

THE
SLAVES OF THE SOIL IN SOUTHERN INDIA.

BY THE
REV. T. B. PANDIAN,
*Author of the "Ancient Heroes of South Indian
Peninsula."*

WITH AN INTRODUCTION

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PAMPHLET IS RESPECTFULLY
DEDICATED

TO

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BY THE

AUTHOR

*As an humble tribute for the Christian
interest he has always taken in
the welfare of Indians.*

SLAVES OF THE SOIL IN SOUTHERN INDIA.

INTRODUCTION.

This small brochure by my friend the Rev. T. B. Pandian is very well-timed. The burning question of the day, at any rate in Southern India, is the emancipation of the Pariah. Every man who has had his mind enlightened, expanded, and elevated by education has also certain onerous responsibilities cast on him by virtue of such education. Not the least of such responsibilities is that he should take an intelligent interest in, and lend his hearty support to, every movement, inaugurated for the benefit of his uneducated countrymen, or any large section of them. In Mr. Pandian's case, the seed of education has certainly not been sown on a sterile or perverse soil, for the pamphlet before me bears on every page of it ample evidence of a large and sympathetic heart, of a clear and acute understanding. In the brief compass of a few pages, the writer has succeeded as well in presenting his readers with a true and accurate account of the Pariah's wretched condition as in suggesting the lines on which his emancipation is to be practically worked out. Two things strike a thoughtful reader of the pamphlet. The first is, that the writer is careful not to overstate his case, for he nowhere depicts the lot of the Pariah as a jot more wretched than it actually is, and nowhere lays more blame at the door of the authorities than they reasonably come in for. The second is, he is very sober in his tone, never aiming at creating anything like a sensation, never attacking the Government with blind and ill-judged fury, never proposing insane or utopian schemes.

I shall now, by way of introduction to Mr. Pandian's excellent little pamphlet, make a few observations *a propos* of the subject. The agitation that is at present going on in our historic peninsula and which has manifested itself, amongst other shapes, in the shape of this little book, is directed towards the laudable object of obtaining for the down-trodden Pariah a recognition, however tardy, of his status as a free-born subject of the British Indian Government. It may be proper to state here, at the very outset, that the expression *Pariah*, wherever it occurs in the course

of either this introduction or the pamphlet that follows it, is to be construed so as to include the Pallan or any other non-caste or low-caste man whose position in life is analogous to that of the Pariah strictly so-called. When it is said that the Pariah must be emancipated, it may be asked what he is to be emancipated from? In answering this question, care must be taken lest words be used descriptive of a state of things that does not really exist. Slavery, bondage, serfdom, villeinage, are all words more or less misleading, as none of them accurately describes the anomalous condition of the Pariah under the British Government. The British Law does not brand the Pariah as a slave; far from doing that, it recognises the Pariah to be as much a free man as any other British Indian subject of Her Imperial Majesty. The benefit of the Indian Penal Code is as open to the Pariah as to any other. In theory then, the Pariah is on a par with the highest in the land. It is perhaps this theoretical freedom, of the Pariah, this legal equality of the Pariah with the best in the land, that has lulled the Government into that self-complacent mood which has caused it, if not exactly to connive at, at any rate to overlook the oppressive system of village government under which the Pariah has been groaning for several centuries. On no other hypothesis can the inaction of Government in this particular be satisfactorily explained. The Englishman has been the sworn foe of slavery and oppression in all parts of the world, and that he should have consciously permitted the noxious weed to grow rampant so much nearer home, nor stretched his powerful arm to arrest the rank growth, is simply incredible.

As has been already more than hinted, there is a great disparity between the theoretical status of the Pariah in the eye of the law, and his actual status in South Indian Society. The flesh-and-blood Pariah, as we find him toiling in the fields of his master, though he may not be so badly off as the Negro in the service of the United States planter before the War of Emancipation, is certainly much worse off than the Plebeian of the early Roman republic before the passing of the Agrarian laws. Poor and illiterate, under-fed, and over-worked, precluded from exercising proprietary rights over land and compelled to work on soil belonging to others, ground down by a system of caste tyranny and sedulously kept under by interested social tyrants, and in but too many cases, indebted to and

enslaved by heartless usurers, the Pariah, in spite of the freedom that the law invests him with, is virtually no better off than Israel in Egypt in the days of the Pharaoh that knew not Joseph. To look to the caste people of the country for the deliverance of the Pariah from this state of moral, social and intellectual degradation must be as futile as it must have been, to have looked to the obdurate Pharaoh to accomplish of his own spontaneous will, the deliverance of Israel from Egyptian thralldom. Far from taking the initiative in the emancipation of the Pariah, it is very unlikely if the caste people will so much as help to further the good work if it be once set a-going by third parties; it is rather to be feared that they will try to obstruct it. Can the Pariah then be expected to work his way up against the systematised oppression that weighs him down? No, for he neither knows his rights nor has the boldness to stand up for them; long ages of ignorance have made an idiot of him, long ages of oppression have made a coward of him. In these circumstances, there is at once room and reason for Government to interpose on his behalf.

How Government may profitably interpose on behalf of the Pariah without laying itself open to the charge of undue favoritism, Mr. Pandian incidentally indicates in his pamphlet; but it may as well be stated here. The Pariah must be educated, and this will raise him intellectually. Once intellectually raised, the Pariah will himself become a mighty factor in the working out of his emancipation. To this end, primary schools should be started in the parcherries, and facilities afforded to Pariah lads to study in them. It is very gratifying to know that already steps have been taken by Government in this direction. The *Madras Mail* is inclined to regard it as a concession by Government to the agitation of the Press, that augurs well for the future. But there is danger lest Government remain perfectly satisfied with merely opening schools for the Pariahs. There are certain other things that Government must be asked to do without loss of time. The moral up-lifting of the Pariah may be expected to follow naturally in the wake of the intellectual; nevertheless something may be done by Government specifically in this direction. Government, for instance, may make an attempt to regulate marriage and divorce amongst the Pariahs. The social status of the Pariah may also be improved by Gov-

ernment passing laws enabling Pariahs to acquire and own land. The laws of debt may be reformed so as to render invalid all bonds by which the Pariah's person becomes mortgaged to his creditor. In these and other ways, Government can materially benefit the down-trodden Pariah community and earn their lasting gratitude.

Government can do much, but it cannot do all. It can elevate the Pariah intellectually, morally, and socially; but pledged as it is to strict religious neutrality in this country, it cannot elevate the Pariah spiritually. The spiritual regeneration of the Pariah, therefore, must be accomplished by an agency, or rather instrumentality, other than Government. In the schools started by Government for educating the Pariah, the Word of God can find no place. Hence the necessity for Christian bodies, in the case of the Pariah as in that of any other heathen community, to supplement the general educational efforts of Government with distinctively Christian efforts of their own. Mr. Pandian has therefore, very appropriately as I think, appended to his pamphlet an appeal to the Christian ladies and gentlemen of Great Britain, Australia and America to help in this philanthropic work. The appeal speaks for itself, and will, I am sure, be largely, readily and cheerfully responded to.

I shall now conclude with two quotations from the exquisite poetry of Robert Burns, in one of which he deploras man's inhumanity to man, and in the other, speaks of the brotherhood of man as a fact certain to be realized sooner or later.

See yonder poor, o'er-labor'd wight,
 So abject, mean, and vile,
 Who begs a brother of the earth
 To give him leave to toil;
 And see his lordly *fellow-worm*
 The poor petition spurn:
 Man's inhumanity to Man,
 Makes countless thousands mourn:

Then let us pray that come it may,
 As come it *shall* for a' that,
 That sense an' worth, o'er a' the earth,
 Shall bear the gree, and a' that;
 For a' that, and a' that,
 It's comin' yet, for a' that,—
 That man to man, the world o'er,
 Shall brothers be, for a' that.

J. E. V.

CHAPTER I.
THE
COLDEN AGE
OF THE
SLAVES OF THE SOIL.

In the lives of individuals we often meet with many ups and downs. As it is with individuals, so it is with nations also. Change of circumstances, then, is peculiar to man's condition in life. Health, wealth, and longevity are sometimes a curse, and sometimes a blessing. In the case of Dives at whose gate sat the beggar, Lazarus, these blessings proved only as a curse to him, for they made him forget "God from whom all blessings flow." So we find that elevation in life is a curse to those who forget the mercy of God which has been the real cause of it. There was a time when the now-degraded Pariahs formed a powerful nation, having their own kings, warriors, and priests. There were among them many learned men whose works in ethics and philosophy are still resorted to as standard works on those subjects. These will be touched upon in due order.

Before I proceed to say anything about the original happy state of the Pariahs, let me impress on the minds of the readers the fact that in ancient times Southern India was inhabited by non-Aryans who were then more advanced in learning and civilization than those in the North. Social distinction was unknown to them, for they all ate together, and behaved towards each other as members of the same family.

The present Pariahs who originally formed a small section of a large class of people, are not the only race now considered to be degraded, for there are other classes also, some of which are treated worse even than the Pariahs—for instance the *Pulayars* and *Cherumars* of *Malayalam*. And *pula*, the root of the term *Pulayars*, means pollution while *Cherumi* means poverty. There is another class also in Palghaut, which is considered to be the lowest and the most degraded race though they claim to have once been Brahmins. It is the *Nâyâdies* that dwell in jungles. There is also another class in *Sriharikotta* known as *Nâyâdies*. The name *Nâyâdy* means one who hunts with dogs. While the former class *Pulayars* retire 36 steps from the higher classes, the latter recede 72; and when one of them sees a caste man coming towards him, he warns him at the top of his voice against approaching him by crying out either "*Nâyâdy, Nâyâdy*" or "*Pulaya, Pulaya*" as the case may be. If high caste people wish to buy firewood from him, which he brings in bundles, he is ordered to leave his fagots on the skirts of roads and go and stand a long way off, until they remove them into their houses, and leave their value, which is generally a few pies, where the fagots were placed.

There is a third class of people who come very near our Pariahs, and they live solely by cultivation. These are called *Pallas*, and the root of the name, *pallam*, signifies pit or low ground.

There is a fourth class again belonging to the Telugu race called *Mâlavandalu*, which name comes from the Sanskrit word *mala* signifying, as Dr. Winslow says in his dictionary, "those whose mothers are Brahmins and fathers Sudras." It is therefore applied, as the same lexicographer explains, to "those of no caste, or Pariahs." According to Mr. C. P. Brown, an eminent Telugu scholar, the name comes from the Telugu verb *mâla uta* which signifies 'to be without.' Hence Bishop Caldwell deduces that

Málavandalu means the 'destitute,' which is probably correct.

The Canarese have also their out-castes called *Holayas* and *Madigas*. Regarding these Mr. Wilks observes that they were once an independent people who had their own king. The *Madigas* are known by the name Chucklers, or *Charkiliar* in Tamil, and their vocation in life is tanning, and they make many things of leather. The writer was once informed by the present Zemindar of *Avidayápuram* in the district of Tinnevely that his Zemindari was once under a *Chuckla* king.

To come back to the Pariahs, they most probably took their name from the Tamil verb *parai* పఱి, which means *speak*, for, in order to proclaim the orders of a king to his subjects, persons were then engaged, as even now, furnished with *molams*, or drums, the beating of which in the streets and high-ways brought all the people living in them near the drummers to listen to what they had to say as the king's proclamation. When a *molam* is in the hands of a Pariah it is invariably called a *parai* and not *molam*. When a *molam* is used by other castes for other purposes it is never called a *parai* or even *parai molam* which literally means *speaking* drum.

Further, there is a tradition that the hero Râmâ gave the name *parai* as an honorary title to one Sâmbavan, a captain of his bear-forces, for the valour and skill he had displayed in commanding them. The name *Sâmbavan* or its contraction *Samban*, is still used among Pariahs as a graceful appellation.

The following are some of the distinguished Pariahs of ancient times, and from the brief accounts given of them, it will clearly appear that Pariahs, as has been remarked, were once a powerful nation who had their own kings, warriors and priests.

In ancient times there lived a Pariah by the name

of Pattan Sāmban. He was one of the 63 Siva devotees, and stood very high in the estimation of the learned and the great, for his piety and integrity.

It is an admitted fact that a Pariah king by the name of *Nandan* during his administration introduced *tholkasu* or leather money.

There was also a Pariah Siva devotee of the same name, *Nandan*, who frequented the famous temple at Chitambram. His true devotion and other moral excellences were such that even people of the highest caste paid him homage. His life, written in lyrics, is held in high estimation as exhibiting a model of true piety. The songs are sung to this day by all classes of people with feelings of deep reverence.

Further, it is believed by Brahmins that Sanscrit is a sacred language fit to be studied only by Brahmins in the capacity of priests. It is a fact which cannot be gainsaid that Pariah priests called *Valluvars* also use or chant Sanscrit *slokas*, or *stanzas*, when performing marriage ceremonies. From this it is easy to conclude that once Pariahs were almost on a par with Brahmins. To this day people of all classes, if they want to get their horoscopes written, or consult Astrology for doing anything important, go rather to Valluvars than to Brahmins, as the former are supposed to be the better astrologers. The custom still prevailing among Brahmins on wedding occasions, of placing *pansupari*, betel and areca nuts, under a bush for Pariahs, both as an offer and an invitation, shows that in those early days there existed a sort of close social relation between the two classes.

There is a well-known Tamil proverb which runs thus: பார்ப்பானுக்கு மூத்த பறையன் கேட்பாரற்றுக் கீழ்க்குலமானுள். It means that Pariahs who are higher than Brahmins, having none to take up their cause, have become low in caste.

As this will speak for itself I shall not make any comment on it.

As the last and best instance of the Pariah's eminence, I shall mention the most admired Philosopher of the Tamil country, *Truvalluvar* by name, whose ponderous work on ethics called *Kural* is still resorted to as the best authority to decide questions in grammar, and moral science. The work is highly valued and loved by all classes of Hindus. Though certain parts were translated into English by various eminent oriental scholars, the honor of translating the whole work was reserved for the venerable Dr. G. U. Pope. *Truvalluvar* is not a proper name but a mere combination of the two Tamil words *tru* and *valluvar* meaning respectively, holy and priest. Hence all Pariah priests are, to this day, called Valluvars.

The great Tamil Scholar Rev. H. Bower, D. D., says:—

“The people called *Chandalas* in the North are termed Pariahs in the South upon whom is entailed by birth the utmost degradation.”

“The Pariahs have priests of their own, called Valluvars; and of them *Truvalluvar*, who has written perhaps one of the best books in the whole course of Indian literature on ethics and natural religion, may well be compared to Plato himself.”

Professor Wilson in his historical sketch of the kingdom of Pandian says as follows:—

“A Candidate for the honor of a seat in the bench of Professors of the ancient Madura Pandian College appeared in the person of *Truvalluvar*, a Pariah priest of Maipapur and author of an ethical poem. The learned professors were highly indignant at his presumption; but, as he was patronised by the Rajah, (one of the Pandian kings), they were compelled to give his book, *Kural*, at least the trial. For this purpose it was to find a place upon the marvellous bench which the professors took care to occupy fully.”

“To their astonishment, however, the bench extended itself to receive the work and the book itself, commencing to expand, spread out so as to thrust all other occupants from the bench. The Rajah and the people of Madura witnessed the scene, and enjoyed the humiliation of the sages; and the Professors were

so sensible of their disgrace, that, unable to survive it they issued forth, and all drowned themselves in a neighbouring pool. In consequence the establishment was abandoned."

The following letter addressed to me by Dr. Pulney Andy, will throw further light on the traditional accounts of Valluvars.

"As you have desired me to furnish you with any information I may be in a position to acquaint you with on this subject, I gladly do so to the best of my knowledge and research regarding the "Traditions of Valluvars."

"In my younger days I came in contact with the people of Valluva caste and learnt a good deal about their traditions &c., Such as I recollect at present I now gladly communicate to further your purpose.

"The people of Valluva caste declare themselves to be the descendants of Truvalluvar. They say this moralist and philosopher of Southern India was born of an illegitimate union of a Brahmin with a Pariah mother. They claim to be Brahmins in the wide sense of the word, the only difference being that they are illegitimate descendants of a legitimate ancestor, whereas the modern Brahmins are legitimate descendants of an illegitimate father Vasishtha—the son of Urvasi, and the husband of Arundati, a Pariah. In consequence of their Brahminical origin their forefathers had all the advantages of a good education and special training in astronomy, astrology and medicine, so that the best Physicians and Astrologers are to be found in that class of people even to this day in many parts of South India. This class is known as Kaniyars in Malayalam, and they are reputed to be good computers of Almanacs. I have known among them many excellent Sanskrit scholars earning their livelihood as Astrologers and Physicians. The following verse will testify to this statement.

“பஞ்சாங்கமோதி மறைகாட்டி சொர்க்கமிப் பாற்படுத்தி
அஞ்சாங் குலத்தவர் பார்ப்பாரைச்சார்த்த ததிகையமே.”

"Truvalluvar is reported to have followed the profession of a weaver to maintain his earthly existence as will be seen by the following quotation.

... ..
... ..—“நாவில்,
இழைக்கக்கி தூனெருடு மேழை யறிகேடு
குழை வககுப் பிஞ்சுகன்றன் கூத்து.”

"As far as his religious belief is concerned Truvalluvar appears to have been a cosmopolitan in his views and his much-esteemed *Kural* points to this virtue in him, hence he is claimed by almost every sect as a member of their faith. I was given to understand by my old Teachers that the word *Valluvan* meant learned or well informed, which may be taken to be an equivalent to the French word *Savant*. Kanyans on the West Coast go by the epithet of Panikars signifying teachers. There is a temple dedicated to *Truvalluvar* in *Mylapore* in which the Siva rites and ceremonies are followed, and some of the people of the *Valluva* caste are staunch Lingayets.

"The *Valluva* caste people have now given up the profession of weaving, but many of them have taken up tailoring while others continue to earn their livelihood as Astrologers and Physicians besides officiating as *Purohitas* or Priests to Pariahs. Many a Pariah of education and respectability passes himself off as a *Valluva Pandaram* now a days and thus gives rise to the distinction of *Tamil Valluvan* and Pariah *Valluvan*."

The Pariahs and members of similar castes enjoy peculiar privileges in various parts of the country, specially at religious festivals. Regarding this Bishop Caldwell says:—"That at the annual festival of Egattal, the only mother—a form of the tutelary Goddess of the Kalli Black town of Madras—when a tali, or bridal necklace (answering to our wedding ring), was tied round the neck of the idol in the name of the entire community, a Pariah used to be chosen to represent the people as the goddess's bridegroom. Mr. Walhouse, in an article entitled "Archæological notes," adds a few instances of the privileges enjoyed by the lower castes. "At Melkotta, the chief seat of the followers of *Ramanuja Acharya*, and at the Brahmin Temple at Bailur, the *Holeyars* or *Pareyars* have the right of entering the temple on three days in the year, specially set apart for them. In the great festival of Siva at *Tricalur*, in Tanjore district, the head man of the *Pareyars* is mounted on the Elephant with the God, and carries his chauri, knife."

As it may not be uninteresting to the reader to know

the designations of the several classes of Pariahs, we give them below in their due order. They are :

- | | |
|-------------------|------------------|
| 1. Valluvaparai | 6. Theeparai |
| 2. Thathaparai | 7. Murasapparai |
| 3. Thangalanparai | 8. Mottapparai |
| 4. Thurchaliparai | 9. Ambuparai |
| 5. Kulipparai | 10. Vadugapparai |
| 11. Aliapparai | |
| 12. Koliapparai | |
| 13. Valipparai | |
| 14. Vettiarpparai | |
| 15. Sangupparai | |

From what has been briefly stated above, it must appear to the careful reader that the now-degraded Slaves of the Soil were once an enlightened nation enjoying all the privileges now denied to them by the tyrant caste. That they had their palmy days at a remote period no one possessing any knowledge of the early history of India can conscientiously deny.

Now the Pariah may well say in the words of the blind Poet Cruickshanks :—

SIR, I'm a fellow, ne'er before allow'd
 To speak to Master from the vulgar crowd,
 But now crave leave to say a single word
 Such as was ne'er before by Master heard,
 If haply, Master, with his wonted grace
 May be induced to right my injured race ;
 For Master, in petitions like my own,
 Has often ventured to address the Throne
 When he has scrupled not to whisper things
 A little grating to the ears of kings,
 But which, if some of them had deign'd to weigh,
 It had been better for their crowns, they say.

* * * * *

"BEFORE the Brahman seiz'd my native soil,
 And doom'd my downtrod race to hopeless toil,
 I figured in the Army, Church or State,
 Just as I pleas'd, and happy was my fate;
 But by and bye there came a dire reverse,

And I was reft at once of rank and purse,
 So that I'm now, (could I describe myself)
 Of India's sons the most unlucky elf;
 Beneath the social ladder's lowest run
 And doom'd by custom to remain undone."

* * * * *

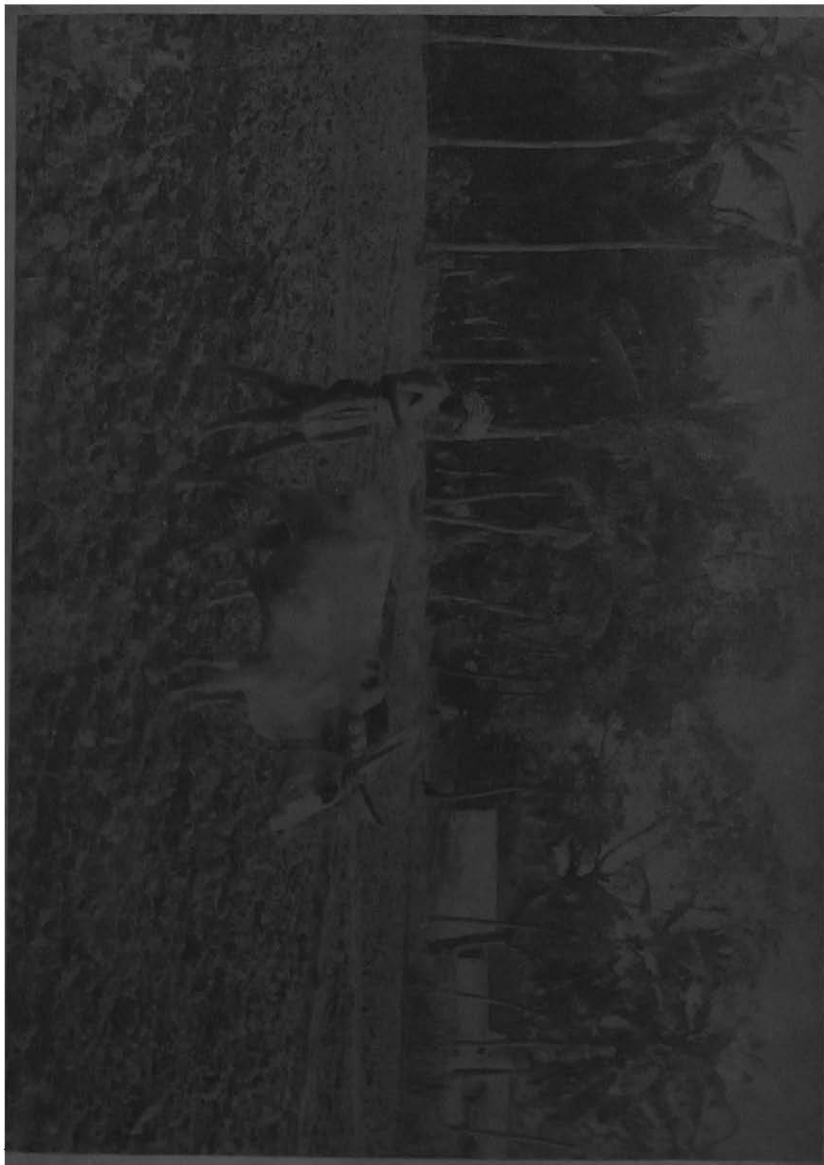
"Who pay obedience to the rules of caste
 By which the Brahmins, my relentless foes,
 For centaries have led them by the nose,—
 Unlike them all, I prudently prefer
 An English Government and Governor:

Since only under Master I am free
 From haughty caste-men's iron tyranny
 Who, stereotyped themselves, would fain adjudge
 The casteless Pariah, their perpetual drudge,
 A state whence Master, born to free the slave,
 Seems sent at last by Heav'n, poor me to save."

True, in the abhorrence of the caste-proud race,
 "I'm therefore sentenced to a deeper place;
 And were there any magic in their curse,
 They would no doubt condemn me to a worse."

There was a time when the moral condition of many a Western nation was not a whit better than that into which the present Pariahs are found deplorably sunk. What is it that elevated the Britons above all other nations? What brought them from that spiritual darkness in which they were once groping, to that marvellous light which they now both enjoy themselves and shed on those by whom they are surrounded? "Freely ye have received,

freely give," says God our common Father in heaven. And shall we then, who are spiritually fed by His bounty, grudge to effect the transition of the poor Slaves of the Soil, from the bondage of sin to the freedom which Christ promises to all those who will embrace His religion? As Christians, are we not bound to do good works? If delivering the Pariahs who are our fellow creatures, from the oppression of caste observers, and ameliorating their condition socially and spiritually, are not good works, I know not what else is to be brought under that category. "Let your light so shine before men that they may see your good works and glorify your Father which is in heaven," says Christ Himself, and what child of God would allow himself or herself to be enslaved by parsimony, and not come forward to give a helping hand for adopting such measures as would tend to raise the poor Pariahs from the mire of sin, and the pit of darkness? My dear reader, if man's conscience is the voice of God in him, let us listen to it, and obey its dictates as divine injunctions.



PARIAH PLOUGHING.



PARIAH TAKING HIS M



PARIAH TAKING HIS

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... Here with
... he is the last.

CHAPTER II.

THEIR USEFULNESS.

HAVING given in the preceding pages, a very brief account of the golden age of "The Slaves of the Soil," I shall now, with the permission of the lenient reader, venture to inquire whether the Pariah possesses any true merit to deserve the commiseration of those whom he serves. In order to make this important enquiry, first we shall follow him as he runs in hot haste to his high-caste master and lord,

THE HINDU GENTLEMAN.

As he nears his residence bathed in perspiration, ere long the sun appears in the horizon, he fixes himself in some convenient corner of his master's beautiful gate with hands devotionally folded and ears eagerly waiting to catch the orders the moment they slip from the lips of his master, who comes out of his house and keeps himself at a pretty good distance from his slave, gives orders, and the servant in a most submissive attitude is all ear to him as if they were divine oracles. The Pariah then hurries to the field with a heavy plough on his shoulders, and a head of unruly cattle in front which he goads as fast as he can. Both tired and fretted he reaches the field which is generally some miles from his master's dwelling, having already walked a good distance in calling at his house from his wretched hut in a Parachery. Here with a number of like fellow-laborers, of whom he is the head,

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THE HINDU GENTLEMAN.

As he nears his residence bathed in perspiration, ere long the sun appears in the horizon, he fixes himself in some convenient corner of his master's beautiful gate with hands devotionally folded and ears eagerly waiting to catch the orders the moment they slip from the lips of his master, who comes out of his house and keeps himself at a pretty good distance from his slave, gives orders, and the servant in a most submissive attitude is all ear to him as if they were divine oracles. The Pariah then hurries to the field with a heavy plough on his shoulders, and a head of unruly cattle in front which he goads as fast as he can. Both tired and fretted he reaches the field which is generally some miles from his master's dwelling, having already walked a good distance in calling at his house from his wretched hut in a Parachery. Here with a number of like fellow-laborers, of whom he is the head,

he is actively engaged in weeding, turning the sod with a heavy spade, digging out and removing far away the stones found lying deep in the ground, and a host of other pre-requisites which are achieved before ploughing. But the field is a very extensive one, and it requires the united herculean efforts of a still greater number of men to complete within a fortnight the whole work of preparing it for regular ploughing either lengthwise or breadthwise as it suits the whims of his capricious master. However, he works there without any cessation till the sun reaches the zenith when, being quite fatigued by over-exertion in the burning heat, he lays himself down under a shady tree where either cold rice, *i. e.*, rice boiled on the previous night and preserved in a large quantity of cold water, or some *konjee*, (gruel) prepared on that very morning, is brought. He refreshes himself and with his fellow-servants works again till the evening sun trembles in the western horizon soon to drop out of sight. In the dusk of the evening, after taking leave of his master he returns to his hut quite knocked down and hungry as a dog to swallow his poor meal which is often a cake or two made of the flour of some dry grain, such as raggie or maize, and prepared by his wife who returned home only an hour previously from her work in some garden, of either cutting or mowing grass, sweeping the ground, the floors of cattle sheds, &c. Poor creature, stinting his own voracious appetite in order to see his wife and children get their grub pretty sufficiently, he quietly stretches himself on a mat to wake before dawn. In the morning he is again at his master's gate in that same adoring posture to get further orders. But on this day his lazy master is rather late in rising from his very comfortable bed and when he does rise, he does not like to see a Pariah the first thing in the morning, lest some misfortune happen to him; for, as soon as one wakes from one's bed it is certainly inauspicious to accost a Pariah. So he either goes to the cattle shed to

have a look at some particular cow, or summons before him the most lucky of his children to let his eyes play on the lovely face of the child, and then leisurely attends to his morning ablutions, takes a chew of betel which his wife prepares and hands over to him with a smiling face, and at last comes out to see whether any unavoidable thing has detained his servant that he might have the pleasure of sending for him, and having him well flogged for his carelessness. But "Heaven is the help of the helpless," ("அசுதிக்காராயந்துணை") and the punctual slave escapes from all imaginable blame so thoroughly that his master can only tell him in a mild tone to redeem the lost time by being extra active on that day. And this the Pariah considers a high compliment paid to him by his lord the Hindu gent.

Thus and in various other ways pass nearly 14 consecutive days at the expiration of which a gathering is seen at the gate of the land-lord the Pariah's master. All the field servants have come in a crowd to inform the land-lord, every man of the amount of work done by him during the past 14 days, and to carry to the distant field sacks of seed-paddy and a number of other things required for sowing and putting up fences on the borders of the field to keep away cattle that will else stray into it and destroy the growing crops. In an hour or two a procession is seen moving from the land-lord's gate in the direction of the field. The servants are carrying every needful thing for their work while their master with a few select friends of his walks before them in a graceful manner. Poor souls, how they like to make large strides in consequence of the heavy burdens they carry. But they dare not outwalk their master, and so they move with extreme difficulty behind their master enduring the pressure of their burdens as best as they can. A gentle pleasant walk in the cool of the morning on the part of the land-lord and his friends, brings them all to a vast plain covered with deep furrows

made by clumsy plough-shares, and the land-lord and his friends, all very bulky, now begin to trot on the furrowy ground as so many lame Pegu ponies. The land-lord suddenly turns round and sternly looks at the Pariahs, and off they run to prepare for him and his friends a long elevated seat with strong sticks, and a hood over it to keep off the sun. This is done in a crack, and the gentry lose no time in resting the soles of their feet.

Now begins the scattering of seeds in all directions with that dexterity which is peculiar to Pariahs, and it takes some hours to do justice to the large quantity of the seed brought for the purpose. The servants having been true and faithful to their master, the latter, after an hour or two, leaves the field with his friends, entrusting the remaining work to the care of the head field-servant whom we followed at the beginning of the chapter as he ran with all speed to his master's residence.

All the servants being equally bent on pleasing their master by each finishing the work allotted to him through the head servant, his absence makes them only exert themselves yet more, and they all complete the work before sun-set. The head servant now runs to his master, and informs him of it; and the master on hearing it, is well pleased with them all.

But alas, the eagerly expected rain cheats every one. The master as well as his servants are rather down-cast because not only will there be no harvest, but the sown paddy will be lost too. So day after day they all look up to the sky, but to their great mortification they do not see any signs of a down-pour. The master now consults the best of Astrologers as to the time the weather would change favourably to cultivators. The sympathizing servants cry to their god *Varuna Bagavan* who rules over the sky and the clouds to send them rain abundantly. But all to no purpose. To appease the said god's anger against those who have pro-

voked him by their heinous sins they make an effigy to represent the greatest sinner among them, and name it *Kodum Pavi*, meaning the most wicked sinner, and placing it on a bier, a few of them who have a shrill voice, dress themselves like females, and chant elegies in a most doleful tone as if that most wicked sinner were dead, and they were paying him their last tribute of sorrow. While doing this they also beat their breasts, pull their hair, fall to the ground, and make various other gestures to express their grief. This propitiatory ceremony is not performed in any one spot, for they either carry the effigy or pull it with the bier by means of a rope to every door in the village, and at every door the sham mourners get either money, which is generally a pie, equal to half a farthing, or a little oil for their torches, for this is invariably done in the night. This they repeat for several days and then set fire to the effigy and reduce it to ashes. The master and his servants now sit down and mope in their respective dwellings. The former supposes that the Astrologers have made some mistake in their calculations, and the latter are afraid to tell each other that their offended god has made his heart extremely callous. While their minds are thus engaged in musing differently, all of a sudden they hear to their unspeakable joy the rumbling noise of distant thunder. Soon a change in the weather is perceived. It now gets cloudy, and the sun by degrees withdraws his rays and gets behind the clouds, as the Pariahs suppose, to avoid getting wet. The clouds now give away their contents to the mercy of the four winds which soon scatter them abroad in the shape of rain to cool the parched earth without hurting her, she being a goddess. Nature now hastens to give growth to the sown seeds, and the field soon becomes a vast green carpet. With alacrity the Pariahs watch the field both day and night lest damage should be done to the growing crops by wild beasts, or fowls of the air, or wicked rogues.

To make this part of the story short, the harvest

time has arrived and the master fixes a day on which his servant should come to the field with his sickle. Then a great bustle commences the reaping process and continues for several days. Then follows the yet more difficult task of carrying the produce of such a vast field to the granary, and there securing it in enclosures made of thickened straw called *Pore* (பொரு). Removing all the produce from the field lying some miles off, to the master's house brings the field work to a close.

AT A WEDDING OF THE HINDU GENTLEMEN

At Hindu marriages the Pariah's services are indispensable. The first thing which gives notice to the master of the approach of a marriage ceremony in a village is the erection of a *pandal* that he erects before the gate of that house. It is a work of several days for several persons, and only those who have witnessed village weddings can understand the skill and taste of Pariahs in decorating *mandals*. In procuring materials for putting up a *pandal*, Pariahs labor very hard. Cadjans, long, straight, thick sticks, and ropes are not the only materials used, but also such leaves of trees as are generally used in decorating any building. To his master's friends living far off, he takes letters of invitation, and brings from the nearest wood a sufficient quantity of fuel, and, from wherever it can be had, fodder for the horses of those who come to the wedding in conveyance. He is the piper and the tom-tom beater; he is the fence. On marriage occasions, without his charge, even many wealthy Zemindars will have to put to great inconvenience and expense.

AT A FUNERAL OF THE HINDU GENTLEMAN.

If there is a time when even the most worldly minded heartily repudiate every thing that gives them pleasure and cause for being proud and haughty, it is perhaps when they lose for ever a dearly beloved member of their family. It is then they view every earthly thing as transitory and vain. Even at such a time the Pariah is a source of great help and consolation.

His sympathetic look, his readiness to do everything that lies in his poor power, his preparing everything for a decent burial or cremation, his every now and then playing on his sonorous pipes, and beating his deafening tom-toms, tend to a certain extent to console all those to whom the departed soul was an object of love and affection. When the funeral procession is moving towards the cremation ground, he goes before the bier singing, dancing, blowing his pipe, and beating his tom-toms, all under the influence of Bacchus, no doubt disturbing the solemnity of the occasion. As cremation takes place generally in the night, when all have returned to their respective homes, the Pariah stays behind and watches the cremation ground in order to put the corpse in its place, if by the heat contracting the great nerves, it should be thrown out of the burning pile, which sometimes happens from the insufficiency of the weight of the wood placed on the corpse.

The number of days observed as mourning days is 16, during which time friends and relatives of the dead daily visit the bereaved and take meals with them. The quantity of fuel then required for the kitchen is supplied by the Pariah, who is also useful to the mourners in various other ways.

ON FESTIVE AND OTHER OCCASIONS.

On festive days his services are equally valuable. Sheep, goats, fowls, vegetables, fish, eggs, fruits and such other things as will not be polluted by his touch he goes

and buys for his master. He always takes care to get the best of them at a very cheap price, and for this purpose he walks for miles together, without minding the inclemency of the weather. When the guests have heartily enjoyed their rich dainties and proceed to do justice to the betel and nuts placed before them, the Pariah makes his appearance and does his best to amuse them. But for his presence there would be little social mirth at village festivals. In erecting houses, he is their mason, and in procuring materials for that purpose, he plays the cart driver. He supplies bricks prepared by his own hands. He sinks wells, converts waste plots into beautiful gardens and orchards. In short, his services are so needful to the village Hindu that he cannot do without him.

TO FOREIGNERS.

To a foreigner who comes to India for the first time to live among races so numerous and diversified as the Indians are, whose religions, languages, customs, habits, manners, tastes, civilization, dress, food, are all quite different from those of his own, the degraded and much despised Pariah is like a light in a dark night, and a buoy in a dangerous ocean. For, when the new comer arrives in Southern India he finds every thing new, misses everything to which he was used from his infancy, and sees numberless animated strange figures moving to and fro, and speaking sonorously but unintelligibly. Being a raw youth he is taken aback at the sight. He eagerly turns towards the vast main he has just crossed over, and on the noisy billows of which the steamer which has conveyed him to this strange land is still tossing as if unwilling to return leaving him behind, and thinks of his "sweet home," soliloquizing,

" Oh, when shall I see the land of my birth,
So pleasing on the surface of the earth ? "

Sorrow and despair fill his mind, and he once more turns

towards the land with eagerness to see if he can, among the strange inhabitants, find a white face, no matter whether known or unknown to him. A coach and pair he soon descries at a distance, and as it nears him he grows impatient to catch sight of the gentleman coming in it. So he slyly paces towards it, but alas, he is sadly disappointed in his hopes.

A shrewd Pariah who has been all the while observing his movements now walks up to the stranger and tells him that it is a Dhubash of Messrs. Best and Company, and he is going to his work at their firm. The stranger to whom the latter name is familiar thanks the Pariah for his information, observing, however, that he is officious. "I go no office, sar, if master want to go to hotel I can take to a best and cheapest also" utters the mistaken Pariah boldly and fluently, for he supposes that the gentleman is inquiring whether his services are available. "Ah, thank you, but how far is that hotel?" inquires the young gentleman." "Not very far, sar. I can soon bring a carriage for master and luggage," answers the Pariah. "Well," rejoins the gentleman mustering courage "you may do it." Off runs the Pariah leaving the gentleman to speculate on his future movements. Scarcely do ten minutes pass when the Pariah is seen getting down from the dicky of the carriage he has brought for the gentleman. He takes him and his things to the nearest hotel where some European ladies and gentlemen have just come to catch the steamer that is about to leave the port for England. The new comer soon recognises among them an acquaintance who solves for him certain difficult problems among which the usefulness of Pariah to foreigners is one. He now little hesitates to take the officious Pariah who has brought him to the hotel, into his service. The obliging Pariah soon finds a house for him on a reasonable rental, and the gentleman finds himself comfortably lodged.

It is perhaps unnecessary to dwell long on this subject of his being useful to foreigners. In short, he is their butler, their dressing-boy, their cook, their scullion, their personal letter-carrier, their groom, their gardener, their scavenger, and a host of other things; and his wife to their families, an ayah, a nurse &c., &c., The Pariah is also useful when his master is away from his residence. He follows him wherever he goes, even to the battle-fields, and attends to his comforts as at his own house. In hunting excursions his services are very valuable indeed. He knows to what part of the jungle he should take his master, and how to scare out the game from their cover or hiding place, which he does sometimes by beating his huge tom-tom, or making a frightful noise with his mouth.

When his master happens to be sick, the solicitude with which he watches him, especially if he is a bachelor, is very remarkable and praise-worthy. His cheerful countenance changes, and he forgets his food, sleep forsakes him and he is always near his master's bed. The Pariah may well say in the words of the Poet that

“ He, notwithstanding he is used so ill,
Sincerely loves ungracious Britain still.
Is Britain happy?—who is there more glad?
Is Britain troubled?—who is there more sad?
Or who more ready stands at duty's call,
In Britain's cause to sacrifice his all?

The ablest that has fill'd the Indian throne;
And at the worst, a ruler no'er so ill
As not to be than others better still;
So that Heav'n cannot grant us greater grace
Than setting Master o'er our lucky race

Which under him advances ev'ry hour,
In all that brings a nation wealth and pow'r;
And I for one, from all I daily see,
Think Master's rule the happiest that can be.
For Master, tho' his faults are not a few,

Slaves neither buys nor sells as others do.

Nay; ev'ry slave that sets foot on his shore,
There drops his chains and is a slave no more.

And as if this were not enough to crown
The laurell'd name of Britain with renown,

Behold him lavish millions of his pelf,
That Niggers may be free men like himself.

Blessing on Master for so good a deed!
Just Heav'n defend him in his hour of need!

When France invades and Rome expects his fall,

Own this his good deed and confound them all;
So shall the far-famed island of his birth,
Still prove the last safe refuge of the earth,
Where all the persecuted of mankind,
Come whence they may, a ready welcome find.

And now, dear Master, once for all adieu;
My Muse shall ne'er her thankless theme renew.

I've said my say and done my part to thee,
And only patience now remains for me.

Back into silence I'll contented sink,

And there on Master's great achievements think:
Mark all the good, mix'd haply with some ill
Master may do to my poor country still;
And whether in the boon I share or not,
My soul with truly grateful feelings fraught,

Shall pray that Britain, to the latest hour,
May reign unrivall'd in imperial pow'r,
The envi'd and the admir'd by land and sea,
Of all the friends and foes of liberty.
For, as ere Britain into being came,

A fairer land was never known to fame;
So, if again she vanish from the earth,
Another like her never shall have birth.

She has her faults, but has her virtues too,
And like her faults, her virtues are not few."



CHAPTER III.

OPPRESSION.

THE Englishman has set his face steadily against slavery in any shape or form. Man is born free and he must live free. As between man and man there can be no bondage except that which is caused by crime and demanded for the protection of society. And even this bondage is not hereditary; it is not even life-long, except in the case of very heinous crimes. Any attempt to make it life-long without good reason, and all attempts to make it hereditary, are resisted by the Englishman; who in former days successfully constituted himself the champion of humanity, in this matter and who still acts up to that character, though he is no longer left single-handed in this noble struggle. And not only does he condemn bondage; he protests against oppression in any form. His sympathy and interest extend beyond his own shores, to the oppressed of other lands. The negro of the United States of America is no longer a slave; he is a free man. His emancipation is theoretically complete. The law acknowledges him a man and a brother, and confers on him all the rights and privileges of a free citizen. But Society declines to endorse the dictum of the law. The white man forms a combination to exclude the negro from certain privileges and advantages, and race prejudice runs even higher now, at any rate on the part of the

negro, than it did before the war of emancipation. English sympathy is with the American negro in his false position. He is at a distance, and his circumstances are gauged with reasonable accuracy. Yet, strange to say Englishmen, with all their chivalry, their love of freedom, their hatred of oppression and wrong, are over-looking day by day the position of the poor Pariah in India,—a position more wretched and hopeless by far than that of the negro of America.

The Pariah is near, he is subject to British rule; and yet his rights are not accorded to him; his wrongs are overlooked, and his emancipation, in practice, is still to come. He was formerly called by the Indians a slave; he is a slave still, although he is under British rule. He is frequently the bondsman of a master who is not oppressive so long as the Pariah puts forward no claims, asserts no rights; but who becomes oppressive to the extent of cruelty, when his "slave" seeks to gain his freedom or to become possessed of land of his own,—the possession of land, free from debt, being regarded as a preliminary step to freedom. The Pariah of rural districts is differently placed from his fellow of the city. The town-mouse and the field-mouse, according to Æsop, have to go through different systems of education as to how to provide food for themselves and their families. So it is with the urban Pariah and the rural Pariah.

It is worthy of repetition that this happens under British rule. The very men who condemn slavery elsewhere, allow a form of it, a very harsh form, to find a place within their own territories. To all intents and purposes the Pariah is as much in the hands of the caste people of this country as the villeins and serfs of the West were in the hands of the Barons 800 or 900 years ago, under the old Feudal system of the Anglo-Norman kings.

The real secret of the Pariah's present difficulty lies in the fact that by virtue of his position he has no rights

that he can call his own. His only *raison d'être* is that he may, by servitude and hard manual labor, contribute to the support, independence and luxury, of some Sudra or other caste landlord who happens by the accident of birth and wealth, to be one step above him in the social scale. And though in legal cases the Government, through its agents, is bound to recognise certain rights, yet so strong is the confederacy of interest arrayed against the non-caste village-man, and so determined the opposition to his becoming an owner of property, that in almost every instance in which a case comes before the court the judgment goes against the Pariah. And the reason is easily understood by even a casual student of the ways of Hindu land farmers. It is not altogether a question as between caste and non-caste people. Pious curses and fervent prayers are numerous enough among the Sanskrit texts quoted by Muir and others from the Rig Veda. These leave no doubt that the "irreligious, foolish Dasyees" were regarded long ages since with hatred and contempt; and Indra was besought to "scatter the servile host of black descent" as may be seen from the following invocation:—

"Indra and Soma! burn the Rakshasas, destroy them; throw them down, ye two bulls, the people that grow in darkness. Hew down the mad men, suffocate them; kill them, hurl them away and slay the voracious. Indra and Soma, up, together against the cursing demons. May they burn and hiss together, like an oblation of fire. Put your everlasting hatred on the villain who hates the Brahman, who eats flesh, and whose look is abominable."

The degradation of the Pariah cannot possibly be regarded as any warrant for the enormous evils which are known to exist, such as oppressive usury; the mortgaging of persons for money; indiscriminate beating; false tenures; the seizure of crops; class privilege and the rest. Take the question of bondage. It has been the boast for ages that whenever and wherever a slave set his foot on English soil or even on a ship flying the British flag, that moment he was free. But what are we to say now, that it

is shown that under the powerful protection of English law here, in the broad light of day, within fifty miles of the seat of Government, there are hundreds of persons who are practically the property of others that have secured the right to their perpetual servitude, by advancing small sums of money either to themselves or to their parents, and who hold the agreement in the shape of a mortgage-bond. It is a fact that such bonds can be purchased in the Mofussil in some cases for a few rupees. But what becomes of the bond, if, as is frequently the case, the loan is advanced at a high rate of interest per mensem? It soon becomes irredeemable, and there is little hope for the victim, after a year or two have passed over his head.

In the villages, the Pariah everywhere lives apart. While the Brahman and the Vellalan will occupy the same street, the Pariah is pushed across the fields into a separate settlement. He is a social leper, to whom the laws of entire and perpetual segregation must be rigorously applied. These Pariah settlements may be distant only a furlong or sometimes nearly a mile from the caste people's quarters. In size they are found to vary from mere hamlets of eight or ten houses, to large villages with more than one hundred dwellings; but many or few, the houses are always at a distance from those of caste people.

The Pariahs are generally speaking the servants or serfs of the caste men. Old books always refer to them as slaves, and though the name was probably more correct a hundred years ago than now, it is still in many respects a true description of their position.

To show to my readers *what* oppression really means with the Pariah, I have only to quote incidents which have come under my observation. I am of opinion that these illustrations will suffice to show the abject slavery of the Pariahs, alas! the iron yoke which is often placed on the necks of the slaves of the soil by those who in caste and custom seem a little elevated.

A poor pariah started from his native town in the Madras Presidency to one of the British Colonies in quest of a fortune. He landed safe on colonial soil and was soon able to eke out an existence as a coolly labourer on the wharfs. His daily hire amounted on the whole to about 20 cents.—a little over six annas, and this was ample to keep body and soul alive; but by economy—stern economy—he soon pulled up in his exchequer. After the lapse of five years he one day said to himself :—“ I will now sail home to India, and see what I can do there.” Yes, the very idea of home, sweet home, caused his heart to palpitate; for it seems difficult for a man to keep away from those near and dear to him. In fact, familiar faces always haunted him, and he was determined after his absence of five years to return to his quiet cosy hut, and to receive there the warm welcome of the partner of his bosom and the childish caresses of his little “ olive branches.” So he hastened home. It was only a matter of a few dollars to procure a passage in one of our “ B. I.” boats, and he soon secured a “ deck ticket.” After a voyage of nearly a fortnight he found himself in Madras harbour, and a short walk of a few minutes brought him to the “ Central Station.” From this place, the ‘ iron horse ’ soon conveyed him to his native place. There was joy, when he arrived at the doorstep of his cosy little rustic mansion. The wife and the little ones welcomed him with shouts, and with words of love, and everything within that rustic home was full of life. The poor man for some days enjoyed the quietness of home-life and in course of time set himself up in a petty trade. This alarmed the caste-people of the village and it was an “ eye-sore ” to the “ swellish snobs,” when they looked on the freaks of Dame Fortune. To find Raman, the swine-feeder, a petty tradesman, was too much for the Mirasdars (land-lords) to behold. In fact, it gave the swine-feeder an ascendancy which was detestable, from the very fact that he was a Pariah. So oppression was

the order of the day. They soon resolved to wreck Raman's independence, "petty independence," and a criminal case was most dexterously woven to enmesh the man who had been the architect of his own fortunes. Raman was placed before a tribunal for theft, convicted, and thrown into a felon's cell. Now, all was darkness within that rustic dwelling. Smiles turned into tears, and after the lapse of a few months, poverty once more spread her hideous black pall over the poor household. It was all starvation, sheer starvation, and then sickness. One by one, the little ones—sweet flowers—drooped and died. What about the wife? Sorrow and starvation were also her portion, and she too succumbed. The husband after his release retraces his steps to the old homestead, but vacant is the old home, and the only portion left to him is the profession of a mendicant; but keen sorrow and privation soon end his days also. Such was Raman's lot.

I have to tell you again in my own homely style another incident, where a poor labourer was deprived of his cow, the sole means of support of himself and his wife. This labourer was an exceedingly poor man of the lowest caste and one who had a large family. His sons, young men, went in search of labor to distant parts, leaving their parents to live as best they could. The cow was therefore their only sustenance. But the head-man of the village cast an envious eye upon the cow, and ordered some men under him to fetch the animal. The animal was taken by force! The husband and wife both pleaded that the cow was their only support in life, and if it was taken from them, they would necessarily suffer from poverty. But to appease them the head-man drove the poor couple away and promised to give them the sum of eight annas a month for their support. Such instances as these, occur almost every day in country places, and it is oppression unpardonable, to rob the poor who cannot defend themselves. Is it not cruel to tread on the poor earth-worm, and to

treat it as we would treat the cobra? Cruelty, in whatever phase, should be sternly put down, and it may appear that for those who devastate poor homes, no punishment administered by the law can be too severe.

Here is another instance where the Karnam (village-accountant) of a village utilizes the poor Pariah to his benefit. The Karnam has in some mysterious way become a land-holder, but he is still not satisfied. He wishes to add to his possessions and in some respects to cope with petty Zemindars. Finding a waste piece of land near to an extensive cultivated plot of his own, he holds a private "panchayet" council among half-a-dozen of his Pariah slaves, and strives his utmost to make some of them believe that waste lands can be monopolised without the consent of Government, and if the tax be regularly paid, no suspicions of any nature will arise. The poor Pariah falls into the trap. He marks off the waste land for himself and begins in the sweat of his brow to win it to fruitfulness. First he clears the land of all its weeds; next he borrows a country-plough and bulls for a few annas, and turns over the hard-crusted soil. Piccottahs (water-lifts) are next built on a loan from the Karnam himself, and flocks of sheep may be seen here and there scattered to manure the soil. All this means money, and the poor Pariah borrows it, so that at the end he may recover four-fold in the produce of the land. Well, after the soil is prepared to receive the seed, the poor and deluded Pariah husbandman is induced to apply for a Government "Puttah," as this secures to the land-owner a right to his possession, and thus keeps him safe and well-protected from the interference of other "land-grabbers." But he finds that no sooner is an application made for a "Puttah," than the Karnam opposes the application, or in other words, turns out to be the most inveterate foe of the man whom he pretended to protect. The Karnam in his evidence informs the authorities concerned, that the Pariah occupied the

land of his own sweet will and without his permission. The decision then is, that the land should be made over to the Karnam, since the "Puttah" was *sub rosa* made in his name. This is what the Karnam wished to obtain; that is, waste land well cleared of its refuse by the brow-writhing labors of the poor Pariah, who under duperly toiled hard to benefit himself, but in the long run was ousted and was destined not to enjoy the fruit of his labors. Such is the injustice, and the law sanctions it.

Here is another similar instance, where rude oppression has its iron sway, but here we find the Pariah husbandman a little fortunate. He has cultivated land without Government permission and interference for over ten years and holds Revenue receipts to show that he has been a regular tax-payer, but he thinks it far safer to make a move and asks the Karnam to put in an application for a "Puttah." But the Karnam is a "wide awake," and advises his slave to toil on for another couple of years. After the lapse of another six years, the Pariah puts in a second application direct to the authorities for a "Puttah" and this time he is opposed by a mirasdar, in whose name the "Puttah" was originally made without the knowledge of the Pariah. While the Pariah is thus in the vortex of litigation, a drove of cattle is wantonly driven into the "cumboo" fields of the Pariah, and the whole field is laid bare in a few hours. Whereupon, the Pariah launches another case into court, and receives a fair compensation for damages done, but the "Puttah" made on the mirasdar's name was produced, and the Pariah after so many weary years of honest toil is cast upon the world, with no means whatever to defend himself. This is the iron hand of oppression.

Further, I will venture here, to place before my readers a small but faithful picture of the humble dwellings of the poor Pariah. Go where you will, it is the same small

dingy den with its mud walls scarcely a yard in height, and its cadjan roof. To enter one of these huts, the visitor will have to stoop, and when once in it, he will find it more like a hen-coop than a house. Not a window to allow the fresh air to enter. Here and there, within the small square, are tattered baskets scattered in confusion, which contain the "wealth of poverty;" while between the rafters in the roof, are rolls of dirty Madras mats, and dirty straw pillows, on which the poor wretches take their nocturnal slumber. There is a small portico or verandah just opposite—if a "verandah" it may be called—about six feet in length and a foot in width. Here we do not find the "old arm-chair, the workman's comfort," but this narrow apartment is literally crammed with heaps of chatties, and the *cuisine* preparations here are carried on. The whole hut is fumigated with *cratty* smoke—cakes of dried cow-dung, which are used chiefly as fuel among the poorer classes. It is enveloped in this smoke that they live. The back-yard is another spot where the germs of the worst epidemics exist. It is often hedged in, and a starved cat or lamb may be seen lying in some nook of the yard, heedless of its fate. In this yard the family, sometimes fifteen and twenty in number, perform their ablutions, and the dirty water stands in pools for many a month, black and slimy, and the offensive odour is unbearable. But it is all the same to the Pariah. The floor of the hut is often plastered over, not with cement, but with cow-dung, and the consequence is that small insects similar to fleas, are bred, and these insects together with the existing filth, make the homestead a place of torment and disease. It would again surprise the reader to know that even these filthy "styes" are not the possessions of the Pariah. Even if they were their own by a common law of inheritance, the land-lords make them clearly understand that obedience alone gives them a right to these huts. That is, the Pariah has to obey the commands of the land-lord in every

respect, failing which, he is most cruelly evicted, and there is no roof to shelter him and his family.

Now about the Marriage Laws of the Pariahs. In fact, there is no law or rule to control matrimonial transactions. Polygamy is rampant and the Pariah delights in his half-a-dozen wives. To his folly, be it said, he craves for a bride every year, although his first wife may be living, and he cares not a jot or tittle what becomes of the whole of them,—they must manage the best way they can to live on the slavish pittance he receives. "Fair exchange is no robbery," says the Pariah mistress, and she seeks a change too. She cares not a jot what becomes of her husband who has taken unto himself a second wife, and tries a similar chance herself. She marries another, leaving the children by the first man almost as "waifs and strays." Thus, misery encircles misery, and who could describe the result?

To understand still further the ill-treatment of the Pariahs by pompous Zemindars and land-lords, one has only to have a short experience of Zemindary life and the affairs of land-lords. As a rule, disobedience to commands is met with severe punishments. They are caned, wrongfully confined, put in "stocks," bound down to pillars for a whole day, or to their limbs are fastened iron weights which the poor creatures are unable to carry. Now why is this, we ask? It is simply because the "snobs" are aware that the Pariah, in his ignorance, cannot defend himself, still less be revenged on his persecutors. He has not even a mouth to cry out against the cruelty done.

Again, it may not be amiss to mention the cheap labor that is exacted of the Pariah by the land-lords and Zemindars. The Pariah is made to work everywhere, in the garden, in the fields, by the well-side, in the cow-shed, in the stables, at sumptuous banquets,—in fact everywhere the services of the Pariah are demanded. But what are

the benefits reaped? The land-lords and Zemindars literally lie in the lap of luxury and enjoy themselves, and the Pariah is not paid a cash for his extra labors. Is not the labourer worthy of his hire?

Last but not least, the remuneration received by the Pariah labourer is miserable. Some work for cooly, while others only toil that they may be fed. In truth, their existence is so chequered, that to many it is a problem how some of them really exist. They seldom ply a trade, but abject slavery seems their allotment. The educated masses, I mean the unprejudiced ones, must have already studied the subject of their amelioration, and being fully conscious of the wrongs suffered by the Pariah, must they not provide some plan of honest work, so as to raise him from his forlorn condition? This important subject cannot be overlooked. Some protective and ameliorative measures should be adopted. First educate him. Let it be carefully understood that I do not wish him to be a "Badha Sahib," and to forget the scenes of his childhood and the plough—no, far from it. What I most fervently pray for is that Primary Schools, &c., according to my schemes published elsewhere in this pamphlet, be established, and Government should, in some material manner, assist those concerned, or those who labour for such a laudable object. Further, Government, if asked, I am sanguine, will soon be able to modify the social customs of the Pariah. But without education no customs can be modified—

"For, where ignorance is bliss, 'tis folly to be wise."

Let us, then, first open the windows of their intellect by Divine aid and let in the bright rays of Education without which it is to many a difficult task to instil into the Pariah the simple truths of salvation, as his poor mind is so barren and fettered with superstitions, that the Gospel to him is a dead letter; and then, by fervent prayers let us direct them to the Lord.

We learn from the great book of Nature that God is good and merciful to all His creatures, and that His love knows no bounds. The Bible teems with passages declaring the same fact still more clearly. Since man was created after the image of his Maker, he too possesses these divine qualities in a limited degree, though his fall has impaired their character a good deal. When sinful man begins to love God, it is then that he begins to regain the lost image according to the degree of love he cherishes for his Maker. Hence we find that some men are more compassionate than others. Some possess fellow-feeling while others are almost destitute of it. However callous one's heart may be, yet there are presented in this sinful world such pitiable spectacles as melt even the most obdurate hearts, for, thank God, man has not totally lost that divine image like, perhaps, the fallen angels. Such heart-melting sights are not rare in some parishes in South India. Without tiring your patience I shall give one or two instances in addition to what I have already given. Whatever may be the condition of their health, it is a lamentable fact that pariah women are required by their lords to work in their fields from morn till eve in all kinds of weather, with their husbands who are virtually slaves. In most cases, the husbands, being drunkards, take nothing home from the paltry hire they get for their work; and hence the necessity for their wives to work even at the risk of their lives. My dear reader, please picture to your mind for a while an ill-fed woman, far advanced in pregnancy, wading through water and mire, to clear the paddy plants from weeds, and transplant the thickly grown saplings. What pain she must feel when she continues long in that stooping posture; and with what difficulty, every now and then, she must make effort, in her weak state of health, to pull out her legs which sink deeper and deeper into that stinking mud! Who can witness the painful sight, and not feel pity? But who can? It is only men like those brutal Mussulman guards who shouted with

laughter at the frantic struggles of the 146 English captives thrust into the "Black Hole" of Calcutta; and it is only men like the savage Nabob who inflicted on those guards no punishment for letting 123 men die in the most horrible circumstances when it was in their power to prevent their death; it is only such men that can feast their eyes on such a sight. Let us continue for a minute more, watching that poor Pariah woman who is still in that painful stooping posture and whose day of confinement has, to all appearance, already arrived. She perspires, she twists her body, evidently her travail has commenced, and before she can come out from the stagnant water, she gives birth to her child in that open field, and the babe begins to sink in the muddy water as its poor fainting mother with all the yearning of a parental heart, lifts it up and saves its precious life. Imagine her sufferings both mental and physical, in the midst of that fen. It is not in my power to describe them; nor is it in the power of any male creature to adequately do it. Women alone can form a proper conception of it; and so I end the account here to go to another instance which calls for our sympathy and commiseration.

God's bounty has abundantly provided man with all those things most essential for the preservation of his life. For air, light, heat, water, &c., he pays no money. The sun, moon, and stars ungrudgingly shed their light on him. As fishes in the ocean, so he is in the atmosphere, freely inhaling and exhaling the air. Clouds feed his rivers, and he gladly quenches his thirst therefrom. But in some paracharies in South India where rivers are a great way off, and all the public wells monopolized by the caste people, Pariahs suffer a good deal for want of water. Of this suffering I shall give but one instance, because from a pot of boiling rice, only a single grain is taken and squeezed between one's thumb and pointing finger to determine the state of all the other grains in the pot.

Once, the husband of a certain pariah woman, the mother of an only babe of six months was laid up with a bad type of fever. Want of medical treatment made him grow worse and worse daily. On a certain day his poor wife who was his sole earthly help in nursing him, finding it impossible to go and fetch water from a stream which was some miles off, and, at the same time be near her dying husband to minister to his wants, went to the nearest village with a pot, in order to cry out to some caste women who came to the well to take water for their own use, to fill her pot also. She placed her pot at a considerable distance from the holy well, and began to call out to the women that came one after another to draw water from that well, from seven in the morning till ten, but no one condescended to comply with her request though she wept loud and begged hard, stating at the top of her voice the circumstances under which she had come there. Who would take notice of a Pariah woman? My Christian friends, just imagine for a while the state of her feelings as she thought of her poor dying husband who wanted only a little water to quench his excessive thirst created by so many days' high fever, and of the hunger of her helpless babe which required to be put to breast every two or three hours. How impatient she would have been to come away with some water. Ah, poor soul, she grew more and more anxious till desperation made her cry out once more as loud as she could, and that in a most plaintive tone. This happily moved the heart of an old woman who, however, took some time to pour a little water into her pot. Off she came running to her beloved partner in life, but alas, he was no more. Who could divine what he had to communicate to his wife as his last dying declaration! Who could describe that excessive grief which made her faint at once! And what about her babe? Ah, the poor thing lies there quite exhausted! No strength in it to cry as babes do, for it had cried enough and more than enough, and exhaustion now made it lie still and inert.

All these sufferings, my Christian friends, had resulted from want of a little water. And the extreme scarcity in the Pariah's case of water which is abundantly provided by the bounty of God, was attributable to nothing but man's pride and selfishness which gave birth to caste. Should not then the Pariah be mentally and morally elevated to know his own dignity as a human being, and to fight for his own rights? One more instance, and I shall have done—It is not during all the parts of the year that Pariahs get work from their lords. There are seasons when they are left to shift for themselves. Starvation then stares them in the face and they are forced to adopt some means or other to procure subsistence. Being already degraded mentally, socially, and morally, when pinched by extreme hunger, they stealthily get into the vegetable gardens, and orchards of their lords, and commit depredations; for who will give them any thing for charity, seeing that they are Pariahs, born as such owing to their great sin committed in a former birth. Rendering them any help is surely sin, for when gods punish them, the high born should not do anything to mitigate that punishment. When Pariahs steal they are easily found out and taken before magistrates who sentence them to rigorous imprisonment. Their poor families struggle hard for existence and not unfrequently swell the number of deaths in the Register carefully kept by the Registrar of births, deaths and marriages. What philanthropists, after seriously considering these unhappy facts, would for a moment hesitate to practically shew his feeling of pity for the down-trodden Pariahs? If there really is such a thing as philanthropy, it is impossible that it should lie latent in the hearts of philanthropists and not manifestly exert itself for the redemption of the Pariah from the thralldom that caste has put him in.

The following communication from the Rev. W. B.

Boggs, D. D., dated Ramapatam January 12, 1893, will speak for itself.

“ I send herewith a few items which may be of service to you, showing as they do the oppression and suffering of the lower classes.”

“ At a village in the *Kavali Taluq* Nellore District, there is a palam where there are 30 or 40 Christians. They have a school house in which they meet together every Lord's day for worship. But the village is largely under the control of a petty Zemindar, and almost all the people, including the Christians, are dependent upon him. It frequently happens that on the Lord's day when the Christians are assembled together and listening to the word of God, the Zemindar's peons come and summon them to work, and force them to go. A few weeks ago when they were assembled thus for Divine worship, and their minister was conducting the meeting, the peons came and called them to go and beat the jungle for game, as the Zemindar was going out hunting. The minister endeavored to remonstrate, but the peons insisted on it and dragged them away, and they were absent till evening. They have no redress, because the Zemindar, if he chooses, can deprive them of work, and thus starve them into submission.”

“ At a village in the *Kanigiri Taluq*, during the recent drought, the Christians were dependent for water upon a pool in the bed of a stream. There was but little water in the pool, and it was not very good, but it was all they had. While it was thus the Sudra farmers threw into the pool a large quantity of the large leaves of the aloe-plant (kalabanda) to rot it so as to obtain the fibre for ropes. These plants when placed in water produce an exceedingly offensive smell, and render the water totally unfit for use. Thus the poor people were brought into great distress, and had to wander about begging the Sudras to pour them some water from their wells.”

“ At a village in the *Kundukur Taluq* there is a small

palam of Christians, and their little collection of huts is entirely surrounded by the grain fields of a rich, and very cruel and hard-hearted land-lord. He cultivates the land close up to their houses, and refuses to put any fence round the crop for its protection. And yet if one of their buffaloes breaks its rope in the night and touches the crop in the fields, or if one of them when it is being driven away to pasture in the morning or when returning in the evening touches an ear of the grain, it is at once driven away to the pound."

"But the poor people can do nothing, for they are all under his hand, being in debt to him, and in various ways dependent on him."

"The water trouble is very wide-spread. Unless the poor non-caste people live near a river, or have a good well of their own, they are subjected to most trying restrictions, and often to much actual distress."

While we have "so great a cloud of witnesses" to prove the miserable condition of the down-trodden Slaves of the Soil in Southern India, I am greatly surprised to see that the Madras Government think that the statements made by Mr. Tnemenheere and others are mere exaggerations in many cases. But it is not so. I quite concur with the opinion of the Madras Mail:—"We maintain, however, that the statements made are not benevolent exaggerations but are in many cases the product of years and years of effort and study."

It is not the Missionary bodies, nor any philanthropic institutions, nor any private efforts that can remove the disabilities of the Pariahs, but the Government, the Government alone can free the poor Pariah from all his disabilities and wrongs. It is therefore necessary for the Government to see the ill-treatment the Pariah suffers at the hand Meerasdars and the village officers who sit in their magisterial bench, to decide the affairs of these nine millions of people.

The eminent Hindu sages attach no valuation to caste. **VERMANA**.—The most popular of the Telugu Poets says as follows:—

- V. 3. "Which is the chief caste among all the sects? what is the use without sense; he who has understanding is of the noblest tribes."
- V. 100. "The daily prayers and the Brahminical cord are wanting both at birth and at the time of death; his mother never enjoyed either of these; and if his mother be Sudra, how can he be a Brahmin?"
- V. 217. "If we carefully observe and examine the Universe, we shall see that all castes equally originated therein; then all are equal? surely all men are brothers."
- V. 227. "Why should we constantly rival the Pariah; are not his flesh and blood the same as our own; and of what caste is he who pervades the Pariah as well as all other men?"
- V. 231. "Though a man by birth be an out-caste, if he orders his heart aright, he is no out-caste; he who cannot govern his affections is the vilest of the vile."
- V. 234. His mother was a prostitute and his wife a Pariah; yet **VASISTA** was a tutor to the noble **RAMA**: by austerities he became a Brahmin; but if you look to his caste, what is it like?"

We can cite innumerable passages from Tamil authors on this subject, but let the following selections suffice. **Agastya**, the great sage and supposed father of the Tamil language, says:—

"The ancients, in order to delude mankind have written the Vedas and Puranas, that the mind may be like a fly caught in "cob-web." Know that the distinctions of high and low caste were made for men to get a life-hood." The Vedas were made for the support of Brahmins. **CABILAR**, a disciple of **Agastya** in his *Agaval* (poem) says:—"To **Brahma** was born **VASISHTU** of **KUTI**, a courtesan. To **VASISHTU** was born **Sattiar** of a Pariah woman. To **SATTIAR** was born **VYASA** of a fisher-woman. These four are renowned for having established the Vedas."

Another writer says "is there any advantage in the observance of caste? No: So long as one is under the influence of caste, he is under the influence of *Maya*" (delusion).

TO

HIS EXCELLENCY THE RIGHT HONORABLE
 BEILLY BARON WENLOCK, G. C. I. E.,
 GOVERNOR IN COUNCIL, FORT ST. GEORGE.

The humble Memorial of the Rev.
 T. B. Pandian, author of the "The
 Slaves of the Soil in Southern In-
 dia."

SHEWETH,

1st.—That the subject of this Memorial is the amelioration of the condition of the Pariahs in Southern India.

2nd.—Pariahs form no inconsiderable portion of the population of this Presidency.

3rd.—These are employed in various ways,—as tillers of the soil; as watchmen of the Hindu cremation ground; as drudges and menials in Hindu high caste families; as cooks and butlers in European households; as sappers and miners, etc.,—and well deserve encouragement.

4th.—These are at present practically slaves, as your Excellency's humble Memorialist has shown in his pamphlet, entitled "The Slaves of the Soil in Southern India," a copy of which was forwarded to your Excellency.

5th.—Their grievances are manifold, the most crying ones being intellectual darkness and practical incapacity to own land.

6th.—Your Excellency's Memorialist, after a patient and careful study of the question, is of opinion that, if the Pariahs are to be emancipated as they well deserve to be, they must be educated.

7th.—To this end, your Excellency's Memorialist begs to make the following suggestions:—

1.—There must be industrial schools established for the Pariahs—one or more in each district, and in them the ordinary trades of the country must be taught, care being taken not to teach decaying trades or trades which in the nature of things must soon cease.

2.—A number of practically free schools should be established, and in them the rudiments of vernacular education should be taught. In certain centres, model or normal schools should be established for training Pariah Teachers, Inspectors &c.

3.—Caste Hindus should have as little as possible to do with the administration of these schools. None but those who sympathise with the movement and believe in its eventual success should take part in it.

4.—Great care should be taken lest this movement should fall into the hands of any political or semi-social bodies of people or of any missionary societies. Individuals may be chosen from any or all of such bodies and societies, but the Government should have the entire management in its hands, and be directly responsible.

5.—Government should make up its mind to a persistent and continued effort, and should not allow partial failure at first to damp its ardour.

6.—Government should call in largely the counsel and aid of missionaries and other philanthropists to assist in inaugurating and carrying on the scheme.

8th.—*Ascent* the incapacity of the Pariahs at present to own land, the Government must remove all the present obstacles to Pariahs, non-Christian or

Christian, becoming holders of land. Positive encouragement also should be given to Pariahs becoming landed proprietors.

9th.—Your Excellency's Memorialist, in making these suggestions, is actuated by a sincere and disinterested desire to secure the happiness of a large section of Her Imperial Majesty's British Indian subjects who have deserved well of the Government of India, but whose rights and interests have been hitherto strangely overlooked.

In conclusion, Your Excellency's Memorialist prays that your Excellency will give the subject all the attention it deserves, and speedily concert measures for the emancipation and elevation of the down-trodden Pariahs. For which act of Your Excellency's kindness, the Memorialist, as in duty bound, shall ever pray.

Memorialist begs to remain,

Your Excellency's most obedient servant,

Vepery, Madras, } (*Sd.*) T. B. PANDIAN,
12th September, 1892. }

Baptist Mission.

(A TRUE COPY.)

A P P E A L .

In the preceding pages I have tried to tell my readers the sad story of my fallen countrymen.

The Slaves of the Soil in Southern India are in reality hungering and thirsting after knowledge, and only Education, under the Divine Grace, can give them that needful strength to rise from their degraded condition to become valiant soldiers of the Cross of Christ. India will never rise and take her place among the nations of the earth until her down-trodden and desolate ones are raised from their Tophet of misery.

The need of the day, and that which requires immediate attention, is *Education*, which must be imparted through three important channels, viz.—

1st.—Night Schools should be established for the benefit of poor adults who have not tasted in their youthful days the sweets of Education; this will, in due course, make them understand their own interests as well as to study the interests of others.

2nd.—Primary Schools should be instituted in all the Pancherries and the school requisites supplied *gratis* to the little ones.

3rd.—Homes should be opened for the amelioration of the orphans of both sexes, and, in addition to the Primary Education imparted, manual labour should be taught in these homes.

I further propose that small tracts of land be set apart in quiet and healthful localities in some of our large cities and towns, where small decent cottages may be built for the protection of the poor on the Australian Colonization

system, which has most wonderfully succeeded. On these tracts of land there can be ample scope for manual labour in the shape of fruit and vegetable gardens, brick kilns, sheep-farming, poultry-rearing, &c., and also trade depots, churches and schools can be established. This can easily be done, and, if some wealthy land-lord will only come forward to build the cottages and supply the land, let those engaged in the mission for the amelioration of the Pariahs work the scheme faithfully.

I am fully aware of the great responsibility, the trial, and it may be the failure, that my scheme will involve; but, as the work must have a beginning, I have already opened a NIGHT SCHOOL and a PRIMARY SCHOOL, trusting that God, who knows the needs of my country—poor India and its masses—will raise up able and earnest workers to put their shoulders to the wheel and push forward this cause, whether I succeed in it myself or not.

My investigation into the wretched condition of these Slaves of the Soil and their absolute helplessness under the ruthless heel of the land-lord, has filled me with an unquenchable desire to provide for as many as I can possibly reach a technical school in which instruction in different kinds of manual labor may be given.

To establish such a school, at least £ 3000 will be required; and to carry on the work successfully, £ 140 per annum, the interest of £ 3000 of invested funds.

As the first step in the direction of this desired object, a strong committee has been appointed consisting of the following named gentlemen.

Rev. John McLaurin, D. D., Bangalore.

Rev. H. F. Doll, Bangalore.

Rev. Chas. Hadley, M. A., Madras.

Rev. P. B. Guernsey, B. A., Madras.

Rev. J. E. Davis, B. A., Cocanada.

Rev. T. B. Pandian, Secy., Madras.

Mr. F. H. Levering, Ongole.

Mr. J. Herron, Treasurer, Madras.

It is my desire to undertake this work in connection with the South India Baptist Missions only; and I trust that similar committees may be formed in connection with the other Missions in South India. The South India Baptist Pariah Committee will be thankful to hear from the Missionaries of their denomination from time to time any grievances of the poor Pariah which require their immediate notice for redress.

The attainment of the object for which I here plead will require prayer and sacrifice, large giving, earnest and zealous toil. But these have always marked and conditioned the progress of Baptist Missions in India, not only in former years, not more, perhaps, in former years, than now, when God has given such marvellous success.

Who is there who does not thank God for the earnestness of Adoniram Judson, the "apostle of Burma," the devotedness and high intellectual power of William Carey, the piety and practical sense of Samuel Day, the high enthusiasm of Jewett, the zeal and cleverness of Clough. Who is there who does not thank God likewise for the wisdom of John McLaurin, the fiery zeal and activity of Boggs, the unflinching energy of Doss Anthravadi, the self-sacrifice of Timpany, the firmness and painstaking of Doll, the love and labor of Pearce? Now the Missionaries may well say in the words of the poet:

But the end is not. Look onward!
 Much must yet be done.
 Millions yet, still unbelieving,
 Must be sought and won!

Christians must in faith be nurtured,
 Children must be trained,
 Preachers be sustained, and victory
 Upon victory gained.

Disappointments will be waiting;
 Satan does his best;
 Yet all obstacles must vanish
 At our God's behest.

Courage then, and faith undaunted !
 Christian zeal ne'er knew
 Aught more worthy of endeavour
 Than our end in view.

And our God this mission's mighty
 Fortress e'er shall be !
 Unto Him we'll give the glory
 Through eternity !

Regarding the Pariahs or lower classes, Mr. H. B. Grigg, Director of Public Instruction makes the following touching appeal in his convocation address for 1891, which is worthy of reproduction. He says :—

“ I have pleaded with you for your women, and now I would pray you to do what in you lies to raise the condition of the Pariah and other kindred races. No society can be in a wholesome condition, a large portion of which is by custom or prejudice deprived of its proper share in the work of the country and its privileges, which has not in reality as well as in name the same facilities as its other members for ameliorating its condition or of contributing to the wealth of the community. These races form one-sixth of the population of Madras. Your Government many years ago set the prædial slaves free so far as the law can do this and is now considering what measures will best elevate these races and remove their disabilities. But much remains to be done, and it rests with you, Gentlemen, to supplement the liberal action of the Government and the work of benevolent Societies by helping to break down the conservatism of the large sections of society which at present form the great obstacle to the progress of these poor and unreasonably despised people. I say unreasonably because there is ample evidence—witness the Madras Sappers—that when given a fair chance in life they can prove themselves valuable members of a society.”

I invite, therefore, all good men and women of Great Britain, Australia and America to help me liberally in any way they think fit. It is my solemn belief that it is the most sacred duty incumbent on those who dwell in enlightened and favoured lands to bestow freely their talents of whatever kind they may be to help in this elevating movement. I venture to make this appeal, because I believe that the lower masses can only be evangelised by throwing open to them the locked doors of Education and Morality, Thus will the Cross be brought nearer to them, and they nearer to the Cross and to the feet of Christ.

Mothers and Fathers, compare the condition of your own sweet darlings in your happy homes with that of millions of little girls and boys of a corresponding age, among the Slaves of the Soil in Southern India, who have already been sacrificed on unholy altars of human social customs ; compare, and conscientiously ask yourselves the question whether you can stand and gaze with folded hands without doing something to rescue these little ones, as well as millions of their parents, who are in the very vortex of poverty, ignorance and sin ! Millions of heart-rendering voices are daily heard from within the prison cells of the fettered slaves of the soil and thousands perish annually without a ray of hope to cheer their hearts and thousands are daily crushed under a fearful weight of sin and shame.

Will not all of you who peruse this little brochure of mine think of the poor fallen ones and rise to rescue them from their miserable doom ? I, in the name of my Master, Christ, implore of you, friends and benefactors, educationists and philanthropists, princes and nobles, yea ! and all who have the cause of humanity at heart, to be " up and doing." Yes, dear readers,—

" Let us then be up and doing,
With a heart for any fate ;
Still achieving, still pursuing,
Learn to labour and to wait."

Again, in the cause of humanity and in the Holy Name of God, I ask of you, true women and men of Great Britain, Australia, Germany and America, to grant me your help in this undertaking. A divine says, " Bright shall the crown of glory be when we have borne the cross." Yes, after all trials are passed and we have succeeded in the noble objects of our Mission, the Victor's golden wreath shall be our portion, which shall shine with greater brightness on the day of the Lord. May God in his bountiful mercy guide you to help in this movement, and to Him be all the glory through Christ our Lord and Master.

LIST OF DONORS.

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(Opinions of the Press on the First Edition.)

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Bombay Guardian, Dated, June 4, 1892:—"An Indian anti-slavery apostle has arisen in the person of the Rev. Thomas B. Pandian, a Baptist pastor of Madras, himself a convert from heathenism of about eight years standing. He issues a twenty-page pamphlet entitled, "Slaves of the soil in Southern India," which states the case for the Pariah more concisely than we have seen it done previously. Further light is thrown on the subject by the able preface of Professor J. E. Vedanayakam Pillai, B. A. . ."

Bangalore Daily Post, Dated, June 7, 1892:—The Rev. T. B. Pandian has contributed a thoughtful paper on the "Slaves of the soil in Southern India," and how best to ameliorate their condition, intellectually, morally and spiritually.

Bangalore Spectator, Dated, June 8, 1892:—"Half the world lives without knowing that there are slaves in India. The Rev. T. B. Pandian has recently published a small pamphlet, under the title "The Slaves of the Soil in Southern India," in which we are told that the urban Pariah and the rural Pariah are virtually Slaves, "though they may not be so badly off as the Negro in the service of the United States planter before the war of emancipation."

Bangalore Evening Mail, Dated, June 11, 1892:—"He describes the condition of the poor pariah with a graphic pen and appeals in the cause of humanity and in the holy name of God."

Calcutta Indian Daily News, Dated, 16th June, 1892:—"We have now before us a pamphlet written by the Rev. T. B. Pandian, entitled "The slaves of the soil in Southern India;" in which the author briefly, yet pithily explains the oppressive system of village Government under which the Pariah has been groaning for several centuries. The brevity of the pamphlet is a recommendation for its being widely read, and we may add that there is no overstating of the case by the writer nor in any of the cases which he has cited has he aimed at the sensational, the condition of the Pariah not being one whit more wretched than he depicts it."

New Zealand Herald, Auckland, Dated, 24th September 1892:—"Mr. Pandian's brochure is a thoughtful contribution to social reform, and is intended as an appeal to the large-hearted classes in Great Britain and Australia to aid in the work of ameliorating the hard condition of the Pariahs, and raising them in the intellectual, moral, and spiritual scale."
