of the British bayonet to conform to social restrictions involving no moral principle which enlightened opinion in and out of the country has long condemned as fraught with injurious consequences to the community. The requirement under the Act of a negation of certain specific religious beliefs is a gross violation of the principle of non-intervention with the religious belief of the individual." To remedy these defects in the Act and to widen the utility of the Act so that it might embrace the several communities in India who do not subscribe to any particular form of religious ceremony or ritual prescribed by the various religions prevailing in the country, a movement was set on foot at the Theistic Conference held at Calcutta in 1906. At a meeting at the Prarthana Samaj, Bombay, with the approval of Honble Mr. Justice Chaudavarkar as President and with the approval of Dr. Bhandarkar, Mr. Balakram I. C. S., Principal R. P. Paranjpe of Fergusson College, Mr. K. Natarajan and others, resolutions were passed to submit a memorial to the Government of India on two distinct lines (a) that the Theistic

non-idolatrous rituals, according to which a large number of marriages are yearly being celebrated in the several Brahmō and Prarthana Samajes in the country, be recognised by the law as those of the other religions and thereby these marriages be absolved from the necessity of being registered under this Act (b) that the Act be made to operate just like the Civil Marriage Act in England by allowing any two parties to take its benefit without being compelled to declare that they do not profess any particular religion.

This is not an Act of the Prarthana Samaj or Brahma Samaj or of any particular community, but a reform principle affecting the communities of India who wish to create inter-communal marriages. This amendment does not seek to interfere with the religious beliefs of the people, on the other hand it urges on the Government the desirability of allowing each man to maintain his faith but to sanction certain social relations. Under the Act, a person may have conscientious scruples to deny that he is a Hindu, he may desire to retain the ceremonies but yet to make use of the Act; he has to make a declaration that he is not a Hindu. In the matter of a person willing to marry in another caste, both being Hindus, the Act prohibits such union. I am not able to see the reason for the rule. When both parties of the same creed but of different castes wish to marry, why should legislature make it impossible? It will be admitted on all hands that marriages in the sub-sects of the same caste are very desirable and that the field for selection should be widened in the same parent caste and yet the Act does not permit of such contracts and it is extremely doubtful if such marriages in sub-secta are valid. The legislature by imposing this condition curtails the liberty, religious and social, of the individual. In England, the Civil marriage Act lays no such condition as to declaration of faith and why should the liberal concession be mutilated and applied to India? There is therefore no justification to retain the clause relating to declaration and no useful purpose is served by it except that it offers a premium for speculative contracts.

BELHAMPUR,
1st July 1909.

A. P. PATRO.

INDIAN LADIES IN ENGLAND.

The London correspondent of the *Parsi* writes under date the 25th June:—

What would your readers say if I told them that there are at this moment in England more than two dozen Hindu ladies—mark the word. But do not suppose that all these *grande dames* are here only on pleasure bent. Of course, they eke out as much innocent pleasure as they can during their sojourn in this tight little island. But they forget neither their country nor the millions of poor sisters they have left behind. In a quiet sort of way, they have set about doing something for them. For instance, an influential committee of Hindu, Parsi and English ladies has been formed with a view to initiating a scheme for the promotion of the education of Indian girls. It is suggested that—after a certain amount of money has been raised—a number of Indian girls should be brought over to England and trained as teachers. Subsequently it is hoped to establish a properly-equipped training-college in India itself. A meeting to promote the scheme will be held in the Jehangir Hall, Imperial Institute, on Monday next. Those in India who are interested in the movement and who wish to obtain further information may get it from Princess Sophia Dhuleep Singh, Faraday House, Hampton Court. So you see the women of India have a Princess to look after their interests. I hope this little bit of information will attract wide attention. For a good deal should be done in India itself to second the efforts these amiable ladies are making here as a labour of love.

THE ELEVENTH MADRAS PROVINCIAL SOCIAL CONFERENCE

The following is the concluding portion of the address of Mr. V. V. Jogiah Pantulu Garu, Chairman of the Reception Committee of the above Conference held at Berhampore. The first and second parts of his address was published in the last two issues.

Gentlemen, I should not be understood to deprecate the holding of the Social Conferences on the lines on which they are being held now, or belittle their usefulness. On the other hand, I believe it is these Conferences that have educated us so far and have been creating a feeling of universal brotherhood among the Indian people. But what I mean is that institutions like these cannot by themselves speed the car of social progress unless they are supplemented by the efforts of institutions such as those I propose. Gentlemen, you are all aware what useful work in the direction of Social Reform the Rajaputs in the North have been doing, by holding annual gatherings of their own community. Rules regulating the marriages and funerals of Rajaputs have been in force in Rajaputana for the last twenty years, and in Malwa for the last ten years. These rules refer to the raising of the marriageable age of girls to fourteen and that of boys to eighteen, the reduction of expenses at marriages and Shraddhs, &c. The Rajaput community is one which was most conservative and most particular about its dignity, and the result was that for fear its dignity might suffer, some of them used to take the extreme steps of killing their own daughters, when they saw they could not spend, or I should say waste, their money consistently to their past greatness and traditions. A sectional Conference like the one they have formed saved them from extinction and proved them invaluable good. In this part of our country, we find similar Conferences to improve the social position of certain castes such as Kshatriyas, Vaysyas, Goldsmiths and Jains. I am informed some of these have already introduced some useful reforms in their castes, and it is no wonder. For it is always easier to work reforms in smaller societies than in larger ones. When once these smaller societies are improved, the work of Social Conferences, such as those we are having, will become easier. A Brahmin Social Reform Conference will do more good than conferences of other castes, though the services of the latter cannot be under rated. For it has become the fashion for other castes to imitate blindly the customs of Brahmins, however pernicious they may be. It may be within the knowledge of many of you that several Sudra castes, in which widow marriages and marriages after puberty are permissible, have taken to marriages after the Brahmins and subject their ladies to all the inconveniences and difficulties from which the Brahmins have been trying to extricate themselves, for the mere vanity of of being considered as good as Brahmins in their methods of living, so that if Brahmins set the example of Social Reform by supplementing the work of this Conference by means of separate Conferences on the lines of other communities above indicated, they will be doubly serviceable to the country by reforming themselves and holding out an example to those who are sometimes in ignorance and apt to follow them blindly even in their vicious customs. Gentlemen, this is an idea that was working in my mind for sometime, and I thought it fit to place before you to consider the utility of this proposal and I request you to give your best consideration to this subject, and see if any good is likely to come out of it just at this juncture when this Conference has sufficiently created public opinion in favor of the several reforms.

Gentlemen, I owe you an apology for getting off the rails and discussing a proposal of my own by the way. To come back to the work of stock-taking, I may mention that with regard to other reforms I shall not take up your time with discussing the progress made by each of them, but will content myself with the remark that the public opinion has considerably improved, and the people are prone to sympathise more than to condemn them. One thing that I would venture to say with regard to the reforms is, that their success or otherwise depends on how we view them. There are two ways of judging about the success of these reforms; one is from the stand-point of numbers and the other is from the change in the attitude of the public towards them. If these are considered, regard being had to the former, then there is no doubt that social reform is not the success we expect it to be. On the other hand, we may even say it is a failure. But considering them from the latter stand-point, there is no doubt they have created a great change in men's minds and can be said to have made good progress in the right direction.

It is perhaps necessary for me to refer, though briefly, to the subjects with which the Conference has to deal to-day. The Reception Committee has included almost all the important subjects in their different resolutions as printed in their draft, and they will be discussed at length. I will not take up your time by discussing them or even referring to all of them, but content myself with a remark or two about the first and the last of them. We have given the very first place to the resolutions on education and marriage, as we consider they constitute the basis of all Social Reform and the translation of these resolutions into practice will solve the whole question of Social Reform and remove most of our social evils. The others relate to the caste system, to which I had incidentally to refer and a few others, such as the fusion of sub-castes, elevation of lower classes, social purity, &c. The last proposition on the draft deals with the constitution whereby we are to work out the resolutions of the Conference throughout the year. This is a subject which presents difficulties which are not very easy to solve but which I hope will receive the best consideration of this Conference, and a *modus operandi* will be fixed to facilitate the work of reforms.

In my humble opinion, we want for this purpose, the formation of a number, nay, a network of Reform Associations—branches of Presidency Associations—throughout the length and breadth of the country, not only in big towns but gradually also in small villages. We want our young men fired with lofty ideas and ideals to be members of these Associations, and agitate for the eradication of social evils. We want Pundits—paid pundits—attached to these Associations who can interpret the Shastras in the light of the reformed ideas. We want young and enthusiastic missionaries to go about the country lecturing upon the baneful results of the social evils and supporting the reforms, not merely by appeals to reason and conscience, but also to Shastras which lend immense support to our later day ideas of social reform. We want innumerable leaflets and pamphlets written in easy and telling style in the vernaculars of each District, to be distributed freely without cost and in large numbers. We want registers to be kept of persons that subscribe to or sympathise with particular reforms and, whenever Reformers of the particular social evils are persecuted by social ostracism, the persons that subscribed to the particular reforms should be appealed to for sympathy and necessary action to support the sufferers. In fact we want that means should be found by which we can bring home to the very doors of our people everything that would tend to the condemnation of the existing

social evils and the promotion of our ideas of reform. Gentlemen, no doubt, for this purpose, it is money which we want most. But, I am sure when work of this nature is properly started, it will secure the support of all the enlightened leaders of our Society. In conclusion, I appeal to you to make an earnest effort to secure the support of all enlightened men for the cause, and persevere in the advancement thereof in spite of repeated failures.

Gentlemen, I have already trespassed too long on your indulgence and time. I would not, therefore, stand between you and our worthy President-elect, whose words of wisdom we are anxious to listen to. With these few words, I extend to you all, a hearty welcome and request you to elect the President for this Conference.

Under the direction of the Vedanta Society of New York a subscription entertainment to raise funds for the assistance of sufferers from the recent earthquake in Italy, was given on Wednesday evening (Jan. 27), at Duryea's Hall. The programme was particularly interesting. Mr. Edwin Markham favoured an enthusiastic audience by reading his powerful poem "Lincoln" which, on the birthday of that great man, was published by five syndicates of newspapers. Mrs. A. Bose, delighted the gathering by singing Indian songs to the accompaniment of harmonium and violin. A large sum was realised, to which was added a substantial amount secured through the personal efforts of a student.—*Vedanta*, New York, Jan.—Feb. 09.

THE INDIAN SOCIAL REFORMER.

Rates of subscription inclusive of postage.

	In advance.	In arrears.
Per annum.....	Rs. 5 0 0	Rs. 6 0 0
Single copies	4 annas each.	

The arrear rates will be enforced in the case of subscriptions which have not been paid within three months from the date on which last payment of subscription expires in case of annual subscriptions. All other outstanding dues will also be calculated at the arrear rates.

Orders for the paper should be invariably accompanied by a remittance or permission to send the first issue per V. P. Post to recover subscription.

Should payment be made by cheque on any mofussil Bank, please add 8 annas this being the discount charged in Bombay.

THE VEDANTA AND ITS RELATION TO MODERN THOUGHT.

Being twelve lectures on all aspects of the Vedanta by Sitanath Tattvabhushan, Author of *Hindu Theism, The Religion of Brahman* and other Vedantic and Theistic works, and Annotator and Translator of the *Upanishads*.

Complete in two volumes. Vol. I. Rs. 1-4, Vol. II. Re. 1-0. Two volumes bound together in cloth Rs. 2-4. To be had of the Author at 210-3-2, Cornwallis Street, Calcutta.

SUBLIME PESSIMISM

OF

OMAR KHAYAM

THE ASTRONOMER-POET OF PERSIA.

Price Ans. 8.

APPLY TO THE MANAGER TATVA-VIVECHAKA PRESS,
Khetwadi Back Road, Bombay.

BY APPOINTMENT TO H. H. THE MAHARAJA.



GAEKWAR OF BARODA.

PHIROZE M. DASTOOR & CO.

OCULISTS AND SCIENTIFIC REFRACTIONISTS.

OPP. GENERAL POST OFFICE, 7 HORNBY ROAD, BOMBAY,
THE FIRST AND ONLY FIRM.

Who offer their patrons free services of a **duly qualified Ophthalmic Surgeon** from various Eye Hospitals of Europe.

PHIROZE M. DASTOOR.

Eye-sight Specialists,

WITH 19 YEARS' PRACTICAL EXPERIENCE,

Holds **Exceptional Testimonials** from the Hon'ble Sir Lawrence Jenkins, the Hon. Mr. Justice Batty, Mrs. Batty, the Hon'ble Mr. Justice Chandavarkar, Mr. H. G. Gell, M. V. O., Lt-Col. G. H. Bull, M. D., I. M. S. and other high personages.

Spectacles, Eye-glasses, Glare and Dust Eye-protectors, Motor Goggles, Binoculars, Opera Glasses, Clinical Thermometers etc. etc.

Prices Extremely Moderate.

POCKET MANUAL "THE HUMAN EYE AND ITS SCIENTIFIC CORRECTION," FREE ON APPLICATION.

SEVA SADAN

Arrangements for patients suffering from eye-disease, have been made in connection with the **Seva Sadan Charitable Dispensary** for women and children. **Dr. Piroja Malabari**, has kindly offered her services to look after the patients on every Wednesday, and Saturday between 8 and 9 A. M. B. T.

SEVA SADAN, }
GIRGAUM. }

B. R. DIVATIA,
ASSISTANT SECRETARY.

THE INDIAN NATIONAL CONGRESS.

- An Account of its Origin and Growth.*
- Full Text of all the Presidential Addresses.*
- Reprint of all the Congress Resolutions.*
- Extracts from all the Welcome Addresses.*
- Notable Utterances on the Movement.*
- Portraits of all the Congress Presidents.*

This is an exhaustive and complete collection of all the Congress Presidential Addresses and the Resolutions passed at the sittings of all the Congresses. To make the book up-to-date the Presidential Address of the Hon. Dr. Rash Behari Ghose at the Congress held at Madras in December 1908 and the Resolutions passed therein have also been included. The book also contains extracts from the Welcome Addresses delivered at all the Congresses and several Notable Utterances on the Congress Movement by men like the late Charles Brillaugh, Robert Knight, Sir William Hunter, and Mr. Justin McCarthy, Sir Richard Garth, Lord Cromer, Sir Charles Dilke and others. An attractive feature of the book is a collection of the portraits of all the Congress Presidents.

Cloth Bound. Over 1100 pages. Crown 8vo.

Rs. 3. To Subscribers of the "Review", Rs. 2-9.

The annual subscription to the **INDIAN REVIEW** is Rs. 5 (five). Subscription can commence from any month. Any one who wishes to buy books at the reduced rates must remit Rs. 5, one year's subscription to the "Review" in advance. Specimen copy on receipt of postage stamp for two annas.

G. A. Natesan & Co., Esplanade, Madras.

BRAHMA POSTAL MISSION.

Pamphlets with regard to Liberal Religion in India and abroad may be had free of all charges, one or two at a time by any genuine inquirer: On showing by a letter that these are carefully read, other two may be ordered free:—All communications should be made to V. A. SUKHATANKAR, Prathana Samaj, Girgaum—Bombay.

A. K. JOSHI & Co.

Kalbadevi Road, BOMBAY.

We undertake every kind of Lithographic Art Printing in Colours. Publish Fine Art Pictures, &c.

Wholesale & Retail Dealers in Calcium Carbide.

Large Importers of Finest Printing Inks and Colours.
HIGH CLASS FRAME MAKERS.

YOUR ADDRESS, PLEASE,
For a Catalogue of our Numerous Valuable Presents which we offer for nought to All at their own choice!!!

VAIDYA SHASTRI MANISHANKAR GOVINDJI

Atank Nigrah Pharmacy,

Jamnagar-KATHIAWAR

SURAMA HAS MANY IMITATIONS BUT NO EQUAL.**SURAMA**

STANDS unequalled in the line of floral hair-oils. In fluidity, flavour, and medicinal properties SURAMA leads the line. It enriches the colour, growth, and strength of the hair roots. It removes the hair diseases and cleanses the scalp. It has a most persistent flavour that lasts a long time after bath or toilet. Once used it is used always.

INSIST ON HAVING SURAMA AND REFUSE ALL SUBSTITUTES

Price per Bottle. As. 12. Post-free Re. 1-8. 3 phials Rs. 2, Post-free Rs. 2-14.

**S. P. SEN & Co.'s Fine Swadeshi Perfumes.**

SABITRI—The lovers' delight. Possesses a unique odour and strength and pleases all tastes.

BANGAMATA—Represents the sweet Hasunna Henna. Very persistent and strong but not loud.

CHAMELI—Is a preparation *de luxe*. It relieves all nervous ills and is most refreshing after exhaustive Brain work.

SOHAG—The lovers' lovely present. Has a charming aroma. Very sweet and persistent.

KHUSKHUS—An oriental perfume of strength and aroma. Unrivalled in strength and sweetness.

BOCOOL—The sweetest popular scent. Better than the "best" obtainable in the market.

All the Perfumes are bottled in three different sizes—Large, medium and small. Prices Re. 1, As. 12 and 7 respectively. Transit charges extra.

OUR SUPERFINE VIRGIN OTTOS—UNEQUALLED FOR STRENGTH. OTTO-DE-NEROLI AND KHUS-KHUS. PRICE PER PHIAL RE. 1, DOZ. PHIALS RS. 10.

EDU-COLOGNE—Is both a luxury and a necessity. It removes instantaneously severe headache and cures all nervous ills. Large As. 12 per bottle. Small As. 8 per bottle.

LAVENDER WATER—Quite unlike those spurious brands in the market. It is specially prepared to suit refined taste and fashion. Has a peculiarly sweet and lasting perfume, equivalent to the best Lavender of Parisian make. Price Per Bottle, as. 12, Dozen Bottle Rs. 8.

MILK OF ROSES—Enthralls the mind by its delicious scent; its application imparts a lustre, softness and delicacy to the skin, destroys pimples, scabs, blotches, freckles, and other derangements of the skin.

Price per phial As. 8. Transit charges—write for descriptive Catalogue a price list sent Post Free on application Rs. 5.

S. P. SEN & Co. Manufacturing Chemists.

19/2, LOWER CHITPUR ROAD, CALCUTTA.

INTENDING ASSUREES ARE INVITED TO COMPARE THE RATES AND CONDITIONS OF

The Empire of India Life Assurance Company, Limited.

WITH THOSE OF ANY OTHER COMPANY.

Head Office II, Elphinstone Circle, BOMBAY.

SEE REPORT AND OPINIONS OF THE PRESS AS TO THE REMARKABLE PROGRESS MADE BY THE COMPANY.

ENDOWMENT NON-FORFEITABLE POLICY FOR RS. 3,000.

PAYABLE AT AGE 60 OR AT DEATH, IF PREVIOUS, WITH PROFIT.

If, at any time, the assured under this plan should desire to cease paying any more premiums, he can obtain a paid-up Policy for such a proportion of the original sum assured as the number of premiums paid bears to the number agreed upon. Thus a gentleman who had assured at age 30 for a Policy of Rs. 3,000 payable at age 60 or at Death, if previous, after 5 years payments, would be entitled to a Free paid-up Policy for Rs. 500 free of future payments.

MONTHLY PREMIUM.

AT AGE 20, Rs. 6-9-0.

AT AGE 25, RS. 7-8-0.

AT AGE 30, RS. 8-14-0.

AT AGE 35, Rs. 10-12-0.

AT AGE 40, Rs. 13-12-0.

AT AGE 45, Rs. 18-10-0

SOME OF THE DISTINCTIVE FEATURES.

* Funds invested in Government Securities and in accordance with the Indian Trusts Act

Policy holders can appoint their own Directors.

90 per cent. of Profits to Participating Policy holders.

Lapsed policies revived without Medical Certificate.

Liberal Surrender Values 40 per cent. of the Tabular premium paid.

Immediate payment of Claims.

Medical fees and stamps on Policies are payable by the Company.

The sum assured is **PAYABLE IN FULL** should death occur even immediately after payment of the first premium, **GUARANTEE INSURANCE**.—This Company issues Guaranteed Policies in situation of trust and responsibility. It is specially authorized to guarantee the employees of the Post Office.

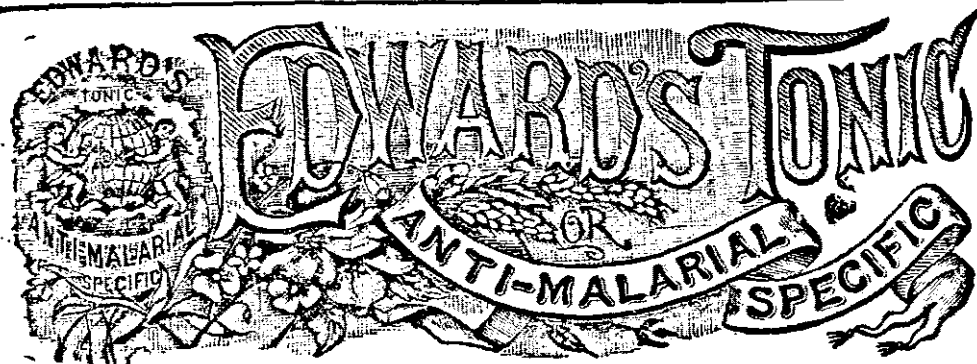
Proposal Forms and full Particulars may be obtained from any local Agent in India or from
E. F. ALLUM, General Manager.

FOR MALARIA, INFLUENZA & MILD FORMS OF PLAGUE.

Use Batliwalla's Ague Mixture or Pills. Re. 1
 Batliwalla's Cholera is the only remedy for Cholera Re. 1.
 Batliwalla's Haretonic has been recently improved a great deal and restores Grey Hair to its Natural Colour. Re. 2-8.
 Batliwalla's Tooth Powder is scientifically made of Native and English Drugs, such as Myapthal and Carbolic Acid. H. P. As. 4.
 Batliwalla's Ringworm Ointment As. 4.
 Sold every where and also by
DR. H. L. BATLIWALLA,
 World Laboratory, Dadar, Bombay.

ROYAL TONIC PILLS.

A powerful Nutritious and Strength Restorer, Price Re. 1-1 p
 bottle of 30 Pills.
 PREPARED BY—**GOVINDJEE DAMODER & Co.,**
 Wholesale and Retail Druggists and Commission Agents.
 2-02. No. 57 New Hanuman Lane, BOMBAY



Price of large quantity is somewhat less.

BUTTO KRISTO PAUL & Co., CALCUTTA.

The only Remedy
 FOR
MALARIA
 and all kinds of
FEVERS WITH ENLARGEMENTS,
 OF
SPLEEN & LIVER.
 OF
SWELLINGS of ABDOMEN &c

PRICES:-
 Large bot. 1 4
 Small 0 12

Wanted Agents

REALLY AN EXAMPLE IS SET BY THOSE WHO REGULARLY USE.

Kaviraj N. N. Sen's KESHANJAN.



They evidently relize both the personal satisfaction and the hygienic importance of cleansing the scalp and feeding the hair. Their experience tells them too how well "KESHANJAN" aids the growth of the hair thoroughly and pleasantly and at the same time promotes the beauty and grace of feminine countenance.

Keshranjan is the premier hair food. That is why, more and more, people use it every day. Re. 1 per bottle. Post-free Re. 1-5.

Every body Needs a Nerve-Tonic

At every time of the year, to brace him up after a long and dreary illness or overwork and exhaustion caused by daily avocations of life. *Aswagandharishta* is a purely a vegetable tonic containing the life giving properties of *Aswagandha* which acts directly on the nerve-centres, charging them with new energy and vigour, making up the hasting tissues and bracing up the system. The first few doses will make you feel better and brighter and help you to do your work with less fatigue. You will sleep well at night and wake up in the morning feeling refreshed and ready for a good day's work again.

Price of one Phial Re. 1
 Packing and Postage As. 7
 One dozen Phials Re. 10

Our Agnidipak cures all bilious complaints, *Dyspepsia*, heart-burn, sour or bitter tastes, in the mouth headache, and loss of appetite. It regulatets the action of the stomach, liver and the bowels. Price per phial Re. 1. Packing and postage As. 5.

Illustrated catalogues containing full accounts of diseases and medicines are transmitted free on application. **Prescriptions** with or without Medicines are sent to every part of India, Burma, Ceylon, Straits Settlements, The Cape and the British Isles on receipt of concise conditions of complaints.

HOPE FOR THE HOPELESS.
PRAMEHABINDU.

A Specific for all urethral affections, specially for, accute Gonorrhæa of painful and virulent type. All burning, pricking and painful sensations, painful, excessive scanty or,urination and discoloration cease within 12 hours. Single dose brings about marvellous effect. Two days' use reduces the disease to half its severity. **OUR PRAMEHABINDU** has been prepared on a,thoroughly scientific basis. It kills the germs "Gono-cocci" which are the *bacilli* of Gonorrhæar in a very short time and thus paves the way to permanent cure. **PRAMEHABINDU** is the sovereign remedy for acute Gonorrhæa, Gleet, Urithritis, Running White, etc. and their Sequelæ. Price per phial Re. 1-8. Packing and Postage extra As. 7.

Kaviraj Nagendra Nath Sen,

GOVERNMENT MEDICAL DIPLOMA-HOLDER, MEMBER OF THE CHEMICAL SOCIETY, PARIS; SOCIETY OF CHEMICAL INDUSTRY, LONDON; SURGICAL-AID-SOCIETY, LONDON; &c., &c.

No. 18-1 & 19, Lower Chitpur Road, CALCUTTA.—Telegrams—Keshranjan, Calcutta.

N. B. All the proprietary medicines mentioned in my price list are kept on sale at Calcutta rates at Messrs. V. Valabha Das & Co.

ABDOOL REHMAN STREET, Bombay.

WANTED AGENTS.



NO. 72 MEDOW STREET, FORT BOMBAY.

Die-Sinking—Crests, Monograms and Mottos, engraved and beamed in various Colours.

Copper-Plates—visiting and Invitation Cards, etc., engraved and printed in best styles.

Blocks—Wood or Metal, engraved and supplied for illustrating purposes.

Presentation Inscriptions—On Gold, Silver, Ivory, etc; engraved and artistically displayed.

Seals, Peons' Badges, Brass Sign Boards, Stencil plate etc., are made for private, official and commercial use. Rubber stamps are made in any of the required languages at very cheap rates.

Electroplating and gilding works executed under skilled workmen.

OUT STATION ORDERS PROMPTLY EXECUTED.

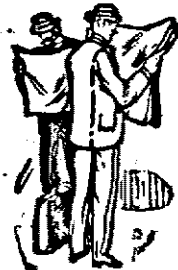
COMPARE OUR RATES WITH THOSE OF OTHERS.

WANTED AGENTS.

MEYORES

IS INDISPENSABLE TO ALL WHO VALUE HEALTH.
FOR IT RESTORES WASTED STRENGTH, imparts vigour and tone to the muscles and tissues, in short vitalises the whole system. Thousands cured. Price Re. 1 per phial.

INTERESTING NEWS.



Our reknowned SPECIFICS for **ASTHMA** and **HYDROCELE** give instant relief rest and comfort. Cure permanent. Rev. JOSEPH DAVID, Mengnapuram S. India, writes:—"Your specific for Asthma has done me good." S. B. Rao, Esq., Poona, writes:—"I have personally used your specific for Hydrocele and found it very wonderful in its efficacy." Per bottle of each Rs. 5.

DIABETES—Of any stage and standing is sure to be cured by our specific. A. Bose, Esq., Zemindar, Dum-Dum, Calcutta writes:—"Five year's Diabetes completely cured." Price per bottle Rs. 3.

For particulars about our SPECIFICS for **PILES, FEMALE DISORDERS** look to our Catalogue sent post free on application.

BEWARE OF IMITATORS !!!

NO AGENTS.

WRITE ONLY TO **J. C. MUKERJEE & Co.,**

THE VICTORIA CHEMICAL WORKS,

RANAGHAT, BENGAL.



AMRUTANJAN.

An Indian Balm, A Magic Balm, Quickly Relieves and Cures.

[HEADACHES, NEURALGIA, SPRAINS, SORE THROAT, CHEST COLDS, RHEUMATISM, LUMBAGO, WEAK JOINTS, BRUISES, CUTS
And also other ACHES and PAINS.—Price annas eight only

Ringworm Ointment. A POSITIVE CURE FOR RINGWORM AND DHABI'S ITCH, &c.
Price annas six only.

Tooth Powder, CHEAP AND USEFUL.—Price annas two only.

AMRUTANJAN DEPOT. 16 OAK LANE, BOMBAY

Telegraphic address: "Amrutanjan," Bombay.

PHOTOGRAPHIC ART STUDIO.

UNDER THE PERSONAL SUPERVISION OF

S. N. BHEDWAR.

AT THE JUNCTION OF

PRINCESS AND KALBADEVI STREETS.

CHARGES REASONABLE, SATISFACTORY WORK

THE INDIAN * SOCIAL * REFORMER.

PUBLISHED EVERY SUNDAY MORNING.

Office:—HUMMUM STREET, FORT.

Editor:—K. NATARAJAN.

Vol. XIX.

BOMBAY—SUNDAY, JULY 25, 1909.

No. 47

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

NOTES.

The observations incidentally made by His Excellency the Governor in the course of his speech at the Servants of India Society on the impossibility of India ever becoming self-sufficient in the matter of her sugar-supply, were, having regard to recent scientific opinion, unduly pessimistic. It is generally known that the beet-root sugar industry has reached its highest point. One of the most striking instances used nowadays to illustrate the inadequacy of Darwin's view of the formation of species by the accumulation in the course of several generations of slight, individual variations, is that of the beet-root, where selection has ceased to improve the percentage of sugar in the cultivated produce. This process was at first followed by a rapid improvement, but the rate at which the percentage of sugar increased soon fell off, until at the present day all that selection can effect is to keep up the standard of excellence already attained. This is a new phase of what the older economists called "the law of diminishing return" in agriculture. It is certain that the cost of keeping up the standard obtained, will become higher and higher, and the profits of the industry less and less, as the years pass and as the specific properties of the plant gain upon its cultivated qualities. At no time, since the creation of this competing industry, was there less reason to take a pessimistic view of the possibilities of the sugar-cane. Careful selection and cultivation, and improved processes of manufacture, are sure to place Indian sugar against reach of the competition of beet-root, the growers of which have a hard up-hill work before them.

His Excellency the Governor's visit to the Government High School at Poona during working hours and his examination of the several classes, is a revival of an old practice that had unfortunately been allowed to fall into disuse. We understand that the last Governor who was accustomed to undertake such visits, was the late Sir Bartle Frere. The gulf between education and administration has become so wide that we remember an occasion within the last few years when the Chancellor of the University was busy attending a dog-show when the annual Convocation was being held in a building situated on the other side of the road. We are glad Sir George Clarke has started the practice again. It will put heart into the secondary school teacher, make him feel that his work stands for something in the eyes of the head of the Government and of the community, and will stimulate public interest in this important but much-neglected stage of education.

Mr. P. Mourant of Devonport, Tasmania, has sent us, apparently under a misapprehension, a letter on "the Possibilities of Tasmania" which we print on another page. The country is not much smaller than

Ireland and has a population of less than two lakhs of persons. It has a fine soil and is rich in minerals. From all that Mr. Mourant says, increased population is one of the chief needs of Tasmania. It is not clear from his letter whether or not the country is regarded as a white man's land where no brown or yellow or black man may enter. Very probably it is. If so, it affords a striking illustration of the lengths to which the dog-in-the-manger policy dominates the white colonies.

The Christian Literature Society of London and Madras, have issued an important essay on "The Recensions of the Quran" by Rev. Canon Sell D. D., the well-known Arabic Scholar and writer on Islamic subjects. The various portions which now form the Mahommedan Scripture were recited by the Prophet during a period of twenty-three years, but during his life-time they were never collected together or systematically arranged. Passages were written on palm-leaves, leather, and on such other materials as came to hand, by individual hearers, but these were all disconnected and had no special authority. The great storehouse of the Quran, writes Dr. Sell, was the marvellous memory of the Arabic people. We owe the Quran, as we now have it, to two recensions, made by the first and third Khalifas, Abu Bakr and Uthman. Though it is not improbable that some of the deliverances of the Prophet have been lost, scholars are agreed that all those in the Quran, as it has come down to us, are the actual words of the great founder of the Islamic faith.

We are requested to warn the public not to pay any one any donation on account of the publications of the *Prabuddha Bharata* Press, of Mayavati, Almora, unless he can show a letter of authority signed by the President, with the special seal of the Ramkrishna Mission. This warning is in consequence of its having come to the notice of the Mission that an unauthorised person has been collecting money in their name.

A Reuter's telegram of the 23rd instant, says:—"The Old Bailey was crowded to-day when the trial of Madar Lal Dhingra took place. Lord Alverstone presided. The prisoner appeared unconcerned. The Attorney-General described the crime as long premeditated with an obvious motive. Previous evidence was then repeated and a verdict of "Guilty" was returned. Lord Alverstone, in sentencing Madar Lal to death, said that nothing he could say would have the slightest effect on the prisoner. After he had been sentenced, Madar Lal saluted in military fashion and said "Thank you, My Lord. I am glad to have the honour of dying for my country." Mr. Horsley, the printer of the "Indian Sociologist," has been sentenced to four months' imprisonment in the First Division."

CONTENTS.

—0:0—

Editorial Notes.

The Political Future of India.
The Ghetto of the Hindu Society.

The London School of Economics and Political Science.

The Political Future of India.

The Death of Lord Ripon.

Chitrapur Saraswats Maha-

sabha.

The Indian Student at Cambridge.

Hindu Widows' Home Association, Poona.

The Possibilities of Tasmania.

Enforced Widowhood.

Mr. Gandhi on the Ethics of Passive Resistance.

THE INDIAN SOCIAL REFORMER.

BOMBAY, JULY 25, 1909.

THE POLITICAL FUTURE OF INDIA.

I. THE LAW OF DEVELOPMENT.

"To endorse constitutional political agitation and at the same time hanker after Babu Aravinda Ghose's ideal," writes a valued friend whose letter we print to-day, "is to stand convicted of 'illogicality' to use your own expression. It is difficult for me to see how you can escape it." That may well be taken as the starting-point of this article in which we propose to show that one can with perfect propriety endorse constitutional agitation without at the same time accepting the colonial or any other specific limitation on the ultimate possibilities of the country's political future. In the first place, it is merely a controversial way of putting it to say that we hanker after Babu Aravinda Ghose's ideal. If the passages that we had quoted in our leading article from Mr. Ghose's speech are carefully read, without bias because of his antagonism to the movement with which both our correspondent and ourselves happen to be associated, it will be seen that he does not so much enunciate an ideal or lay down a goal, as state the law of national and, in fact, of all organic development. It follows that it is not quite right to speak of our "haukering" after it, because to ignore it would be to misunderstand the process of national growth and attainment. Indeed to our mind, the weakness of the colonial goal—as we had understood it hitherto—lay exactly in ignoring the principle and processes of national growth. You start with the idea that Indian politics is forty years old and proceed to cast its horoscope as indicating its culminating point as colonial self-government. You ignore the centuries of history previous to 1857, the multiform, complex currents and rivulets that had flown into the main stream, the thoughts, the dreams, the tendencies and the configurations that have gone to the making of the capacious contents of one of the oldest stories of the world. All these constitute the "personality" of the nation, so to speak, to an immensely greater degree than our little activities and contests, mostly verbal, during the last half-a-century. On a sanguine estimate of the results of British rule, it is extravagant to hold that the one hundred and fifty years of it have effected such deep-reaching changes in the Indian people as to outweigh the centuries of pre-British history. Then, again, even the American Colonies, born literally of the loins of England, found that their freedom of development required an independent existence. No serious student regards Lord North and the incident of "the Boston tea-cup" as the originating causes and not merely accidental instruments of the circumstances which led to the Declaration of

Independence. How can we say that the Indian people, on whose history British rule is a bright speck, no doubt, but still a speck, will never find a position even of nominal subordination inconsistent with the free expression of their national genius? If they do not, it will be not because we to-day prescribe the colonial position as the goal, but because England and India may become so knit together by intellectual, moral and historical affinities that the idea of a separate individuality will become unthinkable.

II. THE METHODS OF DEVELOPMENT.

Before proceeding further let us sum up the conclusions of what has been said above. These are, that the colonial goal—as we had understood it—is arbitrary inasmuch as it is uncorrelated to the long history of the country previous to the short century and a half of British rule; that the ideal of independence being on its theoretical side merely the assertion of the law of all organic and national development, is a truism which it is impossible to question; and that only the merging of the Indian and English peoples in a single nationality can lead to the confluence of the streams of their respective histories. Our valued friend and correspondent thinks it inconsistent to accept the theoretical validity of the "independence" school without committing oneself to a course of boycott and bunkum. This would be true, if we had accepted Mr. Aravinda Ghose's methods as being equally of the nature of things as his ideal or principle. Even Mr. Swaminatha Iyer recognises that the Swadeshi-Boycott movement, like its name, is a hybrid product, a jumbling together of unexceptional ideas and objectionable devices and practices. As we have more than once pointed out in these columns, Mr. Ghose's methods of national progress, unlike his theory, are based on mystical assumptions. Whether the goal be independence or colonial government—anything except annihilation—the methods to be pursued are nearly the same. They are the improvement of our own character, customs, intellectual, moral and material condition. It is obvious that this is impossible without a strong and stable government; and those who realise, as probably even Mr. Ghose does, that there is absolutely no possibility of an alternative Government half as strong or as stable or, on the whole, as disposed to justice and constitutional administration as the present Government, are bound to resist all attempts to bring that Government into discredit. Indeed, to us at any rate, it is self-evident that the Indian people can only further their growth into a nation and development as a nation by raising themselves to as high a level as possible with the help of and by co-operation with the British rule under which they find themselves, even if there were no Queen's Proclamation or Parliamentary Statute assuring them of equal treatment with their British fellow-subjects. As the individual, so a nation, deserves a larger destiny by making the most profitable use of the possibilities open to it at each stage of its career. It is in pursuance of the same idea that we regretted that the National Congress had not tried to extend its operations to the roots of politics, which are the thoughts, customs,

sentiments and superstitions which together make the everyday life of the people. We do not bring any charge against Mr. Gokhale or anybody else of being indifferent to social reform. But it can hardly be doubted that if the Congress leaders had shown themselves as much alive to its importance as to what has so long passed by the name of politics among us, we would be standing to-day on much firmer ground. In perfect consistency with these views we deprecated, and do now deprecate, mixing up practical politics with speculations about the future goal as needless waste of thought and energy. The practical politician is too intent on the exigencies of the moment, to have the right perspective essential to such speculation; and, conversely, the speculative thinker is apt to overlook immediate conditions in his eager haste to realise his vision. Sow the right seed, water it, see that it is not choked out by weeds, and leave the rest to nature in perfect confidence that the blossom and the fruit when they come will be as beautiful and as perfect as any of their kind.

III. THE TWO SIDES OF THE TRUE DOCTRINE.

Our valued friend tells us that young men are misled by their being told that there are such things as the indefeasible birth-right of a nation and the fulfilment of national destiny, and that colonial self-government, while maintaining the necessary enthusiasm, has not led to awkward developments. The fault, however, is not that of the ideas but of those who preach them in an one-sided manner. The colonial idea can produce as untoward results as the other, if the long and weary intermediate stages and processes are skipped over, as Mr. Aravinda Ghose and others are in the habit of doing. Responsible men like Sir Pherozeshah Mehta and Mr. Gokhale are careful to lay stress on the distance of the goal every time they speak of colonial *swaraj*, but are all their followers equally careful and can they be depended on always to be equally careful? Nay, does not the very possibility of creating enthusiasm lie in more stress being laid on the goal and less on the long and tedious road? The average man thinks chiefly in the present tense: the past and the future are to him no more than yesterday and to-morrow. Sir Henry Maine tells us that the English, French and American Revolutions are ultimately traceable to a misunderstanding of a Latin maxim which meant "all men ought to be equal" as "all men are equal." If it is a question not of what is true or right but of what is safest to teach young men we are afraid that the colonial goal is as liable to objection as any other. It does not tell them what they ought to do; it tells them what they may expect. The almost inevitable tendency of this method is to concentrate attention on the end and to throw in the background the necessary intervening stages of achievement. For our own part, we can not withhold from a boy the truth that he possesses certain indefeasible rights both as a human being and as a member of a nation. To do otherwise, would be to ent the ground from beneath all our progressive movements, including social and religious. It is a false policy to practice economy in truth for fear

of popular misapprehension. It is only necessary to instil into young men the other side of the truth, namely, that a man advances or retards his own and his country's progress according as he does or does not discharge his duties as a moral being and as a citizen faithfully, truthfully and to the best of his power, in order to remove all danger of their being led away by a mere knowledge of their rights. The main defect of our educational system and of our political movements, has hitherto been that while people were told a good deal about their rights very little was told them about their responsibilities. When the evil effects of this sort of education began to make themselves felt, a cry was raised that it was a mistake to teach students about their rights, political and other. Burke and Milton and Mill were said to be at the bottom of the mischief while, as a matter of fact, these great writers properly taught should be the greatest safeguards against all wild and irresponsible conduct. They were all men who felt and taught the importance of personal responsibility quite as much as that of public rights and of the private conscience. This, however, is a subject which cannot be adequately dealt with in this article. We ought to say that the colonial idea as explained by our correspondent "N. A. D." whose letter was printed in the last issue, is not open to the objections we have mentioned.

THE GHETTO OF THE HINDU SOCIETY.

It will be interesting to reflect on the dismal picture of the low caste Hindus, which Lieut.-Col. U. N. Mukerjee, draws up in one of his articles on the Dying Race referred to in our last issue. Their position in the Hindu Society he likens to that of the native servants,—the khansama, the bearer, the bhia, the sweeper,—attached to European regiments in a Cantonment. "I do not think" says Lieut.-Col. Mukerji in evident bitterness of heart, "there is much difference in relationship that exists between the Brahmans and the 'itars'—the others—and that between the Sahibs and the 'natives.'" The analogy may not be complete in every particular, the respective lengths of time the two have been in this country forbid it, but there is the same insulation, the same aloofness, the same disinclination to mix. It is hard to realise that a handful of men have lived side by side with millions of others practically for ages and they are to-day just as apart from each other as they were when they first came to this country." And again:—"It will puzzle most Hindus if they are asked as to the inner life of these 'low castes.'" Respectable people scarcely trouble themselves about such things. There is a sort of a 'Ghetto' Dhulepara, Haripara, Dompura attached to nearly every village, far away of course from where the respectable classes live. No body belonging to the 'high castes' ever thinks of visiting these quarters. Every thing about the Bagdis and people of that class is pollution—their touch is pollution, presence is pollution, water touched by them is polluted, their very shadow carries infection. These people do a certain sort of work, and when their services are needed are tolerated to that extent, but they are the 'itars,' the others, quite apart from respectable people. At other times there is hardly any point of contact. At religious festivals he may hang on in the fringe of the outside crowd. If any marriage is going on, he may be there, at a distance, if he is wanted in his menial capacity. He knows it, knows his own place, and maintains the distance that has been assigned to him for countless generations."

We do not think that the picture is overdrawn. The state of things depicted by Lieut.-Col. Mukerji still holds true over a large area of the Hindu Society, and was until very recently universal. But with the introduction of western education and western institutions with their underlying principles of equality and liberty, the outlook has changed considerably. A protest, if not an actual revolt, has commenced against the system. Mr. Gupta finely describes the present outlook in one sentence when he says 'the great masses are beginning to pulsate with the common pride of humanity and refuse to accept the doctrine that birth and not capacity should decide one's status and rank.'—*The Indian Messenger, Calcutta.*

THE LONDON SCHOOL OF ECONOMICS AND POLITICAL SCIENCE.

Prof. H. B. Lees-Smith sends us the following complete Syllabus of the Lectures arranged for Indian Students at the London School of Economics and Political Science:—

The lectures will begin on Monday, October 4th, 1909, and will continue untill the third week in June, 1910.

There will be two vacations: (1) from December 18th to January 9th; (2) from March 24th to April 20th.

The minimum expense of the course, including travelling to England and back, living in England, etc., will be about 3,000 rupees.

A certificate will be granted at the close of the course to those who have attended the prescribed lectures and classes and have passed an examination in the subjects of study.

LECTURES AND CLASSES.

Monday

*Indian Sociology ... Sir COURTEWAY ILBERT, K.O.S.I.,
Mr. THEODORE MORISON, Member
of the India Council, Dr. ROBERTS
and others.

Social Institutions ... Prof. E. A. WESTER-
MARCK.

Tuesday

Social Evolution ... Prof. L. T. HOBHOUSE.
Banking and Currency ... Prof. H. S. FOXWELL.
Political Ideas ... Mr. G. LEWES DICKIN-
SON.

Wednesday

Ethnology ... Mr. R. A. BROWN.
Social Structure of the
United Kingdom ... Prof. H. B. LEES-SMITH.

Thursday

Some Sociological Problems ... Prof. L. T. HOBHOUSE.
The Psychology of Govern-
ment ... Mr. GRAHAM WALLAS.
Social Institutions ... Prof. E. A. WESTER-
MARCK.
Local Government ... Prof. H. B. LEES-SMITH.
Statistics ... Mr. A. L. BOWLEY.

Friday

Social Evolution ... Prof. L. T. HOBHOUSE.
Parliamentary Institutions ... Prof. H. B. LEES-SMITH.
National Finance ... Prof. E. CANNAN.
Economics ... Prof. E. CANNAN.
Ethnology ... Mr. R. A. BROWN.

In addition to the above, Students should attend one or more of the following optional courses:—

Monday

Accounting ... Prof. LAWRENCE R. DICK-
SEE.

Industrial Law ... Mr. R. A. WRIGHT.

Tuesday

Economic History ... Dr. L. KNOWLES.
Commercial Geography ... Mr. A. J. SARGENT.

Wednesday

Business Organisation ... Prof. LAWRENCE R. DICK-
SEE.

Thursday

Logic ... Dr. A. WOLF.
Foreign Trade ... Mr. A. J. SARGENT.

Friday

Economic Geography ... Mr. H. J. MACKINDER.
International Law ... Dr. A. PHARCE HIGGINS.

Constitutional Law and
History ... Mr. J. H. MORGAN
Law of Contract ... Mr. R. A. WRIGHT.

For further information apply to the Secretary, London School of Economics and Political Science, Clare Market, Kingsway, London, W. C.

*A number of Indian lecturers will co-operate in this course.

THE POLITICAL FUTURE OF INDIA.

To

The Editor, *Indian Social Reformer*.

Sir,

It is all very well for you to declare for the absolute independence ideal as a patriot's dream or a poet's vision, especially when you follow it up with the statement that for the practical work of the time no ideal need be proclaimed. But have you not observed the effects on the youth of the country of the continued blazoning of the ideal by certain daily newspapers and powerful demagogues? Babu Aravinda Ghose may repudiate violent methods and weapons of hate. But the thousands of young men who hear and read his speeches are carried away by such notions as the indefeasible birthright of a nation, the fulfilment of a national destiny, the omnipotence of mere dissociation from Government and so on; and who are really to blame—I am not referring to legal responsibility—some of these young men take short cuts or what they conceive to be short cuts to the goal and fail in their unregulated zeal to distinguish between passive and active resistance?

You point to the great work of social, industrial, and religious reform that may be done independently of Government. Does this work require the inspiration of the absolute independence ideal? I see you blame Congress for not attempting any but political work hitherto. Many will think, however that in imposing this restriction on the activity of the movement, its leaders have been altogether wise. I see also that you blame Mr. Gokhale for not having perceived early enough the necessity of social reform. Are you quite sure that this criticism is justified? I know of many persons whom disappointment in the political sphere has convinced of the need of simultaneous effort in other directions; but that Mr. Gokhale needed the lesson I cannot believe.

You avow your agreement with him as regards the work 'to be performed immediately.' Constitutional political agitation with a view, among other things, to secure close association of the people with Government in the daily business of administration must in that case meet with your cordial approval. Does it not involve, as of necessity, our appealing to the Proclamation? And that again our loyalty to the British connection? To endorse constitutional political agitation and at the same time to hanker after Babu Aravinda Ghose's ideal is to stand convicted of 'illogicality', to use your own expression. It is difficult for me to see how you can escape it.

You say that Colonial *Swaraj* is a dream. Perhaps it is. So much depends on one's idea of a dream, it is useless to quarrel about the word. But the fact is that for the attainment of that degree of self-government no extravagant suppositions are needed. You have to postulate only steady and continuous growth on the side of the Indian people, wise and courageous statesmanship on that of the English people, and unswerving good faith on the part of both. None of these partakes of the nature of an impossibility. One or more of these may fail wholly or partially at times. Then comes unrest and repression, violence and reprisal. But our constant endeavour is to avoid these risks, and maintain the conditions favourable to the success of our great enterprise. So far, in spite of jolts and jars, we have made progress. Why need we doubt that we shall make progress in the future?

Our position is that, having come within the British Empire, we are entitled to share its benefits and privileges according to the full measure of our deserts, and that this destiny has been promised to us in the most solemn and definite manner. The autonomy enjoyed by the self-governing Colonies is the highest political status at present compatible with the hegemony of Great Britain. It is therefore quite properly and justly our goal. If hereafter the genuine o

British statesmanship evolves a form of Imperial Federation, and the great Colonies achieve a higher status, we too will dare to look beyond. "Hitch your wagon to a star." In this case, the star is terrestrial and accessible to man.

You call Colonial autonomy an arbitrary ideal. Once again, it is a word that causes misunderstanding. Is that ideal more serviceable which is based on the imagined rights and destinies of nations or the one that takes account of existing conditions and known factors? An ideal for practical political workers must not be judged solely by its capacity to rouse enthusiasm, though Colonial autonomy need not fear the test; for I know it does satisfy many who understand its nature and possibilities and have not ceased to call themselves patriots. The value of an ideal in the sphere of practical work is in proportion as it is related to the actual realities of the situation and offers clear guidance at every step.

It is only partially true that Colonial autonomy was adopted as our goal in the stress of difficulty. The Calcutta Congress of 1906 formally accepted it for the first time, when the extremist politician had made his appearance. But long before that year, Sir Henry Cotton had placed it before the country in his *New India* (first published in 1885, I think), Babu Surendra Nath Banerjee had given it the charm of his eloquent pleading, and Deccan politicians had put upon it the imprimatur of their approval.

Kori.

THE DEATH OF LORD RIPON.

The following Resolution was passed by the Council of the Bombay Presidency Association at its Meeting on 14th July 1909, on the death of Lord Ripon:—

"The Council of the Association desires to place on record its expression of sincere sorrow at the death of the Marquis of Ripon who was Viceroy and Governor-General of India from 1880 to 1884. In that exalted capacity, he had strenuously and nobly striven to carry out the highest ideals for the Government of this country as laid down by a succession of eminent British Statesmen for well-nigh a century. Lord Ripon freed the Vernacular Press from the galling shackles imposed on it in 1877. He next advanced an important stage the rudimentary scheme of Local Self-Government first initiated by Lord Mayo under his Decentralisation Resolution. It was an epoch in the annals of India. Twenty-five years' experience of this scheme of 1882 has amply vindicated the sagacity of that great measure and has earned for him the title of "The Father of Local Self-Government." Wise in his policy of righteousness, he strove earnestly in face of obloquy and opposition to carry out in practice the principles of Equality before the Law. His various measures for the amelioration of the indigent and indebted agriculturist classes had evoked universal approval, while the repeal of import duties had vastly quickened India's foreign trade and stimulated the nascent industries. His Government had also lightened the burden of taxation by reducing the Salt Duty from Rs. 2-8-0 to Rs. 2 per maund which had the immediate effect of stimulating consumption. He also laid the broad foundation of Elementary and Technical education. In short, Lord Ripon's Government was greatly distinguished for the many salutary domestic reforms which it instituted and advanced a stage.

Lord Ripon's foreign policy had also met general approval for its pacific tendencies. Based as it was on the lines laid down by Lord Lawrence it wisely avoided all imbroglios and entanglements on the Indian Frontiers.

Thus by his many beneficent measures for the better welfare of the Indians morally, intellectually and politically, Lord Ripon greatly endeared himself to all classes of the Indian community who on the eve of his retirement expressed their gratitude, esteem and affection for him by means of demonstrations most enthusiastic and unparalleled in the annals of the country. His memory is and will be reverently enshrined in the hearts of the people of India."

CHITRAPUR SARASWATS MAHASABHA.

To

THE EDITOR, *The Indian Social Reformer*,
Sir,

Owing to the advanced age and growing weakness of His Holiness of Shirali, which, as the circular calling the meeting indicated, must be causing grave anxiety to himself and to some of his votaries, a hastily got up Mahasabha of the Saraswats of the two Kanaras met at Shirali about the middle of last May. The ostensible purpose of the meeting was the urgent necessity of, as it were, immediately appointing a *shishya* to succeed His Holiness in due course on the august and holy *gadi* of Chitrapur Math.

Consequently, a fair number of the community from the two Kanaras as well as Mysore and S. M. Country repaired to Shirali in spite of the summer heat and stormy weather.

The gathering, however, was not solely composed of the sterner sex. For, alarmed at the news that declining age and health of His Holiness were the main object of calling the Sabha, a fairly large number of the Saraswat fair sex had accompanied their fathers, brothers, or husbands. This portion of the audience for whom special space had been as usual provided, happily proved more appreciative of the proceedings, more especially of the address from the 'pulpit,' which in order perhaps that it might be fully comprehended by them, had been drawn up in Konkani interspersed with Sanskrit appellatives and epigrams so as to invest it with sacerdotal solemnity. At the preliminary meeting held in advance of the regular sittings of the Sabha which had to be put off a day or two in expectation of more delegates, most of the delegates present were found determined to urge the expediency and absolute necessity of relaxing the rigours in regard to the England returned and similar other questions; of acceding general approval to the proposal just then circulated, strongly recommending the advisability and utility of amalgamating the subdivisions forming the entire Saraswat community, and of concentrating the attention of the Mahasabha to the main question for which the meeting had been convened, *viz.*, the adoption by His Holiness of a successor.

One unique and singularly novel feature of this Saraswat congregation, however, was the election of not one but two gentlemen to preside over them all throughout. Thus, both the Saraswat Kanaras were complimented, and reconciled into one in the twin-presidential bond.

The delegates almost to a man had gone determined, as said above, to show some stout fight and cause some of the vagaries in the now famous Chitrapur Code, to be either removed and cancelled or practically ignored. Indeed, some of them in spite of the prevailing annui delivered themselves of some plain speaking.

One most remarkable and apt observation from one of the Presidents must not go unmentioned. Amongst other things he most sorrowfully complained to His Holiness that it has now become scarcely possible to find sufficient mango leaves to erect festoons and arches on holy festive occasions owing to the lavish fury with which mango trees in his locality were ruthlessly denuded of their foliage for the entertainment of out going and other social gatherings or functions, thus using for the delectation of man what was meant by our Shastras for the glorification of our God and their apostles; that heresy was growing rampant! That money which for our well being here and hereafter should rightly go to fill the pockets of priest and High priest was nowadays being squandered in social tamasha and organizations, that spiritual institutions were

starved and religious pageants and reveries of yore ignored, discarded and subordinated to social frivolities.

To prevent further waste of time as the delegates were in a hurry to go back, several protests and suggestions received from some of the community were summarily rejected as contrary and inimical to long established *Dharma* and as injurious to the sacred spirit of caste exclusivism to which the community was indissolubly bound by birth right as Hindoos and by tradition. The resolutions *in toto* of the past Mahasabhas with minor alterations here and there were confirmed and reaffirmed; a fresh census of the caste dividing once for all, from which there should be no going back in any case and under any circumstances, those that are for the Math and its high prerogatives from those that are bent upon depending for their salvation on 'Reform' and the cursed ones—the England going and England returned.

The adoption of a *shishya* was at last taken up for consideration. His Holiness put to the assembly the question as to which species of *shishya* of the three to be mentioned by him, their choice—free unanimous choice—would fall upon. The three species mentioned were—(1) one that has already enjoyed the sweets of married life. (2) One that is bereft of all authority of meddling in the temporal concerns of the Math and of the prerogative of exercising supreme and unquestioned control over the Dharma and Karma observances of the caste, or (3) one of the existing type possessing supreme and final authority over the Math and the caste alike, in matters both spiritual and temporal. The delegates were in an easy mood of mind now—all their ardour having already exhausted itself and the question was answered with as much ease as was displayed by His Holiness in placing it before them. The assembly submitted *nam con* to continue most faithfully and devoutly to maintain honour, and adore the present type in tact for ever more. Yet to the dismay of the assembled the date of actual adoption of a *Shishya* was not revealed!!

What then was the real object of calling the Mahasabha with precipitate speed and of taking special measures to gather delegates to it? Was it for blowing as it were a counter blast to the rather pretentious outbursts of Goud Saraswat enthusiasm so splendidly manifested in what may be called the all India Goud Saraswat Conference held at Mangalore in October last, deliberately excluding the Chitrapur Saraswats from it?

Very recently, however, some of the leading Goud Saraswat gentlemen made a formal proposal to the Chitrapurites on the subject of the amalgamation of the several subdivisions of the Goud Saraswat community. There was every chance of the offer being responded to with the same kindly sympathy that prompted the gentlemen referred to above in making it. But how His Holiness of Shirali would receive and think of it was the moot point that agitated the minds of some of his disciples. Will His Holiness threaten to abdicate or be remorse-stricken at a period of life when his sole objective should be to attain 'Samadhi' in peaceful serenity? To disturb His Holiness' equanimity now would be an unpardonable sin. Let things go on therefore as they have been, for some time longer and every thing will be all right; matters will settle for themselves; what is inevitable must come to pass; why then bother ourselves for nothing! So, a Mahasabha was forthwith called, the amalgamation question unceremoniously shelved, the 'status quo' maintained, Guru and disciples conciliated; and much bother was saved to Saraswat leaders—they can now go to sleep undisturbed till another 'last' Mahasabha is called.

CONCILIATION.

THE INDIAN STUDENT AT CAMBRIDGE.

While any attempt to improve the present position of Indians at Cambridge must meet with sympathetic consideration, it cannot be said that either the tone or the substance of the article under the above heading in your last issue is likely to improve the situation. I am only concerned with the various alleged shortcomings of the Indian student, and shall attempt to show that some of the statements do not bear close examination, while others are vague generalisations drawn too hastily from a few possible instances.

The charge is that the Indian student at Cambridge, the Hindu being held up for special condemnation, is 'morally, socially, and intellectually inferior' to his 'forebears.' Comparisons are always odious, especially with one's 'forebears,' and I shall only point out that Indians at present, and for some years past, afford no ground for the rash generalisations of the writer.

i. It is alleged that 'perhaps the greater number, who are not prepared nor fitted intellectually for the University course, but who are attracted by the glamour of a degree, fail to attain that,' and by the confident appeal made to the various Colleges for a 'list of Indians, who have within, say, the last five years, left the University, having been unable for moral or intellectual reasons to complete their course,' it is intended to suggest that the number is very large indeed. What are the facts? I have collected from the University Reporter for 1901-5, the number of Indians who matriculated in those years, and the following table shows that Indians have absolutely no reason to be ashamed of themselves as regards examinations:—

Number Matriculated in 1901-5 (both years inclusive) 91.		
Advanced students,	8	} Honours, 59. 64.8 %
1st class ...	15	
2nd class ...	16	
3rd class ...	25	
Obtained admission into I.C.S. but		
took no Tripos...	3.	
Poll degree ...	8.	8.7 %
Wastage* ...	21.	23 %
# 91		

* Including one who has only Part II. of the Special to pass, and another who went back to India at the end of his first year to take up an appointment with the Government of India.

Mr. Venn's figures for the University as a whole during the years 1902-6 are Honours 46.8 %, Poll degree 82.9 %, Wastage 20.8 %. If we take 19 only as the Indian Wastage for the period above, the percentage will also be 20.8.

ii. It is next alleged that morally Indians leave a good deal to be desired. The writer makes a number of charges by implication. Two things must be said in answer. The matter is one of mere impression, which cannot be substantiated or refuted by appeal to figures. Secondly, because some Indians err in these respects—and rightly deserve severe condemnation—it is absolutely unfair to draw an indictment against the whole class. It must also be remembered that Indians are subject in this country to a number of temptations which are unknown to them in India, and it is not to be wondered at that sudden freedom and plentiful opportunities bring into light weaknesses in one's character which one was not conscious of before. I am absolutely convinced that no method of selection or amount of supervision will meet the evil in so far as it exists. The only hope lies in a steady growth, among us, of the consciousness that we are on our trial in a foreign land, and that the good name of our country depends on a realisation of our representative character.

iii. The burden of the song is, however, the possibility of political danger. Fear is expressed lest Indians should return 'embittered against the British Government in India.' As the writer seems to be aware, such a result will be the outcome of the treatment meted out by 'brother undergraduates' and others. It must be understood, however, that what is wanted is not cheap witticisms about our being 'also God's creatures,' or interested hospitality lest we should become 'politically' dangerous, but a manly sense of comradeship and a genuine recognition of the fact that Indians are the 'King's equal subjects.' Though it is not easy to overcome the natural prejudices of the average undergraduate, a good deal could be done by the college authorities in promoting a sense of cordiality among the Indian and English members of a college.

One is inclined to think that there has been far too much childish alarm about the machinations of 'political demagogues' in Cambridge. Space does not permit me to go into details, but it must be clearly understood that the Indian Majlis, to whose meetings these 'demagogues' were invited, has no politics. The recent unrest at home formed the subject of discussion at some of the debates, when we had these visitors. Divisions have always been taken, and the voting has not always gone the same way. Invitations to our annual dinners have been sent to some members of the Indian Council, though they have not always been accepted. Even Lord Morley was approached twice. While no one desires to promote racial hatred or re-primination, even the writer of the article must recognise that young Indians, like others, will discuss the future of their country, and hope for great things for her. Their views may be immature, and their ideals visionary, but it is absurd to expect them to live in a sort of intellectual vacuum in regard to Indian politics.

In conclusion, a word of caution may be uttered. While the University is perfectly justified in requiring proper credentials, and a distribution of numbers, attempts to exercise any kind of supervision as regards politics cannot be too strongly deprecated. They are sure to defeat themselves, by giving a strong impetus to the growing tendency among Indians to turn to France, Germany, and the United States, where one come into contact with lines of thought, far more revolutionary, and fraught with serious consequences to India and England:—
Mr. N. S. Subba Rao, in the *Cambridge Review*.

HINDU WIDOWS' HOME ASSOCIATION, POONA

MONTHLY REPORT FOR JUNE 1909.

Mrs. Parvatibai Athavale worked in Poona visiting several ladies and gentlemen and inducing some to visit the Home.

2. The number of visitors during the month was 126 of whom 27 were ladies 79 gentlemen and 20 advanced students. Of these 45 come from Poona, 18 from Deccan, 16 from Berars, 10 from Central India, 9 from Bombay, 8 from the Central Provinces, 5 each from Konkan and the Southern Maratha States, 3 from the United Provinces, 2 each from Gujrat and Nizam's Dominions, and one each from Rajputana, Mysore State and Madras Presidency. Among them were Mrs. Lakshmbai Chandavarkar, Mr. and Mrs. Jhangir B. Petit and Prof. F. M. Dastur of Bombay, the Hon. Prof. G. K. Gokhale of Poona, Rao Sahab Mallappa B. Varad of Sholapur, Rao Bahadur Krishnarao V. Malys of Indore, Dewan Bahadur V. M. Samarth of Baroda, Mr. M. V. Joshi of Amraoti, and Professor Tarapurwala of Benaras.

3. Mrs. Baiji Pestonji Shapurji Narielvala of Bombay has placed the institution under great obligations by contributing Rs. 300 to the Permanent Fund.

4. The number of contributors during the month was 118 and their contributions amounted to Rs. 878.

HINDU BUREAU,
Poona City,
21 July 1909.

VANUSAI NAMJOSHI,
Secretary.

THE POSSIBILITIES OF TASMANIA

To

THE EDITOR, *Indian Social Reformer*,

Sir,—How many people in your state are aware of the immense possibilities of this compact and fertile island? Not much inferior in size to Ireland, it contains a handful of 185,000 people, who occupy the territory rich in minerals, blessed with a lovely climate, endowed with rare charms of landscape, where snowcovered peaks filled their counterpart in limpid streams that flood when the snow melts in the months of early summer, and wind amongst vernal valleys over which one tint of green merely replaces another to mark the seasonal change. What you will ask has to the cause of keeping such an Elysium in the background? What has given Tasmania, the gem island set in the southern seas, the title of the "Cinderella" of the state of Australia. Well, one reason is the fact that we have not been assisted by any great minerals boom such as Westralia has; nor do we possess millions of grassy plains to dispose of as in the case of Queensland.

The mines that will transmute Tasmania's mineral wealth into the gold is the energy of the diligent prospector the patient miner, the skilled metallurgist, and the enterprising capitalist. All these various factors or phases and energy we have, but more is wanted, especially more capital for the development of this land of minerals—gold, lead, silver, tin copper, wolfram, bismuth, etc. Again the grassy plains of Australia finds their counterpart here in chocolate soil of unsurpassed fertility, but nature guards her treasure from the hands of the unworthy by a mantle of timber—often valuable timber—hardwood being preferred to pine for building purposes. This mantle which impedes settlement is now being removed from the agricultural paradise, par excellence of Tasmania—the potential North-West Coast.

With the era of progressive legislation, which at last is dawning on Tasmania, I trust with the pending state elections, this state, and particularly the richly endowed North-West corner of it, will, like Hope personified, spring "exulting on triumphant wings." There is in short to the enterprising settler, whether he be of large, moderate or small means, a vista of comfortable and congenial existence opening out if he will "step this way please."

Believing as I do in the future of Australia, and in Tasmania's North-West Coast in particular, I would deem it a special favour if allowed to advance through your columns some facts for intending settlers. In the first place, let me say that the North-West Coast is studded with growing towns—Devonport, from which town I write, is the commercial entrepot of the North-West, and the outlet for the increasing production from land valued at £3,000,000. Last year over half a million pounds worth of produce was exported to Sydney and other Australian parts. Devonport is a fine town of over 4,000 inhabitants, lited with electricity, and possessing every modern convenience. Its harbour is an excellent one, and over £100,000 has been spent in improving it. Vessels of over 8,000 tons register have found accommodation here, and twice a week a vessel drawing (16ft) the Oonah trades between Devonport and Melbourne. While every week two produce boats of similar draft ship produce from Devonport to Sydney taking large cargoes. Up to 40,000 bags of potatoes a week are shipped to Sydney from the North-West Coast ports, of which Devonport is the chief.

Now for a few figures:—We produced in 1906-7 the great quantity of 182,000 tons of potatoes, the average yield being 5½ tons per acre, about twice the Victorian average. We grew last year 1,500,000 bushels of oats, yielding on the average—that is the good with the bad—28 bushels per acre; the previous year the average was 34 bushels per acre. Our barley

crop averages up to 32 bushels per acre; wheat up to 27 bushels per acre, which please compare with 7 and 10 bushels average on the mainland. Our apple production exceeds a million bushels yearly. Evidently all that Tasmania requires to be made wealthy is increased production, which can be ensured by the introduction of practical agriculturists of some capital and abounding energy.

Free selection holds in Tasmania, and over 100,000 acres are alienated every year. Orchard land and land suitable for potato or dairy farms can be secured in the Devonport district within easy reach of railways, roads, and the best produce market in Australia for the farmer, seller to dispose of his produce in.

While the potato producing capabilities of the North-West Coast soil have an Australian wide reputation, the Mersey valley, inland from Devonport, is becoming to be regarded as the most prolific fruit region in Tasmania, which is saying much. Until lately orcharding was confined to the south of the island, where the vast and increasing production has given Tasmania the title of the "Appleland." But the Mersey valley is now being planted out with the best results. Thousands of acres of suitable orchard land are still available in this part of Tasmania at low prices, and the Government fruit experts advice is that the soil—with a good clayey sub-soil—and the climate and aspect are all that can be desired. The over sea fruit market is one of unlimited possibilities, and cannot be overdone. I would be pleased to give any further information to intending settlers.

DEVONPORT,
TASMANIA,

Yours, etc.
P. MOGRANT.

ENFORCED WIDOWHOOD.

One of the greatest social sins that we Hindus commit every day is the compulsion that we employ to the widows in our community to remain as such and to marry again. Professor Vaswani's lecture on widow marriage before the Sind Social Conference deserves very much more attention than what it has attracted. To those who swear by the Shastras—but not according to the dictates of their own sweet will and pleasure—we can quote authorities from the Vedas, the Manu Samhita, the Narada Smriti and the writings of Katyana, Vashistha and Parasar. As to the sentimental ground that a second marriage violates the sanctity of the institution of marriage—that being indissoluble—let us quote what the learned Professor says:—"According to the doctrine of transmigration of souls girls must in one or other previous births have been a girl or a boy. If a girl then in that birth she must also have been married and being married once she ought not to be married in her present birth at all; her soul had been indissolubly united to another already and physical death must not be allowed to affect the sacramental union!" From the standpoint of commonsense if marriage is really an union which even death cannot dissolve why is it that men are allowed a second wife no matter whether the first one is living or dead? We claim to be equal subjects with Britishers, we claim equal rights and privileges in Transvaal and India why should we grudge then equal rights and privileges to our women folk and to the depressed classes? Strict monogomy for both males and females is indeed a very high ideal. But we must make allowance, as Professor Vaswani says for the fact that the physical heredity of a large number is not so pure, nor their spiritual instincts so developed as to justify us in imposing widowhood on all. Further why conceal from public gaze the sin and the misery that can be laid at the door of this custom? If a census were taken of the Hindu widows whom this custom practically compels to lead a life of sin result is sure to be appalling and may be lies on eye opener. Who can deny that the responsibility for that sin on us who prevent those of our widows from marrying who would like to do so Shastric sanctions, authorities from the Rishis of old, we all dare to ignore them. We shut our eyes to the precepts and examples of Rammohun Roy, Ishwar Vidyasagar, of Vivekananda, of Ranada and Telang, of Justice Ashutosh Mukerji. A people that is guilty of so many social sins as we are, is not likely to meet with any mercy either from God or man:—The Indian People, Allahabad.

MR. GANDHI ON THE ETHICS OF PASSIVE RESISTANCE.

By invitation of the Germiston Literary and Debating Society, Mr. Gandhi on Monday, the 7th June delivered, at the Council Chamber, Germiston, an address on the Ethics of Passive Resistance. Mr. Linton Jones, the President of the Society, occupied the Chair. The Council Chamber was well filled by the leading men of Germiston, there being also a fair sprinkling of ladies. Amongst those present, were Mr. and Mrs. W. Brammer, Mr. and Mrs. W. J. Breen, Mr. and Mrs. Vogl, Mr. and Mrs. Orr, Rev. Mr. Scott, Messrs. Wade, J. MacKay, Dalrymple, G. O. Griffiths, Railey, Dick, Kallenbach, Fleming, and D. Wilson, Mr. Gandhi, who was well received on rising, said that, although he had chosen passive resistance as his subject that evening he did not wish to deal with the Indian question, except in so far as it might be necessary to illustrate any proposition. Passive resistance, the speaker proceeded, was a misnomer. But the expression had been accepted as it was popular and had been for a long time used by those who carried out in practice the idea denoted by the term. The idea was more completely and better expressed by the term "soul force." As such, it was as old as the human race. Active Resistance was better expressed by the term "body force." Jesus Christ, Daniel and Socrates represented the purest form of passive resistance or soul force. All these teachers counted their bodies as nothing in comparison to their souls. Tolstoy was the best and brightest exponent of the doctrine. He not only expounded it, but lived according to it. In India, the doctrine was understood and commonly practised long before it came into vogue in Europe. It was easy to see that soul force was infinitely superior to body force. If people in order to secure redress of wrongs resorted to soul force, much of the present suffering would be avoided. In any case, the wielding of this force never caused suffering to others. So that, whenever it was misused, it only injured the users and not those against whom it was used. Like virtue, it was its own reward. There was no such thing as failure in the use of this kind of force. "Resist not evil" meant that evil was not to be repelled by evil but by good, in other words, physical force was to be opposed not by its like but by soul force. The same idea was expressed in Indian philosophy by the expression, "freedom from injury to every living thing." The exercise of this doctrine involved physical suffering on the part of those who practised it. But it was a known fact that the sum of such suffering was greater rather than less in the world. That being so, all that was necessary for those who recognised the immeasurable power of soul force was to consciously and deliberately accept physical suffering as their lot, and, when this was done, the very suffering became a source of joy to the sufferer. It was quite plain that passive resistance, thus understood, was infinitely superior to physical force and that required greater courage than the latter. No transition was, therefore, possible from passive resistance to active or physical resistance. The Colonists would, therefore, see that no exception could be taken to Indians making use of this force in order to obtain a redress of their grievances. Nor could such a weapon, if used by the natives, be of the slightest harm. On the contrary, if the natives could rise so high as to understand and utilise this force there would probably be no native question left to be solved. This one condition or a successful use of this force was a recognition of the existence of the soul as apart from the body, and its permanent and superior nature. And this recognition must amount to a living faith and not a mere intellectual grasp. The speaker illustrated his lecture with several modern illustrations.

At the close of the lecture, several questions were put, to which Mr. Gandhi replied. Mr. Mackay, the Town Clerk moved a vote of thanks which was carried with acclamation:—*The Indian Opinion.*

THE INDIAN SOCIAL REFORMER.

Rates of subscription inclusive of postage.

	In advance.	In arrears.
Per annum.....	Rs. 5 0 0	Rs. 6 0 0
	Single copies 4 annas each.	

The arrear rates will be enforced in the case of subscriptions which have not been paid within three months from the date on which last payment of subscription expires in case of annual subscriptions. All other outstanding dues will also be calculated at the arrear rates.

Orders for the paper should be invariably accompanied by a remittance or permission to send the first issue per V. P. Post to recover subscription.

Should payment be made by cheque on any mofussil Bank, please add 8 annas this being the discount charged in Bombay.

BY APPOINTMENT TO H. H. THE MAHARAJA.



GAEKWAR OF BARODA.

PHIROZE M. DASTOOR & CO.

OCULISTS AND SCIENTIFIC REFRACTIONISTS.

OPP. GENERAL POST OFFICE, 7 HORNBY ROAD, BOMBAY,
THE FIRST AND ONLY FIRM.

Who offer their patrons free services of a **duly qualified Ophthalmic Surgeon** from various Eye Hospitals of Europe.

PHIROZE M. DASTOOR.

Eyesight Specialists,

WITH 19 YEARS' PRACTICAL EXPERIENCE,

Holds **Exceptional Testimonials** from the Hon'ble Sir Lawrence Jenkins, the Hon. Mr. Justice Batty, Mrs. Batty, the Hon'ble Mr. Justice Chandavarkar, Mr. H. G. Gell, M. V.O., Lt-Col. G. H. Bull, M. D., I. M. S. and other high personages.

Spectacles, Eye-glasses, Glare and Dust Eye-protectors, Motor Goggles, Binoculars, Opera Glasses, Clinical Thermometers etc. etc.

Prices Extremely Moderate.

POCKET MANUAL "THE HUMAN EYE AND ITS SCIENTIFIC CORRECTION," FREE ON APPLICATION.

YOUR ADDRESS, PLEASE,
For a Catalogue of our Numerous Valuable Presents which we offer for nought to All at their own choice!!!

VAIDYA SHASTRI MANISHANKAR GOVINDJI

Atank Nigrah Pharmacy,

Jamnagar-KATHIAWAR

A. K. JOSHI & Co.

Kalbadavi Road, BOMBAY.

We undertake every kind of Lithographic Art Printing in Colours. Publish Fine Art Pictures, &c.

Wholesale & Retail Dealers in Calcium Carbide.

Large Importers of Finest Printing Inks and Colours.

HIGH CLASS FRAME MAKERS.

Notice.

The Ganesh Flour Mills Co., Ltd, Delhi.

Work Commenced 1894	
Paid up Capital	Rs. 5,50,000
Average	" 4,80,000
Paid in Dividends	" 5,29,290
Capital raised to meet large business by issue of 1500 Cumulative preference shares of Rs. 100 each	" 1,50,000
Subscribed 840 Shares	
Promised 160 "	
Offered to Public 1000 Shares	out of new issue.

The above company offers to the public 1000 Cumulative preference shares of Rs. 100 each bearing 7 per cent, dividend at par.

For particulars and form of application please apply sharp to save disappointment to

KISHUN CHUND,

Managing Director.

N. B.—[This Notice will appear for 3 months. Please mention this paper when applying.]

THE VEDANTA AND ITS RELATION TO MODERN THOUGHT.

Being twelve lectures on all aspects of the Vedanta by Sitanath Tattvabhushan, Author of *Hindu Theism, The Religion of Brahman* and other Vedantic and Theistic works, and Annotator and Translator of the *Upanishads*.

Complete in two volumes. Vol. I. Rs. 1-4, Vol. II. Re. 1-0. Two volumes bound together in cloth Rs. 2-4 To be had of the Author at 210-3-2, Cornwallis Street, Calcutta.

SUBLIME PESSIMISM

OF

OMAR KHAYAM

THE ASTRONOMER-POET OF PERSIA.

Price Ans. 8.

APPLY TO THE MANAGER TATVA-VIVECHAKA PRESS,
Khetwadi Back Road, Bombay.

Hindu Sociology.

Marriage after Puberty,
According to the Hindu Sastras.

By V. S. SRINIVASA SASTRI, B. A., L. T.

Under the authority of the Madras Hindu Association.

It is contended by orthodox pandits that the marriage of Brahman girls after puberty not only has been expressly forbidden by Sastras, but was never in vogue. The object of this paper is to prove that that contention is wrong. A candid examination of the original authorities on the subject brings to light a mass of evidence sufficient to make irresistible the conclusions that at first Brahman girls were married only after puberty.

Price As. 8.

The Tonsure of Hindu Widows.

Textual authorities against the practice.

By M. SUBRAMANIAM, B. A., B. L.

Price As. 8.

Hindu Feasts, Fasts & Ceremonies.

BY PANDIT S. M. NATESA SASTRI, B. A., M. F. L. S.

Indian Folk-Tales.

By PANDIT S. M. NATESA SASTRI

Containing 51 exceedingly interesting and amusing Stories. Crown 8vo. 550 Pages. The only complete and exhaustive Collection. Price Rs. 2-8.

Hindu Social Progress.

Being Essays by various writers on Hindu Social Reform on National Lines; Collected and Edited by N. Sabharau Pantulu Garu, B. A., B. L. Also an appendix containing the views of the following: To Subscribers of the "India Review," As. 12 only.

Hinduanners Customs and Ceremonies,

By the Abbe J. A. Dubois. Translated from the Author's later French MSS. And Edited with Notes, Corrections, and Biography. By Sir K. Beauchamp, C. I. E.

Price Rs. 5.

G. A. Natesan & Co., Esplanade, Madras.

BRAHMA POSTAL MISSION.

Pamphlets with regard to Liberal Religion in India and abroad may be had free of all charges, one or two at a time by any genuine inquirer: On showing by a letter that these are carefully read, other two may be ordered free:—All communications should be made to V. A. BUKHATANKAR, Prathana Samaj, Girgaum—Bombay.

THE BOMBAY PHOTOGRAPHIC CO.

UNDER THE IMMEDIATE SUPERVISION OF

S. Hormusji, Photographer.

NEW SHOW ROOM, ELEPHANT BUILDING, KALBADEVI ROAD.

AMATEUR'S WORK & OFFICE AT SPECIALLY REDUCED RATES.

SURAMA HAS MANY IMITATIONS BUT NO EQUAL.

SURAMA

STANDS unequalled in the line of floral hair-oils. In fluidity, flavour, and medicinal properties SURAMA leads the line. It enriches the colour, growth, and strength of the hair roots. It removes the hair diseases and cleanses the scalp. It has a most persistent flavour that lasts a long time after bath or toilet. Once used it is used always.

INSIST ON HAVING SURAMA AND REFUSE ALL SUBSTITUTES
Price per Bottle, As. 12. Post-free Rs. 1-3. 3 phials Rs. 2, Post-free Rs. 2-14.



S. P. SEN & Co.'s Fine Swadeshi Perfumes.

SABTRI—The lovers' delight. Possesses a unique odour and strength and pleases all tastes.

BANGAMATA—Represents the sweet Hasunna Henna. Very persistent and strong but not loud.

CHAMELI—Is a preparation *de luxa*. It relieves all nervous ills and is most refreshing after exhaustive Brain work.

SOHAG—The lovers' lovely present. Has a charming aroma. Very sweet and persistent.

KHUSKUS—An oriental perfume of strength and aroma. Unrivalled in strength and sweetness.

BOCOOL—The sweetest popular scent. Better than the "best" obtainable in the market.

All the Perfumes are bottled in three different sizes—Large, medium and small. Prices Re. 1, As. 12 and 7 respectively. Transit charges extra.

OUR SUPERFINE VIRGIN OTTOS—UNEQUALLED FOR STRENGTH. OTTO-DE-NEROLI AND KHUS-KHUS. PRICE PER PHIAL RE. 1, DOZ. PHIALS RS. 10.

EDU-COLOGNE.—Is both a luxury and a necessity. It removes instantaneously severe headache and cures all nervous ills. Large As. 12 per bottle. Small As. 8 per bottle.

LAVENDER WATER—Quite unlike those spurious brands in the market. It is specially prepared to suit refined taste and fashion. Has a peculiarly sweet and lasting perfume, equivalent to the best Lavender of Parisian make. Price Per Bottle, as. 12, Dozen Bottle Rs. 8.

MILK OF ROSES:—Enthrals the mind by its delicious scent; its application imparts a lustre, softness and delicacy to the skin, destroys pimples, scabs, blotches, freckles, and other derangements of the skin.

Price per phial As. 8. Transit charges—write for descriptive Catalogue a price list sent Post Free on application Rs. 5.

S. P. SEN & Co. Manufacturing Chemists.

19/2, LOWER CHIPPUR ROAD, CALOUTTA.

INTENDING ASSURERS ARE INVITED TO COMPARE THE RATES AND CONDITIONS OF

The Empire of India Life Assurance Company, Limited.

WITH THOSE OF ANY OTHER COMPANY.

Head Office II: Elphinstone Circle, BOMBAY.

SEE REPORT AND OPINIONS OF THE PRESS AS TO THE REMARKABLE PROGRESS MADE BY THE COMPANY.

ENDOWMENT NON-FORFEITABLE POLICY FOR RS. 3,000.

PAYABLE AT AGE 60 OR AT DEATH, IF PREVIOUS, WITH PROFIT.

If, at any time, the assured under this plan should desire to cease paying any more premiums, he can obtain a paid-up Policy for such a proportion of the original sum assured as the number of premiums paid bears to the number agreed upon. Thus a gentleman who had assured at age 30 for a Policy of Rs. 3,000 payable at age 60 or at Death, if previous, after 5 years payments, would be entitled to a Free paid-up Policy for Rs. 500 free of future payments.

MONTHLY PREMIUM.

AT AGE 20, Rs. 6-9-0.

AT AGE 25, RS. 7-8-0.

AT AGE 30, RS. 8-14-0.

AT AGE 35, Rs. 10-13-0.

AT AGE 40, Rs. 13-12-0.

AT AGE 45, Rs. 18-10-0

SOME OF THE DISTINCTIVE FEATURES.

* Funds invested in Government Securities and in accordance with the Indian Trusts Act

Policy holders can appoint their own Directors.

90 per cent. of Profits to Participating Policy holders.

Lapsed policies revived without Medical Certificate.

Liberal Surrender Values. 40 per cent. of the Tabular premium paid.

Immediate payment of Claims.

Medical fees and stamps on Policies are payable by the Company.

The sum assured is PAYABLE IN FULL should death occur even immediately after payment of the first premium, GUARANTEE INSURANCE.—This Company issues Guaranteed Policies in situation of trust and responsibility. It is specially authorized to guarantee the employes of the Post Office.

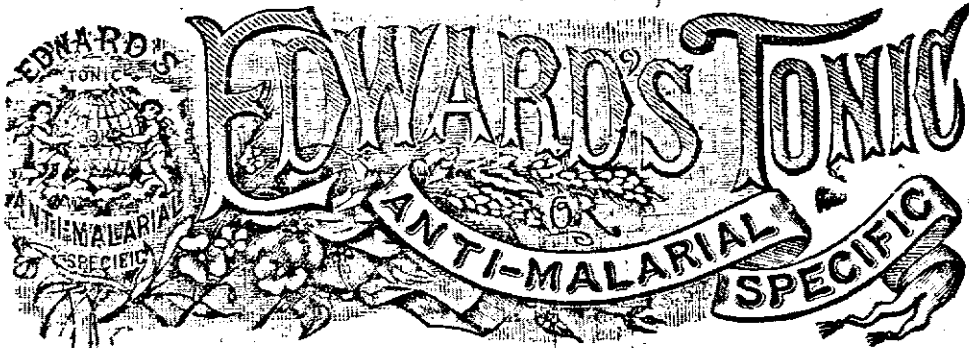
Proposal Forms and full Particulars may be obtained from any local Agent in India or from
E. F. ALLUM, General Manager.

FOR MALARIA, INFLUENZA & MILD FORMS OF PLAGUE.

Use *Battiwalla's* Ague Mixture or Pills. Re. 1.
Battiwalla's Cholera is the only remedy for Cholera Re. 1.
Battiwalla's Harestone has been recently improved a great deal and restores Grey Hair to its Natural Colour. Re. 2-3.
Battiwalla's Tooth Powder is scientifically made of Native and English Drugs, such as Mayaphal and Carbolic Acid. B. P. As. 1.
Battiwalla's Ring worm Ointment As. 4.
 Sold every where and also by
DR. H. L. BATLIWALLA,
 Worli Laboratory, Dadar, Bombay.

ROYAL TONIC PILLS.

A powerful Nutritious and Strength Restorer, Price Rs. 1-1 p
 bottle of 30 Pills.
 PREPARED BY—**GOVINDJEE DAMODER & Co.,**
 Wholesale and Retail Druggists and Commission Agents.
 2-02. No. 57 New Hanuman Lane, BOMBAY



Price of large quantity is somewhat less.

BUTTO KRISTO PAUL & Co., CALCUTTA.

The only Remedy
 FOR
MALARIA
 and all kinds of
 FEVERS WITH ENLARGEMENTS
 OF
SPLEEN & LIVER.
 OF
 SWELLINGS of ABDOMEN &c

PRICES:-
 Large bot. 1 4
 Small " 0 12

Wanted Agents

REALLY AN EXAMPLE IS SET BY THOSE WHO REGULARLY USE.

Kaviraj N. N. Sen's KESHANJAN.

They evidently relize both the personal satisfaction and the hygienic importance of cleansing the scalp and feeding the hair. Their experience tells them too how well "KESHANJAN" aids the growth of the hair thoroughly and pleasantly and at the same time promotes the beauty and grace of feminine countenance.

Keshranjan is the premier hair food. That is why, more and more, people use it every day. Re. 1 per bottle. Post-free Re. 1-5.

Every body Needs a Nerve-Tonic

At every time of the year, to brace him up after a long and dreary illness or overwork and exhaustion caused by daily avocations of life. *Aswagandharishta* is a purely a vegetable tonic containing the life giving properties of *Aswagandha* which acts directly on the nerve-centres, charging them with new energy and vigour, making up the hasting tissues and bracing up the system. The first few doses will make you feel better and brighter and help you to do your work with less fatigue. You will sleep well at night and wake up in the morning feeling refreshed and ready for a good day's work again.

Price of one Phial Re. 1
 Packing and Postage As. 7
 One dozen Phials Re. 10

Our Agniapak cures all bilious complaints, Dyspepsia, heart-burn, sour or bitter tastes, in the mouth headache, and loss of appetite. It regulatets the action of the stomach, liver and the bowels. Price per phial Re. 1. Packing and postage As. 5.

Illustrated catalogues containing full accounts of diseases and medicines are transmitted free on application. **Prescriptions** with or without Medicines are sent to every part of India, Burma, Ceylon, Straits Settlements, The Cape and the British Isles on receipt of concise conditions of complaints.

**HOPE FOR THE HOPELESS.
 PRAMEHABINDU.**

A Specific for all urethral affections, specially for acute Gonorrhæa of painful and virulent type. All burning, pricking and painful sensations, painful, excessive scanty or urination and discoloration cease within 12 hours. Single dose brings about marvellous effect. Two days' use reduces the disease to half its severity. OUR PRAMEHABINDU has been prepared on a thoroughly scientific basis. It kills the germs "Gonococci" which are the bacilli of Gonorrhæar in a very short time and thus paves the way to permanent cure. PRAMEHABINDU is the sovereign remedy for acute Gonorrhæa, Gleet, Uritthritis, Kunning White, etc., and their Sequelæ. Price per phial Re. 1-8. Packing and Postage extra As. 7.

Kaviraj Nagendra Nath Sen,

GOVERNMENT MEDICAL DIPLOMA-HOLDER, MEMBER OF THE CHEMICAL SOCIETY, PARIS; SOCIETY OF CHEMICAL INDUSTRY, LONDON; SURGICAL-AID-SOCIETY, LONDON; &c, &c.

No. 18-1 & 19, Lower Chitpur Road, CALCUTTA.—Telegrams—Keshranjan, Calcutta.

N. B. All the proprietary medicines mentioned in my price list are kept on sale at Calcutt arates a Messrs. V. Valabha Das & Co.

ABDOOL REHMAN STREET, Bombay.

WANTED AGENTS

WANTED AGENTS

JOSEPH ADWAL & CO.
ENGRAVERS & PRINTERS.
NO. 72 MEDOW STREET, FORT BOMBAY.

Die-Sinking—Crests, Monograms and Mottos, engraved and bossed in various Colours.
Copper-Plates—visiting and Invitation Cards, etc., engraved and printed in best styles.
Blocks—Wood or Metal, engraved and supplied for illustrating purposes.
Presentation Inscriptions—On Gold, Silver, Ivory, etc; engraved and artistically displayed.
Seals, Peons' Badges, Brass Sign Boards, Stencil plate etc., are made for private, official and commercial use. Rubber stamps are made in any of the required languages at very cheap rates.
 Electroplating and gilding works executed under skilled work men.

OUT STATION ORDERS PROMPTLY EXECUTED.
 COMPARE OUR RATES WITH THOSE OF OTHERS.

MEYORES

IS INDISPENSABLE TO ALL WHO VALUE HEALTH.
 FOR IT RESTORES WASTED STRENGTH, imparts vigour and tone to the muscles and tissues, in short vitalises the whole system. Thousands cured. Price Re. 1 per phial.

INTERESTING NEWS.



Our renowned SPECIFICS for ASTHMA and HYDROCELE give instant relief rest and comfort. Cure permanent. Rev. JOSEPH DAVID, Mengnapuram S. India, writes:—"Your specific for Asthma has done me good." S. B. Rao, Esq., Poona, writes:—"I have personally used your specific for Hydrocele and found it very wonderful in its efficacy." Per bottle of each Rs. 5.

DIABETES—Of any stage and standing is sure to be cured by our specific. A. Bose, Esq., Zemindar, Dum-Dum. Calcutta writes:—"Five year's Diabetes completely cured." Price per bottle Re. 3.

For particulars about our SPECIFICS for PILES, FEMALE DISORDERS look to our Catalogue sent post free on application.

BEWARE OF IMITATORS !!!

NO AGENTS.

WRITE ONLY TO **J. C. MUKERJEE & Co.,**
 THE VICTORIA CHEMICAL WORKS,
 RANAGHAT, BENGAL.



AMRUTANJAN.

An Indian Balm, A Magic Balm, Quickly Relieves and Cures.

HEADACHES, NEURALGIA, SPRAINS, SORE THROAT, CHEST COLDS, RHEUMATISM, LUMBAGO, WEAK JOINTS, BRUISES, CUTS
 And also other ACHES and PAINS.—Price annas eight only

Ringworm Ointment. A POSITIVE CURE FOR RINGWORM AND DHOBI'S ITCH, &c.
 Price annas six only.

Tooth Powder, CHEAP AND USEFUL.—Price annas two only.

AMRUTANJAN DEPOT. 16 OAK LANE, BOMBAY

Telegraphic address: "Amrutanjan," Bombay.

PHOTOGRAPHIC ART STUDIO.

UNDER THE PERSONAL SUPERVISION OF

S. N. BHEDWAR.

AT THE JUNCTION OF

PRINCESS AND KALBADEVI STREETS.

CHARGES REASONABLE, SATISFACTORY WORK

THE INDIAN * SOCIAL * REFORMER.

PUBLISHED EVERY SUNDAY MORNING.

Office:—HUMMUM STREET, FORT.

Editor:—K. NATARAJAN.

Vol. XIX.

BOMBAY—SUNDAY, AUGUST 1, 1909.

No. 48

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

NOTES.

On Sunday last the Bombay Presidency Social Reform Association held a public meeting in the Widow Marriage Hall, Girgaum, to celebrate the anniversary of the passing of the Hindu Widow Remarriage Act and of the late Mr. Karsondas Mulji. There was a very large and enthusiastic audience and the Hon. Mr. Justice Chandavarkar presided. There were four speakers. Mr. M. A. Choubal in a Marathi speech which was much appreciated showed that the Hindu Shastras supported the remarriage of widows. Mr. Tairsi in a short and vigorous speech alluded to the recent celebration of these remarriages in the Bhattia community and the courageous manner in which the parties had faced the social penalties inflicted on them by the orthodox. Another Bhattia gentleman spoke in Gujarati to the same effect and expressed the hope that the whole community will soon come round to the views held by the reformers. Mr. Chunilal Mehta followed with a thoughtful and vigorous speech in which he dwelt on the hardships of enforced widowhood and on the inhumanity of compelling young girls to lead a life of life-long celibacy. Mr. Justice Chandavarkar in a long and powerful speech recalled some of the early struggles of the reformers in Bombay, and called on young men to revere the memory of heroes like Iswar Chandra Vidyasagar, Karsondas Mulji and Madhavdas Raghunathdas. He referred to the passing of the Remarriage Act and the courageous humanity with which Mr. Grant, who was in charge of the measure, replied to the opposition in his speech in the Legislative Council of the Governor-General. The Act had been amply justified by results and hundreds of homes had been made happy through its means and hundreds of girls rescued from a life of cruel hardship.

The remarkable interest displayed in the proceedings, was in vigorous contrast to the wavering attitude recently displayed by a section of Sindhis and Bengali Kayasthas. There are very strong reasons why this question of the remarriage of widows should always continue to rank among the most notable achievements of the social reform movement. It was not only the first subject that called forth conscious efforts at reform of our social institutions. The greatest names in the history of Indian social reform laboured for it. No item of reform has met with the same amount of opposition and misrepresentation as this. The opponents of the cause had used all means—shastric, scientific, vituperative—to discredit it. But they have failed. Their shastric learning has been proved to be superficial: their science, a myth. It is inevitable that, here and there, there should be a slight recrudescence of the old fallacies. But they need not be seriously considered, as the heart of the people has at last been won over to the move-

ment. The common sense of the orthodox has shown them that there is no use opposing reform. In Bombay, at any rate, it may be truthfully claimed that the remarriage of widows is no longer regarded as a violent disruption of family and social ties. There are scores of remarried families living amidst orthodox surroundings without incurring any inconvenience whatever from their neighbours. The social reform party is sometimes taunted with having done nothing but speech-making. No thoughtful reformer would deny that what has been done is very little as compared with what remains to be done. But, we think, he can claim with reason that the efforts of social reformers in popularising the remarriage of widows have not been in vain. In regard to the marriageable age, for instance, it is possible to hold that circumstances independent of social reform efforts have contributed to the tendency for it to rise gradually among all classes. But in the case of widow-remarriage, the result is solely due to the sustained and vigorous propagandism of the reform party.

We have received a copy of an order issued by Shri Shankaracharya of the Sankeshwar Mutt, in which the Swami declares that the custom of dedicating girls as *muralis* and other orders of that class, has not the sanction of any sacred book of the Hindus, and must, therefore, be put a stop to. His Holiness congratulates the Government of Bombay on their recent proclamation and the Society for the Protection of Children on its work. We are glad also to learn that under the auspices of the Bombay Depressed Classes Mission, certain Mahars held a caste conference at a shrine in Jejuri where *muralis* are usually dedicated and among other resolutions they passed one condemning the custom of dedication and recommending marriages of such of this class as may be willing to marry. In April last the Mahar leaders, connected with the Poona Branch of the Depressed Classes Mission, publicly celebrated the marriage of a *murali*. Since then we learn that these people have been troubled by their caste men on the pretext of the custom being religious. We are glad to learn that they are standing out bravely against their persecutors.

Dr. A. K. Koomaraswami, in his lecture on "Indian Art and Swadeshism," of which we print a summary, pressed on the attention of his hearers a very great truth when he asked them to conserve and develop the forms of art and life which were racy of the soil and not to borrow wholesale from foreign countries. But like all thinkers possessed with the importance of an idea, Mr. Koomaraswami ignores every consideration except those pertaining to art. There is no reason why every thing that one has to do should not be done gracefully rather than ungracefully. But it is better to do things that have to be done ungracefully than not at all. Man,—and women, too, for that matter—has after all something

more to do to justify existence than to sit admiring a carved pillar, or a beautiful bronze or even one's own or one's neighbour's clothing. Æsthetics are very well in their place but they are rather apt to overstep their bounds when not combined with strong commonsense. We shall, no doubt, be called philistines in which comprehensive category Mr. Koomaraswami places educated Indians of all classes and, especially, the social reformers. We do not know why he calls social reformers inartistic. Some of them may be so, but why place the whole class under ban? Does he think child-wives and girl-widows picturesque, and the endeavours to get rid of the customs which produce them, consequently, opposed to art? But we should not expect the artistic enthusiast to admit qualifications to any proposition that he advances. His sweet unreasonableness is one of his chief charms. The ordinary man elects by preference to use the positive degree, but the æsthete lives in superlatives. We wish Dr. Koomaraswami every success, especially as there is no danger of the Indian people ever becoming so enamoured of ancient pottery as to neglect their harvests.

Theorists will find many features to criticise in the system of compulsory education which is now universal in the Baroda State. A system which allows children to remain at home without leave for fifteen days in the month, it may be said, is no system at all. Such people must for all practical purposes be included among obstructionists. At no time are the conditions for any new departure likely to be absolutely perfect and half-hearted officials will always find cause to postpone the realisation of every fresh idea. They are men of little faith and are always a drag on progress. The Baroda Darbar has been fortunate in that it had apparently no such counsellors to persuade. The underlying ideas of their scheme, seem to be that a little education is better than no education, and that education may be depended on to produce the conditions for its own propagation. If you can induce the raiyat to send his son to school for five days in the month, he may gradually come to see the advantage of sending him for 15 or 20 days, while, if you insist on strict rules of attendance at the very start, the chances are that he will never send the boy at all to school. Just as a man who has once seen light will never like to remain blind-folded, so a man who has enjoyed the advantages even of a little education and had experience of the new and larger worlds that it opens up, never likes to withhold from his children the opportunity of acquiring knowledge. The Baroda System is, no doubt, a very elastic one, but under the circumstances it is the only one practicable. The proportion of children to school-going age is given as 79 for boys and 46 for girls. Even at the lowest estimate of the value of the education imparted in the new schools which have been hastily improvised, one cannot but feel that the State has stolen a march over the rest of the country in respect of one of the essentials of genuine progress.

The Government of Bombay have given a practical proof of their desire to accord recognition to the good work of the Vernacular press. Their attention having been drawn to an article in the *Satyā Shobhā* (in which suggestions were made for the reduction of the fees) charged for certified copies of entries in the Record of Rights, reports were called for from the Commissioner in Sind, the Commissioners of Divisions and the Settlement Commissioners and Director of Land Records. As the result of these reports, Government have passed orders directing that copies of entries in the Record of Rights, for whatever purpose they may be required, should be granted free to all applicants whose names appear in the record. This should be an encouragement to our vernacular con-

temporaries to bring forward well-considered suggestions on matters affecting the interests of the public.

The Aga Khan and Mr. Amir Ali, not only want excessive representation for Mahomedans as Mahomedans in the Legislative Councils—which is a small matter comparatively—but they want to popularize a new and manufactured version of Indian history, which would be a more serious matter if it were not so utterly futile. If they would turn to the short preface in the late Sir William Hunter's "A Brief history of the Indian Peoples," they will find the true version summed up in a very few words. We quote the passage for their benefit. "India was destined, by her position, to receive the human overflow from the ancient breeding-grounds of Central Asia. Waves of conquest from the north were as inevitable in early times as are the tidal waves from the ocean at the present day. But such conquests, although rapid, were seldom enduring; and though widespread were never complete. The religious and social organization of Hinduism never succumbed. The greatest of India's conquerors, the Mughals, were being hemmed in by Hindu confederates before their supremacy had lasted for 1½ centuries. So far as can be now estimated, the advance of the British alone saved the Delhi Empire from dismemberment by three Hindu military powers, the Marathas, Rajputs and Sikhs. The British rule has endured, because it is wielded in the joint interest of the Indian races." Government, of course, have the right of making any regulations they please for their Legislative Councils, but if these Councils are to have any share in guiding and controlling the social and intellectual forces which determine the destinies of the population, any manipulation of the suffrage to the detriment of the community which has lived longest in the country and which is still overwhelmingly predominant in numbers, will obviously reduce the value of the Councils rather than check the evolution of the race. The question is, what do you wish these Councils to be?

It will be generally felt in this country that the special allowance of £500 per annum which the Secretary of State has granted to Lady Curzon Wyllie, is entirely appropriate. The following communication has been sent for publication: "The Private Secretary to the Viceroy has received a letter from Lady Wyllie, dated the 8th July, in which she says that she is profoundly touched by all the kind messages which she has received from Ruling Chiefs, the other many kind friends, both Indian and European, and several associations and public bodies in India, conveying expressions of sympathy with her on the death of her husband, the late Sir W. H. Curzon Wyllie. Lady Wyllie will be unable for some time to undertake much correspondence, and feels sure that the Chiefs and Nobles and her other kind English and Indian friends in this country, whose sympathy has been such a support to her in her sorrow, will understand why she cannot personally reply to their letters and telegrams."

Mr. E. Subbukrishnayya, Corawallis Street, Calcutta, has started a society for the propagation of liberal ideas on social and religious subjects by publishing cheap literature. The first of a series of pamphlets has been issued, being an essay on the higher education of women by Pandit Sitanath Tattvabhusan. The Pandit, whose book on the Vedanta was recently reviewed in these columns has taken a comprehensive view of the subject and his suggestions will be found useful by every one who is interested in the education of Indian women. We are requested to state that those who take interest in social and religious Reform can best help the Society by purchasing a large number of copies for free distribution at the rate 100 for Rs. 1-4-0.

CONTENTS.

Editorial Notes.
Moral Education I.
Protection of Minor Girls.
A Hindu Lady Lecturer.
Anniversary of the Widow
Marriage Act.

"The Political future of
India."
Bengali Kayastha Widow
Remarriage.
Indian Art and Swadeshism.

THE INDIAN SOCIAL REFORMER.
BOMBAY, AUGUST 1, 1909.

MORAL EDUCATION, I.

It is unfortunate that the subject of moral and religious education should have been taken up avowedly as a corrective of the changed attitude of the people, especially of educated Indians, towards Government and Englishmen in India generally. These are days when the right even of religion to control the course of ethical evolution is strenuously denied by a very important and influential class of thinkers. According to these authorities, moral consciousness existed long before religious feeling. They hold that, at a certain stage of the evolution of animal life, altruism of a kind became necessary for the maintenance and preservation of the species. From that germ have arisen by gradual development the highest ethical systems of man. Whether one agrees with these views or not, one cannot ignore the claim vigorously advanced for an ethic that is capable of being appreciated independently of the forms of religious consciousness. Such being the tendency of modern thought, it is regrettable that the auspices under which the question of moral education is most often raised at present, are such as to make it appear that morality is or ought to be the handmaid of political authority. The position is rendered more complex by the fact that the political authority in India is marked off by a line of racial cleavage from the life of the subject people. The *Times of India* is probably the fairest-minded of English journals, but even, in its columns the question has not been discussed without making assumptions which are regarded as being unwarranted and offensive by some of the most dispassionate of educated Indians. The *Pioneer* published the other day a communication from a correspondent the general tenor of which was marked by an intuition higher than that usually displayed by English censors of Indian morals but even here the writer could not help betraying himself in the totally irrelevant remark—and one, too, quite out of keeping with the disciplined spirit of the rest of the contribution—that “whereas in the West there is a generally recognised code of ethics and a large class competent to teach it (with or without a basis of dogma) such a code is in India at present inchoate, and there do not exist in adequate numbers a staff of teachers sufficiently inspired to teach and live it; both have to be made.” Leaving out the teachers, the statement that there is no recognised code of morals in India is one which is not likely to inspire educated Indians, who have a notion that the highest ethics, unlike the latest discoveries in Physics, had their origin in Eastern minds and in Eastern lands, with much confidence in the capacity of the writer to find the right solution to the problem of providing a workable scheme of moral education for

Indian young men. Statements such as this provoke retorts from Indian publicists which are naturally not pleasant and which have sometimes been adduced to show that the writers were guilty of attempting to create disharmony between Englishmen and Indians. Before leaving this part of the subject, we may observe that if it is of the very essence of ethical feeling that “instead of seeming the centre of existence, an individual now feels himself one among many” and that he “now judges even his volitions and actions not only by the pleasure or pain they afford him, but also, by the advance or retrogression they bring to the object of sympathy,” the self-complacency betrayed by some of our would-be moral educationists is absolutely disastrous to their pretensions. In reading their utterances, one is reminded of the profoundly penetrating observation of Thomas A Kempis, whom a Christian contemporary stigmatised the other day as a mystic, but who is all the same one of the deepest searchers of the human heart and the most practically effective of moral teachers that ever lived: “Many secretly seek themselves in what they do, and know it not. They seem also to live in good peace of mind, when things are done according to their will and opinion; but if things happen otherwise than they desire, they are straightway moved and much vexed.” Interested advocacy of ethical teaching is probably the most paradoxical way of spending one’s energies.

The next subtle assumption that has to be removed is that a politically superior race must necessarily have more highly developed moral ideas than a politically subject race. We venture to suggest not only that such an assumption is not borne out by considerations of reason or precedents of history, but that there is some ground to believe that the converse proposition cannot be summarily set aside as lying outside the range of possibilities. We have it on the high authority of Lord Morley that “practically and as a matter of history, a society is seldom at the same time successfully energetic both in temporals and spirituals; seldom prosperous alike in seeking abstract truth and nursing the political spirit. There is a decisive preponderance in one direction or the other and the equal balance between free and active thinking, and coherent practical energy in a community, seems too hard to sustain. The vast military and political strength of Germany, for instance, did not exist, and was scarcely anticipated in men’s minds, during the time of her most strenuous passion for abstract truth and deeper learning and new criticism. In France never was political and national intellect so debilitated, so extinct, as it was during the reign of Lewis the Fifteenth: her intellectual interest was never so vivid, so fruitful or so widely felt.” (*Compromise*, pp. 108 and 109) That conquered races have not been necessarily inferior to their conquerors in morals is shown by the fact that the Stoic Philosophy and Christianity were both given to Rome by the conquered people of Greece and Judea. Indeed, Lord Morley himself observes: “After all, the permanence of Roman power was only valuable to mankind because it ensured the spread of certain civilising ideas. And these ideas had originated among people so characteristically devoid of the sovereign faculty of political

coherency as were the Greeks and the Jews." (pp. 107 and 108). May it not be that races endowed with exceptional intellectual and spiritual gifts, undergo political subjection, just in order that, freed from the temptations of power and wealth, they may bring to birth new and higher forms of religion, morals and art? Nationalists who hold that a people can realise itself only through physical, political and industrial means, have here something to ponder. [Ernest Renan's suggestion that Jesus Christ had originally started with the idea of a political revolution, that the Kingdom of Heaven had at first something of the character of absolute *Swaraj*, and that, subsequently, when he realised the lack of political coherency among his people and the consequent impregnable strength of the Roman overlordship, his mission was changed to a religious one and the Kingdom of Heaven was declared to be "not of this world," was, of course, highly unpalatable to orthodox Christians. But the liberal movement in religion has progressed rapidly since the days of Renan, and we have now devout Christians acknowledging partially at least the correctness of his deduction. We take the following passage from an inspiring little book called "Jesus' Way" which this writer owes to the kindly consideration of a Christian friend, one of the most cultured and sympathetic workers for India. "Yet at the very beginning of his work," writes the gifted author, Dr. William DeWitt Hyde, President of Bowdoin College, "he found the popular expectations of a Messiah who should recover the national independence by the use of force, and head a popular revolt, standing directly across his path. He felt a growing sense that, through his sonship to the Father who loves us all, he was the true Messiah, foretold as the one anointed of the Lord to preach good tidings to the poor, to proclaim release to the captives, recovering of sight to the blind, liberty to the bruised, and the acceptable year of the Lord. All that he felt prepared to do. But this appeal to force, this leadership of revolt, this compromise with popular conceptions, was abhorrent to him. Yet how could he accomplish anything alone? How could he do his work without the only support which seemed available? At first the temptation to resort to physical, political and popular devices for the establishment of his Way was very strong; and only after a bitter and protracted struggle did he put it behind him, and take up the homeless life of an itinerant teacher." Would the world have been better if Jesus Christ had yielded to the strong temptation to lead a political, physical force movement? So far as he was concerned, it would have made little difference to be hanged as a political agitator instead of being crucified as a teacher of a new morality and religion. But mankind would have been the poorer for the choice if he had elected to meet the popular expectation of a political emancipator. One has simply to take any recent book on philosophy, psychology, ethics or religion to see that it is coming to be more and more recognised that no treatment of these subjects can lay claim to completeness, which does not assign a large measure

of consideration to Indian contributions to each of them. That is some indication of the genius of the race, and our earnest adjuration to political agitators and official quietists alike is, "Hands off, in God's name!"

Under the auspices of the "Hithakarini Samaj," Rajahmundry, a widow marriage was performed under the provisions of Act III of 1872 between Srimathi K. Sundaramma and Sriman K. Hanumantha Rao in the "Ananda Gardens" on Sunday the 25th ultimo. Rao Bahadur K. Viresalingam Pantulu conducted divine service and preached a sermon on the occasion.

PROTECTION OF MINOR GIRLS.

Sir George Clarke has taken very prompt measures to make known to the officers of the Government as well as the public that the arm of the existing law of the land is long enough to reach all persons who dedicate or help others to dedicate minor girls to gods in certain temples or otherwise dispose of such girls who are ultimately led to lead a life of prostitution even before they reach their age of discretion. A proclamation has been issued in reply to a petition submitted to the Bombay Government some two years ago over the signature of Dr. Bhandarkar and a number of other influential gentlemen. Enquiry has shown that sections 107, 372 and 373 of the Indian Penal Code cover the offences said to be committed by the dedication as Muralis or Devadasis, and, without any shadow of doubt, those relating to private disposal, of minor girls, that is, girls under the age of sixteen. This fact is now published and the attention of District Magistrates is drawn to the necessity of causing the provisions of the law to be known to the public and enforcing them against all manner of transgression. The Government is ready to put the machinery of the law in motion to overtake miscreants in this matter, but the offenders and abettors of the offence can, to a great extent, be brought to book only with the help of the people themselves. It is expected that the necessary co-operation will be forthcoming. Even though we have not our Muralis and Devadasis, these Provinces do no less need vigilance on the part of both the people and the Government to stop the traffic in minor girls going on, as was the other day revealed by a case in the Allahabad High Court. We wish our Local Government to follow the step taken by the Bombay Government in preventing minors from being dedicated to Sadhus and Akharas of Sadhus:—*Advocate, Lucknow.*

A HINDU LADY LECTURER.

We are glad to announce, says the *Indian Mirror*, the arrival in Calcutta of a notable Hindu lady, Pundita Gayetri Devi—whose name must be familiar to our readers, as it has been often quoted in these columns in connection with the movement of Hindu female education with which she is closely identified. The Pundit's personality is a unique one in the field of social reform. The beautiful style in which she lectures is in itself a treat to the audience. The sight of a Hindu lady-lecturer is rather rare in India, and now that we have one amongst us, we should do everything in our power to bring her in touch with the vast mass of the Hindu community. As she lectures in Hindi, the English-educated and those who are unacquainted with English, will have an equal opportunity of following her eloquent, spirited, and impressive address. We hope, therefore, Pundita Gayetri Devi will receive a rousing welcome from the Hindu community in Calcutta. Her lectures have given a stimulus to the cause of female education even in the backward Provinces of India, and here in Bengal they should lead to redoubled activities in that direction on the part of the educated Hindu community.

ANNIVERSARY OF THE WIDOW MARRIAGE ACT.

The annual meeting for celebrating the anniversary of the passing of the Widow Marriage Act and of the revered leader Cursondas Mulji was held in Bhagwandas Madhavdas's Hall on 25th July. For the previous years, the audience were roughly between 200 and 300. This year, however, the Hall was immensely and quite uncomfortably crowded. Over 500 persons were crammed in the Hall. More than 800 persons had to be excluded. The first rush into the Hall was commenced one hour and a half before the time of the meeting. It was almost painful to refuse admission to hundreds that had come from the suburbs of Bombay and even from Thana. This unprecedented audience was due to the posters that had been stuck both in Marathi and Gujarati all over in Bombay and even in Thana. Some four hundred posters were so utilized. The poster besides containing the announcement of the Vidhwavivah Varsikotsava and Cursondas Jayanti contained full-sized pictures of Pandit Ishwarchandra Vidyasagar and Pandit Vishnu Shastri, holding between them the well-known text of Parashar Smriti, 'Nashte-Mrite' etc. Below these likenesses were a number of representations of child-widows, supplicating their hands before the two great leaders. In the centre, census figures stating the number of widows under 5, 15 and 30 ages were printed. The figures for the two first age periods must have gone home to thousands. From observations made at various points, it can be safely asserted that at least 50 people saw each poster and read it. It was an agreeable surprise to see continued groups intently scanning the contents of the posters. At least 20,000 people must thus have been under the educative influence of the posters. The posters were sent to various other towns also. Upto the 27th, one report has been sent by Mr. Ramanbhai regarding the meeting at Ahmedabad. His words are:—"Many thanks for the posters. We had these stuck throughout the town and they created an excellent effect. There was a large and crowded audience at the meeting—so large that we had not provided enough chairs and all sat down on the carpet. The audience was sympathetic. There was no word of dissent or murmur. If you have spare posters please send them as they are in demand." The meeting in Bombay was addressed by Messrs. A. M. Choubal, Lachmidas R. Tairai, Muljibhai Ved, Chunilal Vrijbhukandas Mehta. The Hon'ble Mr. Justice Chandavarkar closed the proceedings after giving a very entertaining account of the early struggles of the advocates of remarriage and paying a tribute to Mr. Grant and other members of the Legislative Council who passed the Widow Marriage Act. None can be more sorry than the Presidency Social Reform Association which organised the meeting for the unhappy necessity of begging the sympathetic crowds to deny themselves the pleasure of joining the meeting. The Association has full grounds to feel grateful to the self-denial of the sympathetic crowds. The doors were finally closed with the greatest reluctance.

LONDON, July, 29.

Professor Lees-Smith, in an interview regarding his scheme for the political education of Indian students, said that a series of lectures had been arranged explaining the British constitution and local government.

There would also be lectures on what might be called Indian sociology concerning the extent to which British political principles were applicable to India.

The scheme includes arrangements for bringing Indian into contact with representative Englishmen and English families.

That, said Professor Lees-Smith, was the best remedy for sedition.

A good number of young Indians of all classes are coming over in October:—*Reuter's Telegram.*

"THE POLITICAL FUTURE OF INDIA."

Sir,

In the *Indian Social Reformer* of the 25th instant just to hand, you handle the subject of "the Political Future of India" and state your ideas concerning it lucidly enough. My letter to you on the subject published in a previous issue of the *Reformer* was concerning "the right path to Self-realisation," which takes a far wider sweep of the future than the political aspect of it to which you confine it apparently does. As you well state in the second part of your lucidly written article, "the practical politician" as such and "the speculative thinker" merely as such, are set as wide apart as the poles to be brought into personal contact with each other. And under the circumstances, your deprecation of the "mixing up" of "practical politics with speculations about the future goal" as "needless waste of thought and energy" is apparently correct. I say "apparently" advisedly. For, there lurks a fallacy in the argument based on a misapprehension of psychic facts which misapprehension need only to be pointed out to make the fallacy manifest. You say, and rightly too, that "the practical politician is too intent on the exigencies of the moment, to have the right perspective essential to such speculation; and, conversely, the speculative thinker is apt to overlook immediate conditions in his eager haste to realise his vision."

This statement of yours I admit as correct so far as it rightly depicts the class of "practical politicians" and "speculative thinkers" that we have at present, as a result of the divorce between theory and practice that at present seems to prevail as a fashion with certain class of thinkers. But is this divorce between theory and practice natural and correct? Is it not an arbitrary divorce effected by the will of man between two things which in Nature are inseparably linked together, so much so that each merges in the other and the two are said to be in *advaita relation* to each other. That is the conclusion of perfect science—what perfect knowledge of things as they are indicate as true, i. e., as a self-existent fact. So long as theory and practice stand divorced from each other by the arbitrary intervention of man's will, so long is man bound to eat of the fruit of the tree of knowledge of good and evil and be driven out of Paradise to suffer for his folly until he finds out his own mistake.

That great thinker, Mahadev Govind Ranade, in his *Indian Economics* refutes ably this artificial divorce between theory and practice which certain thinkers of the Western School of thought strut out into the stage as a self-existent fact which is what in truth it is not. I have not the book ready to hand for reference or the passage is worth quoting.

If theory and practice are as they ought to be, in *advaita relation* to each other, and this fact is fully recognised, then there is no need to create a wide and almost unbridgeable gulf between the practical politician and the speculative thinker. They are indispensable to each other and if it is not possible for a single individual to combine the two in oneself then there must be the closest bond of union and relationship between the practical politician and the speculative thinker.

"The Right Seed" is made up of the essence of these two halves and if you split them in two, as you actually do, then "the Right Seed" is bereft of its germinative power, the *sakti* that makes it sprout and grow into a vigorous plant, which when fully grown and developed blossoms into "the tree of Life" that is to retrieve the error and atone for the sin of man in tasting of the forbidden fruit and restore him back again to Life and Immortality.

In order to "sow the right seed" the *advaita relation* that exists between theory and practice must first be realised and when this truth is realised, the practical politician will outgrow his cramping thoughts that are carried away by "the exigen-

cies of the moment" and attain to a wider and broader outlook until it includes in one harmonious whole the past, present and future of time, who is "the Great Deceiver" and "illusionist." Conversely, "the speculative thinker" who is apt to "overlook immediate conditions in his eager haste to realise his vision," will when he realises that his "theory" must stand or fall by the hard test of "practice" learn to "hasten" slowly and build his ideal so thoroughly and faultlessly that the ideal will find its own fulfilment in self-realisation or *Svayubhavam*.

This word *Svayubhavam* is the great touch-stone that converts all it touches into gold,—making them partake of the perfection and bliss of the Ideal, thus wiping out the dividing line that otherwise stands and divides the Actual from the Ideal. This is called "depolarisation" by which the Law of Polarity is merged in the larger and higher Law of magnetisation. And when a man has realised this in his own actual experience and further abides in the truth of such realisation for ever, he is said to be possessed of a magnetic personality, and he has the power of drawing all men (thinking souls) unto him, as Jesus Christ declared. He has lifted himself up above the Law of Polarity or the opposing forces of Nature that prevail in the realm of "duality" and has attained to the higher realm of Peace and Harmony, known as the Kingdom of God, which in the "the language of New Science is the magnetic field of Consciousness."

The "magnetic field of Consciousness" is the right soil—the *Gnana Bhoomi*—wherein "the Right Seed" of "Unity in Variety" can be sown, watered and protected from being choked out by the weeds of polarity. Thus far must man work, "toiling and mulling" to set the wrong he has himself done right, and when the deed of rectification is fully and thoroughly performed then can he "leave the rest to nature (to quote your own words) in perfect confidence that the blossom and the fruit when they come will be as beautiful and as perfect as any of their kind."

Jesus said: "And I, if I be lifted from the earth, will draw all men unto me." And that "the right seed" you speak of may be sown in the magnetic field of consciousness in virtuous men's minds. He said: "While ye have light believe in the light, that ye may be the children of light." Such light as is mentioned here we have in our midst but the worldly-minded and the selfish, like pandicoots, are unable to see the light that in them shines bright.

Such the seed sown by those who in their own life had learnt the secret of reconciling the irreconcilable forces of Nature under the magnetic attraction of the uplifted soul that has the power of drawing all thinking souls unto itself. And if you would read "the political future of India," you must read it in the future, which is not only the right method but the only one possible method of right development which is at one with and thoroughly consistent with its past, present and future. The New Spirit is slowly but surely working towards that end and all the unrest and trouble is due to the moving or agitating of the troubled waters of the East by the New Spirit. The New Spirit, by the way, is as old as the world, and if any thing, it is much older than the manifested world. It is what we call *Pranava Sakti*, the Great Unifying force which, for want of a better term, I have designated by the name of "the New Spirit"—for true Spirit is eternally New.

LALITALAYA,
Madras, S., July 26th, 1909.

C. V. SWAMINATHA IYER.

FOR SALE.

A few volumes of the Indian Social Reformer leather half bound at Rs. 68 per volume, postage extra.

BENGALI KAYASTHA WIDOW REMARRIAGE.

A meeting of the Bengali Kayastha Sabha was held on the afternoon of Sunday the 4th ultimo at the Indian Sangit Samaj. The chair was taken by Roy Jotindra Nath Chaudhuri, the President of the Sabha, and there was a large gathering of Kayasthas, representing the four sub-divisions of the community.

Babu Sarat Kumar Mitter, Secretary, commenced the proceedings of the meeting by reading the report of the Sabha which recorded the progress of the movement in favour of investiture with the sacred thread. It also stated that the Maharaj-Kumar of Dinajepore, i.e., the son of the Dinajepore Maharaja would take the sacred thread in next Magha. The fact that the Barendra Kayasthas had started the Chitra Gupta Bhandar was mentioned in the report. It further incorporated the fact the Kayastha Patrika was being issued again and that the great Kayastha Sabha of all India had invited some of the leading Kayasthas who had taken the sacred thread, to its meeting. But on account of the Religious Convention which came off at the time, none could go and attend the meeting. It was however, hoped that on future occasions meetings would be attended by the members of the Bangadeshiya Kayastha Sabha.

WIDOW RE-MARRIAGE.

The question about widow re-marriage then came up for discussion and disposal. The President read a letter from Babu Monmotho Mohan Bose withdrawing his name from among the signatories to the requisition observing that the subject of widow re-marriage was outside the scope of the Kayastha Sabha.

LETTERS FROM THE MOVUSSIL.

Babu Sarat Kumar Mitter, Secretary, read a letter from the Secretary, Pubna Kayastha Sabha, holding that widow re-marriage should not be discussed at the meeting. He next read another letter signed by Babu Nikhil Nath Roy and Moni Mohan Sen from Berhampore holding the same view. Another letter was read from Babu Brojendra Lal Mitter of Calcutta which stated that the Kayastha Sabha should not stultify itself by discussing the question of widow re-marriage at the meeting.

A message from the Secretary of the Rajshahi Kayastha Sabha was next read which stated that the body which he represented had full sympathy with widow re-marriage.

The Secretary next read a letter from Babu Barada Prasanno Mitter of Calcutta in which the writer stated widow re-marriage would pave the way for the Kayastha communities' ruin.

A telegram was then read from the Secretary, Bagerhat Kayastha Sabha, which strongly protested against widow re-marriage being discussed at the meeting.

The President made a short speech at this stage saying that the Sabha ought to see to the improvement of the customs and usages of the community and adopt what was good and pure. To approach the question of widow re-marriage from the point of view of the *shastras* he was of opinion that it should be considered first of all, whether the Sabha could discuss the question at all. Approaching the question from the stand-point of the society, it might be said that the measure had not been adopted by the society since the time of Vidyasagar and the society was not going to adopt it.

The last observation provoked some excitement.

When the uproar had quelled down, the President continuing said that the question of paramount importance was the fact as to whether any resolution on the subject passed by the Sabha at this stage of its life—the institution being yet in its infancy—would be accepted by the entire Kayastha community.

Babu Charu Chandra Basu Mullick said that the requisition to open the question, had not been inspired by personal animosity nor had it intended to accelerate discussion on and decision of the subject. The subject should be split up into

WANTED AGENTS,



WANTED AGENTS

NO. 72 MEDOW STREET, FORT BOMBAY.

- Die-Sinking**—Crests, Monograms and Mottos, engraved and bossed in various Colours.
- Copper-Plates**—Visiting and Invitation Cards, etc., engraved and printed in best styles.
- Blocks**—Wood or Metal, engraved and supplied for illustrative purposes.
- Presentation Inscriptions**—On Gold, Silver, Ivory, etc; engraved and artistically displayed.
- Seals, Peons' Badges, Brass Sign Boards.** Stencil-plates, etc., are made for private, official and commercial use. Rubber stamps are made in any of the required languages at very cheap rates.
- Electroplating and gilding** works executed under skilled workmen.

OUT STATION ORDERS PROMPTLY EXECUTED.
COMPARE OUR RATES WITH THOSE OF OTHERS.



A
An Indian Balm and **Cures.**
HEADACHES, COUGHS, COLIC, ROAT, CHEST
COLDS, RHEUMATISM, LUMBAGO, WEAK JOINTS, BRUISES, CUTS
 And also other **ACHES** and **PAINS**.—Price **annas eight** only

Ringworm Ointment. A POSITIVE CURE FOR RINGWORM AND DHOBÍ'S ITCH, &c.
Price **annas six** only.

Tooth Powder, CHEAP AND USEFUL.—Price **annas two** only.

AMRUTANJAN DEPOT. 16 OAK LANE, BOMBAY

Telegraphic address: "Amrutanjan," Bombay.

PHOTOGRAPHIC ART STUDIO.

UNDER THE PERSONAL SUPERVISION OF

S. N. BHEDWAR.

AT THE JUNCTION OF

PRINCESS AND KALBADEVI STREETS.

CHARGES REASONABLE, SATISFACTORY WORK

THE INDIAN * SOCIAL * REFORMER.

PUBLISHED EVERY SUNDAY MORNING.

Office:—HUMMUM STREET, FORT.

Editor:—K. NATARAJAN.

VOL. XIX.

BOMBAY—SUNDAY, AUGUST 8, 1909.

No. 49

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

WILLIAM LLOYD GARRISON in the *Liberator*.

NOTES.

Our London Correspondent wrote by the mail of July 23rd:—"Mr. Surendra Nath Banerjee left for India yesterday morning. It is due to him to say that throughout his visit to England he has comported himself with great dignity and discretion, and has made no single mistake. Some of his speeches have contained statements which his political opponents have traversed very vigorously, but in controversy the honours for fairness and restraint have mostly remained with Mr. Banerjee. It is no secret that he was specially warned not to introduce controversial political questions at the Imperial Press Conference. He loyally abided by his undertaking, and many Englishmen were deeply grieved that it was reserved for so great a pro-consul as Lord Cromer to make the blunder of transgressing the conditions of the Conference by a singularly ill-timed speech about the Indian press. Sir Bampfylde Fuller's letters to the papers about Mr. Banerjee were generally regarded as extremely injudicious." Ordinarily, we should have left our Correspondent's note to speak for itself, but in view of the attempts that, we are sorry to see, have been and are being made in England and in this country to throw discredit on Mr. Banerji's utterances, we think we may say that our Correspondent's words, representing as they do the most influential class of English opinion, are in close accord with the judgment formed of Mr. Banerji's recent speeches by impartial men in this country.

Reuter has sent an unusually copious summary of the speech of the Under Secretary of State for India in the House of Commons on the occasion of presenting the Indian Budget. We are glad to note the emphatic contradiction which the hon. gentleman gave to the theory of a wide-spread conspiracy being at the bottom of the murder of Colonel Curzon-Vyllie. "The British" he is reported to have said, ought to regard to the assassination as an isolated act of a fanatic. It was not connected with any wide-spread conspiracy and, apart from a few malicious revolutionists, it is condemned by the loyal population. The masses in India are unmoved and they are fully sensible of the material improvement conferred by British rule." One cannot but notice some inconsistency between this statement and that which the hon. gentleman made in defence of the deportations under the Regulation of 1818. "Ordinary Law," he said, "had perilously failed to save the country. We had to strike quickly and to take no risks. Ordinary law in India assumes that the people are on the side of law and order. If through terrorism or dislike of the Government, the people will not assist the authorities, we must find other methods or abandon the task of Government. The Extremists want to force us to the latter alternative, but fortunately

the Regulation of 1818 provides another." It is impossible to reconcile the two statements that the population is loyal and that the people would not assist the authorities to maintain law and order. The truth is, and the sooner it is recognised the better, that the people of Bengal are profoundly discontented and that the discontent is being made use of by some evil-minded persons. We have reason to believe that, since the judgment of the High Court in the Midnapore case, there has been a very great improvement in the position. We are rather surprised at the Master of Elibank raking up the somewhat stale controversy over the "drain" theory. If anybody said that the poverty in India was chiefly or largely due to the political and commercial drain on the country, he would be talking nonsense. Equally absurd is the contention of people like the writers of the East India Association pamphlet, from which evidently the Master imbibed his facts, that there is no such thing as a drain on the resources of India and that every penny of the Home Charges is earned by indispensable services to India. What about the latest addition to the military charges against which the Government of India most strongly protested? Reuter does not tell us whether the hon. gentleman quoted this particular figure to demonstrate that there was no justification for describing the payments made in return for loans and other services as a "drain." The Under Secretary ventured beyond his depth when he characterised the perfectly legitimate protest against the excessive Home charges as "adduced to bolster up malicious agitations." Probably, he was thinking of Madar Lal's statement before the Magistrate, but is an allegation to be condemned as malicious because a wrong-headed miscreant includes it in a fatuous plea of justification of his misdeed? The Under-Secretary concluded this part of his speech with the statement that it was the deliberate intention of Britain to maintain or, and, if necessary, to remove the agitators from the sphere of their malicious activity so long as the Government of India thought necessary.

Lord Morley has evidently got a very apt Under-Secretary at last. The Master of Elibank's speech bears a very close resemblance to the matter and even manner of Lord Morley's speeches as Secretary of State for India. Following the plan of his eminent Chief, the hon. gentleman passed from a vigorous defence of deportations to an as vigorous justification of the reforms. In order to make the reforms effective, he observed, it was necessary to give them ungrudgingly. He said that the Government of India had sent a very full telegram of the proposed regulations under the new Act to Lord Morley, that his lordship was diligently at work on it, and that not a day would be lost in conveying the final sanction of the Imperial Government. The Master of Elibank next repudiated the assertions that the reforms were extorted by fear of outrages. After

a reference to the immense conciliatory effect that they have had on the Indian people, he entered into a splendid vindication of the system of Western education. Decentralisation, he went on, was only an evolution following the intellectual freedom associated with British rule and imbuing the receptive Indian intellect with European ideas. He referred to the influence that the rise of Japan and events in Persia and Turkey had on India. Referring to censures of the system of the education in India, he said that the strength of their race had been shown therein. "We had done nothing to restrict the intellectual freedom of the universities in India, we had not withheld from Indians books exalting freedom, and we had allowed Indians to draw what deductions they thought fit, however inimical some of them were to autocracy and foreign domination." He next spoke of the Advisory Committee which Lord Morley had appointed "to provide the students with some guidance and assistance, without exercising official supervision." He went on to describe the work of the Committee, whose suggestions Lord Morley would soon be considering, and the proposed Educational Adviser, who would answer enquiries of parents in India regarding facilities for studying and living under healthy conditions. The hon. gentleman resumed:—"It would be the duty of the Educational Adviser to give the names of cultured English families who were willing to receive students. This arrangement was all the more necessary because the murder of Sir Curzon-Wyllie had made many families and lodging-house keepers disinclined to admit unknown students. Lord Morley was determined to charge the Indian revenue with a sum sufficient to rent a house in a central position where existing Indian unofficial societies in London might be lodged and unite their activities on behalf of the students. Committees were to be formed in India to assist the parents to take advantage of these arrangements. The Master of Elibank said he desired to remind the press how sensitive Indians were to everything concerning their patriotism and self-respect. They did not understand the rough satirical humour with which Englishmen addressed each other. In conclusion he hoped—"That we shall go forward on the new year undaunted in our high mission, governing India by the best in us for the best in her."

The proceedings of the public meeting held last Sunday under the auspices of the local Anjuman-i-Islam, were creditably free from the cant and heroics that have been characteristic of the speeches at the Lucknow and London Committees of the Moslem League. Requirements so temperately and modestly urged, must command the respect of all parties, and, if anything that we say is likely to be of account, we earnestly trust that the Government of Bombay will endeavour to meet the wishes of the promoters as far as practicable. The Mahomedans of Bombay, as a class, cannot be regarded as a backward community. They are very little behind the other communities in respect of education and intelligence. We doubt if the speaker who said that no Mahomedan had a chance of being elected for one of the City constituencies, did not venture beyond the limits of safe assertion. There is as much probability of a Mahomedan being elected by the Corporation, the Mill-owners' Association or by the University as of a non-Mahomedan being returned. At the present moment, both the Corporation and the Mill-owners' Association are presided over by Mahomedan gentlemen, and it is rash to affirm that these men will, under no circumstances, be returned to the Legislative Council by one or other of these bodies. In the University, too, there is a growing feeling that Mahomedan Fellows have been allowed to remain too long in the background, and the

election of a distinguished Mahomedan graduate to the Syndicate last February was, so far as we can judge, intended to give effect to that feeling. In these circumstances, we cannot help thinking that the necessity of having a special Mahomedan constituency in the Presidency town has not been made out. With the exception of this suggestion, generally speaking we see nothing to dissent from in the opinions expressed at the meeting.

At the last meeting of the Viceroy's Legislative Council the Hon. Mr. Harvey introduced a Bill to amend the Indian Factories Act. The new Bill has been received cordially by all shades of opinion, and the general feeling is that the Government of India have hit upon a happy mean between the demands of those who felt that the Indian labourer required protection and the objections of those who held that legislative interference would hamper the industrial development of the country. Government propose to fix the hours of adult male labour only in textile factories where work is hardest and where the Factory Commission found the only cases of abuse that had occurred in the country. The very full enquiries that preceded the introduction of the Bill has disarmed opposition. There is no disposition to rush even the present Bill, and time has been allowed till next December for public opinion to pronounce on the measure. Factory Legislation is always looked on with distrust in India. But the open and deliberate manner in which Lord Minto's Government have proceeded in the matter, has satisfied the public of the need that there is, in the interests of the Indian labourer as well as of industry, to provide a legislative check on excessive hours. We congratulate Government on the excellent reception that has been accorded to the Bill.

Mr. K. P. Upadhyaya tells the following story in the course of a paper headed "Should girls have the same secondary education as boys?" in the current number of the *Madras Educational Review*. "In one summer season, a pair with one cook left Bombay for an outside sanatorium. The husband was a barrister and the wife was a graduate of the University. They passed their time in each other's company for a number of days, when an altercation took place with the cook. The cook, thereupon, left them during the night and the morning of the next day dawned. It was, six, seven, eight, nay, nine o'clock, and still even the tea was not served by the wife. The husband was all along under the impression that his wife knew how to cook food, etc., but to his utter surprise he found that she did not know how to ignite fire even. So the poor man had to run to Bombay without any delay to bring another cook and the graduate lady confined herself in her bungalow without tea or food for a long time. Surely India does not want such education of girls." The story is obviously a gross exaggeration. Even so, one cannot but think that the barrister, who had to get a cook from Bombay to make his tea, did not deserve a better bride than the one he had won.

The elasticity of the political conscience is extraordinary. Every one who knows anything of the Indian land revenue system, is aware that the doctrine of unearned increment is one of its cardinal doctrines. Lords Lansdowne and Curzon must know it very well and yet we have these noble lords and their friends and followers attacking Mr. Lloyd George's proposal to tax such increments on land in their own country, and some of the Unionists we see, actually deny that there is, such a thing as the unearned increment. The Hon. Mr. Gokuldas Parekh will find much both to amuse and interest him in the debates in Parliament regarding the proposed taxation of land values.

CONTENTS.

- 0:0 -

Editorial Notes.	Pandharpur Orphanage.
Moral Education, II.	Female Education in Karwar.
The Madras Provincial Social Conference.	Principal Paranjpye on the Examination Evil.
Madar Lal's Statement.	The Late Lord Ripon.

THE INDIAN SOCIAL REFORMER.
BOMBAY, AUGUST 8, 1909.

MORAL EDUCATION, II.

In our last article, we pointed out certain pitfalls which have to be carefully avoided in discussing the question of moral education in India. That there is urgent need of such a discussion, cannot be denied. Indian society, and not only Indian schoolboys, are to-day in the position stated by Herbert Spencer of England thirty years ago when he wrote his "Data of Ethics." In an oft-quoted passage in his preface to that work, he said: "Now that moral injunctions are losing the authority given by their supposed sacred origin, the secularization of morals is becoming imperative. Few things can happen more disastrous than the decay and death of a regulative system no longer fit, before another and fitter regulative system has grown up to replace it." Some of the critics to whom reference was made in our last article, have spoken in terms of needless remorse of the policy of secular, western education which, they believe, has brought about the disbelief in the established systems in India; and they have advocated the adoption of measures having for their aim the rehabilitation more or less of the old order of things. The truth, however, is that secular, western education has only carried forward what the establishment of British rule in India had begun. It is against all experience that a foreign people with a different civilisation should establish themselves as overlords in a country without imbuing the latter people with some of their own ideas and principles. The Romanisation of one-half of Europe was effected without, so far as we know, the help of any educational system. Mahomedan ideas and manners obtained more than a foothold among the people of Northern India though Mahomedan rule had nothing like an educational department in the modern sense. The familiar Indian adage "as is the ruler, so are the subjects," epitomises this tendency of human nature to seek to mould itself on the pattern of a politically dominant civilisation. If, therefore, it was a mistake to have introduced western education in India, it was a very much greater mistake for the British to have established themselves in this country. Nationalists, like Mr. Arabindo Ghose, only carry the arguments of writers of this class to their logical conclusion when they maintain that England should never have come to India and that the Indian people can become self-conscious only if the British retire bag and baggage from the country.

But the time is past for apologising for the existence of British rule and of the educational system which is part and parcel of that rule. It is very certain that, if either of these two institutions were to disappear today, the result will not be a return exactly to the situation, political or intellectual,

as it was previous to its establishment. It is even more certain that the British Government cannot by any effort on its part promote the spread of the old ideas in politics or society. Devices ingeniously suggested for maintaining an oriental rule by Englishmen in India are as opposed to the nature of things as suggestions for founding a modern system of education on the medieval ideas of Indian society. British rule carries with it certain implications, political and educational, of which it can not divest itself by any amount of ingenuity. We may, therefore, dismiss as impracticable the suggestion that the Government of India should appeal to Pundits and Moulvies to help them to devise a system of moral education for the country. The people who stand most in need of such education at the present day are perhaps these worthies themselves. It was the policy of the Roman Empire to encourage and even subsidise the superstitions of the populace. Thus it was that a Roman Governor, to please the Pharisees, acquiesced in the judicial murder of Jesus Christ, although he himself could find no sedition in his teachings. Jewish orthodoxy fastened a political crime on a moral teacher in order to gain the ear of the Roman overlord. We do not suppose that the British people are anxious to have an Indian Calvary upon their hands. India will not submit to be taught morals by a subsidised and parasitic priesthood. Who, then, are the people to undertake the work about the urgency of which there can be no two opinions? Most decidedly those who have felt the full force of the impact of the ideas, political and moral, which western civilisation has brought to our doors. That the culture and civilisation of India should necessarily form the basis of the new morality and the new society, goes without saying. There is a vast deal of truth in that culture which Time cannot efface. But there is also a good deal of tinsel and rubbish and obsolete forms of truth which must be rejected in the new evangel. A similar selective process is needed with reference to the ideas and institutions of the west. The work, in short, is no less than a comprehensive synthesis of the spiritual elements in the two civilisations, and only on the basis of such a synthesis can a sound system of moral education in schools be constructed.

Theoretical considerations thus lead us to the conclusion that the problem of moral education is part of the larger problem of finding the true centre of gravity of society at large in the changed conditions consequent on British rule. Practical considerations point to the same conclusion. Every discussion of the subject of moral education that we have seen, ends ultimately with the precept: "Find the teacher." The teacher is a member of the general population sharing, in ninety-nine cases out of a hundred, their notions of right and wrong. From the days of Socrates downwards, the public have not taken kindly to moral teachers who did not share their ideas. Moral education will have largely to be imparted by elementary school teachers who in many parts of the country are men of the Pundit and Moulvi class with a very feeble grasp of ethical principles apart from theological creeds. No amount of training can change the inner convictions of these men and

in moral education the teacher's inner convictions count for a good deal more than his professions. "No man can teach what he does not believe," is an aphorism one comes across at every turn in the literature on modern education. The general public has no objection to geography and history and languages being taught, because these enable their children to pass examinations, and passing examinations is a passport to employment. But moral education, unless it be an echo of their prejudices and beliefs, will not be tolerated. Unless, therefore, we have a strong movement bearing on the moral reconstruction of society as a whole, the impossibility of finding an adequate number of competent teachers will of itself make the introduction of a system of moral training in schools absolutely useless. Can Government undertake the moral reconstruction of society? Indirectly they can help, but directly they can do very little. The work must necessarily devolve on the most enlightened and thoughtful Indians, and it must be a work of time. It is not correct to say that no attempt has been made by Indians to take up this most important work. The movements which owe their origin to Raja Ram Mohun Roy and Swami Dayanand Sarasvati, are attempts to bring about such a reconstruction on the basis of religion. The social reform movement, as represented by the Social Conference, endeavours at a similar reconstruction on a social basis. The National Congress aims at a reconstruction of national life by means of improved political ideals.

We have received from the Christian Literature Society, London and Madras, the first volume of an English translation of "The poems of Tukarama" by Messrs. J. Nelson Fraser and Mr. K. B. Marathe. A short account of the life of the famous Mahratta Saint is included in the volume which contains 1500 of his poems or about one-third of the whole. The translation, it need hardly be said, is clear and forcible, and the get-up of the book is quite in keeping with the usual high standard of the publications of the Christian Literature Society. Of the poems themselves, we cannot do better than quote the words of the introduction. "Their form is simple enough, an irregular rhymed metre which in course of time makes itself felt if not understood by the English ear. They deal little with outward circumstances and much with the inward life of the spirit. Every word of the writer is set down with great force and naivete and no suspicion of affectation offends us while we read him. We easily comprehend him for what he is, an unlearned man struggling with the mysteries of faith by such light as he can find. This light is sometimes reflected from the great Sanskrit classics, it is sometimes borrowed from the traditions of the Krishna worship and the Bhakti school of Bengal. It is always concentrated, however, on the Vitthoba of Pandharpura, in which Tuka finds a power actually present to help and save him. It has been conjectured that this was only his early attitude, that this faith in the power of images gradually left him. But there is no foundation for this view that I know of." The poet saint was a Sudra by caste and by occupation a *Vani* or a retail dealer in corn. He was born at Dehu, sixteen miles north-west from Poona, probably in the year 1608 A. D. The circumstances of his death are unknown.

THE MADRAS PROVINCIAL SOCIAL CONFERENCE.

We take the following extracts from the interesting address delivered by the Hon'ble Mr. B. N. Sarma, as President of the Madras Provincial Social Conference held at Berhampore on the 20th June last. :-

The aim of the Indian Social Reformer is to improve and better the environment, to make the Social machinery efficient that it may produce men and women who shall be physically and morally strong, of vigorous intellect with an enquiring spirit and possessed of strong individuality. Who can say, gentlemen, that the object is not a noble and a highly patriotic one deserving of our strongest support and approbation. A Society, a party, a movement of this description should have lofty ideals which may not be realised in practice in the near future, which may not be approachable without long and patient endeavour, it may be without painful and repeated struggles, but which are ideals which are likely to be true for all time to come, ideals which would ennoble and beautify the nature of man. I am sure, gentlemen, that such are the ideals which are held aloft by the Society for imitation and example, that the ideals are not new and foreign to the genius of our race, that they are ideals preached by our own Rishis, Gurus and Reformers in the palmy days of our caste, that they are ideals accepted and cherished by the most progressive communities of the modern world. What are they? They are (1) the perfect ideal of equality of men in the eye of law, divine and human (2) the highest duty of man, the highest bliss is to realise the God in him and so live his life as to fulfill that highest duty, realise that highest bliss (3) that Avidya, darkness, ignorance weave-chains, forge fetters for us, pave the way to hell, are hell itself, and that knowledge (Vidya) is the only way to overcome the powers of darkness.

Can we contrive to set up a separate ethical and moral code for ourselves, refuse to recognise the essential equality and brotherhood of man and rest content with Avidya ruling master of this realm, while the torch of knowledge is illuminating the dark corners even of South Africa or can we be imparting knowledge to all alike, men and women, high and low, and dispelling the mists and illusions of ignorance and superstition, except that men would tolerate artificial distinction and barriers or that women would allow their male relations to kindly shut them up in Zenana, marry them at 5 and enforce them to be widows for life to enable to men to cherish their present sublime exalted ideals of wifehood and womanhood? No. Recognition of the ideals referred to above in practice would sound the death-knell of the pernicious practices which are debasing us physically, morally and intellectually. There is no escape, no option; we shall only be reverting to the noble traditions, practices and greatness of a nearly forgotten past; the future shall be a continuity of the past; there is innovation, no violent disruption; the evolution shall be on national lines. We shall only shake off the coils of the serpent-ignorance which have entwined themselves round our body and when we do so, we shall wonder that the unpleasant dream that we dreamt for a while was imagined to be a reality. Am I romancing or dreaming? No. Gentlemen, I am not.

Imagine, gentlemen, for a moment what would have been our fate if the English nation had discarded the noble advice of Lord Macaulay and others and followed that of a few narrow minded Englishmen who were opposed to the spread of education on this line lest the India should claim equality and the prestige and power of the Englishmen here be lowered. I need hardly recall to your mind the violent antipathy conceived

by many towards the modern exponents of the doctrine of racial inferiority and mistrust. I said a little while ago, gentlemen, that there was no escape, no option. There is none sooner or later. Sooner rather than later all the reforms advocated by the Social Reform authority are bound to follow in the wake of knowledge the extension of which all of us have been advocating in season and out of season from all platforms social, political and industrial.

EDUCATION.

Education is my pet theme, I do not think that its advantages can be repeated too often. The preachers and teachers of the Gospel of knowledge cannot be too many. The cry must go forth from every town, every village, from every community and every class; that the people should be furnished by the Government with the means of obtaining education, hundreds and thousands of numerously-signed petitions must go forth to our own Government, the Government of India, the Secretary of State, the Houses of Parliament appealing for provision for free Primary Education both for boys and girls; and above all, the people must put forth their best exertions, evince a noble self-sacrifice in the cause to convince the Government of the sincerity of their desire for education. The reason why I have drawn such prominent attention to state-aid in this matter is that I am convinced there does not seem to be any difference of opinion on the point, that the funds needed for carrying out the object cannot be raised by the people voluntarily however sincerely convinced they may be of the need for the spread of knowledge. Even in rich and advanced communities where the benefits of education are realised, it has been found that voluntary organisations can do very little in the matter and it is recognised that it is a State duty to provide for the education of the people. We know and recognise that we are miserably poor but the only royal road out of this embarrassing position is by placing the power born of knowledge in the hands of the people, that they may work out their economic salvation; but to impart that knowledge money is required which the financial condition of the Government does not permit to be placed at the disposal of the Education Department. The money cannot be found by the Government and we must continue to be ignorant, weak and poor. The situation is apparently hopeless and intolerable. Whatever I say may be the sacrifice the people may be put to, whatever the financial measures the Government resort to, the requisite funds must be found and it is only by continual representation and agitation that the problem will be seriously attempted to be solved. Turning now to female education, we are at the elementary stage and are not very much concerned with a discussion as to the exact lines on which the higher education of women should be allowed to proceed. It is clear however that too much care cannot be bestowed on the curricula of studies to be drawn up and education should be imparted on strictly national lines religious studies forming part of the course. The Reform Association rightly attaches great value to the growth of the education of girls and boys on parallel lines and the solution of many of the problems leading to our social regeneration depends largely, I may say almost wholly, on the attitude of our womenkind. It is greatly to be regretted that so little is being done by the Government in this matter and the grant-in-aid rules are of a clearly retrograde character. The Director of Public Instruction seems to have perceived the mistake and promised in the report on Public Instruction to reconsider the matter, and we sincerely hope that the rules should be made extremely liberal in the matter. Miss Lynch, Inspector of Schools, pleads for the Institution of a Girls' High School in each District and the training of women teachers caste women teachers on a large scale; is the immediate need of the

hour, tempting scholarships must be offered to induce cast women to take to the avocation of teachers. The sum hitherto spent on the subject is miserably low. Non-official members of the Legislative Council have been pleading a vain cause hitherto in advocating a more liberal expenditure and let us hope that better luck would await their labours in the new reformed councils which are about to be formed. We should at the same time remember that the cause is too sacred to be neglected any longer and that we shall have to largely supplement the efforts of the Government. Could it be too much to tell our philanthropists that it would be true charity, the only acceptable charity, the most far-seeing and patriotic benefaction under existing circumstances to found and endow schools for boys and especially for girls and to promote the cause of education in all its grades, all its branches and all its aspects and the poorest man cannot help himself better than by contributing his little mite to the noble cause. Remember, gentlemen, that the success or failure of the Social Reform movement, the social reform propaganda, the social regeneration of our country depend, I shall not say mainly, but wholly on the extent to which there shall be a steady diffusion of knowledge, lofty and pure ideals amongst all classes of the population and it is for you to devise measures for promoting the extension of such knowledge. (To be continued.)

MADAR LAL'S STATEMENT.

At the Westminster Police Court on July 10, before Mr. Horace Smith, when Dingra was committed to take his trial for the murder of Sir W. Curzon Wyllie and Dr. Lalkaka, he made the following statement:—"I do not want to say anything in defence of myself, but simply to prove the justice of my deed. As for myself, no English Law Court has got any authority to arrest and detain me in prison, or pass sentence of death on me. That is the reason I did not have any counsel to defend me.

"And I maintain that if it is patriotic in an Englishman to fight against the Germans if they were to occupy this country, it is much more justifiable and patriotic in my case to fight against the English. I hold the English people responsible for the murder of 80 millions of Indian people in the last 50 years, and they are also responsible for taking away 100,000,000 £. every year from India to this country. I also hold them responsible for the hanging and deportation of my patriotic countrymen, who did just the same as the English people here are advising their countrymen to do. And the Englishman who goes out to India and gets, say, 100 £. a month, that simply means that he passes a sentence of death on a thousand of my poor countrymen, because these thousand people could easily live in this 100 £. which the Englishman spends mostly on his frivolities and pleasures.

"Just as the Germans have no right to occupy this country, so the English people have no right to occupy India, and it is perfectly justifiable on our part to kill the Englishman who is polluting our sacred land. I am surprised at the terrible hypocrisy, the farce, and the mockery of the English people. They pose as the champions of oppressed humanity—the peoples of the Congo and the people of the Russia—when there are terrible oppression and horrible atrocities committed in India; for example, the killing of two millions of people every year and the outraging of our women. In case this country is occupied by Germans, and the Englishmen, not bearing to see the Germans, walking with the insolence of conquerors in the streets of London, goes and kills one or two Germans, and that Englishman is held as a patriot by the people of this country, then certainly I am prepared to work for the emancipation of my Mother-land. Whatever else I have to say is in the paper before the Court. I make this statement, not because I wish to plead for mercy or anything of that kind. I wish that English people should sentence me to death, for in that case the vengeance of my countrymen will be all the more keen. I put forward this statement to show the justice of my cause to the outside world, and especially to our sympathizers in America and Germany."

The prisoner was then removed. Throughout the lengthy hearing he had maintained an exceedingly calm demeanour.

PANDHARPUR ORPHANAGE.

REPORT FOR JULY 1909.

The "Adhikmas" fair fell in this month. It was crowded as Ashadi fair. Nearly 60,000 pilgrims visited this holy city. Out of this number we were able to induce 22093 pilgrims to pay us a visit. Besides 137 gentlemen and ladies came to see this Institution of their own accord. Solicitor Jamitram Jiwanram of Bombay, R. B. Puranik, Dist. Traffic Superintendent of Barai Light Railway, & R. B. K. V. Shinde Dist. Deputy Superintend. of Police, Pandharpur, were the distinguished visitors.

There are at present 17 boys and 19 girls (grown up) and 54 infants under the protection of this Home. Out of 54 infants, 47 are with the nurses and 7 are in the Home and 12 widows.

NAMES OF DONORS.

Bombay, Solicitor Jamitram Jewanram ...	...	100	0	0
" " Bhiraji N. Dalal ...	...	40	0	0
" " Shet Chaturbhuj Tiwraj... ..	...	21	0	0
" " High Court Pleader G. S. Rao... ..	...	15	0	0
Subscriptions below Rs. 15 ... ..	...	98	12	0
Collections from the pilgrims ... ..	...	56	4	7
Received from the widows ... ..	...	142	0	0
		Total	478	0 7

A number of other gentlemen contributed help in other ways such as bench, Books, Medicines, cricket Bats with stumps, Sweets etc.

PANDHARPUR
3-8-09

K. R. BHOSLE
N. T. PRADHAN
Superintendents.

FEMALE EDUCATION IN KARWAR.

The greatest good a man can do to his country is by helping the cause of education. Our liberty, our rights, our emancipation from unjust social conditions, the life-work which each of us has to carry out here depend upon the education we obtain. It is thus the root of all progress. Civilized nations and those in the way to civilization have recognized this, and efforts are being made by them to educate both the males and females of their country. In India too, the idea has taken root, but the efforts, so far at least as females are concerned, do not seem to be commensurate with the warmth of feeling on the subject. Lengthy and eloquent speeches are often made, hearts glow warm with sympathy, but somehow or other when the time comes to translate sympathy into action, things are done in a half hearted fashion or not done at all. Even in big cities where money flows like water, people think twice before coming forward to help with money in the cause of female education.

We possess a girls' school here at Karwar under the Town Municipality. The school is located by the side of a dirty *walla*, which sends out noxious gases all the year round, and undermines the physique of the girls who attend there.

The necessity was long felt of having a girls' school, airy and commodious, situated on a healthy site; but no action could be taken in the matter as the Municipality is always short of funds, and people who can afford, are always chary of investing in a concern which brings no tangible and immediate return. At such a time, I am glad to inform you, that a generous hearted Parsee gentleman has come forward with a munificent gift of Rs. 3125 for a new building for the girls' school. He leaves the school in the hands of the Municipality upon very reasonable and moderate conditions, with a promise to raise the amount of the gift to 4,000 rupees in case of necessity. This gentleman is no other than Mr. Dadaboy Ratauji Bulsarwalla, our well-known Abkari Contractor of Karwar. The school is to be named after his beloved wife, Bai Cooverbai, who is a kind-hearted, philanthropic lady.

We hear his conditions are accepted with thanks by the Commissioner, S. D. The people of Karwar are very much thankful to him for this noble gift and pray God to give him long life and encourage him to help similar causes.

KARWAR,
30th July 1909.

TRUTH.

PRINCIPAL PARANJPYE ON THE EXAMINATION EVIL.

In the course of an interesting lecture, on the "Scope and Utility of Examinations," delivered before the Students' Brotherhood, Principal Paranjpye of the Fergusson College made the following suggestive observations. We take them from the last issue of the *Students' Brotherhood Quarterly*.—

You will have observed, gentlemen, that I have several times made reservations about subjects for examinations. I agree with several famous educationists about the *non-examinability* of certain subjects. We have in this country a notion that every subject which it is desirable for men to know should be a subject for university examinations; and amateur curricula makers think that when they have established the fact that a study is useful they have proved the case for including it in the arts course. In this light I do not know how big the curriculum will be. But these gentlemen forget Spencer's telling discussion on what knowledge is of most worth. Now, these subjects which can be learnt mechanically by cramming, are unfit as examination subjects. If the object merely were to get up the facts of that subject into your memory without taking into account *how* the facts were got up, then it may be useful. But in examinations intended for boys above sixteen, such a mere acquisition of facts is not aimed at. The object is to see whether those facts have become part and parcel of his intellectual life. In this connection I will consider the use of history as subject-matter of a formal examination. Now I yield to none in recognising the high value of history. But it is not fit for a compulsory course in an examination for all candidates. In order to write an intelligible answer on a historical question a great part of it must be a mere work of memory. To bring out anything fresh from the student he must get beyond these facts of memory. Hence I regard history to be a subject unfit for a general examination. Again, everybody may be expected to get a knowledge of history from his general reading. He may be made to attend a course of lectures which can be made interesting by an ordinary professor. A knowledge of history is an essential adjunct to liberal culture, and consequently may not be made compulsory. Further, the aims and methods of historical research and philosophy of history are too abstruse for the age when students are in the hands of the university, until at any rate the M. A. stage. It is difficult, therefore, to see that history can properly claim a place in our curriculum except perhaps in the way of compulsory attendance at lectures. We must use similar consideration in determining the place of other subjects. Science will thus be seen to be useless unless accompanied by a thorough practical knowledge.

Again some of the evils of examinations are brought about by our needlessly intensifying the evils of competition. In our university, at any rate, the award of medals and prizes is absurdly overdone. It is difficult to suggest how we can get out of people the idea that the only way of commemorating a more or less distinguished person is by the endowment of a prize or scholarship in the university. Some of these scholarships do certainly form the rungs of an educational ladder; but the others often go to the least deserving and frequently minister to the vanity of the giver and the recipients. At any rate we must limit the pomp and ceremony attaching to the winning of a very sectional prize in some unpopular or unimportant subject. The University of Cambridge has followed a good practice in doing away with the order of merit in one of its well-known examinations, and other universities can usefully follow suit. If the University were not hampered by the necessity of having to administer so many endowments, its examinations would be certainly more effective.

We, in Bombay, even surpass other Indian universities in

the number of our examinations for an Arts course, and we are very reluctant to advance even such a trifling step as the abolition of the Previous Examination.

One of the most effective points made against examinations is that they do not necessarily bring out the man who turns out most famous in after life. All that we can urge in this case is that on an average the first man will be decidedly better than every tenth best; it does not mean that every first man is better than every tenth man. But the same retort is made against every similar choice. Students of literary history know how FitzGerald's Omar Khayyam lay rotting in the dust at a penny a copy with a second-hand bookseller for years until it fell into the hands of a competent critic; but that does not mean that every such book that is popularly neglected is bound to be a masterpiece. Once in a while a Parkinson may have come out a Senior Wrangler while Thomson (afterwards Lord Kelvin) came second and Sir John Seely a Junior Optima while Macaulay went without a tripos at all; it does not, however, warrant the conclusion that the Senior is not generally better than the others. A French wit has written a book on the forty-first academician. You may remember that the French Academy consists of forty immortals, and when a vacancy occurs it is to be filled by the votes of the remaining immortals. By the forty-first academician he meant the eminent writer who ought to have been one, but was not, and the author was able to quote the names of Moliere, Diderot, Jules Verne and several others as the forty-first academicians. Yet everybody will agree that the forty included the flower of French literary talent. One must in this case go by the law of averages, and then it will be conceded that the best men are those who have done best in their examination, and the man who is best intellectually is also generally the best in character, courage and morals.

I think I cannot better end my remarks than by quoting Mr. Frederick Harrison's conclusion: "Let Examinations be much fewer—they are ten times too numerous. Let them be much more free—they are over-organised, over-regulated. Give examiners more time, more discretion, more room. The more the teachers are themselves the examiners, the better; the less examining becomes a profession and a special staff, the better. Do not set examiners to test teachers, as well as students, do not set up mechanical rules whereby to test the examiners. Believe that it is possible to learn without any prize, money or reward in view. Trust the teacher; trust him to teach, trust him to examine. Trust the examiner and do not set up a mill. Above all, trust the student. Encourage him to study for the sake of knowledge, for his own sake and the public good. Cease to present learning to him as a succession of races, where the knowing ones may laud both fame and profit."

Sir Robert Stout, Chief Justice of New Zealand, who is at present on a visit to London, spoke as follows concerning University education:—"We have double the number relatively getting a University education that you have, we hope, the time will soon come when the Universities will be as free as State schools. Until that time comes, I feel we shall not be doing our duty. A University career ought not to be a question of a man's means, but of his capacity."

An agreement allowing of an interchange of the Matriculation certificates issued by the joint Matriculation Board and the University of London respectively has been completed, and each party to the agreement will now proceed with the mutual recognition on the terms and conditions arranged. In each Examination system, there are certain obligatory subjects, without which no certificate is issued. Besides these obligatory subjects, each system requires that three other subjects should be taken, under stated conditions, from a schedule of subjects specified in the syllabus.

THE LATE LORD RIPON.

In a Memorial Service at the Catholic Cathedral, Baleshwar, Father H. Seither, S. J. delivered the following funeral oration:—On the 4th of September next, 35 years will have elapsed since the Marquis of Ripon knelt in the Brompton Oratory, to be received into the Catholic Church. What an event was this! How it gladdened the hearts of Catholics, how it took the breath away of the non-Catholic society! A late Cabinet Minister and Lord President of the Council—a Catholic! This was startling enough; but for the Grand-Master of the English Freemasons to become a convert to Rome, was there a parallel in recent history to such a sudden and complete turn-round? Was there another known instance of a man of nearly 50 years, high in public honour, with still more glorious prospects before him, cutting himself loose from friends, rousing a host of enemies, sacrificing his noble career, by embracing the faith of a maligned Church, for no earthly reason, for no earthly hope or expectation! No wonder men of the world were startled; their principles were irreconcilable with such an act; no wonder they fulminated against the neophyte, proclaimed him an outcast, and denounced his step as betraying an irreparable weakness of character. But how did the convert face the ordeal? By silence; he knew he was right before God; he knew it were folly to justify himself before men. Though his enemies were in full cry after him, he was silent. Silent he bore it all; silent, as a man should ever be under personal obloquy and outrage; silent as only the strong man can be: and the Marquis of Ripon was above all a strong man.

THE DIVINE CALL.

Truly, imperative must have been the divine call that sounded in his ears, that took to the Oratory the Grand Master of the Freemasons; but noble, uncommonly noble and brave must have been the heart which so promptly, so courageously, so fearlessly responded to the call of the Almighty. Lord Ripon knew no fear of consequences, he reckoned not with them, when his conscience told him where his path of duty lay. Worldly considerations did not allure him, neither did they frighten him, he was the sort of man to become another Thomas Moore, had there been another Henry VIII. His most determined enemies, though they watched him well, felt the force of his irreproachable character, and are compelled to admit, that none ever did, none ever could question the purity of his motives or the integrity of his actions. "It is not for a man to boast when he puts on his armour, but when he puts it off," so the Marquis of Ripon said when he came here; and now that he has hung up his battered shield for good, no length of time will efface the bright, unshined inscription on it: "Brave and upright." Brave and upright, so ran a number of mottoes along the streets of Bombay, when the people in hundreds of thousands bade him farewell, Brave and upright, so will the memory of the Marquis go down to posterity.

And what was the secret of this brave and upright conduct? What made his life one long unbroken fidelity to duty and to conscience? When Lord Ripon left this shore, there was an arch erected at the top of the landing steps at Apollo Bunder, with Ripon's crest, bearing the legend at the foot: "Foi est tout." Faith is the one and all, faith is the root of all; faith is the secret of all. Deeply religious before he entered the Catholic Church, from the day of his conversion God was the chief factor of his life. From this vivid faith the Marquis drew his strength of purpose, his clearness of sight, his unswerving obedience to duty, his broad-minded, truly Catholic love of all classes, his undaunted courage, his unperturbed equanimity in the face of raging opposition, such as few great men encountered unflinchingly.

FAITH OF CATHOLICS.

My Catholic brethren, the faith which Lord Ripon prized above all things, which he bought at the risk of all things, which he would not lose again for all the world in exchange, this same faith is our faith, the Catholic faith. We have received it, most of us, at no cost whatever; do we cherish it? Are we ready to relinquish all rather than lose it, or endanger it? Are we brave enough, if need be, to fight for it, to die for it? For if our faith is not worth so much, it is worth nothing. Honour, position, career, the Marquis of Ripon has staked for it; yet are there not Catholics, who for a shred of his honour, for the lowest rung of his position, for the shadow of his career, would barter away, would fling to the winds their priceless faith; yea, who would not scruple for a brighter worldly prospect to enter the ranks of those whom Lord Ripon saw a Catholic man of character must break with, cannot join with. But it is not my business to point to the littleness of some Catholics; it is my business to show what a pattern of a Catholic man the Marquis of Ripon was. I will say nothing of his relations to men of his own station; the Earl of Crews said of him in the House of Lords, that he was one of the most genial of men. I will say nothing of Lord Ripon as a model of family virtue; but I cannot help pointing to this, none of his family followed him when he entered the Catholic Church, neither his son, nor his wife. He stood alone sharing his heart with them but not his faith. I say, my brethren, this is heroic; for, difficult though it be to brave the violent storm for conscience sake, it is heroic to stand firm against the pleading of love and affection, to stand immovable when a man is drawn with all the cords of Adam. Whence this insuperable fortitude? My friends, I must now lead you into the daily life, into the homely ways of this great strong man; I must show you the child of the Catholic Church. What say you of a Viceroy of India saying his rosary? What say of a Cabinet Minister, on a hunting day, in his hunting suit, serving mass before the start? Who dares smile at this as littleness? His little pieties, his prayer books, his rosaries and little pictures were so many tokens of a great man, because every great man is simple and childlike before his God! Oh that we had more men of prayer like him! Lord Ripon was a man of prayer with his fixed hours for spiritual reading and meditation; he was a daily hearer of Holy Mass, and a very frequent communicant, weekly, sometimes daily. Did he not bring along with him to India his private chaplain, the saintly Fr. Kerr? Did he not tread the floor of this very Cathedral, did he not kneel before this very altar, and pray as one of us? And my Catholic brethren of India, sons of the great St. Francis Xavier, can you forget that our only Catholic Viceroy, when he left Bombay, sailed for Goa, to hear his last Mass on Indian soil before the shine of the Apostle of India? Were not those two hearts akin? Did not burn in them the same all-embracing, undistinguishing love for the people of this country? Oh wonderful! One great man bowing in veneration before the remains of another still greater! One benefactor of India blessing another!

ANOTHER FEATURE.

But to add one more feature to the portrait of the Marquis of Ripon: ask the many convents in England; ask the needy of all the quarters of the globe, who with their begging appeals afforded him ample proofs of the Catholicity of the Church: ask the poor in Yorkshire and about London, with what unvarying charity and kindness, in what unostentatious ways the noble Marquis helped them, cheered them! Associated with every form of public charity, you know, my brethren, there was one work in which Lord Ripon delighted most, and that is the work of the Society of St. Vincent of Paul. During many years he

was its President of England, and not only visited regularly the various conferences, but went himself the visiting rounds amongst the poor, with the humblest brother, administering to them in private with a personal service, which few witnessed. The Society of St. Vincent of Paul the Marquis looked upon as the true Catholic Freemasonry, with no secrecy about it, but the secrecy of the left hand, concealing the good right hand works; and never, as Grand Master of the Lodges did he feel so happy, as he felt amongst the brethren of St. Vincent of Paul, and in the lowly homes of the poor. Such was the hidden life of the Marquis of Ripon to his dying day. Three hours before he breathed his last, he still sent a telegram to Father Bryan, saying: 'I shall be happy to be patron of your bazaar.'

A BOMBAY MOTTO.

One of the mottoes by which a people's affection found vent on the day when Lord Ripon sailed from Bombay contained this quaint bit of verse:

Live well,—die never!

Die well,—live for ever!

This was a prayer and a prophecy. Live well! So the Marquis did. Die never! It almost seemed he would never die. Die well! who would not wish for a death so happy and so holy as his? Live for ever! Our Lord knows his own; those who confess him on earth. He will confess before His Father in heaven, and we know, God rewards even a cup of water given in his Name. I have reserved to the last one point which perhaps, you have looked out for from the beginning. I have not yet spoken of the Marquis of Ripon as a public man, as a subject and servant of the State. About a month or two after his reception into the Catholic Church, a pamphlet appeared which flung the charge of disloyalty, of disloyalty on principle, against all who held allegiance with the Roman Pontiff. And nobody could then fail to notice the remarkable coincidence of this bitter invective with the conversion of Lord Ripon. In fact, the pamphlet was written by Mr. Gladstone for the special instruction and edification of his former colleague in office, upon whom he was looking all the time out of the corner of his eye, while he was writing it. Disloyal! Never was a charge, in general, more ill-founded, never, in particular, more misdirected. Manning and Newman, two champions of Catholicity, for whom Gladstone out of temper was no match, rebutted the charge with invincible argument. But Lord Ripon said nothing, kept silent. And this silence proved mightier than argument. It made Gladstone, who was too proud to unsay a word, it made him undo it. And to the great Minister credit it must be said, he undid it in a royal way. For to the very man, whom he had presumed to lecture for disloyalty, to that very man he entrusted the welfare of uncounted millions, by sending him as Viceroy to India. And since then under every change of Government, the Marquis of Ripon continued sitting in the highest councils of the realm, and well deserved, when at last he vacated his seat in the cabinet the eulogy of the present Prime-Minister, who said of Ripon "There is no man now living in this country who can show such a record of service to the State."

At a meeting of the Bengal Provincial Congress Committee held in Calcutta on the 30th July the following resolution was passed:—That having regard to the fact that differences of opinion have arisen as to the expediency of holding the Congress at Lahore this year, this committee do request the All India Congress Committee to consider whether it is desirable to change the venue of the next session of the Congress.

THE INDIAN SOCIAL REFORMER.

Rates of subscription inclusive of postage.

	In advance.	In arrears.
Per annum.....	Rs. 5 0 0	Rs. 6 0 0
	Single copies 4 annas each.	

The arrear rates will be enforced in the case of subscriptions which have not been paid within three months from the date on which last payment of subscription expires in case of annual subscriptions. All other outstanding dues will also be calculated at the arrear rates.

Orders for the paper should be invariably accompanied by a remittance or permission to send the first issue per V. P. Post to recover subscription.

Should payment be made by cheque on any mofussil Bank, please add 8 annas this being the discount charged in Bombay.

BY APPOINTMENT TO H. H. THE MAHARAJA.



GAEKWAR OF BARODA.

PHIROZE M. DASTOOR & Co.

OCULISTS AND SCIENTIFIC REFRACTIONISTS.
OPP. TELEGRAPH OFFICE, 7 HORNBY ROAD, BOMBAY,
THE FIRST AND ONLY FIRM.

Who offer their patrons free services of a duly qualified Ophthalmic Surgeon from various Eye Hospitals of Europe holding genuine diplomas.

PHIROZE M. DASTOOR & Co.

Eyesight Specialist,
WITH 20 YEARS' PRACTICAL EXPERIENCE,
Holds Exceptional Testimonials from the Hon'ble Sir Lawrence Jenkins, the Hon. Mr. Justice Batty, Mrs. Batty, the Hon. Mr. Justice Chandavarkar, the Hon'ble Mr. Justice Beaman, the Hon'ble Mr. Justice Batchlor, Mr. H. G. Gell, M. V. O., Lt. Col. G. H. Bull, M. D., I.M.S. and other high personages.

Entirely New stock of :- Spectacles, Eye-glass, Glare and Dust Eye-protectors, Motor Goggles, Powerful Binoculars, Opera Glasses, Clinical Thermometers, etc., etc.

Prices Extremely Moderate.

POCKET MANUAL "THE HUMAN EYE AND ITS SCIENTIFIC CORRECTION," FREE ON APPLICATION.

Notice.

The Ganesh Flour Mills Co., Ltd, Delhi.

Work Commenced 1894	
Paid up Capital	Rs. 5,50,000
Average	4,30,000
Paid in Dividends	5,29,290
Capital raised to meet large business by issue of 1500 Cumulative preference shares of Rs. 100 each	1,50,000
Subscribed 340 Shares	} out of new issue.
Promised 160 "	
Offered to Public 1000 Shares	

The above company offers to the public 1000 Cumulative preference shares of Rs. 100 each bearing 7 per cent, dividend at par.

For particulars and form of application please apply sharp to save disappointment to

KISHUN CHUND,
Managing Director.

N. B.—[This Notice will appear for 3 months. Please mention this paper when applying.]

YOUR ADDRESS, PLEASE,

For a Catalogue of our Numerous Valuable Presents which we offer for nought to All at their own choice!!!

VAIDYA SHASTRI MANISHANKAR GOVINDJI

Atank Nigrah Pharmacy,
Jamnagar-KATHIAWAR

A. K. JOSHI & Co.

Kalbadevi Road, BOMBAY.

We undertake every kind of Lithographic Art Printing in Colours. Publish Fine Art Pictures, &c.

Wholesale & Retail Dealers in Calcium Carbide.

Large Importers of Finest Printing Inks and Colours.

HIGH CLASS FRAME MAKERS.

SUBLIME PESSIMISM

OF

OMAR KHAYAM

THE ASTRONOMER-POET OF PERSIA.

Price Ans. 8.

APPLY TO THE MANAGER TATVA-VIVECHAKA PRESS,
Khetwadi Back Road, Bombay.

THE VEDANTA AND ITS RELATION TO MODERN THOUGHT.

Being twelve lectures on all aspects of the Vedanta by Sitanath Tattvabhushan, Author of *Hindu Theism, The Religion of Brahman* and other Vedantic and Theistic works, and Annotator and Translator of the *Upanishads*.

Complete in two volumes. Vol. I. Rs. 1-4, Vol. II. Re. 1-0. Two volumes bound together in cloth Rs. 2-4 To be had of the Author at 210-3-2, Cornwallis Street, Calcutta.

Hindu Sociology.

Marriage after Puberty,
According to the Hindu Sastras.

By V. S. SRINIVASA SASTRI, B. A., L. T.

Under the authority of the Madras Hindu Association.

It is contended by orthodox pandits that the marriage of Brahman girls after puberty not only has been expressly forbidden by Sastras, but was never in vogue. The object of this paper is to prove that that contention is wrong. A candid examination of the original authorities on the subject brings to light a mass of evidence sufficient to make irresistible the conclusions that at first Brahmin girls were married only after puberty.

Price As. 8.

The Tonsure of Hindu Widows.

Textual authorities against the practice.
By M. SUBRAMANIAM, B. A., B. L.

Price As. 8.

Hindu Feasts, Fasts & Ceremonies.

BY PANDIT S. M. NATESA SASTRI, B. A., M. F. L. S.

Indian Folk-Tales.

By PANDIT S. M. NATESA SASTRI.

Containing 51 exceedingly interesting and amusing Stories Crown 8vo. 650 Pages. The only complete and exhaustive Collection. Price Rs. 2-8.

Hindu Social Progress.

Being Essays by various writers on Hindu Social Reform in National Lines; Collected and Edited by N. Sabbarau Pantoo Garu, B. A., B. L. Also an appendix containing the views of the following: To Subscribers of the "Indian Review," As. 12 only

Hindu Planners Customs and Ceremonies.

By the Abbe J. A. Dubois. Translated from the Author's later French MSS. And Edited with Notes, Corrections, and Biography. By Sir K. Beauchamp, G. I. E.

Price Rs. 5.

G. A. Natesan & Co., Esplanade, Madras.

BRAHMA POSTAL MISSION.

Pamphlets with regard to Liberal Religion in India and abroad may be had free of all charges, one or two at a time by any genuine inquirer: On showing by a letter that these are carefully read, other two may be ordered free:—All communications should be made to V. A. SUKHATANKAR, Prathana Samaj, Girgaum—Bombay.

THE BOMBAY PHOTOGRAPHIC Co.

UNDER THE IMMEDIATE SUPERVISION OF

S. Hormusji, Photographer.

NEW SHOW ROOM, ELEPHANT BUILDING, KALBADEVI ROAD.

AMATEUR'S WORK & OFFICE AT SPECIALLY REDUCED RATES.

SURAMA HAS MANY IMITATIONS BUT NO EQUAL.

SURAMA

STANDS unequalled in the line of floral hair-oils. In fluidity, flavour, and medicinal properties SURAMA leads the line. It enriches the colour, growth, and strength of the hair roots. It removes the hair diseases and cleanses the scalp. It has a most persistent flavour that lasts a long time after bath or toilet. Once used it is used always.

INSIST ON HAVING SURAMA AND REFUSE ALL SUBSTITUTES

Price per Bottle. As. 12. Post-free Re. 1-3. 3 phials Rs. 2, Post-free Rs. 2-14.



S. P. SEN & Co.'s Fine Swadeshi Perfumes.

SABITRI—The lovers' delight. Possesses a unique odour and strength and pleases all tastes.

BANGAMATA—Represents the sweet Hasunna Henna. Very persistent and strong but not loud.

CHAMELI—Is a preparation *de luxur*. It relieves all nervous ills and is most refreshing after exhaustive Brain work.

SOHAG—The lovers' lovely present. Has a charming aroma. Very sweet and persistent.

KHUSKHUS—An oriental perfume of strength and aroma. Unrivalled in strength and sweetness.

BOCOOL—The sweetest popular scent. Better than the "best" obtainable in the market.

All the Perfumes are bottled in three different sizes—Large, medium and small. Prices Re. 1, As. 12 and 7 respectively. Transit charges extra.

OUR SUPERFINE VIRGIN OTTOS—UNEQUALLED FOR STRENGTH. OTTO-DE-NEROLI AND KHUSKHUS. PRICE PER PHIAL RE. 1, DOZ. PHIALS RS. 10.

MDU-COLOGNE.—Is both a luxury and a necessity. It removes instantaneously severe headache and cures all nervous ills. Large As. 12 per bottle. Small As. 8 per bottle.

LAVENDER WATER—Quite unlike those spurious brands in the market. It is specially prepared to suit refined taste and fashion. Has a peculiarly sweet and lasting perfume, equivalent to the best Lavender of Parisian make. Price Per Bottle, as. 12, Dozen Bottle Rs. 8.

MILK OF ROSES:—Enthrals the mind by its delicious scent; its application imparts a lustre, softness and delicacy to the skin, destroys pimples, scabs, blotches, freckles, and other derangements of the skin.

Price per phial As. 8. Transit charges—write for descriptive Catalogue a price list sent Post Free on application Rs. 5.

S. P. SEN & Co. Manufacturing Chemists.

19/2, LOWER CHITPUR ROAD, CALCUTTA.

INTENDING ASSURERS ARE INVITED TO COMPARE THE RATES AND CONDITIONS OF

The Empire of India Life Assurance Company, Limited.

WITH THOSE OF ANY OTHER COMPANY.

Head Office II: Elphinstone Circle, BOMBAY.

SEE REPORT AND OPINIONS OF THE PRESS AS TO THE REMARKABLE PROGRESS MADE BY THE COMPANY.

ENDOWMENT NON-FORFEITABLE POLICY FOR RS. 3,000.

PAYABLE AT AGE 60 OR AT DEATH, IF PREVIOUS, WITH PROFIT.

If, at any time, the assured under this plan should desire to cease paying any more premiums, he can obtain a paid-up Policy for such a proportion of the original sum assured as the number of premiums paid bears to the number agreed upon. Thus a gentleman who had assured at age 30 for a Policy of Rs. 3,000 payable at age 60 or at Death, if previous, after 5 years payments, would be entitled to a Free paid-up Policy for Rs. 500 free of future payments.

MONTHLY PREMIUM.

AT AGE 20, Rs. 6-9-0.

AT AGE 25, RS. 7-8-0.

AT AGE 30, RS. 8-14-0.

AT AGE 35, Rs. 10-18-0.

AT AGE 40, Rs. 12-12-0.

AT AGE 45, Rs. 18-10-0

SOME OF THE DISTINCTIVE FEATURES.

* Funds invested in Government Securities and in accordance with the Indian Trusts Act

Policy holders can appoint their own Directors.

80 per cent. of Profits to Participating Policy holders.

Lapsed policies revived without Medical Certificate.

Liberal Surrender Values 40 per cent. of the Tabular premium paid.

Immediate payment of Claims.

Medical fees and stamps on Policies are payable by the Company.

The sum assured is PAYABLE IN FULL should death occur even immediately after payment of the first premium.

GUARANTEE INSURANCE.—This Company issues Guaranteed Policies in situation of trust and responsibility. It is specially authorized to guarantee the employees of the Post Office.

Proposal Forms and full Particulars may be obtained from any local Agent in India or from

E. F. ALLUM, General Manager.

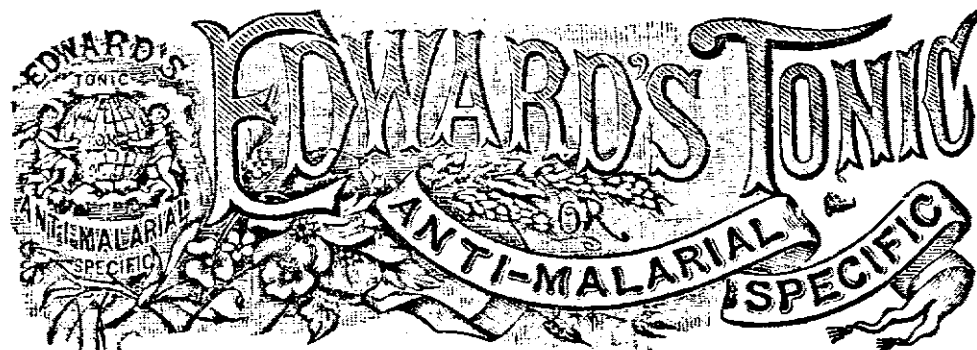
FOR MALARIA, INFLUENZA & MILD FORMS OF PLAGUE.

Use **Batiwalla's Ague Mixture or Pills.** Re. 1
Batiwalla's Cholera is the only remedy for Cholera Re. 1.
Batiwalla's Harems has been recently improved a great deal and restores Grey Hair to its Natural Colour. Re. 2-8.
Batiwalla's Tooth Powder is scientifically made of Native and English Drugs, such as Myrsin and Carbolic Acid. B. P. A. S. I.
Batiwalla's Ringworm Ointment As. 4.
 Sold every where and also by
DR. H. L. BATLIWALLA,
 World Laboratory, Dadar, Bombay.

ROYAL TONIC PILLS.

A powerful Nutritious and Strength Restorer, Price Rs. 1-1 p
 bottles of 80 Pills.

PREPARED BY—**GOVINDJEE DAMODER & Co.,**
 Wholesale and Retail Druggists and Commission Agents.
 2-02. No. 57 New Hanuman Lane, BOMBAY



The only Remedy
 FOR
MALARIA
 and all kinds of
 FEVERS WITH ENLARGEMENTS
 OF
SPLEEN & LIVER,
 OF
 SWELLINGS OF ABDOMEN &c.

PRICES:-
 Large bot. 1 4
 Small " 0 12

Price of large quantity is somewhat less
BUTTO KRISTO PAUL & Co., CALCUTTA.

REALLY AN EXAMPLE IS SET BY THOSE WHO REGULARLY USE.

Kaviraj N. N. Sen's KESHANJAN.



They evidently relize both the personal satisfaction and the hygienic importance of cleansing the scalp and feeding the hair. Their experience tells them too how well "KESHANJAN" aids the growth of the hair thoroughly and pleasantly and at the same time promotes the beauty and grace of feminine countenance.

Keshranjan is the premier hair food. That is why, more and more, people use it every day. Re. 1 per bottle. Post-free Re. 1-5.

Every body Needs a Nerve-Tonic

At every time of the year, to brace him up after a long and dreary illness or overwork and exhaustion caused by daily avocations of life. *Aswagandharishta* is a purely a vegetable tonic containing the life giving properties of *Aswagandha* which acts directly on the nerve-centres, charging them with new energy and vigour, making up the wasting tissues and bracing up the system. The first few doses will make you feel better and brighter and help you to do your work with less fatigue. You will sleep well at night and wake up in the morning feeling refreshed and ready for a good day's work again.

Price of one Phial Re. 1
 Packing and Postage As. 7
 One dozen Phials Re. 10

Our Agnidipak cures all bilious complaints, Dyspepsia, heart-burn, sour or bitter tastes, in the mouth headache, and loss of appetite. It regulatets the action of the stomach, liver and the bowels. Price per phial Re. 1. Packing and postage As. 5.

Illustrated catalogues containing full accounts of diseases and medicines are transmitted free on application. **Prescriptions** with or without Medicines are sent to every part of India, Burma, Ceylon, Straits Settlements, The Cape and the British Isles on receipt of concise conditions of complaints.

**HOPE FOR THE HOPELESS,
 PRAMEHABINDU.**

A Specific for all urethral affections, specially for accute Gonorrhæa of painful and virulent type. All burning, pricking and painful sensations, painful, excessive scanty or urination and discoloration cease within 12 hours. Single dose brings about marvellous effect. Two days' use reduces the disease to half its severity. OUR PRAMEHABINDU has been prepared on a thoroughly scientific basis. It kills the germs "Gonococci" which are the *bacilli* of Gonorrhæar in a very short time and thus paves the way to permanent cure. PRAMEHABINDU is the sovereign remedy for acute Gonorrhæa, Gleet, Urithritis, Running White, etc., and their Sequelæ. Price per phial Re. 1-8. Packing and Postage extra As. 7.

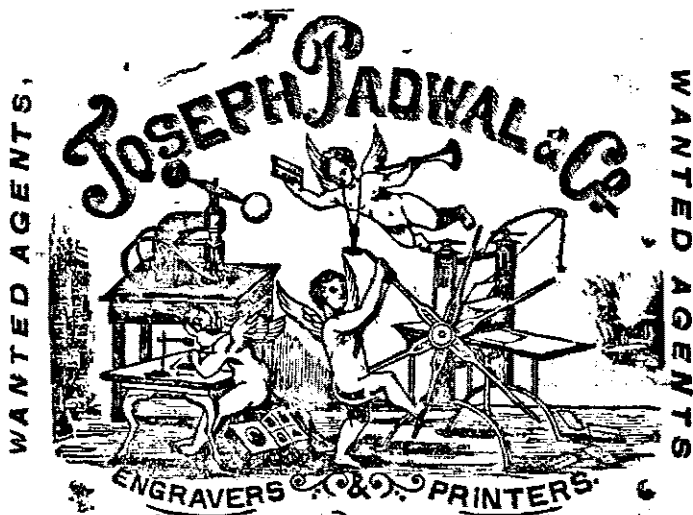
Kaviraj Nagendra Nath Sen,

GOVERNMENT MEDICAL DIPLOMA-HOLDER, MEMBER OF THE CHEMICAL SOCIETY, PARIS; SOCIETY OF CHEMICAL INDUSTRY, LONDON; SURGICAL-AID-SOCIETY, LONDON; &c., &c.

Nos. 18-1 & 19, Lower Chitpur Road, CALCUTTA.—Telegrams—Keshranjan, Calcutta.

N. B. All the proprietary medicines mentioned in my price list are kept on sale at Calcutt arates a Messrs. V. Valabha Das & Co.

ABDOOL REHMAN STREET, Bombay.



NO. 72. MEADOW STREET, FORT BOMBAY.

Die-Sinking—Crests, Monograms and Mottos, engraved and bossed in various Colours.

Copper-Plates—visiting and Invitation Cards, etc., engraved and printed in best styles.

Blocks—Wood or Metal, engraved and supplied for illustrating purposes.

Presentation Inscriptions—On Gold, Silver, Ivory, etc; engraved and artistically displayed.

Seals, Peons' Badges, Brass Sign Boards, Stencil plate etc., are made for private, official and commercial use. Rubber stamps are made in any of the required languages at very cheap rates.

Electroplating and gilding works executed under skilled work men.

OUT STATION ORDERS PROMPTLY EXECUTED.

COMPARE OUR RATES WITH THOSE OF OTHERS.

MEYORES

IS INDISPENSABLE TO ALL WHO VALUE HEALTH.
FOR IT RESTORES WASTED STRENGTH, imparts vigour and tone to the muscles and tissues, in short vitalises the whole system. Thousands cured. Price Rs. 1 per phial.

INTERESTING NEWS.



Our renowned SPECIFICS for **ASTHMA** and **HYDROCELE** give instant relief rest and comfort. Cure permanent. Rev. JOSEPH DAVID, Mengnapuram S. India, writes:—"Your specific for Asthma has done me good." S. B. Rao, Esq., Poona, writes:—"I have personally used your specific for Hydrocele and found it very wonderful in its efficacy." Per bottle of each Rs. 5.

DIABETES—Of any stage, and standing is sure to be cured by our specific. A. Bose, Esq., Zemindar, Dum-Dumt. Calcutta writes:—"Five year's Diabetes completely cured." Price per bottle Rs. 8.

For particulars about our SPECIFICS for **PILES**, **FEMALE DISORDERS** look to our Catalogue sent post free on application.

BEWARE OF IMITATORS !!!

NO AGENTS.

WRITE

ONLY TO **J. C. MUKERJEE & Co.,**

THE VICTORIA CHEMICAL WORKS,

RANAGHAT, BENGAL.



AMRUTANJAN.

An Indian Balm, A Magic Balm, Quickly Relieves and Cures.

HEADACHES, NEURALGIA, SPRAINS, SORE THROAT, CHEST COLDS, RHEUMATISM, LUMBAGO, WEAK JOINTS, BRUISES, CUTS

And also other **ACHES and PAINS**.—Price **annas eight** only

Ringworm Ointment. A POSITIVE CURE FOR RINGWORM AND DEBBI'S ITCH, &c.

Price **annas six** only.

Tooth Powder, CHEAP AND USEFUL.—Price **annas two** only.

AMRUTANJAN DEPOT. 16 OAK LANE, BOMBAY

Telegraphic address: "Amrutanjan," Bombay.

PHOTOGRAPHIC ART STUDIO.

UNDER THE PERSONAL SUPERVISION OF

S. N. BHEDWAR.

AT THE JUNCTION OF

PRINCESS AND KALBADEVI STREETS.

CHARGES REASONABLE, SATISFACTORY WORK

THE INDIAN * SOCIAL * REFORMER.

PUBLISHED EVERY SUNDAY MORNING.

Office:—HUMMUM STREET, FORT.

Editor:—K. NATARAJAN.

Vol. XIX.

BOMBAY—SUNDAY, AUGUST 15, 1909.

No. 50

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

The Government of the United Provinces has been the first to appoint the provincial Committee contemplated by Lord Morley's scheme for the assistance of Indian students in England. The provincial Gazette of the 7th instant contains the names of the members. We are, of course, unable to pronounce with any measure of confidence on the suitability or otherwise of the Committee with reference to the conditions prevailing in the United Provinces, but we can say that a Committee similarly constituted will be utterly inefficient for the work it has to do in this Presidency. The official and honorific element is disproportionately strong in the composition of the Committee. The members number 40 including the Secretary, being made up of 15 Europeans, 13 Hindus, 11 Mahomedans and one Parsi, the last-named being the Secretary. No less than 25 members are officials, which is rather a high proportion, in view of the Master of Elibank's statement in the House of Commons that Lord Morley's idea was not to give the movement the character of official supervision. The Bombay Committee has not yet been announced but we trust it will follow quite different lines. The Committee, to begin with, should be small, not more than twenty-five or thirty for the whole Presidency. There will probably be twenty young men every year going to England for their studies, and it would be ridiculous to have a large Committee to discuss their affairs. The Lieutenant-Governor of the United Provinces does not expect that the Committee will have to be called together except at stated intervals or when business of a serious nature has to be placed before it, and His Honour suggests that a small Executive Committee should be elected to conduct the ordinary work. The idea of a Committee within a Committee is highly inconvenient. Much of the current work should be left to the Secretary and the Chairman, and the Committee ought to be small enough to be called whenever anything important has to be done. We trust also that the official element in the Bombay Committee will be kept within the lowest limits, and that the greatest care will be taken in selecting the Secretary. We may repeat what we wrote of the qualifications essential to this office when the scheme was announced last month. "We need hardly say that it will depend very much on the personality of the Secretary whether the scheme will attract public confidence or not. He must be a man of great delicacy of feeling, of tact, large experience of students, and absolutely above any suspicion of bias of race or creed. It is not every individual who combines in himself all these qualifications, but Government will have no difficulty in finding such a Secretary if they seek for him in the right direction."

We have received a copy of an East India Association pamphlet entitled, "The truth about Lord Morley's reforms: Is India mis-governed?" It purports to be written by "a Conservative Indian."

However conservative an Indian may be, he cannot be as unqualified in his laudation of the administration as some retired Anglo-Indian gentlemen, and we are not surprised to see that this pamphlet is an improvement on its predecessors. We are also glad that the writer, though a conservative, lays stress on the need of social reforms, which, he regards rightly, as the foundation of every sound polity. It is, however, one thing to say that, and another to make use of social reform as a means of thwarting political progress. Neither in Turkey nor in Persia have the British Government asked if the country had made sufficient social progress before supporting the introduction of Constitutional Government. We should like some one to tell us what the social condition of England was when Simon De Montford called the first Parliament. By all means, let us push forward social reform. But let us not give any room for those who would use the social reform movement as a weapon against political progress. The Rev. Howard Campbell is cited in this pamphlet as having written: "If those who are ready to listen to the statements of political reformers who for the most part belong to the proudest and most exclusive classes of society were to study the speeches and writings of the social reformers, a little body of brave men who have been excommunicated and persecuted as a reward for their unselfish efforts on behalf of the poor and the weak, they would get a very different idea indeed of the present situation." Political reformers, no doubt, have hitherto kept the social factors somewhat in the background, but the "little body of brave men," to whom Mr. Campbell refers, will not, we are sure, allow the persecution to which they are sometimes subjected to colour their views of the need of political progress. In fact, we want some solid measure of political progress in order that the people may feel a sense of self-respect without which it is hopeless to expect them to move in any matter. The social reformers of India are almost without exception strong advocates of steady progress in constitutional political reform.

The Board of Education has issued a remarkable document containing an exhaustively detailed syllabus of lessons on temperance for scholars attending public elementary schools. The document presents in an orderly form a series of suggestions for systematic instruction in the different kinds of food and their uses, the effects of alcoholic beverages on the human body, and the evil consequences of intemperance alike to the individual, the home, and the state, this last section being intended for use only with children above twelve years of age. Thus this state document, while being a syllabus, assumes the role of a moral and scientific treatise. Teachers and manager of schools are at the same time reminded that instruction in the subject of temperance should itself be temperate and of such a quality as to make a sober appeal to

the ordinary reasoning capacity of the average child, and it is also pointed out that some of the so-called scientific temperance teaching given in the past as to the harmful effects associated with the drinking of alcoholic beverages under any conditions whatever, have rested on somewhat precarious foundations. The syllabus is followed by fourteen pages of notes which furnish a judicious and well-reasoned argument in favour of real temperance which will surely appeal to all thoughtful men.

The following is taken from the *Hindu* of 11th instant as coming from its Lahore correspondent:— A queer fact about the coming exhibition has just been brought to light. The Amusement Sub-Committee of the Exhibition had decided to arrange for entertainment by dancing girls during the days that the Exhibition would be open. They deputed the Agent to visit the principal stations in the Punjab and United Provinces and submit a report as to the names and qualifications of various nautch girls. This he did and furnished a report to the Amusement Sub-Committee. On Professor Ruchiram, Joint Secretary of the Exhibition and a well-known Brahmo leader coming to know of this, he approached the President Sir Pratul Chatterji and threatened to resign. On Sir Pratul's intercession, the proposal was given up, but the Agent's report may still be seen in the Exhibition office.

We take the following passage from a report in the *Times of India* of the 4th instant.

But like most Orientals whose cupidity exceeded their honesty, he was given to over-elaboration, the usual concomitant of the commoner forms of Oriental low cunning. No one who like himself (the Hon. Mr. Justice Beaman) was practically familiar with Indian witnesses for thirty years, who had to test them day after day, to track the devious windings of their minds when it was their object to make the false appear the true, was likely to be misled by the profusion of seemingly artless and candid detail. Even when a native had a perfectly true story to tell he could seldom resist the temptation to embellish it with a few picturesque falsehoods which he fondly imagined would impose on the dull mind of the Englishman. The crudity of these efforts varied with the intelligence of the witnesses. Readymoney was a crafty experienced man. They did not expect him to find him committing the commoner, more glaring blunders. But even he was quite likely to overdo his part. He was tempted as Orientals always were to add a touch here and a touch there which he supposed would lend a convincing verisimilitude to the final picture.

It is not easy to believe that this is supposed to be part of a judgment in a suit before the High Court, and not an essay on Oriental peculiarities. Mr. Justice Beaman's knowledge of Oriental witnesses might or might not have been justified by his experience of thirty years but we venture to think that Judges are not required to estimate the character of the continent or race to which witnesses and parties happen to belong. The question in this particular case seems to have been whether A owed B certain sums of money or not. Speaking with all respect to the learned Judge, it is obvious that such disputes are not the monopoly of Orientals and it should be possible to decide them without reflecting on the nationality of the parties or the witnesses. There is a certain amount of danger that when a judicial officer starts with set opinions about the character of a whole race and proceeds to apply them to a case before him, his investigations may fall short of the proper degree of accuracy. If they do not have that effect, it is evident that their introduction is a mere mannerism which may well be avoided at least out of consideration for the feelings of the community to which the litigant belongs.

The trial of Madan Lal before the Lord Chief Justice of England was remarkable in more ways than one. If the prisoner was the picture of calmness, the

Judge was the very incarnation of the judicial spirit. No fuss, no flurry, no ostentatious display of cheap sentiment, no long final harangue on the enormity—very real, in this case—of the condemned man's deed. There was plenty of "the motive and the cue for passion" in the case if the learned Judge had felt disposed to launch out on a tirade against the iniquity of the crime. But no elaborate diatribe could have been as impressive as the few simple words in which Lord Alverstone pronounced the sentence of the law. A report thus describes the last scene.

The Lord Chief Justice had listened sitting back in his chair, with an expression almost painful in its gravity, watching Dhiagra closely, and then while the prisoner still stood at the front of the dock, with his hands in his pockets, he himself placed the squares of black cloth upon his head and arranged it, though the chaplain stood at his side, and then he brought the painful ordeal to a close.

"Madan Lal Dhiagra, no words of mine will have the slightest effect on you, so I do not intend to say anything more than to point out that you have been convicted on the clearest possible evidence of the brutal murder of an innocent man. The law enforces me to pass the only sentence which is possible in such a case. I therefore order that you be taken from this place to the prison from which you came, and thence to some lawful place of execution, and that there you be hanged by the neck until you are dead, and that your body be buried within the precincts of the prison in which you are executed," and in a low, almost an inaudible tone "may the Lord have mercy on your soul."

Dhiagra drew himself up, "salaamed" in Indian fashion by placing the flat of his right hand to his forehead, and said, "Thank you, my lord, I am proud to have the honour of giving so humble a life for my country."

Mr. H. S. L. Polak, the delegate to India from the Transvaal Indians, has received the following cable from Mr. Gandhi in London:— "The Transvaal Government agree to repeal the Asiatic Act of 1907, but they desire to insert a clause in the Immigration Law limiting the annual number of Asiatic immigrants. The Indian deputation have declined to agree to legal differentiation upon racial lines, and have proposed that a clause may be inserted in the Immigration Law empowering the Government of the Transvaal to frame regulations fixing the number of immigrants of any nationality, thereby maintaining the principle of legal equality without interfering with existing powers of administrative differentiation." The Indian Deputation in London has shown greater statesmanship in declining to agree to legal differentiation on racial lines than some of our leaders who wished to have it made in the Indian Councils' Act. While on this subject, we must say that we are utterly unable to understand the justification that is attempted of the attitude of the Colonies on economic grounds. Is it a crime to live more frugally, to eat and drink less than the average Anglo-Saxon? Does the superiority or inferiority of a civilisation depend on the quantity of victuals consumed? We can conceive of nothing more immoral than the attitude of the white Colonists, and yet we are told we must have more regard for their susceptibilities than they have for ours!

As we expected, Government have acceded to the request of the Anjuman-i-Islam meeting for separate electorates. Mouvi Rahuddin Ahmed, honorary Secretary, Bombay Presidency Moslem League, has learnt authoritatively that the Government of Bombay have decided to grant separate electorates to Mahomedans in the Presidency for the Provincial Legislative Council, and a scheme for the purpose has been framed which it is hoped will meet the reasonable expectations of the community. We trust that the Mahomedan leaders will rest satisfied with what they have gained. Nobody gets all that he wants in this world, and a point has been now reached beyond which no further concession can be made without inflicting serious injustice on others.

CONTENTS.

- 0:0 -

Editorial Notes.
Moral Education, III.
Discipline for Government
Schools.
The Late Lord Ripon.
John Richard Green.

Encouragement to Maratha
Students.
The Madras Provincial Social
Conferences.
Students: Their Food and
Exercise.
Zoroastrianism.

THE INDIAN SOCIAL REFORMER.

BOMBAY, AUGUST 15, 1909.

MORAL EDUCATION, III.

[The following points have been dealt with in the two preceding articles in this series. Morality not the handmaid of political authority. Interested advocacy of moral education deprecated. A politically superior race not necessarily higher morally than a subject people. The genius of the Indian people ethical and spiritual. Need for discussion exists. The present unsettlement necessary consequence of British rule. Political and educational implications of British rule. An oriental Government by Englishmen impossible. Pandits and Moulvis cannot help in solving the problem. The problem of moral education part of the larger problem of national reconstruction. Practical considerations arising from difficulty of finding moral teachers. Some principal movements aiming at national reconstruction.]

In our last article, it was stated that the problem of moral education in schools is part of the larger problem of finding the moral centre of gravity under present-day conditions. It becomes, therefore, necessary, to enter at this stage of our discussion into a brief and rapid review of the general principles of ethical evolution and of the lines that it has followed in India. All the great moral teachers have agreed in defining the ethical life as the life in which the individual lives not for himself but for others. They have taught that a man must "die to himself" before he can live the larger life of the spirit. Jesus Christ said: "Ye have heard that it was said, An eye for an eye, and a tooth for a tooth; but I say unto you, Resist not him that is evil: but whosoever smiteth thee on thy right cheek, turn to him the other also. And if any man go to law with thee, and take away thy coat, let him have thy cloak also. And whosoever shall compel thee to go one mile, go with him twain." (*Matthew* v. 38-40) No one, it is true, follows these precepts in life and as regards political power the general doctrine is still "Strike quickly and take no risks" (*Master of Elibank's speech*). The ancient Hindu thinkers also recognised that morality and self-preservation were entirely opposite ideas. The eternal antithesis of the two sets of values is forcibly expressed in the *Gita* verses which state that "that which is the night of all beings, for the disciplined man is the time of being; when other beings are waking, then is it night for the sage who seeth" (*II. 69*). The point is so commonplace that we may pass from it with one more reference, this time to a modern scientist. "The practice of that which is ethically best—what we call goodness or virtue—involves a course of conduct which, in all respects, is opposed to that which leads to success in the cosmic struggle for existence. In place of ruthless self-assertion it demands self-restraint; in place of thrusting aside, or treading down, all competitors, it requires that the individual shall not merely respect, but shall help his fellows; its influence is directed, not so much to the survival of the fittest, as to the fitting of as many as possible

to survive. It repudiates the gladiatorial theory of existence." (*Evolution and Ethics*, Huxley, p. 82.)

When people write and speak of morality and moral education, they do not always seem to remember what it is they are talking about. The pure ethical ideal is as it has been set out in the passages cited above. That ideal has practically never been carried out in life. "There was only one Christian," as some one has said, "and he died upon the cross." It was, if we remember, a Bishop who said that you cannot govern a country for a single day on the principles of the Sermon on the Mount. No nation and no individual have attained to such a point of ethical progress that they can stand forward and tell the others that they are morally inferior. Mankind is not made up of sages and saints. The difference between man and man, and between nation and nation, is simply one of the amount and constancy of the striving after the unselfish life that is going on within them. Is there or is there not more of such unselfish striving to-day in India than there was, say, fifty years ago? Are a larger or a fewer number of men casting about to find a centre for their existence outside of themselves? Do men show greater or less alacrity in sacrificing their interests for what they conceive to be the public good? These are the tests which we should apply for the purpose of gauging the moral growth of a community. And, in order that we may apply it properly, we must take a bird's-eye-view of the moral ideas prevalent in India before the advent of western education and British rule. The mass of men all over the world have commonly no standard of right and wrong except what is prescribed by the customs of society. Conventional morality, which is no morality at all since it lacks the element of individual self-denial which is the essence of all morality, is the only code they recognise in their lives. There is probably no country in the world in which the tendency had become so fixed as India. Caste and custom settled everything and left absolutely no room for a man's conscience. According to this code to go on a sea-voyage or for a widow to remarry was as sinful and immoral as to commit murder. A man who dined with a Sudra was out-casted, while one who lived a hypocritical life might die in the odour of sanctity. To get one's daughter married at sixteen or seventeen was a heinous sin but for elderly men to marry tender girls of twelve and eleven was in accordance with the orthodox code of morals and religion. Every act of an individual was considered and prescribed with a view to the interests of the caste. Personality was strenuously discouraged, and the most estimable man was one who reduced himself to the nearest approach to a cipher so far as mind and conscience was concerned.

The first essential step in moral progress is the recognition of the value of personality other than that of one's own. Several reasons are given for the stagnation and political subjection of the Indian people. To our mind, the crucial one has been the steady killing out of human personality. Europe was in much the same case as India till Luther broke asunder the chains that bound the individual man to the barren rock of a mindless existence. The principle of Western civili-

sation, which gives it its virility and greater possibilities, is undoubtedly the comparatively higher respect for human personality now ingrained in it. The logical justification of the high importance which is thus ascribed to personality, is stated as follows by a modern thinker. "A personal being must never be treated as a mere means, but is always and first of all to be regarded as an end. The ground for this is that in our experience personal beings appear in existence as centres of value by which I mean the living central points in which value can be felt and acknowledged. It is personality which in the world of our experience invests all other things with value." (*Philosophy of Religion*, Hoffding, p. 279). As progress is only the creation of new and higher values, a system which stunts personality is doomed to stagnation and decay. One of the most curious things in the history of Hindu civilisation is that this hostility to personality was a totally retrograde movement. In the early times, the largest latitude was allowed and ancient India positively encouraged heresies in the very true conviction that heresies are the well-springs of life. All ideas were welcome and valuable. Among the recognised Schools of Hindu philosophy are systems which openly flouted the pretensions of the Vedas and denied the existence of the Deity. Kapila raised a pæan of glory to Nature in his Sankhya philosophy and spoke contemptuously of the human soul as the idle, ungrateful beneficiary of Nature. It may be said of him as of Voltaire that he "sapped a solemn creed with a solemn sneer," but the book, which is regarded by all sects and schools of the Hindus as containing the very word of God, speaks with bated breath of this illustrious atheist as the greatest of perfected souls (*Gita X*, 26). Gautama Buddha is one of ten avatars of Vishnu. Ancient India, then, fully recognised personality above all things, and she was great in word and deed. "With thoughts sublime she pierced the night like this."

DISCIPLINE FOR GOVERNMENT SCHOOLS.

His Excellency the Governor in Council is pleased to approve the following rules of discipline for Government schools:—

[N.B.—A copy of these Rules is to be given to the parent or guardian of each boy on his first admission to the school.] Parents or guardians who send their boys to Government schools must understand that by so doing they agree to delegate to the Head Master and the Educational authorities the control which they are entitled to exercise over such boys in all matters connected with such schools and that in all questions of school discipline both inside and outside the schools the decision of those authorities is final. Every application for admission or withdrawal should be made to the Head Master by the parent or guardian of a boy in person or by letter. Applications for admission must be accompanied by a leaving certificate from the school last attended. The school fee must be paid monthly in advance on the day fixed for that purpose. If a boy wishes to leave the school his parent must give notice of his intention before the end of the month; else the fee for the following month will have to be paid. The Head Master will exercise his discretion in admitting a boy or retaining him in the school. For breach of the school rules a boy may be fined or otherwise punished at the discretion of the Head Master. Boys are required to be regular and punctual in attendance. Leaves of absence should be applied for either in person or by a note signed by the parent or

guardian and it will lie with the Head Master to grant or refuse such leave. If a boy is absent without leave he will be required to bring a note from the parent or guardian explaining his absence, but it will be for the Head Master to decide whether the reason assigned is sufficient. Parents or guardians will be held responsible for any damage done by boys to any part of the school property. Boys are required to be clean and tidy, orderly and respectful, both in class and in public. Rude, disorderly or other objectionable conduct out of school will be punished. No boy is to attend or take part in the organization or conduct of any public meeting of any kind, or, without the express permission of the Head Master, in the collection of any fund.

THE LATE LORD RIPON.

We give below the concluding portion of the great funeral oration which the Rev. Father Seither delivered on Lord Ripon at the Bhuleshwar Cathedral.

And yet Lord Ripon was a Catholic; and yet he had sworn and has kept allegiance to his spiritual chief, the Pope in Rome!

My Catholic brethren, our holy religion teaches us, we have a supreme sovereign in heaven and sovereign authority on earth. The apostle St. Paul bids us be obedient to the powers in being, as to Christ, from whom ultimately all authority descends. And it was Jesus Christ himself who impressed upon us, by precept and example, the duty to give to Caesar the things that are Caesar's, and to God the things that are God's. These are the principles the Catholic Church enforces, and no others. Where, in the course of history, have these principles bred disloyalty? They have helped to produce reforms, they have never produced a revolution; they have taught men not to rise up in arms, but to lay down their lives; they have never made rebels, they have made martyrs. Catholics therefore are loyal, because they are Catholics, and the better Catholics they are, the more loyal citizens they will be. That Catholic man, if such there be, who goes to the length of adopting the cause of lawlessness, disloyalty or revolution, such a Catholic has travelled far from the pales of the Church out into thick wilderness where among the uproar of selfish and untamed passions, the voice of the Church can no more be heard.

'More Ripons for India,' so rang the cry years ago from millions of admirers of the departing Viceroy. I am speaking of the man, I am not concerned with the politician. And I say: Amen, Amen, by all means, more Ripons for India! But then I would turn that cry into another, mightier cry, and make it ring as the watchword from North to South, from East to West, 'More Ripon-like men of India!' It is here where salvation lies. 'More Ripon like men of India!' Build up characters like his strong, pious, loyal. Reform from within and reform from without must follow in the wake. The Kingdom of God first—not only, but first,—and all the rest will be added unto you!

I must conclude. We have, for a little while, stood in the face of the great Catholic man, and the recognition of the greatness of a man is a lifting up of ourselves toward the height upon which he stands. We have judged of Lord Ripon not according to the standards by which the world judges him. Lord Ripon never cared for the judgment of the world. He knew too well, standards of expediency are not final standards. He knew to whom he was to render an account of his stewardship. He laboured for the approval of Him only who said: 'Be thou faithful unto the end, and I will give thee the crown of life.' Before Him he has appeared. And, Oh! my brethren, even the Just tremble before the all-scrutinizing eye of the thrice holy God. And no soul, we know, enters heaven, until even the least stain be purged away. Therefore have we joined to-day in prayer, before the altar of God's mercy, to obtain for one, whom we admire and love and are grateful to, perpetual light and eternal rest. Requiescat in Pace!

JOHN RICHARD GREEN.

At Oxford on the 5th ultimo a tablet erected over the entrance to the rooms occupied by John Richard Green, the author of the famous "Short History of the English People," in the inner Quadrangle of Jesus College was dedicated to his memory. A luncheon followed and in reply to speeches relating to Green's work as an historian and his influence on the study of History at Oxford, Mrs. J. A. Green pronounced a touching appreciation of her late husband;—

She said she had to thank the Vice-Chancellor, the Principal and Fellows of Jesus College, and the historians and friends gathered there that day for the honour they had done the memory of John Richard Green. Fifty years ago he took his degree without honours. "I must strike out for myself," he said, "till I have convinced mankind that I can swim after all." An incessant worker, he had been solitary and unhappy, and irreconcilably at war with the History School of his day. Twenty-four years later one of the last gleams of happiness in his life was a message from some Oxford tutors telling him of the esteem in which they held his work and the stimulus it had given to historical studies. Again, 26 years had passed away and he was not forgotten. (Cheers.) There was no reward he would have felt so much as to know that he was remembered with honour and affection in the University and town he loved so well. It was no easy to measure the service Mr. Green had done his country. The Short History had been translated into Italian, French, German, Russian, and Japanese, and into Chinese at least in part. She did not know what numbers had gone out over the United States and the Colonies. To all these lands he had sent out a picture of England, the most noble and the most beautiful that could be conceived, a picture unique among histories. Who could tell how far the fame of England had been lifted up and the love of England magnified by his book? She would give a single instance that touched her. There came to see her once a leather-seller from Wisconsin—a plain and simple man. Recovering from illness over there he had sat in an apple orchard and read the Short History right through. It was the vision of a new world. In a year or two he contrived with great difficulty to come to England that he might once stand on the shore of Ebbfleet. She well remembered his grave and solemn pilgrimage to a spot made holy to him and to Winchester in memory of King Alfred. Thus had that little book moved the hearts of men overseas. The strength of its appeal to England and outside it lay no doubt in the fact that Mr. Green's sense of history was never insular. There were no bounds to his human interest. He collected and studied books on the dawn of human society; he felt a modern landscape chill and unfinished unless it held a human habitation. The notebooks he carried in his pocket were packed with descriptions of every landscape he passed through, historical companions, plans of extended work. As they journeyed his eagerness in tracing the borders of the dozen Burgundys, or the outposts at Genoese dominion, or the landing-place of Greeks of Ancona, was as keen as if he were discovering the boundaries of Mercia and Northumbria. She saw his vivid emotion at the first sight of Africa from the Mediterranean—another continent where human history had been unrolled. The passion of history was on him for all times and all lands. It was against this vast background that he set the history of England. To him it was part of a world-movement played out on that mighty stage. If he glorified the little island-kingdom it was for a greater reason than the fact of having been born within the circuit of its seas. England represented to him the best hope of human freedom. His love of England was indeed based on his passion for liber-

ty. The history of the English people commended itself to him because he there saw the struggle for liberty carried on by the people itself, a people endowed with the very genius of freedom. Leaders might arise in the long contest against tyranny in its successive forms—great leaders, too, borne up on the wave of national desire. But these leaders drew all their strength from the people. Without that force behind them their would have been nothing. The genius of the nation was their inspiration and their power. It was in this national instinct for a final freedom which no errors could extinguish and no failures overcome that Mr. Green saw the unity and dignity of English history. It was for this that he wrote the story of the English people. So deeply did he feel the obligation of such a national mission that he could exclaim in a letter to her, "I love England dearly. But I love her too well to wish her triumphant if she fight against human right and human freedom. Pitt longed for her defeat in America, but it killed him when it came. I can understand that double feeling now." And who doubted that in his heart there lay the hope that the "Little Book" as he always affectionately called it which was the first stirring record of the past, but a call for the future—a call to the English people not to fall from their old tradition, but with courage and generosity to accomplish the full work of freedom. As she saw more closely than others the labours of Mr. Green, so she saw too the overwhelming difficulties of disease and the triumph of his great spirit. In that astonishing spectacle the values of the world seem changed. No small thing, however brilliantly illuminated, could seem great. No great thing, however obscured could seem small. His radiant spirit seemed to live outside and beyond himself in the life of his friends of his country, of mankind, in all beautiful things. By some shining radiance of nature, for she knew not what other word to use, he seemed even on the earth to have escaped from the prison of personality and to have entered on the heritage of man; the freedom of the life universal.

ENCOURAGEMENT TO MARATHA STUDENTS.

The following Press Note was issued last week:—

One of the resolutions passed at the Maratha Educational Conference held in Bombay on the 31st December 1908 was as follows:—

"4. That this Conference tenders its thanks to the Government of Bombay for founding special scholarships to enable the sons of agriculturists to prosecute their studies in the Agricultural and Veterinary Colleges. These, it is expected, will be largely availed of by Maratha boys. This Conference also requests the Government to establish such special scholarships to encourage the sons of agriculturists in other branches of education."

Government have already reserved a certain number of Middle and High School scholarships for backward classes. It has been the custom to include the Marathas among these classes. His Excellency the Governor in Council is further pleased to direct that one scholarship should be reserved next year and each subsequent year for Marathas at—

- (1) the Elphinstone College,
- (2) the Deccan College,
- (3) the Workshop class attached to the College of Science, Poona,
- (4) the Grant Medical College,

as an experimental measure. If it is found that the Marathas take advantage of this concession, Government will consider whether the number of such closed scholarships should be increased. The Director of Public Instruction should note briefly the result of the experiment in his Annual Report, and should submit a special report to Government on the working of the same after three years from the first allotment of the scholarships.

THE MADRAS PROVINCIAL SOCIAL CONFERENCE.

The following is the concluding portion of the extracts from the address delivered by the Hon'ble Mr. B. N. Sarma, as President of the Madras Provincial Social Conference, held at Berhampore, on the 20 June last. The first part of his address was published in the last issue:—

THE DEPRESSED CLASSES.

There is no subject which demands the attention of the leaders of Hindu Society so much as the question of the treatment of the depressed classes. It may be that we shall be doing wrong to the memory of ancient law-givers who were partly responsible for the recommendation of laws and practices tending to the growth and perpetuation of the bondage of serfdom if we attribute to them unworthy motives; a small minority with a high civilisation surrounded by numerous hordes, with barbarous practices, may have hedged themselves round by artificial barriers in self-defence and to prevent degradation. Whatever may have been the reason for the existing sharp distinctions, there is no doubt that we are paying a heavy penalty for our policy of exclusiveness and a just retribution has overtaken us as may be witnessed in the treatment of our countrymen in South Africa. This policy has hitherto led to large decadence in numerical strength apart from the weakening of the moral vigour of the community by secessions from the Hindu community by conversion to Mahomedanism and Christianity. The process and the results are too well known to all of you to need any detailed enumeration. The dangerousness of the situation lies in the fact that 18% to 23% of the population are computed to be in this degraded state. The levelling up process must be undertaken at once; educated Hindus must in their practical life set an example to their countrymen, that the most objectionable features of the system such as the touch-pollution, etc., may not be tolerated. There should be an attempt to improve the habits and the moral and material well-being of the classes in question, so that social intercourse may be more possible than at present. There is a small class of the Malas in the Gulgunda Hills which has enriched itself by merchandise, improved its habits and environments to such an extent as would make it difficult to distinguish them from the rest of the community; and I hear that there is no particular reason to complain of their treatment by others, they would not and could not be expected to tolerate the rough treatment accorded to them elsewhere nor is there any need for despair. It is wonderful what a vast change equality of laws and opportunities is working amidst us. The Municipality of Vizagapatam does not and cannot draw any distinction between class and class in giving access to the water taps in the town; owing to several reasons there is only one tap in a part of the town from which pariahs and other communities can take water; and I see that habit has worn away the pollution by touch prejudice, at any rate for the time being even in a mofussil town. All sense of self-respect is not dead, the more intelligent members of the community when asked what their caste is will tell you that it is Valmiki Kulam. The growth of a small educated section amongst the depressed classes, resulting in improvement and unrest, would give the necessary impetus for the bursting of the fetters.

FUSION OF THE CASTES.

The remarks I have made above with regard to the essential equality and brotherhood of men, show clearly what the ideal is we have to work up to; there can be no solidarity, no growth of a homogeneous community capable of being moulded into a nation unless all barriers, be they artificial or natural, in the

way of intercommunion, be removed. There is happily no racial antipathy between the several social groups living in our land, an antipathy which several western thinkers imagine to subsist between the white and other races of the world. Assuming that it can be argued that such antipathy does subsist in the case of a small section, such section or sections are infinitesimally small in numbers and may be safely left out of account in dealing with the concerns of the people as a whole. The sympathy of the masses should be secured, in other words strong public opinion should be created in favour of such fusion and for the removal of social and legal impediments in the way of such commingling of the castes. As a preliminary step however, there is absolutely no reason why earnest efforts should not be made for the intermarriage and interding among sub-sects of the same caste. There is not even the excuse of separation of occupation, difference in dogma, or the injunction of a single Rishi, be he the most narrow minded. The several subsects of the Telugu Smartha Brahmin community are an instance. The want of earnestness among those who professed to be Reformers is clearly discernable in this single fact that nothing has been done in such a small matter.

EARLY MARRIAGE.

Several of the ancient law-givers of India *e.g.*, Hiranyakesa and Jaimini prohibited the marriage of a girl before she attained puberty; the Vedic mantras recited at the marriage ceremonies contemplated the marriage of men and women. Susruta lays down the rule to be 25 and 16. If the male before the age of twenty-five impregnates the female of less than sixteen years old, the product of conception will either die in the womb; or if is born it will not be long lived, and even if it lives long, it will be weak in all its organs. Hence the female should not be made to conceive at too early an age. Corrupt practices crept in; the medieval law-givers perpetuated or dictated the practice of pre-puberty marriages for Dwijas and a large section of the Hindus, of the upper classes especially, during recent years, may be said to be the offspring of immature men and women. Matters were not quite so bad when Brahmins were students of the Vedas and Sastras; for the men were not married before 25 or 30. There is a proverb "*Muppai vendakupundi moodu rozulaku tindi*" which shows that men were married at 30. The Hindus of the upper castes are popularly believed to have been physically stronger and to have lived longer, and this physical strength and longevity were partly at least due to the late marriages. Matters have gone from bad to worse during the British period. Public opinion is gradually recognising the evil, there is a re-action and better days are in store for us. The most regrettable feature of the situation is that the evil of infant marriage is prevalent in every District and amongst all classes not excepting even the Mahomedans. That this pernicious practice may be effectively checked and very soon, if the Social Reform organisation were to be perfected, and earnest and systematic efforts be made, would be clear from the circumstance that even modern religious sanction does not dictate the rule to the vast masses of our population and it is classes such as the Kalingas, Kansalis, Devangis and Kapus which out-Brahmin the Brahmin in this respect, and even the males are sinners on this point. I have to invite the special attention of my Telugu brethren in this connection. The country occasionally compliments the Circars in particular on their reforming zeal. I am doubtful if the compliment is well deserved, but let us recollect that the root cause for the apparent zeal, if any, lies in the fact that it is in the Telugu country where the evil is most prevalent and that we have a special duty in this matter. Out of 21,010 persons 5,729 boys and 15,221 girls below 5 years of age are married in this Presidency. Ganjam and Vizagapatam are responsible for 9,995. Of the 140,824 between 5 and 10 married the Circars account for 87,239 and the credit for 87,000 belongs again to Vizagapatam and Ganjam. Of the 597,248 married between 10 and 15 the Telugu country contributes nearly 400,000 and almost all the Districts can claim equal credit though we carry off the prize again. In the East Coast Division 1,764 per 10,000 are married below 15.

Deccan	1,239
South	445
Malabar	322

and I need hardly state that the proportion of widows would approximate to the above figures. It is a curious coincidence,

Gentlemen, that the Southern Districts are twice as literate as the Telugu. It may be noted that the unfortunate Brahmin is not quite so powerful in tracts where the custom is so largely prevalent. Another point to which I draw your attention is the numerical inferiority of males to females especially in the Districts of Krishna, Nellore, the Ceded Districts, Chingleput, and maternity while still immature is suggested as a cause and effect, and the greater physical vigour of the Telugu race inhabiting these Districts would negative such a conclusion. However it is a matter worth investigating, and that brings me to the subject of consummation of marriage. The vitality of the race is largely dependent upon how we can effectually prevent the sexual mingling of immature women and men. Various causes may have been at work, but our marriage customs and restrictions cannot fail to be one and all Hindus must note, digest and ruminate over the fact that they are already falling behind the other communities living in India in their vitality and in the struggle for existence. The growth of the Hindu population between 1881 and 1891 was 15.3, 17.4 in the case of Mahomedans and 23 in the case of Christians. It has been 6.3, 9.1 and 18.1 during the period between 1891 and 1901. But there is no reason for despair. There are only 8 millions out of the total 17 married below 20 years of age, and if only the upper classes, the intellectual classes, the land-holders, the merchants and the professional men upon whose intelligent and patriotic lead so much depends, do not set an unwholesome example and pave the way to their gradual extermination, all will be well.

WIDOW MARRIAGE.

The reform party have not unnaturally directed their attention to the amelioration of the condition of widows. According to the latest Census there were in 1901, 617 Hindu widows below the age of 5, and 60 Mahomedans; 3,751 Hindu widows between 5 and 10 and 18,078 between 10 and 15. Who is there, gentlemen, so stone-hearted as not to be moved to tears when he is told that the beautiful rosy-cheeked young girl whose lovely face beaming with intelligence smiled up to you only yesterday, a girl who could be hardly expected to understand what is meant by marriage, is a widow to-day condemned to all the sneers, gibes, taunts and privations incidental to widowhood. The mind instinctively revolts against such a picture, and outsiders are apt to think that a community which recognises and tolerates such cruel laws in practice can hardly be said to have strong sound moral feeling. But long habit and the grossly misunderstood beautiful doctrine of Karma reconcile us to the situation. Long ages of subordination and the doctrine of fatalism which holds us in its firm grip giving to us our proverbial patience under any conditions however trying, patience which constitutes the strength and weakness alike of our character, weakened considerably our moral fibre, and we passively look at events and things which would rouse the moral indignation of other communities and rouse them to effectual action. The Indian Reformer, religious and social, should take note of these essential defects in our character, teach a right the doctrine of Karma which should enable us to realise that the future both here and elsewhere lies in our own hands. On no question is the Hindu community so sensitive as on the subject of marriage which is held to be a religious sacrament and not merely a civil tie, and nowhere else can natural prejudices be expected to be so strong as here. The Reformer quotes ancient Hindu practice, Hindu Law, the practice of all civilised community in vain; sentiment and custom are too strong for him and the progress of this particular reform thus far makes a review of our position desirable. It must be admitted that the idea is being made familiar to all and that intellectual recognition if ever it was needed is secured, that it inspires no longer the horror which it did inspire, and even the most orthodox classes are beginning to think whether an exception should not be made in the case of virgin widows. At such a juncture we shall have to be cautious that we may not create a revulsion of feeling, a re-action and care should be taken to see that the marriages performed under the auspices of any reform association are such as should in the ordinary course of things prove happy, and that parental authority should be respected in the case of young girls. It is public opinion that has to be cultivated and gained round, the mere number of marriages performed does not tell and is a matter of no great importance when the result is what it has been so far—the creation of a distinct sect.

STUDENTS: THEIR FOOD AND EXERCISE.

The following address was delivered by Mr. R. Venkatasivudu, B. A., L. T., Professor, A. E. L. M. College, at the "Northern Circars Students' Conference" held at Guntur in May last:—

I propose to make a few remarks on the subject of food and exercise of students. The present state of indifference of parents and guardians to this important topic is lamentable indeed. While teachers, considering that they can do next to nothing on the subject of the food of students, look upon their exercise as one of those vexed questions which had better be left alone.

I do not in this short paper propose a Spartan system of discipline. But at the same time, we cannot be too careful of the food and the exercise of our students. Not a little is the influence of the nature of the food and the exercise taken by the student on his body and mind, intellect and character. Habits are formed early in life with respect to food and character, which have a life-long influence on the individual, and which determine the physical tone, intellectual and moral integrity of the person concerned. Hence it will not be idle to devote a little of our time to the consideration of this important subject.

Owing to a variety of causes, religious and economical, the same kind of food is given to all the members of the family. Far from being considered defective, this arrangement is looked upon as a very fair and impartial one. What is sauce to the goose, is sometimes not so to the gander. It is a well-known truth that youths require a food largely consisting of ingredients which assist in the growth of bone and muscle, and which give nutrition to the brain. A food containing a large proportion of red pepper and mustard, for instance, is unnecessarily stimulating and irritating, without much benefiting the body. We have the same kind of food not only for all the members of the family, but for all times and all seasons. This leads me to the subject of the desirability of introducing a reform in our food, which makes the problem before us rather complex. Rice has become our staple food. It well-nigh threatens to become the staple food of the whole world. It has usurped the place which rightly belongs to other and more nutritious food-grains, such as wheat and *cholum*. It is easy to digest, but this is not all that we should expect in a staple food. It is easily preserved and prepared, and that is its chief recommendation. In the case of meat-eaters, rice as an auxiliary is perhaps not unacceptable. But as regards those who subsist upon it as the chief food, its baneful effects are easy to perceive. Rice is chiefly a starchy food. Hundreds of our brain-working young men who have to subsist on this poor diet, fall victims to diseases brought about, directly or indirectly, by mal-nutrition. Educated men in our country, as a class have no reputation either for robust health or for longevity. Several fall victims to nervous debility and dyspepsia. It is very pathetic to behold boys and young men whose life is cut short every year by over-study and debility. The average educated man, before he is scarcely 45 has to suffer from diabetes and to die of the inevitable carbuncle. Or he has chronic dyspepsia, or the *beri beri*, which as surely makes havoc of his health and life.

We are accustomed to this rice diet from our childhood, and in later life we cannot change it for a better one. If we want our boys to be more vigorous, our young men to be more free from the ailments of adolescence, and all to be longer lived then must we effect a change in our diet. The change to be practicable must be a gradual one. I do not go so far as to advocate meat-eating. It is undesirable for a variety of rea-

sons. We need not cease to be vegetarians to have more muscle and more life. On this subject, I have spoken to many a friend, qualified to pronounce an opinion on the subject. Some of these are in the medical line. They favour the idea of our going in either for *cholum* or wheat. Milk and wheat may easily be welcomed without our people, being much shocked by the change. Rice may still for some time to come be regarded as the principal food. Plain living and thinking no doubt go together. But rice as the permanent principal food is plain living with a vengeance indeed! We must grow and be strong before we can afford to do either manual or mental work on a large scale. Nature's laws are ever rigorous. If the rice-eating student must work his brain, then is the efficiency of the bodily mechanism impaired sooner or later. In youth perhaps the loss is not always felt. But there it is, all the same. The system suffers. The food we eat must repair the wastes that occur hourly in the body. And simple rice is quite unequal to the task. Hence disease, debility and premature death.

We must, then, in the interests of the health and happiness of our students, give them a more nourishing and less stimulating food. Who knows that not only the ill-health, but some of the shocking indiscretions of our boys are not partly at least, attributable to the unsatisfactory food they eat? All other things being the same, a food which unnecessarily irritates the body, which is not easy of digestion, which is not sufficiently nutritious, may be naturally expected to give rise to morbid cravings and unwholesome desires. Strict rules of diet used to characterise the life of the *Brahmachari* or student of ancient India. Unhappily, these are utterly disregarded now. There are foods which the student was not permitted to touch; he had to eat the *sattvic* or plain but nourishing food. He had nothing to do with other luxuries and enjoyments, some of which may be termed blameless. Betel, sandal, flowers, soft bed and a host of like things were interdicted in his case. So thoroughly has the old order of things been reversed in the confusion of ages, that there is scarcely an article whose enjoyment we do not allow our boys at present. In certain cases, the liberty allowed them degenerates into unbridled license. Things unnecessary for the requirements of health, as well as those which are positively injurious to the body, our boys become addicted to. Cigarette and soda, begun in boyhood and early youth, have in not a few cases led to wine and whisky. The sight of vegetarian Brahmin young men indulging with impunity in forbidden foods and forbidden drinks, has become quite common. The schoolboy of to-day is the educated youngman of to-morrow. The laxity which has originated in school-boy days seldom leaves us in after-life. It is notorious that like the man-eating tiger, the Brahmin youngman who takes to beef and wine-bibbing, knows no limits and no check.

(To be continued).

The Syndicate of the Panjab University has decided to report to the Senate that Sir Protul Chandra Chatterji, C. I. E., Fellow and lately Vice-Chancellor of the University, is, in its opinion, by reason of his eminent position and attainments, a fit and proper person to receive the degree of Doctor of Laws, and to recommend that this degree be conferred on him *honoris causa* under section 17 of the Indian Universities Act, 1904.

FOR SALE.

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

APPLY TO—The Manger.

ZOROASTRIANISM.

Mr. Jivanji Jambhedji Modi B. A. (Bombay), read the following paper at the Convention of Religions recently held at Calcutta:—

The thesis has been styled,—Zoroastrianism: Its Puritanic influence in the Old World. The paper being a lengthy one, portions only from it were read before the Convention. The first portion contains statements implying that the Hindus and the Parsees of the present day are descendants of a common race, the Aryans, who inhabited Central Asia and originally worshipped a common God. They spoke the same language and followed the same religion. In support of his statement, the writer quotes Western scholars interested in Eastern Scriptures, and Dr. Haug, in particular, who gives the following proofs of the common origin of the Hindus and Parsees:—

1. Common names of Divine Beings. 2. Common names of Heroes and their common legends. 3. Common Sacrificial Rites. 4. Common Religious Observances. 5. Common Domestic Rites. 6. Common Cosmographical opinions.

Subsequently, the ancestors of the Hindus migrated to India and those of the Parsees to Persia. The cause of this 'Schism,' as the writer styles it, was that the former took worshipping many gods, while the latter stuck to one, and they separated from their brothers owing to their "puritanic tendencies" and their efforts to purify religious actions. The 'Schism' occurred sometime before Zoroaster, but it was he whose teachings formed the basis of the religion that bears his name. The following quotation from Dr. Haug illustrates the main theme of the Schism:—

"In the Vedas, as well as in the older portions of the Zend-Avesta (see the Gathas) there are sufficient traces to be discovered that the Zoroastrian religion arose out of vital struggle against the form which the Brahmanical religion had assumed at a certain early period..... This circumstance cannot be merely accidental, the less so, as we find the word 'Asura' (Ahura in the Avesta) used in the older Vedic hymns in a perfectly good sense, and as a name of several Devas themselves, which fact clearly shows that there must have been once a vital struggle between the professors of the Devas and those of the Ahura religion, in consequence of which the originally good meaning of Asura was changed to a bad one."

The Zoroastrian religion is mono-theistic. The Supreme Being is called "Ahura," "Mazda" or "Ahura Mazda," "Ahura" meaning the Lord of Existence and "Mazda" the Great Knower, the Omniscient Lord. Ahura Mazda is conceived of as having two influences at work under Him, viz., the Spirit of Creation and the Spirit of Destruction. The two influences acting upon a man's thoughts, words and deeds cause good mind or bad mind, and produced good thoughts, good words and good actions, or bad thoughts, bad words and bad actions respectively. "These three are the pivots on which the moral structure of Zoroastrianism turns."

The Zoroastrians worship the Ahura Mazda in fire, which is regarded as His most suitable representative. "In the eyes of a Parsee, the brightness, activity, purity and incorruptibility of the fire bear the most perfect resemblance to the nature and perfection of the Deity." The Fire is worshipped in a special chamber of the Fire Temple of the Parsees, where it is kept burning day and night. The purification of the fire is effected in the following way: "Fire from various places of manufacture are brought and kept in different vases. Great efforts are also made to obtain fire caused by lightning. Over one of these fires a perforated metallic flat tray with a handle attached to it is held. On this tray are placed small chips and dust of fragrant sandal wood. These chips are ignited by the fire underneath, care being taken that the perforated tray does not touch the fire. Thus a new fire is created out of the first fire. Then from this new fire another one is created by the same process, again another, and so on until the process is repeated nine times. The fire thus prepared after the ninth process is considered

pure. The fires brought from other places of manufacture are treated in a similar manner. The purified fires are all collected together upon a large vase, which is put into its proper place in a separate chamber."

To a Parsee this elaborate process of purifying the fire,—which is "pure by itself," "the noblest of the creations of God" and "the best symbol of the Divinity,"—"before it can be put upon its exalted position," means how much more purification is needed by a poor, weak, mortal man for an exalted position in the next world. Fires collected from men of different grades of society similarly impress the Parsees with the idea of equality of all men, provided they are purified. Again, when the priest at the temple, hands over to the devotee some ashes from the Holy Fire to be put upon his head, the worshipper feels that just as the brilliant and shining fire, after spending its sweet aroma all around, has at last been reduced to ashes, so it is for him to remember that it is his duty also to spread the fragrance of charity and good deeds before his end comes. "In short, the sacred fire burning in a fire temple serves as a perpetual monitor to the Parsee standing before it, of piety, purity, humility and brotherhood.

The Parsee however is not restricted to any particular place for his prayers or to wait for a priest to say them.

The thesis is brought to a conclusion with the mention and explanation of the custom of disposal of the dead with the Parsees. The dead bodies are exposed on mountain tops to be devoured by vultures, the bones &c., being left to be dried by sun and air. The writer says that this custom though a very ancient one and mentioned in the Avesta, was not followed universally for a long time, as some used to bury their dead after having covered the bodies all over with wax, to avoid defilement of the earth. The principle might have been copied from nature, or from sanitary consideration, as cremation (the practice with the ancient Aryans) would pollute the sacred fire.

A great deal of importance is attached by ancient Iranians to the purifications of the body and the Avesta is replete with injunctions to preserve health. It does not "enjoin any kind of fasting, celibacy, asceticism or the like. It preaches optimism. It teaches that God has created all things for the reasonable enjoyment of life, the idea of 'duty' being not lost sight of."—*Prabudha Bharata.*

THE INDIAN SOCIAL REFORMER.

Rates of subscription inclusive of postage.

	In advance.	In arrears.
Per annum.....	Rs. 5 0 0	Rs. 6 0 0
	Single copies 4 annas each.	

The arrear rates will be enforced in the case of subscriptions which have not been paid within three months from the date on which last payment of subscription expires in case of annual subscriptions. All other outstanding dues will also be calculated at the arrear rates.

Notice.

The Ganesh Flour Mills Co., Ltd, Delhi.

Work Commenced 1894	
Paid up Capital	Rs. 5,50,000
Average	" 4,30,000
Paid in Dividends	" 5,29,290
Capital raised to meet large business by issue of 1500 Cumulative preference shares of Rs. 100 each	" 1,50,000
Subscribed 340 Shares	} out of new issue.
Promised 160 "	
Offered to Public 1000 Shares	

The above company offers to the public 1000 Cumulative preference shares of Rs. 100 each bearing 7 per cent, dividend at par.

For particulars and form of application please apply sharp to save disappointment to

KISHUN CHUND,
Managing Director.

N. B.—[This Notice will appear for 3 months. Please mention this paper when applying.]

BY APPOINTMENT TO H. H. THE MAHARAJA.



GAEKWAR OF BARODA.
PHIROZE M. DASTOOR & CO.

OCULISTS AND SCIENTIFIC REFRACTIONISTS.
OPP. TELEGRAPH OFFICE, 7 HORNBY ROAD, BOMBAY,
THE FIRST AND ONLY FIRM.

Who offer their patrons free services of a duly qualified ophthalmic Surgeon from various Eye Hospitals of Europe holding genuine diplomas.

PHIROZE M. DASTOOR—

Eyesight Specialist,
WITH 20 YEARS' PRACTICAL EXPERIENCE,
Holds Exceptional Testimonials from the Hon'ble Sir Lawrence Jenkins, the Hon. Mr. Justice Batty. Mrs. Batty, the Hon. Mr. Justice Chandavarkar, the Hon'ble Mr. Justice Beaman, the Hon'ble Mr. Justice Batchlor, Mr. H G Gell, M. V. O., Lt. Col. G. H. Bull, M. D., I.M.S. and other high personages.

Entirely New stock of :—Spectacles, Eye-glass, Glare and Dust Eye-protectors, Motor Goggles, Powerful Binoculars, Opera Glasses, Clinical Thermometers, etc., etc.

Prices Extremely Moderate.

POCKET MANUAL "THE HUMAN EYE AND ITS SCIENTIFIC CORRECTION," FREE ON APPLICATION.

THE VEDANTA AND ITS RELATION TO MODERN THOUGHT.

Being twelve lectures on all aspects of the Vedanta by Sitanath Tattvabhushan, Author of *Hindu Theism, The Religion of Brahman* and other Vedantic and Theistic works, and Annotator and Translator of the *Upanishads.*

Complete in two volumes. Vol. I, Rs. 1-4, Vol. II, Re. 1-0. Two volumes bound together in cloth Rs. 2-4 To be had of the Author at 210-3-2, Cornwallis Street, Calcutta.

Hindu Sociology.

Marriage after Puberty,
According to the Hindu Sastras.

By V. S. SRINIVASA SASTRI, B. A., L. T.

Under the authority of the Madras Hindu Association.

It is contended by orthodox pandits that the marriage of Brahman girls after puberty not only has been expressly forbidden by Sastras, but was never in vogue. The object of this paper is to prove that that contention is wrong. A candid examination of the original authorities on the subject brings to light a mass of evidence sufficient to make irresistible the conclusion that at first Brahmin girls were married only after puberty.

Price Rs. 8.

The Tonsure of Hindu Widows.

Textual authorities against the practice.
By M. SUBRAMANIAM, B. A., B. L.
Price Rs. 8.

Hindu Feasts, Fasts & Ceremonies.

BY PANDIT S. M. NATESA SASTRI, B. A., M. F. L. S.
Indian Folk-Tales.
By PANDIT S. M. NATESA SASTRI.

Containing 51 exceedingly interesting and amusing Stories Crown 8vo. 550 Pages. The only complete and exhaustive Collection. Price Rs. 2-8.

Hindu Social Progress.

Being Essays by various writers on Hindu Social Reform on National Lines; Collected and Edited by N. Subbarau Pantulu Garu, B. A., B. L. Also an appendix containing the views of the following: To Subscribers of the "Indian Review," As. 12 only.

Hindu Manners Customs and Ceremonies,

By the Abbe J. A. Dubois. Translated from the Author's later French MSS. and Edited with Notes, Corrections, and Biography. By Sir K. Beauchamp, C. I. E.
Price Rs. 5.

G. A. Natesan & Co., Esplanade, Madras.

BRAHMA POSTAL MISSION.

Pamphlets with regard to Liberal Religion in India and abroad may be had free of all charges, one or two at a time by any genuine inquirer: On showing by a letter that these are carefully read, other two may be ordered free:—All communications should be made to V. A. SUKHATANKAR, Prathana Samaj, Girgaum—Bombay.

A. K. JOSHI & Co.

Kalbadevi Road, BOMBAY.

We undertake every kind of Lithographic Art Printing in Colours. Publish Fine Art Pictures, &c.

Wholesale & Retail Dealers in Calcium Carbide.

Large Importers of Finest Printing Inks and Colours.

HIGH CLASS FRAME MAKERS.

YOUR ADDRESS, PLEASE,
For a Catalogue of our Numerous Valuable Presents which we offer for nought to All at their own choice!!!

VAIDYA SHASTRI MANISHANKAR GOVINDJI

Atank Nigrah Pharmacy,

Jamnagar-KATHIAWAR

SURAMA HAS MANY IMITATIONS BUT NO EQUAL.**SURAMA**

STANDS unequalled in the line of floral hair-oils. In fluidity, flavour, and medicinal properties SURAMA leads the line. It enriches the colour, growth, and strength of the hair roots. It removes the hair diseases and cleanses the scalp. It has a most persistent fragrance that lasts a long time after bath or toilet. Once used it is used always.

INSIST ON HAVING SURAMA AND REFUSE ALL SUBSTITUTES

Price per Bottle, As. 12. Post-free Re. 1-3. 3 phials Rs. 2, Post-free Rs. 2-14.

**S. P. SEN & Co.'s Fine Swadeshi Perfumes.**

SABITRI—The lovers' delight. Possesses a unique odour and strength and pleases all tastes.

BANGAMATA—Represents the sweet Hasunna Henna. Very persistent and strong but not loud.

CHAMELI—Is a preparation *de luxe*. It relieves all nervous ills and is most refreshing after exhaustive Brain work.

SOHAG—The lovers' lovely present. Has a charming aroma. Very sweet and persistent.

KBUSKHUS—An oriental perfume of strength and aroma. Unrivalled in strength and sweetness.

BOCOOL—The sweetest popular scent. Better than the "best" obtainable in the market.

All the Perfumes are bottled in three different sizes—Large, medium and small. Prices Re. 1, As. 12 and 7 respectively. Transit charges extra.

OUR SUPERFINE VIRGIN OTTOS—UNEQUALLED FOR STRENGTH. OTTO-DE-NEROLI AND KHUS-KHUS. PRICE PER PHIAL RE. 1, DOZ. PHIALS RS. 10.

EDU-COLOGNE.—Is both a luxury and a necessity. It removes instantaneously severe headache and cures all nervous ills. Large As. 12 per bottle. Small As. 8 per bottle.

LAVENDER WATER—Quite unlike those spurious brands in the market. It is specially prepared to suit refined taste and fashion. Has a peculiarly sweet and lasting perfume, equivalent to the best Lavender of Parisian make. Price Per Bottle, as 12, Dozen Bottle Rs. 8.

MILK OF ROSES:—Enthrals the mind by its delicious scent; its application imparts a lustre, softness and delicacy to the skin, destroys pimples, scabs, blotches, freckles, and other derangements of the skin.

Price per phial As. 8. Transit charges—write for descriptive Catalogue a price list sent Post Free on application Rs. 5.

S. P. SEN & Co. Manufacturing Chemists.

19/2, LOWER CHITPUR ROAD, CALCUTTA.

INTENDING ASSUREES ARE INVITED TO COMPARE THE RATES AND CONDITIONS OF

The Empire of India Life Assurance Company, Limited.

WITH THOSE OF ANY OTHER COMPANY.

Head Office II: Elphinstone Circle, BOMBAY.

SEE REPORT AND OPINIONS OF THE PRESS AS TO THE REMARKABLE PROGRESS MADE BY THE COMPANY.

ENDOWMENT NON-FORFEITABLE POLICY FOR RS. 3,000.

PAYABLE AT AGE 60 OR AT DEATH, IF PREVIOUS, WITH PROFIT,

If, at any time, the assured under this plan should desire to cease paying any more premiums, he can obtain a paid-up Policy for such a proportion of the original sum assured as the number of premiums paid bears to the number agreed upon. Thus a gentleman who had assured at age 30 for a Policy of Rs. 3,000 payable at age 60 or at Death, if previous, after 5 years payments, would be entitled to a Free paid-up Policy for Rs. 500 free of future payments.

MONTHLY PREMIUM.

AT AGE 20, Rs. 6-9-0.

AT AGE 25, RS. 7-8-0.

AT AGE 30, RS. 8-14-0.

AT AGE 35, RS. 10-18-0.

AT AGE 40, RS. 18-12-0.

AT AGE 45, RS. 18-10-0

SOME OF THE DISTINCTIVE FEATURES.

* Funds invested in Government Securities and in accordance with the Indian Trusts Act

Policy holders can appoint their own Directors.

80 per cent. of Profits to Participating Policy holders.

Lapsed policies revived without Medical Certificate.

Liberal Surrender Values 40 per cent. of the Tabular premium paid.

Immediate payment of Claims.

Medical fees and stamps on Policies are payable by the Company.

The sum assured is PAYABLE IN FULL should death occur even immediately after payment of the first premium,

GUARANTEE INSURANCE.—This Company issues Guaranteed Policies in situation of trust and responsibility. It is specially authorized to guarantee the employees of the Post Office.

Proposal Forms and full Particulars may be obtained from any local Agent in India or from

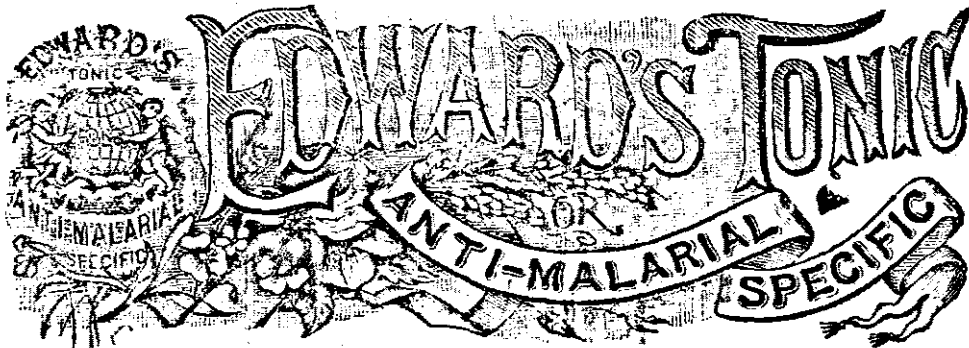
E. F. ALLUM, General Manager.

FOR MALARIA, INFLUENZA & MILD FORMS OF PLAGUE.

Use **Battiwalla's Ague Mixture or Pills.** Re. 1
Battiwalla's Cholera is the only remedy for Cholera Re. 1.
Battiwalla's Hareton has been recently improved a great deal and restores Grey Hair to its Natural Colour. Rs. 2-8.
Battiwalla's Tooth Powder is scientifically made of Native and English Drugs, such as Mayapal and Carbolic Acid. B. P. As. 1.
Battiwalla's Ringworm Ointment As. 4.
 Sold every where and also by
DR. H. L. BATLIWALLA,
 Worli Laboratory, Dadar, Bombay.

ROYAL TONIC PILLS.

A powerful Nutritious and Strength Restorer, Price Re. 1-4 per bottle of 30 Pills.
 PREPARED BY—**GOVINDJEE DAMODER & Co.,**
 Wholesale and Retail Druggists and Commission Agents.
 2-02. No. 57 New Hanuman Lane, BOMBAY



Price of large quantity is somewhat less.

BUTTO KRISTO PAUL & Co., CALCUTTA.

The only Remedy
 FOR
MALARIA
 and all kinds of
 FEVERS WITH ENLARGEMENTS
 OF
SPLEEN & LIVER.
 OF
 SWELLINGS OF ABDOMEN &c.

PRICES:-
 Large bot. 1 4
 Small " 0 12

Wanted Agents
CALCUTTA.

REALLY AN EXAMPLE IS SET BY THOSE WHO REGULARLY USE.

Kaviraj N. N. Sen's KESHANJAN.



They evidently relize both the personal satisfaction and the hygienic importance of cleansing the scalp and feeding the hair. Their experience tells them too how well "KESHANJAN" aids the growth of the hair thoroughly and pleasantly and at the same time promotes the beauty and grace of feminine countenance.

Keshranjan is the premier hair food. That is why, more and more, people use it every day. Re. 1 per bottle. Post-free Re. 1-5.

Every body Needs a Nerve-Tonic

At every time of the year, to brace him up after a long and dreary illness or overwork and exhaustion caused by daily avocations of life. *Aswagandharishia* is a purely a vegetable tonic containing the life giving properties of *Aswagandha* which acts directly on the nerve-centres, charging them with new energy and vigour, making up the hasting tissues and bracing up the system. The first few doses will make you feel better and brighter and help you to do your work with less fatigue. You will sleep well at night and wake up in the morning feeling refreshed and ready for a good day's work again.

Price of one Phial Re. 1
 Packing and Postage As. 7
 One dozen Phials Re. 10

Our Agnidpak cures all bilious complaints, Dyspepsia, heart-burn, sour or bitter tastes, in the mouth headache, and loss of appetite. It regulatets the action of the stomach, liver and the bowels. Price per phial Re. 1. Packing and postage As. 5.

Illustrated catalogues containing full accounts of diseases and medicines are transmitted free on application. **Prescriptions** with or without Medicines are sent to every part of India, Burma, Ceylon, Straits Settlements, The Cape and the British Isles on receipt of concise conditions of complaints.

**HOPE FOR THE HOPELESS,
 PRAMEHABINDU.**

A Specific for all urethral affections, specially for accute Gonorrhæa of painful and virulent type. All burning, pricking and painful sensations, painful, excessive scanty or urination and discoloration cease within 12 hours. Single dose brings about marvellous effect. Two days' use reduces the disease to half its severity. **OUR PRAMEHABINDU** has been prepared on a thoroughly scientific basis. It kills the germs "Gonococci" which are the *bacilli* of Gonorrhæat in a very short time and thus paves the way to permanent cure. **PRAMEHABINDU** is the sovereign remedy for acute Gonorrhæa, Gleet, Urithritis, Kunning White, etc., and their Sequelæ. Price per phial Re. 1-8. Packing and Postage extra As. 7.

Kaviraj Nagendra Nath Sen,

GOVERNMENT MEDICAL DIPLOMA-HOLDER, MEMBER OF THE CHEMICAL SOCIETY, PARIS; SOCIETY OF CHEMICAL INDUSTRY, LONDON; SURGICAL-AID-SOCIETY, LONDON; &c., &c.

Nos. 18-1 & 19, Lower Chitpur Road, CALCUTTA.—Telegrams—Keshranjan, Calcutta.

N. B. All the proprietary medicines mentioned in my price list are kept on sale at Calcutt arates a **Messrs. V. Valabha Das & Co.**

ABDOOL REHMAN STREET, Bombay.



NO. 72 MEDOW STREET, FORT BOMBAY.

Die-Sinking—Crests, Monograms and Mottos, engraved and hoased in various Colours.

Copper-Plates—Visiting and Invitation Cards, etc., engraved and printed in best styles.

clocks—Wood or Metal, engraved and supplied for illustrating purposes.

Presentation Inscriptions—On Gold, Silver, Ivory, etc; engraved and artistically displayed.

Seals, Peons' Badges, brass Sign Boards, Stencil plate—etc., are made for private, official and commercial use. Rubber stamps are made in any of the required languages at very cheap rates.

Electroplating and gilding works executed under skilled workmen.

OUT STATION ORDERS PROMPTLY EXECUTED.

COMPARE OUR RATES WITH THOSE OF OTHERS.

MEYORES

IS INDISPENSABLE TO ALL WHO VALUE HEALTH.

FOR IT RESTORES WASTED STRENGTH, imparts vigour and tone to the muscles and tissues, in short vitalises the whole system. Thousands cured. Price Re. 1 per phial.

INTERESTING NEWS.



Our renowned SPECIFICS for **ASTHMA** and **HYDROCELE** give instant relief rest and comfort. Cure permanent. Rev. JOSEPH DAVID, Mengusapuram S. India, writes:—"Your specific for Asthma has done me good." S. B. Rao, Esq., Poona, writes:—"I have personally used your specific for Hydrocele and found it very wonderful in its efficacy." Per bottle of each Ra. 5.

DIABETES—Of any stage and standing is sure to be cured by our specific. A. Bose, Esq., Zemindar, Dum-Dum. Calcutta writes:—"Five year's Diabetes completely cured." Price per bottle Ra. 8.

For particulars about our SPECIFICS for **PILES**, **FEMALE DISORDERS** look to our Catalogue sent post free on application.

BEWARE OF IMITATORS !!!

NO AGENTS.

WRITE ONLY TO **J. C. MUKERJEE & Co.,**

THE VICTORIA CHEMICAL WORKS,

RANAGHAT, BENGAL.



AMRUTANJAN.

An Indian Balm, A Magic Balm, Quickly Relieves and Cures.

HEADACHES, NEURALGIA, SPRAINS, SORE THROAT, CHEST COLDS, RHEUMATISM, LUMBAGO, WEAK JOINTS, BRUISES, CUTS

And also other ACHES and PAINS.—Price annas eight only

Ringworm Ointment. A POSITIVE CURE FOR RINGWORM AND DHOBI'S ITCH, &c.

Price annas six only.

Tooth Powder, CHEAP AND USEFUL.—Price annas two only.

AMRUTANJAN DEPOT. 16 OAK LANE, BOMBAY

Telegraphic address: "Amrutanjan," Bombay.

PHOTOGRAPHIC ART STUDIO.

UNDER THE PERSONAL SUPERVISION OF

S. N. BHEDWAR.

AT THE JUNCTION OF

PRINCESS AND KALBADEVI STREETS.

CHARGES REASONABLE, SATISFACTORY WORK

THE INDIAN * SOCIAL * REFORMER.

PUBLISHED EVERY SUNDAY MORNING.

Office:—HUMMUM STREET, FORT.

Editor:—K. NATARAJAN.

Vol. XIX.

BOMBAY—SUNDAY, AUGUST 22, 1909.

No. 51

"I will be as harsh as truth, and as uncompromising as justice; I am in earnest—I will not equivocate—I will not
excuse, I will not retreat a single inch—And I will be heard!"

WILLIAM LLOYD GARRISON in the *Liberator*.

NOTES.

Dr. J. A. Turner, Executive Health Officer of the Corporation, has issued a pamphlet entitled "Infant mortality in Bombay and how to reduce it." Adopting the method used by the Registrar-General of England, Dr. Turner estimates the birth-rate last year in Bombay City at a total of 31,738 or 32.4 per 1,000 of the population. On the basis of this total the rate of infant mortality is calculated to have been 286 per 1,000 of the births. This is nearly twice as large as the average infant mortality in 76 large towns of England. The higher death-rate is partly a necessary sequence of the higher birth-rate. Dr. Turner, by the way, gives 38.4 as the birth-rate for the whole of India, but a reference to the Census Report shows that this figure is the mean *death-rate* and that the estimated birth-rate is 44.4 per mille. (p. 479) The warning is added that this is mere guess-work. Mr. Hardy, the actuary, calculated the birth-rate at 48.8 per thousand for all India on the basis of the figures of 1891. There are special reasons for the exceptionally lower birth-rate in Bombay, such as the retirement to their villages of many women at the time of delivery and the presence of numbers of male labourers from other parts of the country. A complete programme for the reduction of the enormous infant mortality in the city, must include a reform in the system of marriages because it is generally accepted that early marriages are the most potent cause of high mortality among infants. The other chief causes are, in the order of their importance, hereditary tendencies *e. g.* syphilis and scrofula; insanitary surroundings and unfavourable social conditions, *e. g.* poverty, vice, drunkenness and uncleanness; improper feeding; insufficient clothing and exposure; and infant life insurance. (*Handbook of Hygiene*, Wilson p. 573). In India, fortunately, we may leave the last cause out of consideration, and insufficient clothing and exposure are much less fatal than in England. There is probably far less hereditary predisposition of the kind mentioned above in this country than in England where the recent Poor Law Commission found the prevalence to an appalling extent of such disease in the cities.

Eliminating the three items, there remain three main causes, namely, early marriages, insanitary surroundings and unfavourable social conditions, and improper feeding. One of Dr. Turner's four suggested remedies is the provision of Municipal milk depots where women could obtain pure milk at a small cost. There is no prejudice among mothers to suckle their own infants in his country and, in devising remedies for improper feeding, we should first of all consider if it be not possible to enable women in Bombay better to fulfil this natural function. Has anybody enquired why there is improper feeding among classes which habitually suckle their children? Some of the causes, at least, are probably

preventable and while, as a last resource, we do not object to the creation of central infant-feeding agencies in the shape of milk-depôts, we should deeply regret if no endeavour is made to help the women to feed their children in the most wholesome, the least expensive and, from the point of the moral well-being of the mother, the safest method which the Great Health Officer, Nature, has provided in her infinite wisdom. What are our industries worth if they are to involve the ruin of infant-health and the dereliction of the duties of motherhood? What boots it to gain the whole world if we have to lose our souls in the process? The three other practical remedies suggested by Dr. Turner, are all connected with the provision of proper facilities of accouchement. They are the provision of free Lying-in-Hospitals, the education of Indian midwives, and the prevention by legislation of women without certificates to attend on a confinement. The last suggestion is impracticable at present, many confinements being attended on by elderly women of the family, who can neither be prevented from doing so nor compelled to obtain a certificate. The provision of Lying-in-Hospitals and the training of a large number of Indian midwives, are likely to be of great advantage in preventing deaths among women from child-birth, and we trust that Dr. Turner's appeal for funds for such a Hospital with 100 beds, will meet with generous response. As a measure of preventing infant mortality, however, we think that these are of secondary importance so long as the main causes of early marriages and unfavourable social conditions are left untouched. In combatting these great drawbacks, we lack the fundamental condition on which all ameliorative measures in England depend for their successful operation. We have no system of national education and our way, therefore, is practically barred to the mind of the masses. These observations are not meant as a criticism of Dr. Turner's scheme. We have made them because it is well to realise the problem before us in its full magnitude if for no other reason than to avoid the disappointment incidental to the resting of exaggerated hopes on measures which touch no more than the merest fringe of the matter. We also feel that, once we acquiesce in the assumption that natural hygienic methods are out of the question and that the only hope of salvation lies in the provision of public institutions for such normal incidents in a woman's life as lying-in and infant-feeding, there is no knowing where it might lead us.

The Government of Bombay are making rapid progress with arrangements to provide qualified men for the sanitary work. A Press Note, issued last week, says: "Since 1902 a class for the training of Sanitary Surveyors has been held in Bombay under the Executive Health Officer, Bombay Municipality, with a view to making provision for a supply of men versed in the theory and practice of sanitation, for

employment as Engineers or Health Officers in mofussil Municipalities. The course of instruction lasts for six months. At the end, the students are examined and certificates are awarded to successful candidates. Fees at the rate of Rs. 25 per mensem per student are paid by Government for twelve students, eight of whom are required to have passed the L. C. E. Examination and four the L. M. & S. Examination of the Bombay University. Six scholarships of Rs. 25 per mensem each are also granted by Government, four to candidates who have passed the L. C. E. Examination and two to those who have passed the L. M. & S. Examination. If a sufficient number of students of the two classes mentioned above is not forthcoming, Veterinary graduates are admitted to the class, and are eligible for vacant free-studentships and scholarships. It is proposed that the examination of the Sanitary Surveyors' class should be brought under the auspices of the Royal Sanitary Institute of London. The Institute offers to co-operate in the examination and to grant its certificates to successful candidates. His Excellency the Governor in Council is of opinion that the offer is advantageous and should be accepted, to encourage the study of sanitation in this Presidency."

The Mysore Durbar has added a useful adjunct to the celebrations at the capital during the annual Dasra festival, in the shape of an Industrial and Agricultural Exhibition. The report of the second Exhibition held last year has been issued. With permanent buildings and a trained staff, the cost of holding the Exhibition is reduced considerably. The net direct expenditure on the Exhibition last year was less Rs. 8,000, which is a very small sum considering that the exhibits numbered over 15,000 and represented a large variety of industries and arts. Though at present almost wholly a State institution, it is the intention of the Mysore Government to enlarge steadily the scope of non-official co-operation and they even contemplate the possibility of entrusting the conduct of the Exhibition wholly to non-official agency. It is recorded with satisfaction in the report that non-official assistance was forthcoming in several directions and, in this connection, both the Government and His Highness the Maharaja have recognised in appreciative terms the great tact and ability of the President, Mr. Rangaswami Iyengar, and the Secretary, Mr. Subba Row, of the Exhibition Committee. The prospectus of the current year's Exhibition has also been issued, and notwithstanding the recent bad months in Mysore there is good reason to hope that it will prove as successful as the last exhibition.

The manner of the late Mr. K. R. Cama's death was a fitting pendant to a long life filled with high purpose. Fully responsive to the new light that is pouring in through western windows, he strove hard to maintain in its purity the spirit of the teachings of the great reformer to whom the Parsis profess allegiance. To the end of his life a student, his venerable figure was frequently conspicuous at meetings of the Students' Brotherhood and other occasions of literary, ethical, and religious interest. In a society where the discredited formulas of the crude materialism of the third quarter of the last century, still find solemn exponents, the departed scholar stood out an unflinching witness to the claims of the intangible. To the generation to which he belonged, the generation of Mr. Dadabhai Naoroji and Dr. Bhandarkar, we owe the initiation of all our great movements of reform, religious, social, political and industrial.

We have been favoured with an account of the eighth Monthly General Meeting of an institution call-

ed the "Devalaya," which is an association for devotional exercises and for literary, scientific, philanthropic and charitable work, at Calcutta. A book named "the Devalaya, its aims and objects" gives an idea of the work of this useful institution. In the Committee of the Devalaya there are some leading and representative men of different communities, such as Babu Satyendra Nath Tagore (I. C. S. retired), President, Babu Hirendranath Datta Sarasvati M. A., B. L., Prof. Benoydranath Sen, M. A. Mahamahopadya Satis Chandra Vidyabhusan, M. A. Sir G. Banerji Kt. M. A., D. L., the Hon. Mr. K. G. Gupta, I. C. S., C. I. E. and Babu Rabindranath Tagore. His Highness Sri Ramkrishna Banj Dev Bahadur, Maharaja of Maurbhanj is Patron of the Society.

The Rev. James Smith has written a "Life of Jesus Christ" in modern English, of which he has kindly sent us a copy. He has done his work conscientiously. But we are not sure that the language of the authorised version presents such serious difficulties to the Indian reader as Mr. Smith seems to think. The Bible is perhaps the one English book which the Indian boy feels the least difficulty in following, as the forms and ideas are those with which an Oriental is most familiar. We should be sorry if Indian boys are prevented by the provision of modernised versions from reading the authorised version. It is a common-places to say that no one can attain to a mastery of the English language without studying the English translation of the Bible, but the authorised version is more than a great classic of English literature.

The *Indu Prakash* writes:—"One C. Satyanarayan-eyiah, a Brahmin, recently died at Tekkali leaving a young widow whom he authorised to adopt an heir. The girl's parents were interested in the adoption but she herself wished to remarry and went away to Mr. Veerasalingam's home at Rajamundry. There she was arrested on a complaint made by her father that she ran away with stolen property and was brought back to Tekkali. In spite of her parents' protestations, the girl once more attempted to remarry and her parents thinking that they could effectively put a stop to her procedure by cutting her hair, had her head shaved against her will. It is alleged that the girl was otherwise ill-treated and she filed a complaint against her father for ill-treatment. The father is now under arrest and the case is to be enquired into shortly."

The General Secretary of the Indian Industrial Conference, has compiled a highly useful volume entitled "Directory of Technical Institutions in India." The list includes agricultural, industrial, technical, commercial and science schools and colleges, and is, so far as we can judge from a hasty perusal, a very complete one. We trust that the gaps revealed by the book in our system of technical and scientific education, will attract the early attention of the authorities.

With a view to provide students wishing to qualify themselves for a business career, with an easy reference to the commercial words and phrases that are frequently met with in the world of commerce, Mr. T. C. Ranganatha Row of Trichinopoly has compiled a compendious and handy volume. The "Business companion" contains a vocabulary of over 850 words and phrases arranged in an alphabetical order and defined with simplicity and clearness of style and in a manner easily comprehensible even by students of mediocre ability. The specimens of commercial forms and explanations of abbreviated terms, add to the value and utility of this concise dictionary of commercial terms and phrases. The book is priced Re. 1-8-0. and can be had from the compiler, Teppakulam, Trichinopoly.

CONTENTS.

- 0:0 -

Editorial Notes.	Pundita Gayetri Devi.
Moral Education, IV.	Students: Their Food and Exercise.
Intermarriage and Inter-dining.	The Bombay South Indian Association.
Hindu Widows' Home Association, Poona.	Indian Art.

THE INDIAN SOCIAL REFORMER.

BOMBAY, AUGUST 22, 1909.

MORAL EDUCATION, IV.

[The following points have been dealt with in the three preceding articles of this series. Morality not the handmaid of political authority. Interested advocacy of moral education deprecated. A politically superior race not necessarily higher morally than a subject people. The genius of the Indian people ethical and spiritual. Need for discussion exists. The present unsettlement necessary consequence of British rule. Political and educational implications of British rule. An oriental Government by Englishmen impossible. Pundits and Moulvis cannot help in solving the problem. The problem of moral education part of the larger problem of national reconstruction. Practical considerations arising from difficulty of finding moral teachers. Some principal movements aiming at national reconstruction. The antithesis of the ethical and cosmic struggle—of morality and self-preservation. Tests of gauging moral progress. Conventional and customary morals. The principle of personality and its justification. Value attached to personality in ancient and medieval India.]

It follows from what has been said already that the sphere of ethics is motive rather than conduct. The valuation of motives and not the valuation of conduct is its special province. It is interesting to note here that both Christianity and Hinduism agree that while a man has full control of his motives, he has no such control over action. In the book we have already quoted from, it is said: "The only thing we need be concerned about is the purity of our motives. If these are right, if the tree is good, the fruit will follow in due time. For outward results, into which many factors enter, we have no responsibility beyond this fundamental one, to be sure that what we do is done in love to all concerned." (Jesus' Way p. 100). There is even higher authority for the statement. When Christ returned from prayer and found his disciples asleep on the fateful night, he gently excused them with the remark, "The spirit indeed is willing but the flesh is weak." (Mathew XXVI, 41). Every student of the *Bhagavad-Gita* knows that its burden is that duty performed in a spirit of self-abnegation is the highest ideal. Here, again, the emphasis is on motive not on conduct. The inspired writer seems to have felt that it would be better to give more definite guidance than leave each man to his own subjective impulses. He starts with the idea of providing some rules for discriminating between right and wrong action for, he says truly, "mysterious is the path of action" (IV. 17). But his attempt is a failure. He has to fall back on the subjective consciousness of the individual, wherein alone is to be found the sole rule of morality. "Hoping for naught, his mind self-controlled, having abandoned all passion, performing action by the body alone, he doth not commit sin." (IV. 21). Foreign critics have professed that this is a doctrine of moral irresponsibility, and that any crime and brutality can be condoned under it. Some of our so-called nationalists have also spoken and written of the *Gita*

in a manner which lends countenance to this view. That is, however, because neither the critics nor the nationalists have weighed every phrase of the teaching. The verse which we have quoted above is, probably, the most unqualified statement of the teaching of the *Gita*. Interpreted honestly there is absolutely no difference between it and the passage we have quoted above from a work by a Christian writer. Says this writer, Be sure that you are actuated by love in all that you do, and your responsibility extends no farther. The *Gita* verse mentions what the states of mind are which must be inhibited in order to assure purity of motive. It is impossible to define "love" except in negatives, as St. Paul's famous passage in his first letter to the Corinthians shows. The difference between the Hindu and the Christian teaching is purely formal. "Away with darkness," says the one; "let there be light," says the other.

That motive and not conduct is of the essence of morality comes out in another way. In all ages there have been men regarded by their contemporaries and by posterity as highly moral men; but their conduct has been very various. Judged by a modern standard most of the sages and saints of the ancient world must seem less reputable than the average man who treads the path of custom untroubled by any stirrings of the soul within him. The reason why we revere the former and ignore the latter is that those men were inspired by an unselfish regard for something which was not themselves, while these with their petty motives can hardly be called moral beings. Many of us have come across in books, and some of us perhaps in real life, "spontaneous natures," impulsive, hasty, whose conduct may not always square with the customary maxims, but who nevertheless have given us, it may be, our deepest insight into the heart of things. Coming to simpler matters, why is it that cutting with a knife by a surgeon is not a crime, whereas a similar operation by a dacoit is? Why is it that killing by a private individual is murder, while killing by a soldier in a state of war is not? Why is it that giving pain to another is inhuman, but to give pain to one's children in order to correct their ways is not only justifiable but a duty? The reader will be able to call to mind other instances in which the same actions are reprehensible under certain circumstances and meritorious in others. What makes the difference is the feeling which prompts them. The moral teacher, whether of boys or of men, will be concerned chiefly with the implanting of right motives and not with the prescription of conduct. In fact, it will be all but impossible for any teacher to formulate a course of conduct for each of the multitudinous occasions that may confront a man during his life-time. The authority of what is called the moral law is closely connected with its absoluteity and its universality. The vast majority of us will no doubt—and it is perhaps well that we do—make tacitly such qualifications and reservations in their allegiance to the moral law as we feel necessary to our interests and circumstances. There is no need for us to dread the sudden onrush of the millennium. As Huxley wrote: "The cosmic nature born with us and, to a large extent, necessary for our maintenance,

is the outcome of millions of years of severe training, and it would be folly to imagine that a few centuries will suffice to subdue its masterfulness to purely ethical ends. Ethical nature may count upon having to reckon with a tenacious and powerful enemy as long as the world lasts." (*Evolution and Ethics* p. 85). In India, perhaps, "the cosmic nature born with us" is not so overwhelmingly insistent as in Europe. Indeed, many thoughtful Indians are of opinion that it has been repressed rather a little too much in this country. Medieval India treated the "cosmic man" with too much contempt and he has had his revenge. The soul has suffered with the body, spirit with flesh. Under the delusion that we were seeking the life of spirit, we have slid from one wretched custom to another and our very spiritual teachers have degenerated into the most devoted worshippers of mammon.

The practical importance of the distinction between motives and conduct in relation to morality, cannot be better illustrated than by a reference to the history of Hindu Society. In the ancient days when men dared to think for themselves, society was full of vigour and vitality. This vast continent was colonised by men who had not raised a vegetative existence to the summit of the ideal. The later legislators, however, showed a fatal preference for the policy of enforcing outward conformity rather than for that of an intelligent and reasoned cooperation of the people. Everyone was bound to act in one particular way and any divergence from it was stigmatised as an offence, a crime, a sin. Thus, it was that the code of caste morality became a jumble of silly prohibitions. To enforce this code all sorts of restraint were resorted to. Sea-voyages were declared to be an inexcusable sin along with the murder of Brahmans. From birth to death, a man was placed under a constant round of ceremonial performances which left him little scope for thought. Under this regime of rigid custom, character was effectively banished from the race—for character, which at the root is the power of resistance, is inconsistent with blind obedience to custom. Petty sins and paltry virtues were all that the community was capable of in its lowered state of vitality. The Master of Elibank expressed his surprise the other day at the proportionately small number of offenders among the Indian people. If the proportion of outstanding characters were correspondingly high, we should have had in the paucity of criminals a ground for sincere satisfaction. But such is not the case. The number of such characters is even smaller than that of offenders. There is not enough vitality among the people to produce strong characters whether of a beneficent or of a maleficent kind. The campaign of emasculation so thoroughly carried out by the Hindu scholiasts of the middle ages was directly responsible for the easy path which foreign invaders had in this country. Not being trained in initiative, and trained only to unquestioning obedience, the people fall a ready prey to every marauding group that chose to descend on the country. There was no *morale* in them to offer resistance to any one or any thing. The selfish and short-sighted policy of priestly and other despots had converted the people into sheep with no instinct higher than that of keeping with the flock.

INTERMARRIAGE AND INTERDINING.

Mr. Gangadhara Somayajulu, M. A., B. L., District Munsiff of Aska, spoke as follows in moving a resolution on the above subject, at the Provincial Social Conference at Guntur. The resolution ran thus:

"That this Conference is of opinion that intermarriage among subjects of the same caste should be freely permitted and encouraged; and that the dining together of men of different castes without objection on the ground of *Drishtidooha* should be similarly encouraged."

The two reforms now proposed try to attack the citadel of caste whose strength in course of ages has become invulnerable. Whatever might have been the origin of caste, its hold on the Hindu mind has become so strong that many people even now apprehend that with the dissolution of caste the whole fabric of Hindu society may become disintegrated. The abolition of caste distinction in India would bring about far more changes in the life and history of the world than those which the Reformation in Europe was able to effect. Many people believe that the dissolution of caste is the sounding of a death-knell to Hinduism. I may at once dispel the fears of all such gentlemen by telling them that I am not going to advocate such a sweeping reform.

Many unmeaning customs have gathered themselves round the institution of caste in the course of centuries. Abstinence from intermarriage and interdining were among the foremost of such customs. Persons of one caste were prohibited from marrying members of another caste and from dining with members of a lower caste. I am not asking you to immediately do away with these restrictions. There are numberless subjects in each caste. I would ask you to ignore these distinctions in the choice of a bridegroom or a bride. Members of the higher castes do not allow those of the lower castes to see them while they eat their food. This restriction I wish to be done away with.

Every reform that one wishes to introduce must satisfy either the test of utility or that of authority or both. In my opinion utility should override authority. Even according to our Ancient law-givers a custom was powerful enough to override the written text of law. A custom if shown to be pernicious by the test of utility must yield to a more humane and beneficent practice which in course of time develops itself into another custom. If, besides utility, you have the authority of the ancient law-givers on your side, the desirability of a reform becomes more pressing. I shall attempt to show that the two reforms now proposed satisfy this double test of utility and authority.

Firstly, with regard to the question of intermarriage. I have already told you that the scope of this reform is limited to intermarriage between members of the different sub-sects of the same caste. There does not appear to be any authority in the *Smritis* prohibiting such intermarriages. In fact, when the *Smritis* were composed, there do not appear to have been existing these present day subsectarian distinctions. For instance, take the several sub-sects among the Telugu Brahmans. The distinction between *Vaidikis* and *Niyogis* appears to be of a recent origin. The distinctions into *Velanadu*, *Veginadu*, *Murikinadu*, *Kasalanadu* and *Karana-Kamma*, are certainly more ancient and they appear to have been due to the fact that the ancestors of the persons representing these sects were inhabiting different parts of Southern India. Tradition speaks that until the time of one, Yaleswara Upadhyaya, there were intermarriages among these various sub-sects, that the

said Upadhyaya became a victim to deception by a non-Brahman of a different district marrying his daughter under the guise of a Brahman, and that he then exerted himself and brought about the prohibition which we are now proposing to remove. No such deception is possible now-a-days, thanks to the introduction of the Railway into our country, and, in my opinion, when the reason of the rule vanished, the rule should also vanish with it.

The usefulness of this reform does not require many words to commend it. Owing to the introduction of English education among our boys and owing to the paucity of the members of certain sects that are receiving education in English, the field of choice for bridegrooms and brides has become largely circumscribed. This has led to another evil, the levy of *Varasulkam*, which has been condemned by one of the previous speakers. The introduction of this reform is certainly bound to widen the field of selection. Each sect has now got certain local prejudices against the members of the other sects. Each considers itself superior to all the rest without the least justification for it. These prejudices will wear away by the introduction of these intermarriages. On account of the field of selection being narrow, it sometimes happens that we have recourse to marriages among near relations. This tends to result in weak offspring and the degeneracy of the race. It is therefore highly desirable to marry outside one's clan and sometimes out of one's own sect.

In urging the reform regarding interdining, I must not be understood to advocate that members of the higher castes should eat food cooked by members of the lower castes or that vegetarians and meat-eaters should dine together indiscriminately. These practices cannot be introduced until the total or partial abolition of caste is agreed upon. I simply urge that the present superstitious dread or dislike felt by the members of the higher castes to be seen by members of the lower castes while dining, should be expelled. All that I ask is that you should approve of the practice by which pure vegetarian food cooked by Brahman can be served in the same hall to members of different castes sitting in different rows.

The restriction about the interdining among the castes appears to have been of latter-day origin. The custom must have had its genesis in the haughty and exclusive spirit cultivated by the members of the higher castes. You will read in the Mahabharata that King Yudhishtira used to dine with hordes of Brahmans in the same row. From the Bhagavatam it can be learned that King Ambarisha used to feed several Brahmans in his house every day of his life. At the present day, the Mahratta Brahmans of Western India dine with non-Brahmans without observing *Drishtidosham*. They however require that the non-Brahmans should sit in a different row from the Brahmans. This does not seem to be a hard restriction. You should not understand that this practice is observed only in the houses of Reformers. It is the custom of the country and I have seen it observed in the most orthodox families in Bombay and Poona. The Mahratta Brahmans are pure vegetarians; they are included among the *Pancha-Dravidas*; and they are as good Brahmans as any that we can boast of in Southern India.

Even among the Brahmans of Southern India, *Drishtidosham* is not observed when *Vanabhajanams* or picnics are given. This appears to be a relic of the ancient universal custom of interdining among the castes, which our countrymen have been good enough to preserve and to follow at least once every year.

There does not appear to be any authority in the Smritis prescribing the observance of *Drishtidosham*. A Brahman

does not discard his food when he is seen by animals or birds while dining. Even the Smriti-Kartas could not have dared to place the non-Brahmans in a lower scale than animals and birds.

It cannot be denied that interdining among the members of a community promotes fellow-feeling and many other social virtues. There can be no real or lasting friendship between two persons who are not able to dine together. A famous Sanskrit author many years ago defined Friendship in the following couplet:—

Dadati pratigrihanti guryamābhyati, prichchhanti bhungte bhojayati chaiva shadvidhim matra lakhshanam. Dining in one's house and reciprocating the obligation are enumerated among the six attributes which connote Friendship. Dining together is considered a high social virtue among the Muhammadans and their common saying that "you should never injure a person with whom you have broken bread," illustrates the great value they attach to the system of social dinners. One of the main obstacles to social intercourse between the races is, as pointed out by our Anglo-Indian friends, the Hindu's incapacity to dine with a European. The advantages that accrue from interdining are patent to all of you and I shall not therefore multiply instances.

In thus commending this resolution to your unanimous acceptance, I take the liberty of urging upon you the necessity of carrying these reforms into practice wherever practicable and of preaching their desirability to your less enlightened and more orthodox friends and relations so that when we meet again next year in Conference each may be able to say laying his hand upon his heart that he has done something, however humble or insignificant, towards the emancipation of the Hindu mind from the thralldom of superstition and prejudice.

HINDU WIDOWS' HOME ASSOCIATION, POONA.

Monthly Report for July 1909.

The number of inmates in the Home in December last was 80. Now it is 100. The monthly current expenditure has gone over Rs. 1,000 and we are badly in need of funds. There are Permanent and Endowment Funds but they are not to be encroached upon. Under these circumstances, if help does not come in time, we shall have to reduce the number of inmates.

2. Mrs. Parvatibai Athavale worked partly in Poona and partly in Bombay during the month.

3. There were 68 visitors during the month, there being 24 ladies, 27 gentlemen and 17 advanced students. Of the total number, 20 came from Poona, 10 from Sind, 9 from Gujrat, 7 each from Central Provinces and the Deccan, 6 from Bombay, 2 each from Central India, Kathiwar, S. M. Country and Konkan, and one from the Carnatic. Among the visitors were Her Highness the Maharani of Baroda with the Princess Indira Raja, Lieut. Col. and Mrs. Dyson of Poona, and Mr. Jamielram Jivanram of Bombay.

4. Special thanks of the Ashram are due for the following donations, Rs. 160 from R. B. S. B. Bapat of Jamkhindi and Rs. 100 each from the Indore Durbar, Mrs. Gangubai Joshi of Amraoti and Mr. Jamielram Jivanram of Bombay.

5. The total number of subscribers during the month was 205 and the total amount of their contributions is Rs. 1,455.

HINGRE BUDRUS,
POONA CITY.

VENUBAI NAMJOSHI,
Secretary.

16th August 1909.

PUNDITA GAYETRI DEVI.
(*Indian Mirror*)

We have seldom seen the Albert Hall so overcrowded as on Friday evening last, when Pundita Gayetri Devi delivered her second lecture on "Man's Duty towards Woman" before a motley gathering, composed of Marwaris, Bengalis, Beharis, Suratis, and Punjabis. There was a fair sprinkling of Marwari and Punjabi ladies for whom the attractions of the lecture, were too much for the restrictions of the *Purdah*. It was a rare sight to see such a heterogeneous assembly hang over every word that fell from the lips of a lady lecturer who held forth with her usual eloquence and force, and produced an effect which, it is no exaggeration to say, was electrifying. The Pundita was in her best form, and her mode of delivery was even more finished than at the previous meeting. With her wealth of illustrations, anecdotes and songs, specially adapted to the occasion, she created a deep and abiding impression which must have gone into the heart of every one of her audience.

Rai Norendro Nath Sen Bahadur presided on the occasion. The President expressed his pleasure that such a large gathering was present in spite of the inclemency of the weather, testifying to the appreciation of the Pundita's former lecture, and of the mission which had brought her to Calcutta. The work of the Vanita Sudharini Sabha of Jubbulpur, he added, had amply proved that ladies specially trained for it, were more helpful than men in promoting the cause of female education. Hindu lady-lecturers or *upadeshikas* were greatly needed for social and moral reform in India. The president made a strong appeal to the audience to contribute to the funds of the Sabha to enable it to extend its sphere of usefulness, so that the advancement of Indian womanhood might be helped to the great good of the country.

Pundita Gayetri Devi then began her discourse, prefacing it with a sweet hymn, and then explained with charming lucidity the solemn duties with which man is charged in relation to woman. She depicted graphically the wretched condition of Hindu women at the present day, showing the high pedestal from which they had fallen, and the woeful lot that had befallen them. It was curious that the men employed their energies in devising means for only bettering their own lot, taking no care for that of their women, who were suffered to go through the drudgery of life without any wholesome or elevating influence being exerted upon them. The speaker deplored that the women of the country were so sadly left to take care of themselves, with no earnest efforts on the part of the men to extricate them from the mire of degradation in which they gavelled with their superstitions and prejudices. She pointed out that the condition of woman was invariably the reflex of that of man, and the progress of the nation was impossible without the elevation of woman. The men of India were following a suicidal policy in endeavouring only to improve themselves, leaving their women to grope in utter darkness. When one part of the body was afflicted with disease the whole body suffered and this analogy held good in the case of the structure of society. The lecturer ridiculed those who wanted to cover only a part of the body with fine dress leaving the rest naked. She asked her hearers to bethink themselves of the great importance of female education and to devote a little part of their time every day to the education of their women. A sacred responsibility rested upon men in this respect. Educated women brought grace and happiness to their homes, while ignorant women made their homes a scene of quarrel and discord. The Pundita asked the audience to disabuse their minds of any lurking suspicion against female education, which far from unsettled the conditions of the family as is supposed in

some quarters. She then gave a glowing picture of the condition of women in India in ancient times, laying great stress on the happy life they led, unburdened with any unnecessary restraints that chilled the genial current of the soul and cramped proper growth. To show that education was not in ancient India the exclusive monopoly of the men she pointed out that the Vedas were meant for all, and that knowledge like any of God's gifts might be fully availed of both by men and women. The people of India in olden times had not such a low and ignoble conception of women as obtained at the present time, and did not look upon them in the light of mere domestic drudges, having no claim to higher thoughts and aspirations. Sons in those days were known by the names of their mothers, but now-a-days the mothers have been altogether ignored. The Pundita asked why the women should be deprived of the benefit of education. Has not a woman got every thing that a man can claim? Why, then, there should be such an utter disparity in their treatment, the men admitted into the world of knowledge and the women unceremoniously debarred from it. The Pundita recounted the virtues of both ancient and historical women in India whose names still bore a fragrance all their own, and described in telling language the immense sacrifices made by them for the sake of men. Are the matter, then, to require all their heroine sufferings by treating them as no better than chattels? She said that in ancient India, a man first desired *dhi* or intelligence, then *sri* or prosperity, and, lastly, *stri* or wife, but now-a-days, the order was reversed, and a young boy was often found burdened with cares of the household, before his education was finished, and before he was in a position to earn anything for himself. This accounted in a large measure for all the misery that existed in the country. The speaker then made a stirring and pathetic appeal for the amelioration of the lot of the Indian womanhood, without which all national progress was destined to be ineffective.

In conclusion, the Pundita gave an edifying account of the work in which the Vanita Sudharini Sabha of Jubbulpur was engaged, showing how on its initiative, Widows' Homes, Stree Somajes and Kanya Pathshalas, as had been started, doing excellent work for the uplifting of Indian women. She exhorted the audience to show their practical sympathy with the operations of the Sabha by contributing its funds, according to the means each of them, if they at all cared to raise the women in the country from their present degraded condition. She sang a pathetic song, explaining the efficacy of such generosity, by which a too neglected class might to some extent be blessed.

No sooner had the appeal been made than the audience were so moved by the Pundita's forcible words that money poured in upon the table from all sides. From twenty-five rupees to two-anna bits, the audience emptied whatever they could lay their hands on in their pockets. The Marwari millionaire was ready with his currency notes, while the humblest tradesman gave away a part of his earnings of the day. It was gratifying to see that several Bengali young men cheerfully contributed their mite. The Marwaris literally vied with one another in giving practical proofs of their sympathy with the cause which the Pundita had advocated so ably.

The proceedings then came to a close with a hearty vote of thanks to the Chair. The gathering dispersed at about 9-30 p. m., everybody admiring the brilliant oratorical powers of the Pundita.

Mr. Sinha has succeeded Sir Harvey Adamson as President of the Committee of the Viceroy's Executive Council on the reforms scheme, Mr. McPherson becoming Secretary, *vice* Sir H. H. Risley.

Sir Herbert Risley took over the officiating membership of the Viceroy's Council in the Home Department on Monday morning.

STUDENTS: THEIR FOOD AND EXERCISE.

The following is the concluding portion of the address delivered by Mr. R. Venkatasivudu, B. A., L. T., Professor, A. E. L. M. College, at the Northern Circars Students' Conference held at Guntur in May last. The first part of his address was published in our last issue.—

Next in importance comes exercise. Somehow, our people both educated and uneducated, have not yet realised the importance of physical exercise. In the case of men whose professional duties involve necessarily the large use of leg and arm, the necessity for separate formal physical exercise does not exist. But as regards the generality of students and educated young men who lead a sedentary life, and whose work is mainly intellectual, the importance of regular physical exercise can scarcely be over-rated. Notwithstanding rule and regulation, our students, as a class, have not taken kindly to physical exercise. Games and sports being attractive are no doubt a good substitute. But they have their limitations. They necessitate the gathering of members animated by like tastes and impulses, besides the presence of conveniences absolutely depending on season and weather. Gymnastics no doubt is good on school-days. But it is a pity it is not possible to provide it each day, to each student, and that too in sufficient amount. A hasty feat or two on the parallel bars once a week can hardly be termed exercise. The average student knows very little of physical exercise and what is worse, during scholastic life often acquires an aversion for it. The result is that the educated youngman generally has not acquired the habit of taking physical exercises. Absence of physical exercise, sedentary habits, mental work, domestic cares, inadequate food—these alone can account for the large percentage of deaths among our students and educated youngmen, and the still larger percentage of the diseased and disabled among them.

It will not do if the food alone we eat is good and strong. We must be able to digest and assimilate it well. It is exercise that conduces to growth of muscle. Moreover, nothing relieves the over-worked brain so well as muscular exercise and well-devised rest. It is not mere brain work that is carrying away hundreds of our young hopefuls every year, but it is excessive and continual mental work without a judicious plan whereby intellectual work alternates with rest and physical exercise. A man ought to know both when to work and when to abstain from it.

I have pointed out above the limitations of gymnastics and games. The force of habits is strong with us. A good habit formed early in life means, to that extent, success in life. I have often thought what form of physical exercise suits our boys and youngmen, so that when once they get into the habit, the latter may be easily continued to the great benefit of their health. Tennis and gymnastics are good in their way. But they have the defects pointed out above, still, they and the like forms of physical exercise, may be resorted to as *supplementary* to some invariable form of exercise which can be had, more or less in all seasons and under all circumstances. And what is to be that *constant* of physical exercise? The ultimate value of all physical exercise is two-fold. It gives free play to muscles; it enables the lungs to do their work properly. In other words, growth of muscle and purification of blood—these are the secret of physical exercise. Sandow's exercises, or even exercises by means of a pair of dumbbells will give good play to the chief muscles of the body. Here the apparatus is so simple and cheap that we may have it, or carry it, wherever we go. The exercises too are very simple, and

we may easily modify them to suit our convenience or requirements. A simpler method has been devised which consists in not having any external apparatus whatever, but exerting our will. I do not profess to know much of this method. With regards to the second requirement of physical exercise, viz.—breathing: What can be more natural, more simple, than a brisk constitutional walk in the twilight of morning or evening? The presence of a companion and good natural scenery, enliven this otherwise formal affair. A good walk is muscular and breathing exercises combined in one. Breathing pure untainted air for at least a couple of hours daily, acts as a good tonic on the system. Away from the crowded town, or along the secluded beach, or on the top of a beautiful hill, let us for once breathe the pure air of heaven. The Americans have devised brief methods in this respect. They have devised special breathing exercises, for which they claim great efficacy. We do not use the whole lung in breathing, they complain. Incorrect breathing, according to them is the origin of human maladies. These theories and breathing exercises have much that is common with the ancient *yoga* practices of our own country. It is not my purpose to enter into the details of these *yogic* or *semi-yogic* practices. All that we need do here is to note the principle underlying these practices and exercises, viz., to breathe fully, and to breathe pure air.

This then, is the sum and substance of my paper. Students, in whom the future welfare of the country depends so much must form, betimes, good habits with regards to food and exercise; so that, when they grow up, they are healthy in body and strong in mind, and find themselves quite competent to discharge the manifold duties in life. They have to eat plain, but nourishing food and abstain from unnecessary stimulants. They have to bear in mind that they cannot play tricks with Nature and Nature's God who have once for all ordained that man shall eat his bread with the sweat of his brow. Physical exercise is the best antidote to mental worry and depression. The muscles of the body need exercise that they may grow and get strong. The blood has to be constantly purified by our breathing in pure air. A brisk constitutional walk and regular daily exercise with dumbbells seem to constitute a reasonable amount of physical exercise in the case of the average student and educated man. This may be supplemented with some field game or other mode of physical exercise.

THE BOMBAY SOUTH INDIAN ASSOCIATION.

On Saturday evening last, at 6 p. m., the South Indians resident in Bombay held a representative meeting for establishing the above association, at Sir Mangaldas Hall, Girgaum.

The hall was almost crowded by many leading South Indian officials, merchants and students residing in Bombay. Mr. K. Subramanya Ayer B. A., L. T., was unanimously elected to the chair and after adopting the Draft rules, the following gentlemen were elected office bearers:—

President:—Mr. B. Raghavayya, B. Sc., LL. B.; Vice Presidents. Rao Sahib A. K. Pai, and Mr. P. C. Govindan.

Secretaries:—Mr. A. T. Narayan and Mr. K. Nageshwar Rao, B. A.

The objects of the association are to promote friendly intercourse amongst its members by lectures and essays, and for having a control over South Indian students in Bombay.

The association is strictly non-political and non-religious in character.

Copies of the Rules containing the objects, &c., can be had free on application from the Secretary, Mr. A. T. Narayan, Manager, Polson & Co., Fort, Bombay.

INDIAN ART.

In the course of an article in the August number of the *Hindustan Review*, Dr. A. K. Coomaraswamy writes:—

What after all, is the secret of Indian greatness? Not a dogma or a book, but the great open secret, that all knowledge and all truth are absolute and infinite, waiting not to be created, but to be found; the secret of the infinite superiority of intuition, the method of direct perception, over the intellect, a mere organ of discrimination. There is about us a storehouse of the As-Yet-Unknown, infinite and inexhaustible; but to this wisdom, access by intellectual means is impossible. The intuition that reaches to it, we call Imagination and Genius. It came to Sir Isaac Newton when he saw the apple fall, and there flashed across his brain the Law of Gravity. It comes to the poet as his inspiration; no man ever wrote a poem with his brains. It came to the Buddha as he sat through the silent night in meditation, and hour by hour all things became apparent to him; he knew the exact circumstances of all beings that have ever been in the endless and infinite worlds, at the twentieth hour, he received the divine insight by which he saw all things within the space of the infinite sakvalas as clearly as if they were close at hand; then came still deeper insight, and he perceived the cause of sorrow and the way of knowledge. 'He reached at last the exhaustless source of truth.' The same is true of all 'revelation'; the Veda, the eternal Logos, 'breathed forth by Brahman,' in whom it survives the destruction and creation of the Universe, is 'seen' or 'heard,' not made, by its human authors.....The reality of such perception is witnessed too by every man within himself upon rare occasions and upon a smaller scale. It is both the vision of the artist, and the imagination of the natural philosopher.

The whole philosophy of Indian art is summed up in a verse of Sukracharya's 'Sukrautisara':—

In order that the form of an image may be brought fully and clearly before the mind, the image maker should meditate. No other way—not indeed seeing the object itself—will answer his purpose.

Indian art, like the rest of Indian culture, is essentially religious. It is vitally related to the national ideal, it cannot be separated in thought from the conditions of its environment. It is not surprising, then, to find expressed in it that philosophical idealism which is characteristic of all Indian thought. The aim of Indian art has never been naturalistic. India has always understood the great secret of drawing inspiration from the infinite Unknown, rather than from the finite known. Art is not therefore concerned with the imitation of natural beauty; it aims rather at an intimation of Divinity, through the medium of plastic forms, and the grammar of the language of art is based upon a reality within, not without, the consciousness. The ideal is to manifest, not particular things or merely human or physical grandeur, but a truer reality, a more divine Being.

The highest aim of Indian art is the suggestion of the Divine. But the infinite and unconditioned cannot be expressed in finite terms, and art, unable to portray Divinity unconditioned, and unwilling to be limited by the limitation of humanity, in India devoted to the representation of Gods, who to finite man stand for comprehensible aspects of an infinite whole. Even the very name of God is a human limitation imposed upon the Divine reality; but "the Unshown Way is hardly won by them that wear the body," and for the majority, for all who do not tread that lonely path, it is through worship that the Divine is sought. And so it is that

Any Indian man or woman will worship at the feet of some inspired wayfarer who tells them that there can be no image of God, that the world itself is a limitation, and go straightway, as a natural consequence, to pour water on the head of the diva-lingam (Okakura, *Ideals of the East*.)

Indian religion has accepted art, as it has accepted life in its entirety, with open eyes. India, with all her passion for renunciation, has never suffered much from Puritanism, that confusion of ideal which imposes the method of the true ascetic upon the citizen whose *dharma* lies not in renunciation, but in the performance of right action without attachment to the fruit.

The religious art of India has thus been free to draw upon all life for the materials of a divine symbolism; for no part of life has been regarded as intrinsically profane or secular, Human love is an intimation of the love of God; and physical phenomena being but the symbols of spiritual reality, the religious artist has not shrunk even from sex-symbolism in his sacred art. Surely there is a great purity, and by no means the reverse, in this capacity for seeing the Divine in all things, and all things in the Divine. All life is a sacrament, and there is no part of it that may not symbolize eternal and infinite realities.

There is no thought in the philosophy of Indian art of 'Art for Art's sake.' Life is not to be represented for its own sake, for the mere giving of pleasure or display of skill, but for the sake of the Divine Idea expressed through it. Thus Sukracharya lays down:

It is always commendable for the artist to draw the images of gods. To make human figures is wrong, or even impious. Even a misshapen image of God is always better than an image of man, however beautiful.

The doctrine thus so sternly stated means in other words, that imitation and portraiture are lesser aims than the representation of ideal and symbolic forms; the aim of the highest art must be the intimation of the Divinity behind all form, rather than the imitation of the form itself. One may thus depict the sport of Krishna with the Gopis, but it must be in a spirit of religious idealism, not for the mere sake of the sensuous imagery itself.

The same principles are applied in the case of literary art. Thus we read in the *Bhakta Kalpadruma* of Pratapa Simha—
The poem, or any composition with all the graces possible of style, that doth not tell of the acts of the Holy One, is altogether fruitless and most base.

The whole idea of Art for Art's sake is repugnant to the Indian conception of the meaning of life. Nor has Indian art lost by this; for if it has thus first sought the Kingdom of God and His righteousness, surely all else has been added to it. The art that is Art for Art's sake proves tasteless and insipid to those who have once realised the significance of art as a manifestation of Divinity. Not long ago, I witnessed the beautiful dancing of a famous dancer in a London Music Hall, and found that the impression left could be summed up in saying that however beautiful, it had no meaning, it was not religious.

How strangely this art philosophy contrasts with that characteristic of the modern West, and so clearly set forth (at its best) in Browning's poem:

But why not do as well as say,—paint these
Just as they are, careless what comes of it?
God's works—paint any one...
.....Have you noticed, now,
You cullion's hanging face? A bit of chalk,
And trust me but you should though! How much
more
If I drew higher things with the same truth!
That were to take the Prior's pulpit-place.
Interpret God to all of you!

For such realists this last is not the function of art; but to us it seems that the very essential function of art is to 'interpret God to all of you.'

(To be continued.)

THE INDIAN SOCIAL REFORMER.

Rates of subscription inclusive of postage.

	In advance.	In arrears.
Per annum.....	Rs. 5 0 0	Rs. 6 0 0
	Single copies 4 annas each.	

The arrear rates will be enforced in the case of subscriptions which have not been paid within three months from the date on which last payment of subscription expires in case of annual subscriptions. All other outstanding dues will also be calculated at the arrear rates.

Orders for the paper should be invariably accompanied by a remittance or permission to send the first issue per V. P. Post to recover subscription.

Should payment be made by cheque on any mofussil Bank, please add 8 annas this being the discount charged in Bombay.

BY APPOINTMENT TO H. H. THE MAHARAJA.



GAEKWAR OF BARODA.

PHIROZE M. DASTOOR & Co.

OCULISTS AND SCIENTIFIC REFRACTIONISTS.

OPP. TELEGRAPH OFFICE, 7 HORNBY ROAD, BOMBAY,
THE FIRST AND ONLY FIRM.

Who offer their patrons free services of a duly qualified Ophthalmic Surgeon from various Eye Hospitals of Europe holding genuine diplomas.

PHIROZE M. DASTOOR—

Eyesight Specialist,

WITH 20 YEARS' PRACTICAL EXPERIENCE,

Holds Exceptional Testimonials from the Hon'ble Sir Lawrence Jenkins, the Hon. Mr. Justice Batty. Mrs. Batty, the Hon. Mr. Justice Chandavarkar, the Hon'ble Mr. Justice Beaman, the Hon'ble Mr. Justice Batchlor, Mr. H. G. Gell, M. V. O., Lt. Col. G. H. Bull, M. D., I.M.S. and other high personages.

Entirely New stock of :—Spectacles, Eye-glass, Glare and Dust Eye-protectors, Motor Goggles, Powerful Binoelars, Opera Glasses, Clinical Thermometers, etc., etc.

Prices Extremely Moderate.

POCKET MANUAL "THE HUMAN EYE AND ITS SCIENTIFIC CORRECTION," FREE ON APPLICATION.

Notice.

The Ganesh Flour Mills Co., Ltd, Delhi.

Work Commenced 1894	
Paid up Capital	Rs. 5,50,000
Average	" 4,30,000
Paid in Dividends	" 5,29,290
Capital raised to meet large business by issue of 1500 Cumulative preference shares of Rs. 100 each	" 1,50,000
Subscribed 340 Shares	} out of new issue.
Promised 160 "	
Offered to Public 1000 Shares	

The above company offers to the public 1000 Cumulative preference shares of Rs. 100 each bearing 7 per cent. dividend at par.

For particulars and form of application please apply sharp to save disappointment to

NISHUN CHUND,
Managing Director.

N. B.—[This Notice will appear for 3 months. Please mention this paper when applying.]

YOUR ADDRESS, PLEASE,
For a Catalogue of our Numerous Valuable Presents which we offer for nought to All at their own choice!!!

VAIDYA SHASTRI MANISHANKAR GOVINDJI
Atank Nigrah Pharmacy,
Jannagar-KATHIAWAR

A. K. JOSHI & Co.

Kalbadevi Road, BOMBAY.

We undertake every kind of Lithographic Art Printing in Colours. Publish Fine Art Pictures, &c.

Wholesale & Retail Dealers in Calcium Carbide.

Large Importers of Finest Printing Inks and Colours.

HIGH CLASS FRAME MAKERS.

The Indian National Congress.

- An Account of its Origin and Growth.
- Full Text all the Presidential Addresses.
- Reprint of all the Congress Resolutions.
- Extracts from all the Welcome Addresses.
- Notable Utterances on the Movement.
- Portraits of all the Congress Presidents.

THIS is an exhaustive and complete collection of all the the Congress Presidential Addresses and the resolutions passed at the sittings of all the Congresses. To make the book up-to-date Presidential Address of the Hon. Dr. Rash Behari Ghose at the Congress held at Madras in December 1908 and the Resolutions passed therein have also been included. The book also contains extracts from the Welcome Addresses delivered at all the Congresses and several Notable Utterances on the Congress Movement by men like the late Charles Bradlaugh, Robert Knight, Sir William Hunter, and Mr. Justin McCarthy, Sir Richard Garth, Lord Cromer, Sir Charles Dilke and others. An attractive feature of the book is a collection of the portraits of all the Congress Presidents.

Cloth Bound Over 1100 pages. Crown 8vo.

Rs. 3. To Subscribers of the "Review," Rs. 2 8.

The annual subscription to the "INDIAN REVIEW;" is

Rs. 5 (five). Subscription can commence from any month. Any one who wishes to buy books at the reduced rates must remit Rs. 5, one year's subscription to the "Review" in advance. Specimen copy on receipt of postage stamp for two annas.

SUBLIME PESSIMISM

OF

OMAR KHAYAM

THE ASTRONOMER-POET OF PERSIA.

Price Ans, 8.

APPLY TO THE MANAGER TATVA-VIVECHAKA PRESS,
Khetwadi Back Road, Bombay.

FOR SALE.

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

APPLY TO—The Manger.

BRAHMA POSTAL MISSION.

Pamphlets with regard to Liberal Religion in India and abroad may be had free of all charges, one or two at a time by any genuine inquirer; On showing by a letter that these are carefully read, other two may be ordered free:—All communications should be made to N. A. SUKHATANKAR, Prathana Samaj, Girgaum—Bombay.

THE BOMBAY PHOTOGRAPHIC Co.

UNDER THE IMMEDIATE SUPERVISION OF
S. Hormusji, Photographer.

NEW SHOW ROOM, ELEPHANT BUILDING, KALBADEVI ROAD.
AMATEUR'S WORK & OFFICE AT SPECIALLY REDUCED RATES.

SURAMA HAS MANY IMITATIONS BUT NO EQUAL.

SURAMA

STANDS unequalled in the line of floral hair-oils. In fluidity, flavour, and medicinal properties SURAMA leads the line. It enriches the colour, growth, and strength of the hair roots. It removes the hair diseases and cleanses the scalp. It has a most persistent flavour that lasts a long time after bath or toilet. Once used it is used always.

INSIST ON HAVING SURAMA AND REFUSE ALL SUBSTITUTES
Price per Bottle, As. 12. Post-free Rs. 1-8. 3 phials Rs. 2, Post-free Rs. 2-14.



S. P. SEN & Co.'s Fine Swadeshi Perfumes.

SABITRI—The lovers' delight. Possesses a unique odour and strength and pleases all tastes.
BANGAMATA—Represents the sweet Masunna Henna. Very persistent and strong but not loud.
CHAMELI—Is a preparation *de laee*. It relieves all nervous ills and is most refreshing after exhaustive Brain work.
SOHAG—The lovers' lovely present. Has a charming aroma. Very sweet and persistent.
KHUSKHUS—An oriental perfume of strength and aroma. Unrivalled in strength and sweetness.
BOCOOL—The sweetest popular scent. Better than the "best" obtainable in the market.
All the Perfumes are bottled in three different sizes—Large, medium and small. Prices Re. 1, As. 12 and 7 respectively. Transit charges extra.
OUR SUPERFINE VIRGIN OTTOS—UNEQUALLED FOR STRENGTH. OTTO-DE-NEROLI AND KHUS-KHUS. PRICE PER PHIAL RE. 1, DOZ. PHIALS RS. 10.
EDU-COLOGNE—Is both a luxury and a necessity. It removes instantaneously severe headache and cures all nervous ills. Large As. 12 per bottle. Small As. 8 per bottle.
LAVENDER WATER—Quite unlike those spurious brands in the market. It is specially prepared to suit refined taste and fashion. Has a peculiarly sweet and lasting perfume, equivalent to the best Lavender of Parisian make. Price Per Bottle, as. 12, Dozen Bottle Rs. 8.

MILK OF ROSES:—Enthrals the mind by its delicious scent; its application imparts a lustre, softness and delicacy to the skin, destroys pimples, scabs, blotches, freckles, and other derangements of the skin.
Price per phial As. 8. Transit charges—write for descriptive Catalogue a price list sent Post Free on application Rs. 5.

S. P. SEN & Co. Manufacturing Chemists.

19/2, LOWER CHITPUR ROAD, CALCUTTA.

INTERESTING ASSURERS ARE INVITED TO COMPARE THE RATES AND CONDITIONS OF

The Empire of India Life Assurance Company, Limited.

WITH THOSE OF ANY OTHER COMPANY.

Head Office II; Elphinstone Circle, BOMBAY.

SEE REPORT AND OPINIONS OF THE PRESS AS TO THE REMARKABLE PROGRESS MADE BY THE COMPANY.

ENDOWMENT NON-FORFEITABLE POLICY FOR RS. 3,000.

PAYABLE AT AGE 60 OR AT DEATH, IF PREVIOUS, WITH PROFIT.

If, at any time, the assured under this plan should desire to cease paying any more premiums, he can obtain a paid-up Policy for such a proportion of the original sum assured as the number of premiums paid bears to the number agreed upon. Thus a gentleman who had assured at age 30 for a Policy of Rs. 3,000 payable at age 60 or at Death, if previous, after 5 years payments, would be entitled to a Free paid-up Policy for Rs. 500 free of future payments.

MONTHLY PREMIUM.

AT AGE 20, Rs. 6-9-0.

AT AGE 25, RS. 7-8-0.

AT AGE 30, RS. 8-14-0.

AT AGE 35, Rs. 10-12-0.

AT AGE 40, Rs. 12-12-0.

AT AGE 45, Rs. 18-10-0

SOME OF THE DISTINCTIVE FEATURES.

* Funds invested in Government Securities and in accordance with the Indian Trusts Act Policy holders can appoint their own Directors.

90 per cent. of Profits to Participating Policy holders.

Lapsed policies revived without Medical Certificate.

Liberal Surrender Values 40 per cent. of the Tabular premium paid.

Immediate payment of Claims.

Medical fees and stamps on Policies are payable by the Company.

The sum assured is **PAYABLE IN FULL** should death occur even immediately after payment of the first premium,
GUARANTEE INSURANCE.—This Company issues Guaranteed Policies in situation of trust and responsibility. It is specially authorized to guarantee the employes of the Post Office.

Proposal Forms and full Particulars may be obtained from any local Agent in India or from
E. F. ALLUM, General Manager.

FOR MALARIA, INFLUENZA & MILD FORMS OF PLAGUE.

Use **Batiwalla's** Ague Mixture or Pills. Re. 1
Batiwalla's Cholera is the only remedy for Cholera Re. 1.
Batiwalla's Hareton has been recently improved a great deal and restores Grey Hair to its Natural Colour. Re. 2-8.
Batiwalla's Tooth Powder is scientifically made of Native and English Drugs, such as Mayaphal and Carbolic Acid. H. P. As. 4.
Batiwalla's Ringworm Ointment As. 4.
 Sold every where and also by
DR. H. L. BATIWALLA,
 World Laboratory, Dadar, Bombay.

ROYAL TONIC PILLS.

A powerful Nutritious and Strength Restorer, Price Rs. 1-1 p bottle of 80 Pills.

PREPARED BY—**GOVINDJEE DAMODER & Co.,**
 Wholesale and Retail Druggists and Commission Agents,
 2-02. No. 57 New Hanuman Lane, BOMBAY



Price of large quantity is somewhat less.

BUTTO KRISTO PAUL & Co., CALCUTTA.

The only Remedy
 FOR
MALARIA
 and all kinds of
 FEVERS WITH ENLARGEMENTS
 OF
SPLEEN & LIVER,
 OF
 SWELLINGS of ABDOMEN &c.

PRICES:—
 Large bot. 1 4
 Small " 0 12

Wanted Agents
CALCUTTA.

REALLY AN EXAMPLE IS SET BY THOSE WHO REGULARLY USE.

Kaviraj N. N. Sen's KESHANJAN.

They evidently relize both the personal satisfaction and the hygienic importance of cleansing the scalp and feeding the hair. Their experience tells them too how well "KESHANJAN" aids the growth of the hair thoroughly and pleasantly and at the same time promotes the beauty and grace of feminine countenance.

Keshranjan is the premier hair food. That is why, more and more, people use it every day. Re. 1 per bottle. Post-free Re. 1-5.

Every body Needs a Nerve-Tonic

At every time of the year, to brace him up after a long and dreary illness or overwork and exhaustion caused by daily avocations of life. *Aswagandharishta* is a purely a vegetable tonic containing the life giving properties of *Aswagandha* which acts directly on the nerve-centres, charging them with new energy and vigour, making up the wasting tissues and bracing up the system. The first few doses will make you feel better and brighter and help you to do your work with less fatigue. You will sleep well at night and wake up in the morning feeling refreshed and ready for a good day's work again.

Price of one Phial Re. 1
 Packing and Postage As. 7
 One dozen Phials Re. 10

Our Agnidipak cures all bilious complaints, Dyspepsia, heart-burn, sour or bitter tastes, in the mouth headache, and loss of appetite. It regulatets the action of the stomach, liver and the bowels. Price per phial Re. 1. Packing and postage As. 5.

Illustrated catalogues containing full accounts of diseases and medicines are transmitted free on application. **Prescriptions** with or without Medicines are sent to every part of India, Burma, Ceylon, Straits Settlements, The Cape and the British Isles on receipt of concise conditions of complaints.

HOPE FOR THE HOPELESS.
PRAMEHABINDU.

A Specific for all urethral affections, specially for accute Gonorrhæa of painful and virulent type. All burning, pricking and painful sensations, painful, excessive scanty or urination and discoloration cease within 12 hours. Single dose brings about marvellous effect. Two days' use reduces the disease to half its severity. **OUR PRAMEHABINDU** has been prepared on a thoroughly scientific basis. It kills the germs "Gonococci" which are the *bacilli* of Gonorrhæa in a very short time and thus paves the way to permanent cure. **PRAMEHABINDU** is the sovereign remedy for acute Gonorrhæa, Gleet, Urithritis, Running White, etc. and their Sequelæ. Price per phial Re. 1-8. Packing and Postage extra As. 7.

Kaviraj Nagendra Nath Sen,

GOVERNMENT MEDICAL DIPLOMA-HOLDER, MEMBER OF THE CHEMICAL SOCIETY, PARIS; SOCIETY OF CHEMICAL INDUSTRY, LONDON; SURGICAL-AID-SOCIETY, LONDON; &c., &c.

No. 18-1 & 19, Lower Chitpur Road, CALCUTTA.—Telegrams—Keshranjan, Calcutta.

N. B. All the proprietary medicines mentioned in my price list are kept on sale at Calcutt arates a **Messrs. V. Valabha Das & Co.**

ABDOOL REHMAN STREET, Bombay.



WANTED AGENTS.

WANTED AGENTS

NO. 72 MEDOW STREET, FORT BOMBAY.

Die-Sinking—Crests, Monograms and Mottos, engraved and boxed in various Colours.

Copper-Plates—visiting and Invitation Cards, etc., engraved and printed in best styles.

Blocks—Wood or Metal, engraved and supplied for illustrating purposes.

Presentation Inscriptions—On Gold, Silver, Ivory, etc; engraved and artistically displayed.

Seals, Peons' Badges, Brass Sign Boards, Stenoll plate etc., are made for private, official and commercial use. Rubber stamps are made in any of the required languages at very cheap price.

Electroplating and gilding works executed under skilled workmen.

OUT STATION ORDERS PROMPTLY EXECUTED.

COMPARE OUR RATES WITH THOSE OF OTHERS.

MEYORES

IS INDISPENSABLE TO ALL WHO VALUE HEALTH.

FOR IT RESTORES WASTED STRENGTH, imparts vigour and tone to the muscles and tissues, in short vitalises the whole system. Thousands cured. Price Re. 1 per phial.

INTERESTING NEWS.



Our reknowned SPECIFICS for ASTHMA and HYDROCELE give instant relief rest and comfort. Cure permanent. Rev. JOSEPH DAVID, Mengnapuram S. India, writes:—"Your specific for Asthma has done me good." S. B. Rao, Esq., Poona, writes:—"I have personally used your specific for Hydrocele and found it very wonderful in its efficacy." Per bottle of each Rs. 5.

DIABETES—Of any stage and standing is sure to be cured by our specific. A. Bose, Esq., Zemindar, Dum-Dumt. Calcutta writes:—"Five year's Diabetes completely cured." Price per bottle Rs. 8.

For particulars about our SPECIFICS for PILES, FEMALE DISORDERS look to our Catalogue sent post free on application.

BEWARE OF IMITATORS !!!

NO AGENTS.

WRITE ONLY TO **J. C. MUKERJEE & Co.,**

THE VICTORIA CHEMICAL WORKS,

RANAGHAT, BENGAL.



AMRUTANJAN.

An Indian Balm, A Magic Balm, Quickly Relieves and Cures.

HEADACHES, NEURALGIA, SPRAINS, SORE THROAT, CHEST COLDS, RHEUMATISM, LUMBAGO, WEAK JOINTS, BRUISES, CUTS

And also other ACHES and PAINS.—Price annas eight only

Ringworm Ointment. A POSITIVE CURE FOR RINGWORM AND DHOBI'S ITCH, &c.

Price annas six only.

Tooth Powder, CHEAP AND USEFUL.—Price annas two only.

AMRUTANJAN DEPOT. 16 OAK LANE, BOMBAY

Telegraphic address: "Amputanjan," Bombay.

PHOTOGRAPHIC ART STUDIO.

UNDER THE PERSONAL SUPERVISION OF

S. N. BHEDWAR.

AT THE JUNCTION OF

PRINCESS AND KALBADEVI STREETS.

CHARGES REASONABLE, SATISFACTORY WORK

THE INDIAN * SOCIAL * REFORMER.

PUBLISHED EVERY SUNDAY MORNING.

Office:—HUMMUM STREET, FORT.

Editor:—K. NATARAJAN.

Vol. XIX. BOMBAY—SUNDAY, AUGUST 29, 1909. No. 52

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

NOTES.

Both the Houses of Parliament have unanimously passed the South African Union Bill providing that no one who is not a European British-born subject shall be eligible to a seat in the new Commonwealth Parliament. For the first time in history, a statute of the British Parliament has given recognition to racial distinctions. The influence of colonial prejudices on the British people is manifest in this Act blessed by both the parties. A few Radical and Labour members made a strong protest against this highly invidious and un-Imperial legislation but the Ministers were firm and the Act has been passed. Lord Crewe actually argued that to exclude the Asiatics from the Councils was the best way of promoting good feeling towards them among the White colonists! Not education, not property, but race is to decide the status of a man in South Africa. We have read that the movement of society is from status to contract; in South Africa and elsewhere the reverse process has begun and the Imperial Government has sanctioned it with eyes wide open. In our opinion, this action of the Liberal Ministry is calculated to do greater harm to British Indian rule than all the speeches and writings of the Extremists. We trust that at the Sheriff's meeting to be held on Tuesday at the Town Hall, an emphatic protest will be made against the insult and injustice of this exclusion. Neither the Secretary of State nor even the Government of India seems to realise the keen resentment caused by this as well as by the iniquitous treatment to which British Indians are subjected in the Transvaal. Mr. Polak, who has come to India to appeal to the public and to the Government, will, we hope, be able to carry back an assurance of prompt and definite redress to the suffering Indians in South Africa.

If the Extremists are quiescent for the time, the *Times* of London is not going to let things settle down. It has taken a single sentence from Lord Kitchener's recent speech at Simla, which was entirely non-political, and made it the text of an article demanding the suppression of the Press in India. It re-affirms, we are told, the necessity of following the example of the Maharajas of Jaipur and Gwalior in prohibiting the dissemination of "seditious newspapers, which are acting like poisonous drugs." We have placed the last portion of the sentence within quotation marks because to say that every one of the papers which have been placed on the Gwalior black list is seditious, will bring one within the law of libel. The Gwalior Durbar has presumed to brand as seditious some journals which have never even been accused of sedition, but the country as a whole is not likely to take the Durbar as its guide in the matter. The Mysore Press Act, the Gwalior ukase, and the similar action of one or two other Native States, have a sinister significance which the *Times*' article emphasises. It is time, however, that the *Times* realised that whatever repression is practised on the Press in India will sooner or later have to be adopted in England. That journal itself has already come very closely to the windward of the

law, and it is by no means certain that a future Attorney-General will make the nice discrimination that has led to the overlooking of the technical offence by the present Home Secretary. There are signs that Indian policy is beginning to have its inevitable effect in England. England cannot permanently maintain an autocracy in India unless she submits to autocracy at home as Rome did for the sake of Empire. But will the British people submit to it? On the answer to that question depends the response to the *Times*' exhortation to the Government of India to follow the example of Gwalior and Mysore. A despot is a slave turned inside out and "Britons never shall be slaves," we have heard it sung.

The *Times* is not satisfied with the powers the Government of India have already taken to deal with open and direct incitements to outrage and rebellion. "Let them," it writes, "be authorised to take powers to arrest the campaign of criminal suggestion which is astutely conducted under cryptic and elusive forms in which the Oriental mind delights." Mr. Justice Beaman must be delighted to find an echo of his verdict on Oriental character in the columns of the *Times*. The attempt is first to create a prejudice against the Oriental as such in order under cover of it to push forward its suggestions for adopting a policy of suspicion and indiscriminate repression. Those of us who remember the part played by the *Times* in the South African affair a few years ago, the sealed instructions to its correspondent and the rest of it, are not likely to believe that "cryptic and elusive forms" are delightful only to Oriental minds. But success of a certain kind in journalism is incompatible with a rigid habit of introspection. If it turn its mind inward at all, it must only be to fish out the worst impulses of its own nature in order to foist it unblushingly on its adversary with an air of immense righteousness. The worst of politics is that it does not foster self-examination. A politician to be successful must be always ready to throw the blame of any miscarriage of his policy on some one else and to maintain it against all reason. Lord Curzon, for instance, cannot afford to own that he might have made a mistake, and is, therefore, bound to hold up those who agitate against the Partition of Bengal as disloyal sedition-mongers. Imperial considerations when analysed will be often found to mean nothing more or less than considerations affecting the careers of those who make most frequent use of the expression. It is interesting, by the way, to read Lord Curzon's eulogy of the Turkish revolution. Has his lordship seen some of the articles of membership of the Committee of Union and Progress? He will find a reference to them in the third chapter of Mr. Roden Buxton's excellent book, "Turkey in Revolution."

We are glad that the *Times* of India has commented strongly on the alarming increase of accidents in Indian mines disclosed in the Report of the Chief Inspector of Mines. During last year there were 135 fatal accidents involving the loss of 194 lives, being

an increase of 74 over the previous year's total. These, as the Inspector says, are serious figures from whatever point of view they are regarded. "It is true," he continues, "that 20 men were lost in a single accident in one mine and 15 within a week at another, yet the abnormal activity in the coal trade accounts for much of this sacrifice of life. The desire to increase raisings; the frequent attempts to get easy coal regardless of safe conditions, particularly trespassing to rob pillars; the casual way in which work people wander about the haulage roads in Bengal mines and the large amount of untrained labour is responsible for the increase." The first cases of explosion of fire damp in Indian mines occurred last year. The most serious was in a Baluchistan mine and, after perusing the long account of the disaster, in which 20 men were killed, we are unable to say that the management were altogether free from blame. The management is said to have depended upon natural ventilation, though an examination made subsequent to the accident showed the air in the mine to be stagnant. Another case, in which only one man lost his life, occurred in a mine in Bengal. We trust that the Government of India will take up the question of ensuring adequate protection to workmen. The number of persons seriously injured was 140. Notwithstanding this serious increase in the number of fatal accidents, there was only one prosecution under the Mines Act, which shows that the Act badly requires amending. It is well worth considering whether a Workmen's Compensation Act should not be passed to protect the labourers employed in mining.

Many persons in Bombay take an interest in the production of Eri silk which has lately been introduced into Bengal, and have written recently to Mr. Lefroy, Entomologist to the Government of India making enquiries on the subject. We are asked to announce that Mr. Lefroy will be in Bombay on September 1st and 2nd and will be glad to talk to anyone interested in the subject. He will be found at the rooms of the Bombay Natural History Society Fort, Bombay during those days, and if any persons desiring to see him will send him a letter to that address he will on his arrival on September 1st arrange for an interview. Mr. Lefroy will be at Surat on September 6th and 7th.

It is not easy to understand Moulvi Raffuddin's position in regard to Moslem electorates. We have so far understood that the Moslem League's cry was "protection of minorities" but it seems that this is not all. Even where Mahomedans are in a majority as in Sind, the Moulvi wants "protection." We have never heard of the "protection of majorities" but the Sind Mahomedans have, as a fact, memorialised Government that their numerical majority is more than counterbalanced by their educational and economic inferiority, and that, therefore, they should be allotted a definite number of seats in excess of their numbers on the ground of political superiority. The argument is probably intelligible only to Moulvi Raffuddin. To others, it must seem a pitiful exhibition and we wonder that so spirited a people as the Mahomedans allow it to be put forward in their name. If a community in a numerical majority of 3 to 1 is diffident of its capacity to secure a sufficient number of seats, what is the meaning of the claim to "political importance." Such "political importance" can exist only in the imagination of each individual and must be absolutely useless as a factor of public life. There is a saying that "the cripple is angry wherever you set him down," that is to say, whether you carry him on your shoulders one mile or ten miles, he is annoyed at being not carried farther. Men of the Moulvi's type will not be satisfied unless it is made possible for Mahomedans of the Moslem League persuasion to be in an absolute

majority in all Councils. For our part, we are pleased to see that he does not recommend that only Mahomedans should be allowed to elect members to the Municipal and Legislative Councils and that only non-Moslems should be allowed the privilege of paying the taxes, for themselves as well as for the Faithful, as under early Mahomedan rulers.

The *Advocate of Lucknow* writes:—"One of the most wholesome rules adopted by the Managing Committee of the Central Hindu College is that it has decided that no boys who are already married shall be admitted into any class below the 9th, or pre-matriculation and that a declaration signed by the parent or guardian shall be required before admission to the effect that the boy is unmarried, and that he will not marry in any of these classes. Any student who may also marry while in the 8th or, in a class below must leave the school. Married students will be admitted to the 9th and 10th classes but only on payment of double fees." This excellent rule was introduced some years ago and we believe it has worked well. In our opinion the time has come when no married student should be admitted into the school classes at all and if a student while at school is got married, he should be made to go."

Prof. Ruchiram Sahni, Joint General Secretary of the Industrial and Agricultural Exhibition, Lahore, writes:—"In regard to the *nautch* incident of the Amusements Sub-Committee of the forthcoming Lahore Exhibition, particulars of which have been ruthlessly dragged to light by the local correspondent of the *Hindu*, allow me to say that the credit of dropping *nautch* from the Committee's programme is entirely due to the firm stand which our President, Sir Protul Chander Chatterji, made against it. It is not quite correct to say that I threatened to resign. Thanks to the timely intervention of the President, matters did not reach that stage. When I came to know what was being done by the Amusements Committee, I attended two of its meetings and protested strongly against the *nautch* proposals, but failed to carry my point. The President was not present at these meetings and the subject was never brought up before the Executive Committee. Before taking any further steps therefore, I thought it advisable to let the President know what was being done by the Amusements Sub-Committee, and as I have said above, he at once set his foot down and had the *nautch* proposals dropped from the programme of amusements."

The attention of the public, and especially of the Commissioner of Police, may be called to the letter which we print today under the heading "A Terrible Evil." We may add that we have had confirmation of his complaint from some other residents of the locality. This is a matter in which public opinion should bring pressure to bear upon the landlords who, knowingly or unknowingly, make their rents from the proceeds of prostitution. The real significance of the influx is one which reflects most seriously on the moral condition of society. To tell the truth, we rather feel for the unfortunate women who are being lured to a life of shame by heartless scoundrels many of whom, we suppose, pass for respectable men among their fellows. Here is a matter where the weapon of boycott can be employed with the greatest benefit to society.

Messrs. Nelson and Sons, London, have brought out "a Junior Geography of India, Burma and Ceylon" by Mr. C. Morrison of Madras. This is an elementary treatise on the same lines as the *Indian Geography* by this author which we noticed in the issue of 4th July last. The book is written in a simple and easily intelligible style. It is attractively got-up. We commend it for use in the junior classes of our schools.

CONTENTS.

Editorial Notes.	Widow Remarriage Among Bhatias.
Moral Education, V.	Indian Art.
A Terrible Evil.	Mr. Havell's Precepts.
The Seva Sadan.	A Great Temperance Refor- mer.
Psyche's Task.	The Ram Krishna Home of Service.
India at the Time of Christ.	The Students' Botherhood, Karwar.
Marriage Legislation for Hindus.	

THE INDIAN SOCIAL REFORMER.
BOMBAY, AUGUST 29, 1909.

MORAL EDUCATION, V.

[The following points have been dealt with in the four preceding articles of this series. Morality not the handmaid of political authority. Interested advocacy of moral education deprecated. A politically superior race not necessarily higher morally than a subject people. The genius of the Indian people ethical and spiritual. Need for discussion exists. The present unsettlement necessary consequence of British rule. Political and educational implications of British rule. An oriental Government by Englishmen impossible. Pundits and Moulvis cannot help in solving the problem. The problem of moral education part of the larger problem of national reconstruction. Practical considerations arising from difficulty of finding moral teachers. Some principal movements aiming at national reconstruction. The antithesis of the ethical and cosmic struggle—of morality and self-preservation. Tests of gauging moral progress. Conventional and customary morals. The principle of personality and its justification. Value attached to personality in ancient and medieval India. The spheres of ethics, motive rather than conduct. Christian and Hindu teachings compared. Illustrations from practical life. Importance of the distinction. Ancient and modern India.]

Hitherto we have been mainly concerned with the definition and scope of morality. We may now turn to the conditions which favour its growth. It is a truism to say that freedom is the soil in which morality most thrives. In fact, it is inconsistent to speak of morality without freedom. Animals which follow certain inexorable instincts, have no morality. Savages and children are in nearly the same position. Judged by conduct alone, prisoners must be regarded as leading saintly lives, but as they are involuntary agents, they are not so regarded. Slavery is immoral because it reduces man to the level of the unthinking brute. In the same way, lunatics and persons in a state of intoxication are held by the commonsense of mankind to be not responsible for their actions. Freedom, especially inward freedom, is the necessary condition of morality. And as outward freedom helps the growth of inward freedom, and outward restraint checks it, outward freedom is also necessary to the development of a truly ethical character. The great moral teachers of the past have recommended detachment from the world, because they found no way of ensuring this outward freedom to individuals in the conditions of the times in which they lived. "If thou couldst perfectly annihilate thyself, and empty thyself of all created love, then should I flow into thee with great abundance of Grace." This is not a quotation from a Buddhist book teaching Nirvana—a much-misunderstood term—nor from a text-book of Vedantism but from the writings of a saintly Christian of the fourteenth century. Natural, social and political conditions, presented to these early teachers an aspect of inevitability which they do not present to the modern mind. Despairing of being able to modify them according to the needs of moral humanity,

they taught withdrawal from them as the condition precedent of moral and spiritual development. On the whole, it must be said that the plan has not succeeded. Individuals have no doubt succeeded in cutting themselves free from the bonds that bound them to their environment, but for the mass of men this has been impossible. Thus it was that in Europe the religious reformation which asserted the right of private judgment against ecclesiastical dogma, led directly to a similar assertion as against political autocracy and to the study of nature for the purpose of controlling its forces and utilising them for the benefit of humanity. While modern thinkers do not deny that the inner factor is the root factor of moral development, they recognise that the helpful influence of a favourable environment for the mass of men is not to be neglected. Such a favourable environment is created only by freedom—religious, social and political freedom, and it is the aim of modern civilization to secure such freedom for the human race. "A plea for liberty needs no offset of grievances," wrote Burke. The right of a human being to freedom is as indefeasible as his right to live. To deny a man freedom is to deny him the right to live a moral life.

The first and most imperative duty of those who earnestly and sincerely desire the moral advancement of India is to encourage in her people the present incipient love of freedom. No doubt, the love of freedom is as yet not much more than a political shibboleth with even many educated Indians. It is a phrase of the platform and not the cry of their souls. Except in the case of a few thousands, freedom as understood by the mass even of our educated men is compatible with religious and social thralldom, with fatalism and superstition. But such as it is, it is the solitary beam in the general darkness. We have no doubt that with a fuller recognition of the true import of freedom, political freedom in national progress will come to occupy a more natural and logical position in the popular mind. Even the erratic impatience of the extremists should be treated with tenderness, for after all they are more the victims of a lop-sided conception of the great idea of freedom than free agents of crime and sedition. When their actions tend to a violent interference with the peaceful course of progress or with the lives and liberties of other men, they should be checked, not in a spirit of revenge, but in the interests of freedom which has no greater enemy than intimidation and terrorism of every kind. But the growth of the idea of freedom and its extension to the social and natural environment ought to be encouraged by all means. We strongly support the endeavours that are being made to popularise scientific knowledge and to place higher education in the physical and natural sciences within easy reach of students in this country, not merely because they are likely to advance the industrial development of the country but chiefly because they are sure to break down the passive submission to surroundings which lies at the bottom of the fatalism which paralyzes effort and hinders progress among us. The confidence displayed by the English, the American, the German and the Japanese

peoples in their own destinies, is closely allied to their mastery of the forces of Nature. The most weakening emotion that man can feel is fear. "Fearlessness" is accordingly given the first place in all moral codes as in the Bhagawad-Gita. The emotion of fear is first felt by the ignorant man in the presence of the forces of Nature, and to understand and to be able to control these forces is, therefore, the most effective means of cultivating a habit of fearlessness. The spread of larger ideas of social freedom is another essential of true moral progress in India. Custom is the greatest enemy of conscience. There are no doubt good customs but they must be obeyed because they are good and not because they are custom. The habit of applying the test of freedom not only to the political but to the social and religious spheres of life, must become ingrained in our nature before we can say that we are truly a freedom-loving people. Not until each one of us realises that freedom is good not only for himself or his class or his sex, but for all persons and classes, and for both sexes, will it become an effective factor in the progress of the nation.

A TERRIBLE EVIL.

To THE EDITOR, *The Indian Social Reformer.*

Sir,—Of the several divisions of Bombay, Girgaon is one which is inhabited by a sober, educated, decent and law-abiding middle class population. It is moreover an educational centre of the town. If we took one of its roads—the Girgaon Back Road from the C. P. Tank to the C. M. S. Church, we shall see that it accommodates no fewer than six High Schools (four for boys, two for girls) and a number of Primary Schools both for boys and girls. At the junction of this road with the Charni Road is situated the Prarthana Samaj or the Theistic Church of worship with its various institutions for men, women, children and students. One would expect that a road like this which has on either side of it institutions devoted to the spiritual and intellectual advancement of the people, would be free from the contaminating influences of women of ill fame. But such is not the case. Unfortunately, this road like almost all the important roads of Girgaon, is slowly being occupied by women who whether they practise their profession openly or not and by whatever name they call themselves, are undesirable inhabitants of the locality they occupy. Thousands of young men and students have to pass and repass every day by Girgaon Back Road, and it is indeed unfortunate that they should be compelled (by necessity of course) to wade through temptations to which some of them at least may be weak enough to succumb. "The sight of means to do ill deeds, makes ill deeds done," and in no case perhaps is this so true as in the case of the temptation of bad women. In the interest of all the decent inhabitants of Girgaon, it is absolutely necessary that not a single bad woman should find lodging in their midst. The evil as it is, is a terrible one and must be removed altogether ere it is too late to do so. The Police can certainly help the people in this matter. I hope therefore that all the educational and religious institutions as well as the owners of private houses in Girgaon will awaken themselves to the great responsibility that rests on them in this matter and send in protests against permitting the introduction and growth of a curse which is infinitely worse than the bubonic plague. Will you, Mr. Editor, also raise your powerful voice against the evil?

27th Aug. 1909.

Yours &c.,
V. S. S.

THE SEVA SADAN. FIRST YEAR'S WORK.

The report of the Seva Sadan or Sisters of India Society, for the first year ending 30th June, states:—Our first year is over, and we are thankful that our infant Society is at least one year old. We are thankful to our critics for their suggestions, and we are thankful to our friends and well-wishers for their encouragement and support. Besides the general lectures, which were open to the public, there were special lectures delivered, twice a week, to a class of grown up ladies. There were also classes for teaching languages to married and other ladies, not likely to attend any existing school. Two classes were conducted in the workroom. All this work was done within the Sadan. Outside the Sadan we have 8 home classes, one in Topiwala's chawl, another in Lower Parel, and the third on the premises of the Cama Hospital. In our Mahomedan section we have, in addition, 4 home classes, one in Khetwady, one at Santa Cruze, one at Cambay, and one at Surat. The Cambay class has attracted the largest number of girls and is highly spoken of. It is under Mrs. Shiria Hassanali who has worked hard to make the class a success. The State is willing to take it over as one of their own schools. The attendance is 40. The Sadan dispensary, which was opened in the month of September, 1908, was in the charge of Dr. (Miss) Banatwala and Dr. Gulbai M. Doctor for about 5 months, and, thereafter, mainly in the charge of the former. The number of patients in September, 1908, was 26 only, but in June last it was 664, in May 610, in April 351; in March 204, in February 228, in January 234. The total number of patients treated from September, 1908, to June 30, 1909, was 3,050. The ophthalmic dispensary was opened in January, 1909. The total number of patients treated upto June 30, was 96. The female medical ward was utilised from January to March 20 by 5 patients recommended by our lay sisters. In our second half-year we employed a qualified nurse and midwife to work in the Sadan, and also outside it among the poor. She has been going regularly to the poorest quarters, and, thanks to her, several sick women and children have received medical relief at the Sadan dispensary. In the last half-yearly report a list was given of the Society's publications. In the second half-year there were several tracts published, perhaps the most useful of which was a catechism on tuberculosis. No less than 7,000 copies of this tract were printed, and a very large number has already been distributed. Rome was not built in a day, and a band of sisters cannot be created in a day. A year is hardly sufficient for popularising our ideals, and attracting the living 'devis' of India. We have little doubt, however, that slowly but surely the ideal of unselfish service is gaining ground. Slowly but surely, the prejudice and misunderstandings which have so long separated the principal races in India, are wearing off, and it is such a pleasure to see, in the Seva Sadan Hall, Hindu, Musulman and Parsi ladies gathered together as sisters, and co-operating for common objects. In the last half-yearly report details were given of our endowment and building funds amounting to Rs. 57,588. In the second half-year we received a donation of Rs. 5,000 from his Highness the Maharaja of Bikaner, of Rs. 1,000 from his Highness the Maharaja of Kapurthala, of Rs. 2,500 from the Indore Council of Regency and Rs. 500 (first instalment) from the Maharao of Dungarpur. Including interest, the total receipts amounted to about Rs. 90,000. Out of this amount over Rs. 66,000 are with our trustees, Rs. 844 plus Rs. 500 (the prize fund) are deposited with the Bank of India, Rs. 1,261 with the National Bank; and Rs. 2,304 with the Bank of Tyabji and Co. There are petty balances held in cash. The dead stock has cost us Rs. 3,283 and we had to pay Rs. 2,289 as rent.

PSYCHE'S TASK.

India with its innumerable races and creeds is a veritable mine for the ethnologist, and if Psyche had been, in days of old, given the task of sorting out the seeds of good from the seeds of evil that are found in the various beliefs and superstitions of India, she would still have been sweating away at the same task. Dr. Fraser in his recent book (*Psyche's Task*, a discourse concerning the influence of superstition on the growth of institutions: Macmillan & Co., 1909, 2/6 net) has been trying his hand at the same task, only he takes the superstitions of all races of the world in his view and not only those of India. Some of the revivalists of modern times will consider his book a godsend and we expect to get several passages from his book quoted in articles and lectures without number, to support the cause of superstition. Although, therefore, it is a tactical mistake on our part to call prominent attention to such a work, still it is a very interesting little study and will well repay perusal. Dr. Fraser tries to show that the four fundamental institutions of social life, *viz*: Government, private property, marriage and respect for human life, have at several times and in several races been supported by the superstitious beliefs of those races. He brings forward innumerable examples, several of them wellknown to students of ethnology, from various barbarous races of the world to show that these institutions are still mainly dependent for their continuance upon their crude beliefs about the supernatural powers of the chief, the prevalent ideas of taboo, the fear that non-conventional sexual relationships will inevitably bring scarcity and other physical evils in their train or that ghosts of the murdered will haunt not only the murderers but will entail numerous hardships upon the whole community which harbours the murderers.

Agreeing that in rude societies such beliefs do at present form the bulwarks of these salutary institutions of social life, the question naturally arises as to how these superstitious ideas themselves came into existence. Further, some of these institutions themselves are found among animals who would hardly be credited by anybody with superstitious beliefs. * Monkeys or wolves live in flocks, sparrows, at any rate during the mating season, are faithful spouses, birds will not appropriate each other's nests and cannibalism is comparatively rare among animals. There must therefore be some ground for these institutions which in its rudiments must be common to animals and men. Further, it must not be immediately deduced from Dr. Fraser's discussion that, if these superstitious beliefs were somehow or other done away with, social life in those races would altogether disappear and that there would arise a very exaggerated form of anarchy in those lands. Even a civilised man is not a severely logical being. An ordinary Englishman has at the back of his mind an idea that a thing can simultaneously be and not be. He will at the same time trust in God and keep his powder dry.

Seeing that Dr. Fraser's book is mainly scientific in its scope, we would have very much wished that he had not penned the last two pages of his conclusion. Firstly, one may say of it: "non sequitur." Secondly, even an advocate is not entitled to enunciate startling conclusions on his own *ipsa dixit*. It would take us too long to comment adequately on the following dictum of the author: "Superstition has supplied multitudes with a motive, a wrong motive it is true, for right action; and surely it is better, far better for the world that men should do right from wrong motives than that they should do wrong with the best intentions. What concerns society is conduct, not opinion; if only our actions are just and good, it matters not a straw to others whether our opinions be mistaken." This is making a human being a pure machine. After all, right and wrong are only relative terms and what is

regarded as right in one place may be wrong in another. The whole course of human advancement means the gradual disappearance of superstitious ideas and a more and more complete reign of rationalism. We shall have to find rational basis for our institutions if they are to continue. Whatever may have been the case in the past, for the future, non-rational grounds will prove very frail supports indeed, even if they do not assist in pulling them down. Dr. Fraser realises that the sentence on superstition is surely death; but it is as an advocate and not as an executioner that he wishes to appear in his book and he has eloquently, if not quite successfully, pleaded it.

R.

INDIA AT THE TIME OF CHRIST.

Mr. Albert J. Edmonds, in the course of a vigorous reply to some of the critics of his important book "*Buddhist and Christian Gospels*" (2 vols. London, Luzac & Co.,) writes in the current number of the *Buddhist Review*:—

Jean Reville very pertinently says that Europeans have a deeply rooted prejudice against the idea that their religion, imported from hither Asia, should contain any loans from across the Euphrates. Here is the joint in the harness of our boasted culture; it is provincial and still makes the Mediterranean sea the centre of its world. I have begun to feel that the truth will never be seen by Americans and Franks, until their school-books contain the elementary fact that, at the time of Christ, there were four great Powers:—China, India, Parthia and Rome. At present, they know only of the last two, and Parthia would not be known were it not for its wars with Rome. What one-sided knowledge is it to ignore the fact that already the Chinese arms had been pushed to the Pamir, and that the nations of Eastern Asia were sending ambassadors to the terrible conquerors who reigned at Honan-fu!

As to India, she was the Germany of the Ancients—the home of thought, whither all must go who wished for the crown of human learning. Pythagoras, Empedocles, and others, were all said to have sat at the feet of Hindu sages. Every nation that established commerce with that mystic people became great. Tyre and Sidon were rich with the traffic of the East, and Israel herself first became a world-power under the splendid monarch whose vessels took three years to go and come from the land of sandalwood, ivory, apes, and peacocks. The Persians, the Greeks, and the Romans became likewise imperial, when the channels of trade brought the wares of the Ganges to the Tigris, the Orontes, the Nile, and the Tiber. Even in the twilight past, had not Balth become the Mother of Cities because she was the entrepôt between Babylon and India?

Now, until there are chairs of Chinese, Hindu and Persian literature in all our Universities and larger colleges, the present ignorance will reign; and Mediterranean professors will never teach the fact that India became the mother of a score of alphabets; that she taught south-western Asia to read and write; that her Buddhist missionaries struck new chords in the ancient souls of China and Japan; that, in turn, their Buddhist pilgrims crossed the blazing sands of Gobi, and sailed the typhoon-smitten seas of the Indies to worship in the Holy Land beside the Ganges; that Hindu scholars taught Europe (through the Arabs) the science of algebra, invented the arithmetical symbols, elaborated the most finished language of the human race, and beguiled the civilized world with sagacious fables and gorgeous dreams. Above all, they thought longest and most deeply about the highest themes, and they will continue to influence all true philosophers and worshippers while the planet lasts."

MARRIAGE LEGISLATION FOR HINDUS.

(The *Tribune*, Lahore.)

At the Madras Provincial Social Conference held at Berhampore a proposition was placed before the Conference by the Subjects Committee which pointed attention to the fact that there has been a gradual growth of public opinion in favour of marriage outside the limits of one's caste and the legal difficulty that stands in the way, and urging legislation by Government to remove this difficulty. There was some opposition to the proposition on the part of the more conservative section of the Conference, which was represented by Dewan Bahadur L. A. Govindaraghava Aiyar, and in the end it was withdrawn by the mover out of reference for the distinguished men who pleaded for postponement on the ground of insufficient notice of the subject. We believe that the mover was confident of a vote in his favour, but he decided in favour of withdrawal as he was so conscious of the strength of his case that he was unwilling to let it be said that the subject was hurried. He was content with the progress made at the first sitting before which the subject was brought forward. The local Reception Committee included the subject in the draft resolutions, the Subjects Committee accepted it with some modifications by an overwhelming majority, and in the Conference itself there was a great deal of enthusiasm for it. The supporters were stout-hearted in their resolve, and it was simply a generous feeling that their conservative friends might be afforded the amplest opportunity to state their case against the proposition which led them to withdraw it for the time being. We have no doubt that the subject will be taken up at Lahore by the next session of the All-India Social Conference and we are confident it will be approved by the assembled delegates. Whether the Government will readily respond to the call thus made on them is another matter. As we remarked in a recent article, the attitude of Government towards social reform has of late not been very friendly, and if the Government are in the end to accept the proposal of the Social Conference that will only be as the result of a very determined and persistent agitation by the friends of social reform.

The arguments by which the mover of the proposition supported the plea for legislation may be briefly stated as follows. The progress of society must be from constraint to freedom, from status to contract. Society was justified in restricting the individual's freedom of action only so far as society's interests demanded such restriction. Thus, for instance, society had the right to tell the individual to lead a pure life, to pay due regard to the rights and interests of others and so forth. The individual, as Herbert Spencer said, must be free to act as he chose so long as he did not infringe the equal freedom of others to act as they pleased. The amount and the nature of restriction required varied in particular cases, but he submitted that educated Hindus had outgrown the stage when it might have been necessary to tell them among whom they might or might not marry, and he was of opinion that the time had come when they must be left free to decide whom they should take as partners in their life. For over twenty years the Social Conference had been urging inter-caste marriages, and it would be no revolutionary proposal if, after this lapse of time, a general movement in the direction of the fusion of castes were advocated. In point of fact, the proposition contented itself with asking for the removal of a disability. There was nothing inconsistent between the proposition advocating the fusion of sub-castes and the later proposition asking Government to remove the disability that existed in the matter of inter-caste marriage. There might be a few courageous individuals prepared to go a step or two further than others, yet they were

precluded from giving effect to their intentions because of the legal difficulty that such marriages might not be recognised as valid and their issue as legitimate. Was it not a sort of tyranny that either society or the legislature should deny this legitimate freedom to the individual? What was their advocacy of social reform worth if they were not prepared to go even thus far? But the proposition did not even ask society not to impose what penalties it deemed fit on such individuals just as the Widow Marriage Act of 1856 had never stood in the way of the outcasting of persons who married widows and others who associated themselves with such persons. In fact, whatever rights society fancied that it had were safeguarded. Nor was the ordinary ritual interfered with. If a *purohit* be willing to officiate at such marriage, the law could not prevent him from doing so just as it would not force him to officiate if he did not regard the marriage as a permissible one. The element of coercion was not introduced at any stage. The removal of coercion was exactly what was aimed at. The argument of the gentleman who spoke in opposition to the proposition that marriage would cease to be a sacrament and become a contract as in the West did not follow from what the mover of the proposition urged. Marriage would or might remain sacraments. It was quite irrelevant on the part of Dewan Bahadur Govindaraghava Aiyar to have dragged in the divorce laws of the West into the discussion and conjured up before his hearers a picture of social anarchy which would be the consequence thereof. Mr. Govindaraghava Aiyar and those who think with him may hold what view they please of the divorce laws of the West, but they need not obscure the issue or enlarge the area of controversy by importing irrelevant matter into the discussion of an important subject. Another fear that was conjured up before the audience was that the opinion of the masses would be alienated from the cause if such subjects were brought up. We may pass over this objection as it is but a commonplace of reaction. Another opponent of the proposition put it to its supporters that one consequence of intercaste marriages would be the break-up of the Hindu joint family system. Be it so. Where is the harm? Was it not but lately that we were pointing out in these columns the hindrance to social progress that this family system constituted? The truth is that these members of the Social Conference imagine that reform can be effected 'by rose water and kisses' as the late Mr. Mándlik once said. They will probably cut the Social Conference, the moment it urged real reform.

The National Congress and the Indian Social Conference have been holding up before the people the ideal of a united Indian nation. Not to speak of an Indian, a Hindu nation itself will be an impossibility so long as union between caste and caste is held to be derogatory to the prestige and sanctity of the higher castes. The point of view of a man who cannot assent to the mild, moderate and modest proposition placed before the Berhampore Conference must indeed be a narrow and prejudiced one. And these label themselves reformers on national lines. National indeed! What may it mean in the opinion of caste-ridden men?

WIDOW REMARRIAGE AMONG BHATIAS.

On Sunday last a widow remarriage took place among the Bhatia community of Bombay, the ceremony being held at the residence of Mr. Vallabhdas Ranchoddas. The bridegroom was Mr. Premji Mulji and the bride Shimati Maneckbai. The marriage was celebrated according to Shastric rites. The happy pair are to be congratulated on the moral courage they have shown. We wish them a long and happy life of usefulness:—The *Indu Prakash*.

INDIAN ART.

The following is the concluding portion of Dr. A. K. Coomaraswamy's article in the current number of the *Hindustan Review* :—

Burne Jones, almost alone amongst artists of the modern West, seems to have understood art as we in India understand it. To a critic who named as a drawback in the work of a certain artist, that his pictures looked as if he had done them only out of his head, Burne Jones replied, "The place where I think pictures ought to come from."

Of impressionism as understood in the West, and the claim that breadth is gained by lack of finish, Burne Jones spoke as an Eastern artist might have done. Breadth could be got "by beautiful finish and bright clear colour well-matched, rather than by muzzy. They (the Impressionists) do make atmosphere, but they don't make anything else: they don't make beauty, they don't make design, they don't make idea, they don't make anything but atmosphere—and I don't think that's enough—I don't think it's very much." Of realism he spoke thus :

Realism! Direct transcript from Nature! I suppose by the time the 'photographic artist' can give us all the colours as correctly as the shapes, people will begin to find out that the realism they talk about isn't art at all but science; interesting no doubt, as a scientific achievement, but nothing more.....Transcripts from Nature, what do I want with transcripts? I prefer her own signature; I don't want forgeries more or less skilful.....It is the message, the 'burden' of a picture that makes its real value."

At another time he said, "You see, it is these things of the soul that are real.....the only real things in the universe."

Of the religiousness of art he said :

That was an awful thought of Ruskin's, that artists paint God for the world. There's a lump of greasy pigment at the end of Michael Angelo's hog-bristle brush, and by the time it has been laid on the stucco, there is something there that all men with eyes recognise as divine. Think of what it means. It is the power of bringing God into the world—making God manifest.

The object of art must be either to please or to exalt; I can't see any other reason for it at all. One is a pretty reason, the other a noble one.

Of 'Expression' in imaginative pictures he said :

Of course my faces have no expression in the sense in which people use the word. How should they have any? They are portraits of people in paroxysms—paroxysms of terror, hatred, benevolence, desire, avarice, veneration and all the 'passions' and 'emotions' that Le Brun and that kind of person find so *magnifique* in Raphael's later work.....The only expression allowable in great portraiture is the expression of character and moral quality, not of anything temporary, fleeting, accidental. Apart from portraiture you don't want even so much, or very seldom; in fact you want only types, symbols, suggestions. The moment you give what people call expression, you destroy the typical characters of heads and degrade them into portraits which stand for nothing.

Common criticism of Indian art is based on a supposed or real limitation of technical attainment in representation, especially of the figure. In part, it may be answered that so little is known in the West of the real achievement of Indian art, that this idea may be allowed to die a natural death in the course of time; and in part that technical attainment is only a means, not an end. There is an order of importance in the things art means to us—first, What has the artist to say? and second only. Is his drawing scientifically accurate? Bad drawing is certainly not in itself desirable, nor good drawing a misfortune; but strange as it may seem, it has always happened in the history of art, that by the time perfection of technique has been attained, inspiration has declined. It was so in Greece, and in Europe after the Renaissance. I almost seem as if concentration upon technique hindered the free working of the imagination a little, if so, however much we desire both, do not let us make any mistake as to which is first.

Also 'accuracy' is not always even desirable. It has been shown by photography that the galloping horse has never been accurately drawn in art; let us hope it never will be. For art has to make use of abstractions and memory pictures, not of photographs; it is a synthesis, not an analysis. And so the whole question of accuracy is relative and the last word was said by Leonardo da Vinci; "That figure is best, which by its

action best expresses the passion that animates it." This is the true impressionism of the East, a very different thing from impressionism as now understood in the West.

This view of art is the natural outcome of the philosophy which regards nature not as a revelation, but as a veil of *maya*, illusion, concealing Divinity, Reality, behind. Appearances are at the most thought-forms; art is concerned not with the appearance, but with the Idea (*rupa*) in it. This Idea is attainable only by passing behind the veil of nature. As in religion, the method of attainment is the cultivation of the intuition or imagination, by meditation; for reality is all within. The imager is to visualise his conception, as the Hindu worshipper repeating the short *pneumonic* mantras, visualises daily the *Ishta Devata*. Truly, success will be in proportion to meditation, and not depend upon seeing the object itself.

MR. HAVELL'S PRECEPTS.

Let every Indian, who builds a house or place, do honour to Indian art by employing Indian master-builders who have the knowledge of Indian architectural traditions contained in the *Silpa-Shastras*. Let him in consultation with these master-builders, adopt these traditions to present-day habits and requirements, as they have always been adopted in former times, bearing in mind that the fundamental principle of good art is that perfect fitness makes perfect beauty. Let good ornament be used, as far as means will allow, only to add to the beauty of suitable design and good construction, never for the purpose of concealing ugliness, or defects, not for the sake of vulgar display. Good design and construction make all work artistic even if no ornament be added.

Let all furniture and decoration made for Indian houses, even chairs and such like furniture of European origin, be made distinctively Indian in design, not merely imitative of European forms; and let Indian dress be worn by Indian in Indian houses. So will you and your craftsmen develop from creative and constructive powers of thought?

To promote the national reverence for beauty in nature and in art, let it be considered a public duty to make the surrounding of schools and public buildings beautiful with flowers and trees and water.

Let days be set apart as in Japan, for the national enjoyment and worship of beauty—days to celebrate the flowering of the lotus, or asoka tree, and for visiting places conspicuous for natural beauty.

Let religious festivals and political meetings be marked as much by the planting of fruit and flowering trees, for the public benefit as by prayers and vows and speech-making. If for every speech now made a tree were planted and made to grow, how much happier would India become! Will not the Industrial Section of the National Congress inaugurate an Arbor-Day for all India on the basis of one, two or three trees planted and made to grow, for every political speech delivered—the ratio to be determined by length of the speeches?

Let the great events of national history and the moral teaching of the national epics, be impressed strongly on the minds of your children by concrete images painted on the walls of School and Municipal buildings, instead of only by word impressions derived from books and oral teaching. But such pictures must always be painted by Indian artists, with Indian colours and in Indian way of artistic expression.

Let the rich men of India show an intelligent interest in art not by collecting European pictures, but by taking care of the masterpieces of Indian art, and by reviving the old *chitrashala*, in which Indian subjects are painted on the walls by Indian artists in an Indian way.

A GREAT TEMPERANCE REFORMER.

The Prime Minister unveiled a statue of the late Sir Wilfrid Lawson in London last month.

Mr. Asquith, who was received with cheers, said:—It is a peculiar pleasure to me to be allowed to take part with you to-day in this interesting ceremony by which we are setting up a memorial, which will be visible to posterity, to one of the most remarkable and certainly one of the most attractive political figures of our times. (Hear, hear.) When I entered public life, Sir Wilfrid Lawson was already a veteran, but I can never forget, when I first came to Westminster, the cordial welcome and the inspiring companionship which he extended to me, as he was so ready to do to the young (hear, hear)—a companionship which, I am happy to recall, ripened into a long and enduring friendship and only closed with his lamented death. Though there was much in Sir Wilfrid Lawson's character and career that is unusual and indeed, unique, there was also much that made him a typical product of English character and English public life. He was born in what he himself would have described as the squirearchy, and he was the nephew of one of the most eminent and distinguished statesmen of the Victorian era, Sir James Graham. In his early youth, and long after, he was a mighty sportsman, and, I believe, not only a popular but a highly efficient Master of Hounds. And yet from the moment that he took his place in the House of Commons, nay, earlier, from the moment he first gave his serious attention to politics, he was a man—as he often expressed at himself in humorous language—for whom minorities had an irresistible fascination. The chairman has referred naturally to the part which Sir Wilfrid Lawson took in the cause of temperance reform. (Cheers.) 1862, I think, was the date of what certainly appeared to be a forlorn hope—the date when he moved the first resolution on that subject in the House of Commons. (Hear, hear.) I need not tell you in this room that Sir Wilfrid Lawson's ideas are, from the legislative point of view, still far from complete realization. No one who measures the state of opinion 45 years ago with its condition to-day can doubt that the ripening we have seen over the whole field is in large measure, due to the exertion of him who first sowed and watered the seed. (Cheers.) To that great cause he primarily consecrated the energies of his long and strenuous life. (Hear, hear.) But, at the same time, it would be a great mistake to suppose that Sir Wilfrid Lawson was a man of one idea, or of one enthusiasm, or of one cause. Nothing of the kind. Wherever his eyes could discern a minority that was being oppressed, wherever he could see the first faint glimpse of freedom struggling into the light of day, there he a Cobden of the Cobdenites, a man of peace, a hater of aggression, was ready to throw his sword and place it at the disposal of any good cause (Cheers.) And, when drawn, a very keenbladed weapon it was. (Cheers.)

A man like Sir Wilfrid Lawson is an apostle, not of lost, but of gaining causes, content, for the most of his life to be in a minority, but watching year by year the proportions between the rival forces diminish, and the minority slowly developing into a majority. (Cheers.) A man who undertakes that role for conscientious conviction, and with fearless contempt of popular applause, is always apt to be labelled in our somewhat meagre political vocabulary by the nickname of a fanatic. Never was there a man since the creation of the world who less bore out the traditional pictures and lineaments of the fanatic than Sir Wilfrid Lawson. (Cheers.) Amongst all the votaries of Bacchus, no more genial soul, no merrier temper or wittier tongue was to be found than in this confirmed drinker of water. (Laughter and cheers.) And as it was in the field of temperance reform, so it was in every one of the great causes which from time to time he embraced and prosecuted. His wit

is the treasured memory of his friends but it was a wit which, bright as it was, ready as it was, and effective as it was, never wounded (hear, hear), never won him an enemy, not even amongst those who were the bitterest of his opponents, and it often turned an opponent's wrath into admiration and sympathy. (Cheers.) I doubt very much whether we shall ever see again in our time the combination in one and the same man of such fearlessness and courage, such passionate love of freedom, such a single-minded independence and self-devotion, such an enduring and strenuous assiduity in the pursuit of a cause once taken up and never by him laid down, such a combination of all those qualities, that sweetness of temper, generosity and chivalry of attitude, and of those enduring qualities which the chairman has already referred to, which made him, not only a boon companion but the most cherished of friends. (Cheers.) I do not think I can do better than close what I have to say to you by quoting one or two of his own words. He said of himself, in a speech which many of you will remember—nothing was ever said with greater truth or with more modesty—"I have advocated questions not to benefit the rich and powerful, who have plenty of friends but I have always striven to promote measures for the great mass of the people, for the weak, for the poor, for the desolate, for the oppressed." (Cheers.) And as illustrating another of the qualities to which I referred a moment ago, his indomitable persistence, do not let us forget his own witty phrase. "No man ever got lost on a straight road." (Cheers.) Finally, let us recall that touching speech which he made quite early in his political career, forecasting, with a foresight which is given to few, what the journey before him was going to be and what was the goal. He said—"In this country the Crown is the fountain of honour, but there is one honour the Crown cannot bestow. The esteem and respect of our fellow-countrymen are theirs alone to give, I shall endeavour—(this was said 50 years ago, in 1859)—so to act that my supporters shall be able to think of me as one who broke no promise, served no private end, who gained no title and who lost no friends." (Cheers.) Never was a young man's aspiration more abundantly and more honourably fulfilled. (Cheers.)

THE RAM KRISHNA HOME OF SERVICE.

Of all the philanthropic bodies in India, the members of the Ram Krishna Mission are gradually coming to the front. We serve our country in different ways, but no service could be more disinterested and ennobling than to which the members of this Mission have devoted themselves. This Mission has established Homes of service in different places and one such has been opened in Benares. We have before us the eighth Annual Report of the working of the Rama Krishna Home of Service, Benares, which shows the progress made by the Home in its attempt to ameliorate the misery and distress of the poor, helpless and suffering men and women of the city of Benares. The total number of persons, consisting of men, women and children, belonging to every province of India and of all castes and creeds, who were served during the year, was 3,044. It indicates the catholic character of the charitable work which the Home is carrying on. The work has been silently and nobly carried on during this year and has been very highly spoken of by men like Mr. E. H. Radice and Mr. G. Arundale and has secured the active sympathy of many educated and respectable gentlemen of Benares. We are sorry to find that this noble organisation like many others in India has been retarded in its work for want of funds. It has been building a hospital for the accommodation of the daily increasing number of people seeking relief in the Home. The work has had to be stopped as the funds so far raised have proved insufficient to meet the outlay. The Home has now been appealing for funds for this noble and humanitarian object and we believe the appeal will meet with sufficient and sympathetic response. Kindness to creatures is an essentially Hindu instinct and in Benares of all places there should not be any difficulty in raising small amount that is required to strengthen the hands of the members of this charitable society:—The Indian People.

**THE STUDENTS' BROTHERHOOD,
KARWAR.**

The Students' Brotherhood entered on the 5th year of its existence in this month. It is a most happy thing to note that during this short period it made excellent progress. This remarkable success is due to the whole hearted co-operation of the energetic and sincere members of the Brotherhood and the able and sympathetic guidance of gentlemen like Rao Bahadur R. R. Gangolli and Mr. G. L. Steele on the advisory board. The Brotherhood if it continues to do the same progress hereafter, will, doubtless, be one of the most useful institutions of Kanara and advance the cause of universal Brotherhood of man, the goal of all civilized nations in the world.

At the invitation of the members of the Brotherhood, the leading officials and citizens of Karwar assembled on Saturday last in the Girls' school which was tastefully decorated. The active members with Mr. N. D. Upponi, B. A., L. L. B., the Chairman, made the annual gathering a complete success. Mr. K. S. Hungund, our sympathetic Head Master of the High School, Karwar, gave a most interesting and learned address to the students. Mr. G. Monteath, I. C. S., our popular Collector gave away prizes to Messrs. G. S. Nadkerni, S. V. Kamat and S. R. Nadkerni, the successful essay-writers. The members of the Brotherhood then enacted the memorable trial scene from "Merchant of Venice". All the visitors unanimously declared that it was a unique success. Each actor in his place did very well. The most difficult parts in the scene viz : those of Portia and Shylock were very well done by Messrs : B. S. Balloor and M. A. Rajadhyaksha respectively. Rao Bahadur R. R. Gangolli in a fitting and eloquent speech gave the short history of the Institution. The Collector thanked the members for having asked him to preside on the occasion, and said that he was pleased to see the good work done by them. Mr. N. D. Upponi thanked the guests and the Municipality in a nice little speech. After "God save the King" was sung, the proceedings terminated with three cheers to their Majesties the King Emperor and Queen Empress of India.

THE INDIAN SOCIAL REFORMER.

Rates of subscription inclusive of postage.

In advance. In arrears.

Per annum..... Rs. 5 0 0 Rs. 6 0 0

Single copies 4 annas each.

The arrear rates will be enforced in the case of subscriptions which have not been paid within three months from the date on which last payment of subscription expires in case of annual subscriptions. All other outstanding dues will also be calculated at the arrear rates.

Notice.

The Ganesh Flour Mills Co., Ltd, Delhi.

Work Commenced 1894

Paid up Capital	Rs. 5,50,000
Average	" 4,80,000
Paid in Dividends	" 5,29,290
Capital raised to meet large business by issue of 1500 Cumulative preference shares of Rs. 100 each	" 1,50,000

Subscribed 840 Shares }
 Promised 160 " } out of new issue.
 Offered to Public 1000 Shares }

The above company offers to the public 1000 Cumulative preference shares of Rs. 100 each bearing 7 per cent, dividend at par.

For particulars and form of application please apply sharp to save disappointment to

KISHUN CHUND,
Managing Director.

N. B.—[This Notice will appear for 3 months. Please mention this paper when applying.]

BY APPOINTMENT TO H. H. THE MAHARAJA.



GAEKWAR OF BARODA.

PHIROZE M. DASTOOR & CO.

OCULISTS AND SCIENTIFIC REFRACTIONISTS.

OPP. TELEGRAPH OFFICE, 7 HORNBY ROAD, BOMBAY,
THE FIRST AND ONLY FIRM.

Who offer their patrons free services of a duly qualified ophthalmic Surgeon from various Eye Hospitals of Europe holding genuine diplomas.

PHIROZE M. DASTOOR—

Eyesight Specialist,

WITH 20 YEARS' PRACTICAL EXPERIENCE,

Holds Exceptional Testimonials from the Hon'ble Sir Lawrence Jenkins, the Hon. Mr. Justice Batty. Mrs. Batty, the Hon. Mr. Justice Chandavarkar, the Hon'ble Mr. Justice Beaman, the Hon'ble Mr. Justice Batchlor, Mr. H. G. Gell, M. V. O., Lt. Col. G. H. Bull, M. D., I.M.S. and other high personages.

Entirely New stock of :—Spectacles, Eye-glass, Glare and Dust Eye-protectors, Motor Goggles, Powerful Binoculars, Opera Glasses, Clinical Thermometers, etc., etc.

Prices Extremely Moderate.

POCKET MANUAL "THE HUMAN EYE AND ITS SCIENTIFIC CORRECTION," FREE ON APPLICATION.

The Indian National Congress.

- An Account of its Origin and Growth.
- Full Text all the Presidential Addresses.
- Reprint of all the Congress Resolutions.
- Extracts from all the Welcome Addresses.
- Notable Utterances on the Movement.
- Portraits of all the Congress Presidents.

THIS is an exhaustive and complete collection of all the the Congress Presidential Addresses and the resolutions passed at the sittings of all the Congresses. To make the book up-to-date Presidential Address of the Hon. Dr. Rash Behari Ghose at the Congress held at Madras in December 1908 and the Resolutions passed therein have also been included. The book also contains extracts from the Welcome Addresses delivered at all the Congresses and several Notable Utterances on the Congress Movement by men like the late Charles Bradlaugh, Robert Knight, Sir William Hunter, and Mr. Justin McCarthy Sir Richard Garth, Lord Cromer, Sir Charles Dilke and others. An attractive feature of the book is a collection of the portraits of all the Congress Presidents.

Cloth Bound Over 1100 pages. Crown 8vo.

Rs. 3. To Subscribers of the "Review," Rs. 2.8.

The annual subscription to the "INDIAN REVIEW," is Rs. 5 (five). Subscription can commence from any month. Any one who wishes to buy books at the reduced rates must remit Rs. 5, one year's subscription to the "Review" in advance. Specimen copy on receipt of postage stamp for two annas.

SUBLIME PESSIMISM

OF

OMAR KHAYAM

THE ASTRONOMER-POET OF PERSIA.

Price Ans. 8.

APPLY TO THE MANAGER TATVA-VIVECHAKA PRESS,
Khetwadi Back Road, Bombay.

BRAHMA POSTAL MISSION.

Pamphlets with regard to Liberal Religion in India and abroad may be had free of all charges, one or two at a time by any genuine inquirer: On showing by a letter that these are carefully read, other two may be ordered free:—All communications should be made to V. A. SUKHATANKAR, Prabhna Samaj, Girgaum—Bombay.

A. K. JOSHI & Co.

Kalbadevi Road, BOMBAY.

We undertake every kind of Lithographic Art Printing in Colours. Publish Fine Art Pictures, &c.

Wholesale & Retail Dealers in Calcium Carbide.

Large Importers of Finest Printing Inks and Colours.

HIGH CLASS FRAME MAKERS.

YOUR ADDRESS, PLEASE,

For a Catalogue of our Numerous Valuable Presents which we offer for nought to All at their own choice!!!

VAIDYA SHASTRI MANISHANKAR GOVINDA

Atank Nigrah Pharmacy,

Jamnagar-KATHIAWAR

SURAMA HAS MANY IMITATIONS BUT NO EQUAL.**SURAMA**

STANDS unequalled in the line of floral hair-oils. In fluidity, flavour, and medicinal properties SURAMA leads the line. It enriches the colour, growth, and strength of the hair roots. It removes the hair diseases and cleanses the scalp. It has a most persistent flavour that lasts a long time after bath or toilet. Once used it is used always.

INSIST ON HAVING SURAMA AND REFUSE ALL SUBSTITUTES

Price per Bottle, As. 12. Post-free Re. 1-3. 3 phials Rs. 2, Post-free Rs. 2-14.

**S. P. SEN & Co.'s Fine Swadeshi Perfumes**

SABITRI—The lovers' delight. Possesses a unique odour and strength and pleases all tastes.

BANGAMATA—Represents the sweet Hasunna Henna. Very persistent and strong but not loud.

CHAMELI—Is a preparation *de luxe*. It relieves all nervous ills and is most refreshing after an exhaustive Brain work.

SOHAG—The lovers' lovely present. Has a charming aroma. Very sweet and persistent.

KHUSKHUS—An oriental perfume of strength and aroma. Unrivalled in strength and sweetness.

BOCOOL—The sweetest popular scent. Better than the "best" obtainable in the market.

All the Perfumes are bottled in three different sizes—Large, medium and small. Prices Re. 1, As. 12 and 7 respectively. Transit charges extra.

OUR SUPERFINE VIRGIN OTTOS—UNEQUALLED FOR STRENGTH. OTTO-DE-NEROLI AND KHUS-KHUS. PRICE PER PHIAL RE. 1, DOZ. PHIALS RS. 10.

EDU-COLOGNE—Is both a luxury and a necessity. It removes instantaneously severe headache and cures all nervous ills. Large As. 12 per bottle. Small As. 8 per bottle.

LAVENDER WATER—Quite unlike those spurious brands in the market. It is specially prepared in suit refined taste and fashion. Has a peculiarly sweet and lasting perfume, equivalent to the best Lavender of Parisian make. Price Per Bottle, as. 12, Dozen Bottle Rs. 8.

MILK OF ROSES—Enthralls the mind by its delicious scent; its application imparts a lustre, softness and delicacy to the skin, destroys pimples, scabs, blotches, freckles, and other derangements of the skin.

Price per phial As. 8. Transit charges—write for descriptive Catalogue a price list sent Post Free on application Rs. 5.

S. P. SEN & Co. Manufacturing Chemists.

19/2, LOWER CHITPUR ROAD, CALCUTTA.

INTENDING ASSUREES ARE INVITED TO COMPARE THE RATES AND CONDITIONS OF

The Empire of India Life Assurance Company, Limited.

WITH THOSE OF ANY OTHER COMPANY.

Head Office II; Elphinstone Circle; BOMBAY.

SEE REPORT AND OPINIONS OF THE PRESS AS TO THE REMARKABLE PROGRESS MADE BY THE COMPANY.

ENDOWMENT NON-FORFEITABLE POLICY FOR RS. 3,000.

PAYABLE AT AGE 60 OR AT DEATH, IF PREVIOUS, WITH PROFIT.

If, at any time, the assured under this plan should desire to cease paying any more premiums, he can obtain a paid-up Policy for such a proportion of the original sum assured as the number of premiums paid bears to the number agreed upon. Thus a gentleman who had assured at age 30 for a Policy of Rs. 3,000 payable at age 60 or at Death, if previous, after 5 years payments, would be entitled to a Free paid-up Policy for Rs. 500 free of future payments.

MONTHLY PREMIUM.

AT AGE 20, Rs. 6-9-0.

AT AGE 25, RS. 7-8-0.

AT AGE 30, RS. 8-14-0.

AT AGE 35, Rs. 10-13-0.

AT AGE 40, Rs. 13-12-0.

AT AGE 45, Rs. 18-10-0

The sum assured is PAYABLE IN FULL should death occur even immediately after payment of the first premium.

GUARANTEE INSURANCE.—This Company issues Guaranteed Policies in situation of trust and responsibility. specially authorized to guarantee the employes of the Post Office.

Proposal Forms and full Particulars may be obtained from any local Agent in India or from E. F. ALLUM, General Manager.

SOME OF THE DISTINCTIVE FEATURES.

* Funds invested in Government Securities and in accordance with the Indian Trusts Act

Policy holders can appoint their own Directors.

90 per cent. of Profits to Participating Policy holders.

Lapsed policies revived without Medical Certificate.

Liberal Surrender Values 40 per cent. of the Tabular premium paid.

Immediate payment of Claims.

Medical fees and stamps on Policies are payable by the Company.