

RARE SECTION

9:4:67-298
B.S.
242909

Dhananjayrao Gadgil Library



GIPE-PUNE-242909

14 H/P 13a
(Spare copy of 14)
(S) 11a

Ceylon Social Service League.

COMMITTEE MEETING AND REPORT.

5th September, 1916.

Chairman.

SIR P. ARUNACHALAM, Kt., MA. CANTAB.

Hon. Treasurer:

D. R. WIJEWARDENE, ESQ., B.A. CANTAB.

Hon. Secretaries:

D. R. WIJEWARDENE, ESQ., B.A. CANTAB.

C. H. Z. FERNANDO, ESQ., B.A., LL.B., CANTAB.

1. Personal Service first: if that is not possible, Subscriptions and Donations.
2. Please call at the Office, 56 Dean's Road, Maradana, Colombo, or write, to the Hon. Secretary and arrange as to the work you will undertake: lane extension, medical relief, sanitation, night schools, lectures, cottage industries, co-operative credit societies etc., etc.
3. Minimum subscription: Rs. six a year, and for non-residing members Rs. twenty for a month.
4. A Social Study class meets weekly at the Office on Thursdays at 5 p.m. and a Conference of Social workers and others interested in social questions meets on Fridays at 5 p.m. Visitors are welcome.
5. Societies already in existence and having social aims, and persons wishing to form new societies or branches in any part of the Island, are invited to correspond with the Hon. Secretary.

Colombo:

PRINTED AT THE "CEYLON OBSERVER" PRESS.

1916.

Rare

Y:4:67.298

EG

242909

Ceylon Social Service League.

COMMITTEE MEETING.

The minutes of a meeting of the General Committee of the Ceylon Social Service League held on Tuesday, the 5th September, at 5 p.m.

1. Present : Sir P. Arunachalam (in the Chair), Rev. Messrs. A. E. Restarick and G. A. F. Senaratne, Dr. J. S. de Silva, Messrs. H. L. de Mel, M. T. de Amaresekera, M. Casim Iemal, A. B. Cooray, J. A. Maartensz, A. Mahadeva, Amadons Mendis, Martinus C. Perera, D. F. Suraweera, G. A. Wille, G. P. Wishard and Messrs. D. R. Wijewardene and C. H. Z. Fernando, Hon. Secretaries.

2. Read letters from Revds. W. H. Rigby and O. J. C. Beven and Mr. L. W. A. de Soysa, regretting their inability to be present at the meeting.

3. Minutes of last meeting held on 6th July last having been read and confirmed, a Report (see pages 4-12) of the work done since the last meeting during the two months (6th July to 5th September) was read and considered.

4. The Treasurer submitted a financial statement of the special fund opened on May last for flood relief. The receipts (including value of rice contributions) were R5,979-27, and the expenditure R4,223-37, leaving a balance of R1,755-88.

5. Resolved that the Flood Relief Fund be closed, that the statement of accounts (page 12) be published in the Press, that the balance in hand R1,755-88 be set apart as a Flood Relief Fund to be utilised in case of future floods, and that it be meanwhile deposited by the Treasurer in the Bank of Madras as a fixed deposit.

6. The Treasurer submitted the financial statement of the General Funds of the League, and stated that the sum of R1,000, which was, by re-

resolution of the General Committee on 12th April, ordered to be transferred under Rule 16 to a Reserve Fund, had not yet been invested. Resolved that the Trustees be instructed to invest the amount to the best advantage.

7. Resolved that the Chairman, Sir P. Arunachalam, the Secretaries, Messrs. D. R. Wijewardene and C. H. Z. Fernando, and Mr. R. Mahesa be nominated to serve on the Committee of the Plumbago Employees' Co-operative Credit Society established under the auspices of the League.

8. The names of the following new members who have joined the League were submitted by the Secretaries :—Hon. Mr. A. J. R. de Soysa, Mr. D. D. Pedris, Mr. E. C. de Fonseka, Mr. C. W. S. Fernando and Mr. H. P. C. de Silva, the first named as a Guaranteeing member under Rule 7.

9. Read the correspondence of the League with Government, with the Acting Police Magistrate of Avisawella and others on the subject of imprisonment for labour offences, and the Despatch of the Secretary of State for the Colonies to the Governor of Fiji, dated 24th March, 1915, intimating his "decision that the power to imprison for labour offences must be definitely eliminated from the labour laws of Fiji, British Guiana, Trinidad and Jamaica before the end of this year."

10. The Committee then considered the Draft Ordinance published in the *Ceylon Government Gazette* of 25th August, amending the Labour Ordinance No. 11 of 1865.

11. Resolved that the League (1) thanks the Ceylon Government for the Draft Ordinance to amend the Labour Ordinance, published in the *Ceylon Government Gazette* of 25th August last, for the relief of women and children from imprisonment, but (2) considers that the proposed relief is inadequate and (3) recommends to Government (a) the omission of the two provisos of sub-clause 2 so as to make the relief complete and (b) the extension of the relief to male adults; and (4) confirms its instruction of the 6th July to the Chair-

man and the Secretaries to take all necessary measures to secure that this form of punishment for labour offences be eliminated from our Statute book.

12. Read and considered (1) the Report dated 13th August of the sub-Committee appointed to consider the question of the training of midwives for work in the villages and (2) the scheme framed thereon by the Chairman and outlined in para 13 of this day's Report. Resolved that the scheme be approved and the necessary expenditure incurred.

13. Resolved to hold a conference of ladies interested in social service on Saturday, the 23rd of this month, with a view to forming a Ladies' branch of the League.

14. Resolved that Prof. G. H. Leonard of the Bristol University be thanked for his lecture on Social Service at the Pettah Library on the 10th August, for his conference with the members of the League on the 15th August, and for his gift of useful books to the League, and that a record be made of the League's appreciation of his valuable services and stimulating influence.

15. Resolved that the award of prizes for sanitation and cleanliness in the poorer parts of Colombo be postponed from December to April, to allow of sufficient time for the necessary arrangements to be completed and for six months' inspection of the selected lanes before the award.

With a vote of thanks to the Chair, the proceedings terminated.

D. R. WIJEWARDENE,

C. H. Z. FERNANDO,

Hon. Secretaries.

For Report of Work referred to in page 1, para 3, see pages 4-12.

*Report of work done since the last Meeting of the
General Committee in the two months
6th July to 6th September, 1916.*

FLOOD RELIEF.

1. The Flood Relief organized by the League in May last and of which particulars were given in the Report of 6th July was continued during this period, during which Government also afforded relief in pursuance of the promise made in the Legislative Council on 21st June. The Sessional Paper XI of 1916 contains an official record of the damage and distress caused and of the relief afforded by Government. The Government Agent, W.P., in his letter to Government says: "A considerable amount of assistance is reported to have been afforded to the people by the Social Service League. I am sure the Government will much appreciate the action taken by it."

FINANCIAL STATEMENT.

2. Annexed (page 13) is a statement of the League's receipts and expenditure on account of Flood Relief. The total amount collected was Rs5,979-27, including Rs2,025. the value of rice and provisions gifted by rice merchants. The balance in hand is Rs1,735-88. This includes a sum of Rs400 received from Mr. Wilfred V. Mendis on behalf of the "Ceylonese" Flood Relief Fund of 1913. A further sum of Rs219 is promised by him. It is recommended that the balance of Rs1,735-88 be held in reserve as a Flood Relief Fund for future emergencies.

CONDUCT OF HEADMEN.

3. In our last Report, para 7, mention was made of the misconduct of some headmen in connection with flood relief. His Excellency the Governor called for details and names, and a full report was submitted. The Colonial Secretary informed us that the papers were forwarded to the Government Agent, W.P., for inquiry and report. The Government Agent has since informed us that no inquiry will be held. This decision is to be regretted in the public interest.

4. In our letter to Government, while thanking them for the relief given to the flood-stricken, it was suggested that leading unofficial residents such as clergymen, Buddhist priests, planters, notaries, school-masters, be associated in the selection of cases for relief and in the distribution of relief.

VILLAGE ADMINISTRATION.

5. The experience of village administration obtained in the course of distributing flood relief confirms the opinion of many that the system of village administration needs considerable overhauling and the association of non-official persons in order to protect the interests of the peasantry and also to educate them in the duties of citizenship. Reform in this direction will have far-reaching, beneficent effects and is worthy of the attention of the League.

SLAVE ISLAND BRANCH OF THE LEAGUE.

6. A branch of the League has been opened in Slave Island Ward by the Ward Member, Mr. H. L. de Mel, who convened a meeting of the residents at the Booth Memorial Hall on 26th July, at which he presided. The Chairman of the League was present and spoke. Lane visitation circles have been formed and the work of Social Service is being vigorously prosecuted. The League is much indebted to Mr. de Mel for his public-spirited and indefatigable efforts and trusts that his example will be followed in other wards of the city and in the provinces.

LANE VISITATION.

7. The nature of the work done and the methods followed will appear from the accompanying instructions to Lane visitors and instructions to house-holders, the latter circulated mostly in the vernaculars. The help and sympathy of the lane visitors are much appreciated by the people. In addition to sanitary advice and instruction, medical relief and comforts are distributed, also soap and disinfectants. The visitors themselves have been greatly benefited by these friendly relations with the poor.

8. Lane visitation is now being carried on in the following areas of the city by the gentlemen named. The numbers are the numbers of the slum areas in the list furnished by the Medical Officer of Health, Dr. C. V. Aserappa.

Maradana Nor'h.

- Area No. 2. Messrs. Martinus C. Perera
and D. S. Senanayaka.
Area No. 3. Mr. F. R. Senanayaka, M.M.C.
and Dr. D. B. Perera.

Maradana South.

- Area No. 2. Messrs. T. Ramasamy,
and A. H. and J. A. Perera.

Colpetty.

- Area No. 1. Dr. J. S. de Silva,
Mr. I. C. Jayasinha, Muni-
cipal Inspector,
and Mr. E. S. Fernando,
Municipal Overseer.

St. Paul's.

- Kochchikade. Messrs. H. Wijenathan, Muni-
cipal Engineer,
and R. Mahesa.

- Jintupitiya. Messrs. K. Kanagaratnam,
and N. Supramaniam.

Slave Island.

- Mr. H. L. de Mel, M.M.C.,
and the Slave Island branch
of the League.

NIGHT SCHOOLS.

9. The night school maintained by the League at Stafford Place was examined on 23rd August by Mr. Kannangara, of the Training College, whose report is awaited. The total number of boys on the register is 131 with daily average attendance of 58 English-learning pupils and 37 Sinhalese-learning pupils. The night school at Kotahena has on its register 56 with an average attendance of 32 English-learning pupils and 29 Sinhalese-learning pupils. The majority in both schools are working men and boys.

ELEMENTARY EDUCATION IN THE CITY.

10. The efforts of the League in rousing the attention of the Government and public to the scandalous lack of elementary education in the city have resulted in a beginning being made towards supplying the want. For this we are greatly beholden to the sympathetic interest of H. E. Sir John Anderson and of the new Director of Education, Mr. E. B. Denham. A sum of Rs50,000 has been voted for the building and equipment of a school on a site in Green Street, supplied by the Municipality. No doubt other schools will follow. A grave problem that has been shelved for over half-a-century is thus, at last on the way to a solution.

SOCIAL STUDY CLASS AND LECTURES.

11. A Social Study Class continues to be held weekly by the Chairman and is well attended. The following lectures have been delivered during the last two months, the first five being accompanied by lantern slide exhibitions :—

1. Mr. D. R. Wijewardene on the "City of London" at Kotahena.
- 2, 3 & 4. Mr. Martinus C. Perera on "Temperance" at Maradana, Polwatte and Panadure.
5. Mr. D. E. Wickramasooria on the "Ruined Cities of Ceylon," at Borella.
6. Dr. C. A. Hewavitarane on the "Preservation of Health," at the office of the League.

PROFESSOR LEONARD OF BRISTOL.

12. In accordance with the resolution of the General Committee at the last meeting, Prof. G. H. Leonard of the University of Bristol was, on his arrival in Ceylon, invited to deliver an address on Social Service and very kindly accepted the invitation. He delivered a lecture on the "Ideals of Social Service" at the Pettah Library on 10th August. The Chairman presided, and about 150 were present and greatly appreciated the lecture. On Tuesday, the 15th August, Prof. Leonard met the working members of the League

at this office and addressed them on Social work, giving them most useful hints and suggestions. The conference lasted two hours. He also presented to the League useful publications on Social questions. The League has greatly benefited by the opportunities of intercourse with him and by his stimulating influence.

TRAINING OF MIDWIVES FOR THE VILLAGES.

13. The training of midwives for service in the villages has, at the instance of Rev. J. E. Peiria of Seeduwa, been under consideration of a sub-Committee. They have had the advantage of consultation with Dr. Sinnetaimby, the Superintendent of the De Soysa Lying-in-Home, and find that owing to the limited accommodation the number of students is limited and their admission is in the order of application. It is understood that with two additional rooms (which will cost about R3,000 to erect) and an annual additional provision of R1,000, 16 more students could be trained. The sub-Committee has been in communication with members of the Legislative Council, and the Finance Committee of the Council has recommended the making of suitable provision.

14. Meanwhile it is hoped through the kind offices of the Government Agent, W. P., the Principal Civil Medical Officer and the Superintendent of the Lying-in-Home to make a beginning by training one or two women from the villages as midwives. They will be selected from a group of villages in which they are to work, and will be bound down to serve for a definite period on a pay of about R15 a month. They will work under the supervision of a local Committee who, with the League, will be responsible for the making up of the difference, if any, between that amount and the collections from cases which can afford to pay her a small fee for her service.

15. It is a worthy object for the liberality of charitable persons, and donations are invited for this purpose. Perhaps, later, Government may be induced to undertake this work themselves and

make adequate provision for the supply of mid-wives.

IMPRISONMENT FOR LABOUR OFFENCES.

16. In pursuance of the resolution at the last meeting of the General Committee the subject of imprisonment of coolies under the Labour Ordinance, especially women and children, has engaged careful attention. Several cases of women imprisoned were brought to the notice of Government. At Prof. Leonard's lecture at the Pettah Library, the Chairman made pointed allusion to the scandal. In only one case was a remission of part of the sentence granted, viz., in the case of a woman Nallatungal (with a babe at the breast) who was sentenced to two months' rigorous imprisonment for quitting an estate.

BILL AMENDING LABOUR ORDINANCE.

17. On the 25th August, a Bill amending the Labour Ordinance 11 of 1865 was published in the *Gazette*. This exempts women and children from imprisonment for Labour offences, except in the case of women for a second conviction. The relief granted is inadequate. The relief to women and children should be absolute, and should be extended to male adults. To facilitate this and to strengthen the hands of Government in fully carrying out their wise and humane policy, the League is in correspondence with members of Parliament and other public persons and bodies in Great Britain.

NEED FOR A PROTECTOR OF IMMIGRANT COOLIES.

18. Complaints are received from coolies that when they give notice of their intention to leave an estate, pressure is put on them by assaults and reduction or stoppage of food, to make them withdraw the notice; and that in default, false charges are trumped up and the recalcitrant cooly is sent to jail before the expiration of his notice. In a recent case a cooly, who escaped from the estate to give notice through the Magistrate was sentenced to three months' rigorous imprisonment. A notice cooly was recently produced before the Chair-

man who bore about forty cane marks on his back and was reported by the Medical Officer to have spat blood when first seen by him immediately after the assault. The offending Superintendent was fined one rupee! These abuses are condemned by all good planters, but cannot be stopped until there is appointed by Government in each planting district, in the vicinity of a Police Court or Kachcheri, a Protector of Immigrant Coolies. Ceylonese gentlemen, able to speak Tamil fluently and to communicate freely with the Tamil coolie, and having sympathy, patience and tact, could do much to protect the interests of the ignorant and helpless coolie and to maintain harmonious relations between him and his employer.

LIFE INSURANCE FOR FISHERMEN.

19. The lamentable loss of life and property caused recently among the fishing population by storms of unusual severity suggested the expediency of establishing an insurance scheme for lives and boats. The Chairman of the Chamber of Commerce and some Insurance Companies were communicated with, but so far without success. The Mayor of Colombo, who with the Government Agent has organised relief for the destitute families, has kindly interested himself in this scheme. Should our endeavours fail with Insurance Companies, the Government will be addressed with a view to establishing a State Insurance for this useful section of our community.

THIRD-CLASS RAILWAY OVERCROWDING: WESAK HOLIDAY FOR BUDDHIST PRISONERS.

20. The League has been in correspondence with Government to secure (1) better accommodation and conveniences for third-class passengers in trains now subjected to grave hardships through over-crowding and insufficiency of latrine accommodation; and (2) a holiday on Wesak day for Buddhist prisoners in jails. The correspondence is not closed.

CO-OPERATIVE CREDIT SOCIETY.

21. A Co-operative Credit Society organised under the auspices of this League for the benefit

of those employed in the plumbago industry in Colombo has been registered. There were many difficulties to be overcome, and the thanks of the League are due to Messrs. R. Mahesa and Amadoris Mendis and to the proprietors of plumbago-curing sheds and stores for overcoming the difficulties and establishing the Society. For its efficient administration the proprietors and employees desired that some members of the League should serve on the Committee of the Society, and accordingly under the rules four members of the League must be nominated by this Committee to serve on the Committee of the Co-operative Credit Society.

FINANCE.

23. A Financial Statement of the League up to the end of July is submitted. A sum of Rs. 1,000 was ordered by the General Committee on 12th April last to be transferred to a Reserve Fund under Rule 16. The money has not yet been invested, and the instructions of the Committee are requested as to the investment of this amount as well as the disposal of the balance of the Flood Relief Fund.

D. R. WIJewardene,
C. H. Z. FERNANDO,
Hon. Secretaries.

5th September, 1916.

Office of the Ceylon Social Service League,
36, Dean's Road, Colombo.

For Flood Relief Account referred to in page 4.
para 2, see next page.



**The Ceylon Social Service League
Flood Relief Fund.**

RECEIPTS.

By Subscriptions	Rs. 3,554 27
.. Transfer from the "Ceylonese" Flood Relief Fund of 1913...	,, 400 00
.. Contributions of rice etc., of of the value of	,, 2,025 00
	<u>Rs. 5,979 27</u>

EXPENSES.

To Rice and other provisions dis- tributed	Rs. 2,373 68
.. Transport of provisions	,, 71 29
.. Cash payments to destitute cases	,, 68 23
.. Travelling expenses of Relief parties	,, 178 62
.. Cash payments made in 29 villages of Colombo district and in Weligam Korale for rebuilding houses	,, 1,506 25
.. Miscellaneous	,, 25 32
	<u>Rs. 4,223 39</u>
Balance ..	1,755 88
	<u>Rs. 5,979 27</u>

The balance sum of Rs. 1,755-88 has been deposited in the Bank of Madras as a Fixed Deposit to be utilized in cases of future floods.

D. R. WIJEWARDENE,
Honorary Treasurer.

Imprisonment for Labour, Ceylon
Conditions and Correspondence

CEYLON SOCIAL SERVICE LEAGUE

Published by the Ceylon Social Service League, 1930.
The Ceylon Social Service League was formed in 1925.
Its object is to help the poor and distressed.
It does this by giving them work to do.
It also helps them to get on their feet.
It does this by giving them money to start a business.
It also helps them to get a better education.
It does this by giving them books and stationery.
It also helps them to get a better health.
It does this by giving them food and clothing.
It also helps them to get a better home.
It does this by giving them money to buy a house.
It also helps them to get a better life.
It does this by giving them money to buy a car.
It also helps them to get a better future.
It does this by giving them money to buy a business.
It also helps them to get a better world.
It does this by giving them money to buy a better life.

Printed and Published by the Ceylon Social Service League,
10, Market Street, Colombo, Ceylon.
1930.

CEYLON SOCIAL SERVICE LEAGUE.

Imprisonment for Labour Offences.

I.

Extracts from the Minutes of a Meeting of the General Committee of the Ceylon Social Service League on the 6th of July, 1916.

"3. Read and considered the correspondence with Government on the subject of the imprisonment of women and children for offences under the Labour Ordinance.

4. Resolved, that the infliction of imprisonment for labour offences, *i.e.*, for acts which are scarcely more than breaches of a civil contract, is unjustifiable, cruel and degrading, and especially so in the case of women and children, and that the Chairman and the Secretaries do take such measures as may be necessary to secure that this form of punishment for labour offences be eliminated from our Statute Book, as has been done in Fiji, and is being done in Jamaica, Trinidad and British Guiana, by order of the Secretary of State for the Colonies."

II.

Extracts from a speech of the Chairman of the Ceylon Social Service League (Sir P. Arunachalam) on the occasion of a Lecture on the "Ideals of Social Service" delivered by Professor G. H. Leonard of the University of Bristol at the Pettah Library on the 10th of August, 1916, under the auspices of the League.

"There are other aspects of the League's work with which I will not trouble you. But there is one important question which has engaged its attention and in which we earnestly ask the co-operation of Professor Leonard and his friends in England. It will be a surprise to him to learn that, in this the premier Crown Colony of the Empire, after over a hundred years of British rule, there is a labour system which in some of its aspects is little better than an organized

slavery, though it lurks under the name of "Free Labour," and that breaches of civil contracts are punishable and are daily punished with imprisonment at hard labour. He will be still more surprised and shocked to learn that under this system even women and children are sent to jail with hard labour.

I hold in my hand an advertisement which appeared in a daily paper a few days ago, which recalls the slavery days in the Southern States of America. It offers a reward of Rs. 50 and expenses paid to any person who arrests half a dozen bolted coolies from an estate in Matale. Among them is a woman who is described as 'sickly, with a baby in arms and a boy eight years old and a girl three years.' I wonder that the Superintendent of the estate was not ashamed to insert such an advertisement and to organize a hunt for a poor sickly woman with a baby in arms and burdened with two more children. No, I do not wonder at this. The Superintendent knew the Ceylon Public. They are so demoralised and dead to all right feeling that they see nothing out of the way in such a proceeding.

On the 18th May last and again on the 9th June, the League addressed the Government in behalf of cooly women and children imprisoned for labour offences and begged for remission of the unexpired portion of the sentences on these women, two of whom were sentenced to a month's rigorous imprisonment each by the Police Magistrate of Badulla on a charge—you will hardly believe it—of insolence, and the third by the Police Magistrate of Kandy to a like sentence for quitting service without notice, she being further ordered to go back to the estate on the expiration of her sentence.

It was pointed out to Government that these unfortunate women were compelled to herd with prostitutes and other bad characters in jails; that the Government of Fiji had abolished imprisonment as a punishment for all labour offences, and that the Secretary of State for the Colonies had directed the Governments of Trinidad, British Guiana, and Jamaica to eliminate from their statute books, before the end of this

year, the power of imprisonment for labour offences. The appeal of the League was in vain.* On the 6th of July it was resolved, on the motion of Rev. Mr. W. H. Rigby, that the infliction of imprisonment for labour offences, *i.e.*, for acts which are scarcely more than breaches of a civil contract, is unjustifiable, cruel and degrading, and especially so in the case of women and children, and that the Chairman and the Secretaries do take such measures as may be necessary to secure that this form of punishment for labour offences be eliminated from our statute book.

This is not going to be an easy business, for the capitalist interest here, as every where else, is overwhelmingly strong and, as I have said, our form of slavery hides its head under the name of Free Labour. We shall need the support of all the noble men and women of England, the champions of the poor and the outcast in all lands, to eradicate this cancer from our beautiful Island. I feel sure that we can count on the support of Prof. Leonard and all whom he can influence."

III.

Extracts from the Minutes of a Meeting of the General Committee of the Ceylon Social Service League on the 5th of September, 1916.

"9. Read the correspondence of the League with Government, with the Acting Police Magistrate of Avisawella and others on the subject of imprisonment for labour offences, and the Despatch of the Secretary of State for the Colonies to the Governor of Fiji, dated 24th March, 1916, intimating his decision that the power to imprison for labour offences must be definitely eliminated from the Labour Laws of Fiji, British Guiana, Trinidad and Jamaica before the end of this year.

10. The Committee then considered the Draft Ordinance published in the *Ceylon Government Gazette* of 25th August—amending the Labour Ordinance No. 11 of 1865,

* In a subsequent case reported by the League to the Government, H.E. the Governor was pleased to remit the unexpired portion of a sentence of two months' rigorous imprisonment on a woman with a baby at the breast.

11. Resolved that the League (1) thanks the Ceylon Government for the Draft Ordinance to amend the Labour Ordinance, published in the *Ceylon Government Gazette* of 26th August last, for the relief of women and children from imprisonment, but (2) considers that the proposed relief is inadequate and (3) recommends to Government (a) the omission of the two provisoes of sub-clause 2 so as to make the relief complete and (b) the extension of the relief to male adults; and (4) confirms its instruction of 6th July to the Chairman and Secretaries to take all necessary measures to secure that this form of punishment for labour offences be eliminated from our Statute book."

IV.

Draft of Proposed Ordinance published in the Ceylon Government Gazette of 25th August, 1916.

An Ordinance to amend Ordinance No. 11 of 1865, intituled "An Ordinance to consolidate and amend the Law relating to Servants, Labourers, and Journeymen Artificers under contracts for Hire and Service."

Whereas it is expedient to amend Ordinance No. 11 of 1865, intituled "An Ordinance to consolidate and amend the Law relating to Servants, Labourers, and Journeymen Artificers under contracts for Hire and Service." Be it therefore enacted by the Governor of Ceylon, by and with the advice and consent of the Legislative Council thereof, as follows:—

The following sub-section shall be added to section 11 of the principal Ordinance:

(2.) No woman and no child under 16 years of age shall be sentenced to imprisonment for any offence under this section, or to imprisonment in default of the payment of a fine for any such offence. Provided that in the case of the following offences, namely, drunkenness, insolence, and any other misconduct tending to the disturbance of order or discipline, a woman on the occasion of a second or subsequent conviction may be sentenced to simple imprisonment for a period not exceeding one month.

Provided further, that nothing herein contained shall preclude a court from dealing with a child under sixteen years of age under the provisions of "The Youthful Offenders' Ordinance, 1886."

V.

*Letter from the Ceylon Social Service League to the
Hon'ble the Colonial Secretary.*

CEYLON SOCIAL SERVICE LEAGUE,
36, Dean's Road,
Maradana, Colombo,
18th September, 1916.

The Hon'ble,
The Colonial Secretary,
Colombo.

Sir,

I have the honour to forward herewith for the information of Government the following extract from the minutes of the meeting on the 5th instant of the General Committee of the Ceylon Social Service League, including a resolution passed regarding the Draft Ordinance amending the Ordinance No. 11 of 1865 published in the *Ceylon Government Gazette* of 25th ultimo.

"9. Read the correspondence of the League with Government, with the Acting Police Magistrate of Avissawella and others on the subject of imprisonment for labour offences, and the Despatch of the Secretary of State for the Colonies to the Governor of Fiji, dated 24th March, 1916, intimating his decision that the power to imprison for labour offences must be definitely eliminated from the labour laws of Fiji, British Guiana, Trinidad and Jamaica before the end of this year.

"10. The Committee then considered the Draft Ordinance published in the *Ceylon Government Gazette* of 25th August amending the Labour Ordinance No. 11 of 1865.

"11. Resolved that the League (1) thanks the Ceylon Government for the Draft Ordinance to amend the Labour Ordinance, published in the *Ceylon Government Gazette* of 25th August last, for the relief of women and children from imprisonment, but (2) considers that the proposed relief is inadequate and (3) recommends to Government (a) the omission of the two provisos of sub-clause 2 so as to make the relief complete and (b) the extension of the relief to male adults ; and (4) confirms its instruction of 6th July to the Chairman and Secretaries to take all necessary measures to secure that this form of punishment for labour offences be eliminated from our Statute Book."

2. In terms of Mr. Bonar Law's directions imprisonment for labour offences has been entirely abolished in Fiji, and the Governments of British Guiana, Trinidad and Jamaica are arranging to abolish it before the end of the year. This was announced in the early part of this year by the Viceroy of India, Lord Hardinge, in the Imperial Legislative Council.

3. Annexed is an extract from the *Ceylon Times* of the 9th instant reporting a speech of the new Viceroy, Lord Chelmsford, at a recent meeting of the Council. He shows himself no less keen than his predecessor in his solicitude for the welfare of the Indian labourer abroad and desires to be guided in the matter by Indian public opinion. "The conditions," he said, "under which we are to allow labour to be recruited in India and under which it should be employed in the Colonies, are peculiarly matters on which Indian public opinion has every right to be heard and on which we desire its full expression as an aid to us in formulating our proposals."

4. Indian public opinion is very sensitive to the conditions of Indian labourers abroad, and was instrumental in securing for the coolies in the four Colonies mentioned immunity from imprisonment for labour offences. Mr. Bonar Law, in his Despatch to the Governor of Fiji referred to above, mentions that "the Secretary of State for India is

satisfied that it would not be possible for the Government of India to continue to defeat, by a bare official majority, resolutions in their Legislative Council urging the abolition of indentures, that in his opinion the strong and universal feeling in India on the subject made it a question of urgency, and that he has accepted the conclusion that indentured emigration must be abolished."

5. There can be little doubt that when the facts, as disclosed, *e.g.*, in the Report of the Sabaragamuwa Commission and in the press reports and discussions of labour cases, are known to the India public and Government, the circumstance that labour is called "free" in Ceylon and "indentured" in the other Colonies will not prevent the same pressure from being put on the Colonial Office in regard to Ceylon. Now that the Ceylon Government has taken steps towards relieving women and children from imprisonment for labour offences, it will be a gracious thing, and also good policy, to go further and at one stroke eliminate this cruel and degrading form of punishment entirely from our labour laws. There will be opposition from many employers as there was in the other Colonies, but it is doomed to failure here as there. The League is in correspondence with members of Parliament and other public persons and bodies in Great Britain to strengthen the hands of Government in fully carrying out their wise and humane policy.

6. It is much to be deplored that an appreciable number of employers in Ceylon depend, not (as wise employers do) on good wages and considerate treatment but on the power of imprisonment, for the management of their labour and have brought the fair name of Ceylon into disrepute, made the recruiting of labour in India increasingly difficult and rendered inevitable the intervention of the Indian Government. This is in fact foreshadowed in the Viceroy's speech and expected by thinking men among the planting community. "We are astounded," says the *Ceylon Times* on the 9th instant, speaking of the recent Planters' Association meeting, "at the way in which Mr. Coombe thinks the planting community should meet, or rather not meet, the menace of restrictions on

emigration by the Madras or Indian Government. Certainly this menace is by far the strongest argument that has yet been brought in favour of legislation." (After referring to the Viceroy's speech) "Does not the Viceroy's utterance clearly indicate the necessity for our putting our house in order as soon as possible?" Mr. Coombe himself said; "The Sabaragamuwa Commission vindicated the Tamil coolies in that district and brought to light the unscrupulous behaviour of one of the planting community." Another speaker, Mr. E. E. Megget, said: "So far as he had seen labour conditions in other parts of the world, the labour laws in Ceylon were a disgrace to the Island."

7. Under the wholesome influence of legislation abolishing the power of imprisonment and providing for decent wages and comforts, even the bad employer will find himself benefited by the greater efficiency and value of labour and the attraction of more labour from India. He will begin to feel kindly towards the poor Tamil coolies as all good planters feel, one of whom writes to the *Ceylon Times* of 11th August: "The labourer is worthy of his hire, and no labourer more worthy than the Tamil cooly on our tea and rubber estates. *He* is our wealth, *he* it is who pays us our fat, oft-times bloated, dividends. *He* it is who has made Ceylon what she is. Ramasamy is our capital. And Ramasamy's price is only £2 per acre, if that, and we hum and haw as to whether we can afford it! Let us give him his 'hire'; he has surely earned it, aye, and 'paid' for it in many a new district! But if not of our gratitude, then of our selfishness, (it is for *our* ultimate benefit that we now seek to improve Ramasamy's prospects)—no matter the reason, so long as we give it and make a fresh clean start."

8. As to the Draft Ordinance, so far as it deals with women and children, the League takes strong exception to the first proviso, as giving a loop-hole for the imprisonment of women and young girls and defeating the merciful intention of Government. Under this proviso a female of 16 or over may be sent to jail without hard labour on a second conviction for drunkenness, insolence or any other miscon-

duct, tending to the disturbance of order or discipline. A harsh or unscrupulous employer, balked in his first attempt to run her into jail according to the time-honoured practice now to be abolished, will find no difficulty on the second attempt. A case of insolence or misconduct tending to the disturbance of order or discipline is easily made and established. The accused in labour cases are usually poor, ignorant and undefended, and the Magistrate is pressed with more important work, unable to see their point of view, and impatient of their "petty grievances." Time after time Magistrates have been known to impose sentences of rigorous imprisonment on women and children which the Supreme Court has on appeal reduced to small fines; and in the majority of cases the defendants are too poor to appeal. The *Ceylon Times* of 29th August reports two cases disposed of in appeal. A mother and daughter were charged in the Court below with quitting service without notice or reasonable cause and were each sentenced to six weeks' rigorous imprisonment. The Supreme Court reduced the sentence to a fine of five Rupees and observed that punishment by way of imprisonment was quite unsuitable.

9. As the maintenance of discipline appears to be the reason for the proviso in question, the League suggests that it will be simpler and more effective to turn the offender out of the estate. It is a poor sort of discipline that needs to be maintained by sending a female to jail. If it be objected that her expulsion from the estate might mean the loss of advances, that is scarcely a sufficient reason for subjecting a woman or girl to the degradation of jail life and to the brand of the jail. If she has committed an offence which under the general law deserves imprisonment, there will be little or no objection to its infliction. But the League can find no justification for a purely labour offence being so treated and for the perpetuation of a practice inconsistent with the dictates of humanity and condemned by all civilised people, and is confident that the proviso will be strongly objected to by the Indian Government and public.

10. The League would in this connexion ask that steps be taken, so that in no case shall a female be arrested or

removed by, or placed in the charge of, males unless accompanied by a matron of the Fiscal's or Prisons' Department. In the absence of such precaution women are exposed to serious dangers until they reach the safe precincts of a court or of a principal jail.

11. The second proviso empowers the Police Magistrate to apply the provisions of the Youthful Offenders' Ordinance 1868 to offenders under the Labour Ordinance. The object of the proviso is not understood. The former Ordinance is applicable only to children between 7 and 16 years of age, and its object is stated in the preamble to be "to provide for the due punishment and reform of youthful offenders and to establish reformatories and industrial schools for their benefit." The detention in such institutions must under section 19D be for not less than two and not more than five years, and is obviously unsuitable for a boy or girl guilty of a labour offence. In lieu of such detention the Court may order a youthful offender (a) to be discharged after due admonition or (b) to be delivered to his parent or guardian with surety for good behaviour for a period up to twelve months or (c) to be whipped, if a male, with a light cane up to ten strokes. (a) Requires no special legislation; (b) and (c) are scarcely necessary. The general provisions of the Criminal Procedure Code should in any case be sufficient. The League is therefore of opinion that the second proviso should also be deleted.

I remain, Sir,
Your Obedient Servant,
P. ARUNACHALAM,
Chairman.

VI.

Extract from the "Times of Ceylon" referred to in page 6.

The Viceroy of India and Emigrant Labour.

Stricter Surveillance Over Recruiting.

At the meeting of the Imperial Legislative Council at Simla, on September 8th, the Viceroy (Lord Chelmsford) referred to the question of emigrant labour as follows:—

“One of the most important questions now occupying the attention of my Government and of Provincial Governments, whom we have addressed on the subject, is that of a scheme to be substituted for indentured emigration, as it is sometimes described. This is, perhaps, hardly a correct way of putting it, as it implies that we are trying to work out a scheme for the purpose of supplying labour to the Colonies, whereas the scheme we are contemplating relates to a very different matter, viz., the control of the operations of persons so engaged. Labourers have a right to emigrate if they wish, and it would be very unwise and very undesirable on our part to prevent them, and we are therefore trying to devise arrangements which will secure that recruitment in this country is conducted under decent conditions, that a proper sex ratio will be maintained, and that on arrival in the country of their destination they will be properly treated and allowed to engage themselves on terms at least as free as those obtaining at present in the Malay Peninsula, where a labourer can leave his employer by giving a month's notice. These are the conditions which, in our letter to local Governments we explained, are regarded by the Government of India as necessary for a satisfactory system of emigration. I think it will be clear to all who have studied the question, that the Government of India would be departing gravely from its duties if it allowed emigrant labourers to leave this country without proper protection and safeguard. There are a certain number of labourers, I believe a very small number, who emigrate as genuine free labourers, that is to say, unassisted by pecuniary help and uninvited by any interested agency; but if we can confine ourselves to the abolition of our existing indentured emigration, a position will arise in which parties interested in procuring Indian labour will be free to induce labour to emigrate by pecuniary help under any conditions they like, so long as the labourer does not go under indenture. The abuse likely to arise out of such a state of things would be very serious. I need only refer to the state of affairs which existed before the amendment of the Assam Labour and Emigration Act in connection with so-called free labour. The consequence of this system was, as Sir Charles Rivaz put it in his speech before the Legislative Council in 1901, that a

horde of unlicensed and uncontrolled labour purveyors and recruiters sprang into existence who, under the guise of assisting free emigration, made large illicit gains by inducing, under false pretences, ignorant men and women to allow themselves to be conveyed to Assam. These emigrants were, it is true, placed under labour contracts on arriving in that province, but the abuses complained of were in connection with the recruitment and not with the contract. Similarly, when the system of indentured emigration first arose in India the only precaution required was that intending emigrants should appear before a Magistrate and satisfy him as to their freedom of choice and their knowledge of the condition they were accepting. It was shown in a report submitted in 1840 that abuses undoubtedly did exist in connection with recruitment in India, abuses which the constantly increased safeguards provided by successive acts of the legislature were designed to correct. Uncontrolled recruitment cannot, it is clear, be permitted under any circumstances. Lord Hardinge promised, and I associate myself with him, to deal with certain points raised by my honourable friend Pundit Madan Mohan Malaviya during the last session of the Legislative Council. These points were the better supervision of colonial recruiting in India, the insertion of information regarding the penal conditions attaching to the labour contracts in the indenture signed by the intending emigrants and the undesirability of labourers in the Colonies being compelled to do work repellant to their caste ideas and religious beliefs. Regarding the first matter we have already consulted Local Governments very fully when asking their views as to the precautions which will be required after the abolition of indentured emigration. As to the second point you are no doubt aware that Fiji has now abolished imprisonment for labour offences and other Colonies are arranging to follow suit; but there will still be certain provisions remaining which, we think, should be brought to the notice of the intending emigrants and we have arranged to do this as soon as the various Colonial legislatures concerned have passed the amendments to which I have alluded. We have also asked the Secretary of State to press the third point on the attention of the Colonial Government concerned. I should like to say just

one more word about the reference we are making to Local Governments. The conditions under which we are to allow labour to be recruited in India and under which it should be employed in the Colonies, are peculiarly matters on which Indian public opinion has every right to be heard and on which we desire its full expression as an aid to us in formulating our proposals. We have, therefore, asked the Local Governments to consult private persons and associations who are specially interested in or have special knowledge of this important question, and we hope that the case which we shall be able to put forward for the discussion which will shortly take place on this subject in London, will represent not only the result of our own experience and judgment but the views of the most intelligent sections of the Indian community."

Report of the Maha Bodhi Society.

FROM 1891 TO 1915.
FOUNDED BY

H
P 15

the Reverend
Anagarika Dharmapala.

“ Go ye, O Bhikkhus, and wander forth for the gain of the many, the welfare of the many, in compassion for the world, for the good, for the gain, for the welfare of kings and men. Proclaim, O Bhikkhus, the doctrine glorious. Preach ye a life of holiness, perfect and pure. ”



Seal of the Maha Bodhi Society.

4A. COLLEGE SQUARE,
CALCUTTA.

Published by the Maha Bodhi Society.



The Image of Lord Buddha brought from Japan
now in possession of the Maha Bodhi Society.

MEMORANDUM OF ASSOCIATION.

**IN THE MATTER OF ACT XXI OF 1860 OF THE
ACTS OF THE VICEROY AND GOVERNOR
AND GOVERNOR GENERAL IN
COUNCIL.**

**IN THE
MATTER OF MAHA-BODHI SOCIETY.**

1. The name of the Association is the Maha Bodhi Society.
2. The objects of the Association are :
 - (a) To revive Buddhism in India.
 - (b) To disseminate Pali and Sanskrit Buddhist Literature.
 - (c) To publish Pali and Sanskrit Buddhist Texts.
 - (d) To translate such literature into English and Indian Vernaculars.
 - (e) To educate the illiterate people in domestic science as hygiene, technical industries and home industries.
 - (f) To open schools in villages for boys and girls to teach them arts and crafts.
 - (g) To open trade schools and gymnasias for physical culture.
 - (h) To revive ancient Buddhist arts and crafts by importing teachers from Buddhist countries.
 - (i) To start a Buddhist Medical College and Hospital

- (j) To train youngmen of unblemished character to become Bhikkhu Missionaries to carry the Message of the Lord Buddha of Love and Activity to the ignorant and neglected people of India and other countries.
- (k) To found an Orphanage, and a Normal School to train teachers.
- (l) To found the nucleus of a Buddhist University on the lines of the ancient University of Nalanda.
- (m) To found Pali scholarships.
- (n) To send students to Buddhist countries and to Europe and America.
- (o) To provide facilities to foreign Buddhist students in Calcutta.
- (p) To found a Buddhist International Library and Museum.
- (q) To build a Buddhist Vihara in Calcutta.
- (r) To establish a fully equipped Press to print Buddhist Texts in Devanagari type and to print books and pamphlets on physical science and morality.
- (s) To start Journals in English and in the vernaculars for disseminating the ethics of Buddhism.
- (t) To revive the ancient ideal of Brahmachariya life of self-abnegation and disinterested service for the welfare of the many, and to revive the forgotten science of Buddha Yoga.
- (u) To purchase, hire or otherwise acquire property, moveable and immoveable.
- (v) To incorporate any society or association having similar objects as this association.

- (w) To receive any gifts of property for any one or more of the objects of the association.
- (r) To do all such things as are incidental or conducive to the attainment of the above objects or any of them.

3. The names, addresses and occupation of the persons who are members of and form the Governing Body of the association are :

Reverend Anagarika Dharmapala, Buddhist Missionary.
General Secretary, Maha Bodhi Society.
4A, College Square, Calcutta.

Reverend Kiripasaran Maha thero, President.
Bengal Buddhist Association.

5 Lalit Mohon Das Lane, Bowbazar, Calcutta.

Reverend Gunalankara Mahathero,
Vice-President, Bengal Buddhist Association,
5 Lalit Mohon Das Lane, Bowbazar, Calcutta.

Reverend Punnananda Swami, Editor, Bauddha Bandhu,
46-7 Harrison Road, Calcutta.

Reverend Rambukwella Siddhartha Bhikshu.
Buddhist Monk, 4A College Square, Calcutta.

Satyendra Nath Sen Esq., Attorney at-Law,
52 Indian Mirror Steet, Calcutta.

Hirendra Nath Datta Esq., Attorney at-Law,
139 Cornwallis Street Calcutta.

H. L. Nolis Esq., Merchant,
13-1 Lower Chitpore Road, Calcutta.

Maung Yin Maung, Merchant,
8 Gardner Lane, Calcutta,

Nanda Kishore Lal Esq., M, A., Vakil,
Gaya, India.

Ashutosh Chatterjee Esq., Manager.
Gaya Town High School, Gaya,

Rash-Behari Mookerjee Esq., Zeminder,
Utterpara, Bengal.

4. The income and property of the Association whencesoever derived shall be applied solely towards the promotion of the objects of the Association, and no portion thereof shall be paid directly or indirectly to any of the members of the Association as remuneration for services rendered by them as such. But Bhikkshus and Brahmacharies who are giving their services free in the interest and for the welfare of the Association shall be maintained by the Association giving them food, clothing, residence and medical treatment.

The debts of the Association shall be paid by the Governing Body from the receipts of the Association, subscriptions and donations etc.

5. No trustee or trustees in whom for the time being, the properties of the Association might be vested shall be answerable for any loss arising in the administration or applications of the said trust funds, or for any damage for deterioration in the said trust premises, unless such loss or damage shall happen by or through his or their wilful default or neglect.

6. If upon the dissolution of the Association there shall remain after the satisfaction of all its debts any property whatsoever, the same shall not be paid to the members of the Association, but shall be given or transferred to some other Association which is branch of the Maha Bodhi Society either in India or Ceylon or Burma, to be determined by the

votes of not less than three-fifths of the members present at the time of dissolution, or in default thereof by the original side of the High Court in Calcutta.

7. A copy of the Rules and Regulations of the said Maha Bodhi Society is filed with this Memorandum of Association and the undersigned being members of the Governing Body of the Association do hereby certify that such copy of such rules of the said Association is correct.

As witness our several and respective hands and signatures this sixth day of December 1915.

**Rules for the management of the Association named
the Maha-Bodhi Society.**

1. **Objects.** The Association is established for the purposes expressed in the Memorandum of Association.
2. **Members.** The Maha Bodhi Society shall consist of not less than seven members.
3. **The Council at present consists of the following :—**
 - Revd. Anagarika Dharmapala
 - Mahasthvir Kiripasaran Bhikkhu
 - Mahasthvir Gunalankara Swami
 - Swami Punnananda Bhikkhu
 - Swami Siddhartha Bhikkhu
 - Satyendra Nath Sen Esq.,
 - Hirendra Nath Datta Esqr.,
 - H. L. Nolis Esqr.,

Maung Yin Maung.
Nanda Kishore Lall Esq.
Swami Chandra Mani Bhikkhu
Ras Behari Mukerjee Esq.

4. Admission into membership of the Society is open to all without distinction of race, caste, creed, or sex, the only pre-requisite being the candidate's sympathy with the objects of the Association and willingness to help its work.

5. Membership is either Active, Corresponding or Honorary. Honorary Members are persons eminent for their knowledge of Buddhism or for their services to humanity.

Corresponding Members are persons of distinction and learning who are willing to furnish information of interest to the Society.

Active members are expected to occupy themselves as far as their circumstances permit in the propagation of the Arya Dharma of the Lord Buddha.

Diplomas and Fees.

An entrance fee of five rupees must be paid by each candidate upon making application for membership, and a monthly subscription of four annas is payable by each active member. A diploma of membership will be issued to each member.

The office bearers.

The honorary officers of the Society shall consist of the President, 2 Vice Presidents, Corresponding Secretary, a

Treasurer, Recording Secretary, one Assistant Secretary, Legal Adviser, and they shall be elected annually at a general meeting of the Association on a date to be fixed by the governing body.

Trustees.

There shall be at least five Trustees three of whom must be by faith, Buddhists.

Whenever any Trustee shall die, go to reside outside of India, desire to be discharged, or become incapable or unfit for acting, a successor of such Trustee shall be nominated and appointed by the Society. No Trustee shall receive any salary or compensation from the Society.

All immoveable property, stocks, funds, shares, books, Manuscripts, Images, Relics, and other property of the Society shall be vested in the Trustees for the time being no part of the property shall be sold, assigned, transferred or otherwise disposed of without the authority of the Council of the High Priests of the Buddhist Church of Ceylon and of the Ceylon Maha Bodhi Society.

All moneys shall be deposited in the Bank of Bengal or the National Bank of India.

Seal.

The Society shall have a common seal whose design is herein described. The seal shall be affixed to diplomas and Official documents of the Society.

(8)

Miscellaneous.

The Society may make, vary, repeal, bye-laws and regulations for the conduct of business of the Society, and it may also alter, or extend these rules in such manner as it may deem expedient.

CERTIFICATE OF REGISTRATION.

No 1578

**In the Office of the Registrar of Companies under Act
VII of 1913**

In the Matter of the Maha Bodhi Society.

I do hereby certify that pursuant to Act XXI of 1860, of the Legislative Council of India, Memorandum of Association with certified copy of rules (annexed) has this day been filed and registered in my office, and the said Society has duly incorporated, pursuant to the provisions of the said Act.

Dated this 6th day of December One thousand Nine Hundred and fifteen.

Seal

Entered by Nirmal Chander Mukerji Registrar of Companies

In Ledger Vol II being

Act VII of 1913.

No. $\frac{2666}{61}$ for 1915-16

The Maha Bodhi Society

“The Saviour of the world,
Lord Buddha, Prince Siddhartha, styled on Earth,
In Earth, and Heavens and Hells incomparable,
All honoured, Wisest, Best, most Pitiful ;
The Teacher of Nirvana and the Law.”—*Light of Asia*.

The Maha Bodhi Society was founded by the Anagarika Dharmapala after having visited the holy site at Bodhimanda at Bodhi Gaya, on the 22nd day, in January in the year 1891,

In July 1891 the Anagarika brought four Bhikkhus from Ceylon, and had them stationed at the holy spot, to take care of the Bodhi Tree, and he obtained a plot of land to the west of the Bodhi Tree whereon the present Maha Bodhi Dharmasala stands, but the present Mahant after the decease of his predecessor, declined to recognise the deed of agreement entered into between the late Hem Narayan Gir Mahant and the Anagarika Dharmapala. The Bhikkhus were stationed in the Burmese Rest house. In the year 1893 in the month of February, the Bhikkhus were assaulted by some men of the place, while they were at their devotions and when the Police asked them to prosecute the assailants they declined on the ground that in as much as they were Bhikkhus they were willing to suffer for the sake of religion,

In May 1892 the Anagarika started the Maha Bodhi Journal. The first number of the Journal brought the Society into prominence. Sir W. W. Hunter in his voluminous work “History of the Indian Empire” wrote as follows :—“ A revival of Buddhism is, I repeat, one of the present possibilities in India. The life and teaching of BUDDHA are also beginning to exercise a new influence on religious thought in Europe and America.”

A copy of the First number having reached the Chairman

of the Chicago Congress of Religions, that gentleman entered into correspondence with the Anagarika, with the result that he was invited to attend the Parliament of Religions at Chicago in September 1893, the Congress Committee paying all his expenses.

In 1892 November the Buddhists of Arakan invited the late Colonel Olcott, the well known worker in the field of Buddhism, to visit Akyab, and the Anagarika accompanied him. The result was the formation of the Arakan Maha Bodhi Society. The Arakan Buddhists were the first to contribute to carry on the work of the Society in India. The Society engaged a house at Creek Row, which became widely known, and for 17 years it continued to be the headquarters of the M. B. S. in Calcutta.

For ten years the Buddhists had no proper quarters at Bodhi Gaya and in October 1901, the good Collector of Gaya, Mr C. E. A. Oldham, acquired a plot of land to the west of the Burmese Rest house, and with the money the Anagarika obtained from the Buddhists of Mandalay and Ceylon the beautiful Dharmasala was erected, and entrusted to the District Board of Gaya.

In 1893 November the Anagarika visited Japan, and the Tokio Buddhists who formed the congregation of the Temple at Tentokuji, Shiba, headed by the late High Priest, Reverend Asahi, presented a very historic Image of Buddha, 700 years old, to be placed in the inner sanctuary of the Great Temple at Maha Bodhi, where there was a vacant place on the altar. It is mentioned in a Tibetan sacred work that the Temple was destroyed by the invading Moslems, 700 yeas ago, and the sacred Image which occupied the holy of holies, was removed by the Bhikkhus to the forests of Rajgir. The Japanese Image was brought all the way from Tokio to Gaya in March 1894, and all arrangements were made to enshrine it, when

at the last moment, the Saivite Mahant, who had first given his word to the Collector that he would have no objection to place the Image in the inner sanctuary, came and told the Collector, Mr D. J. Macpherson, that his thelas are against him, and the Image therefore could not be placed as agreed. The Image was not placed at the time, and the Anagarika rented a house at Gaya, Old Town, where the Image was placed under the guardianship of two Bhikkhus.

In February 1895, the Image was placed by the Anagarika in the inner sanctuary of the Maha Bodhi ; but the servants and disciples of the Mahant entered the sanctuary, when the party was at devotion, and carried away the Image by force, and left it on the open.

The Collector and the Commissioner came to know of the assault, and they thought that the matter should be brought before the Court of Justice. Hence a criminal prosecution followed and the Buddha Gaya Temple Case became celebrated, The High. Court of Calcutta disagreed with the Lower Court and acquitted the accused. In the meanwhile the Image was placed in the Burmese Rest house under the custody of the Bhikkhus. In 1896 the Mahant addressed the Government of Bengal against the occupation of the Burmese Rest house, by the Maha Bodhi Society. Whereupon the Government wrote to the Anagarika to have the Image removed from the Burmese Rest house, and when the Government came to know that the Rest house, was erected from the funds contributed by the late King Mindoon Min of Burma, the order was cancelled, and the Image was allowed to remain.

In 1896 the Anagarika visited the United States of America at the invitation of the late Mr Hegeler of La Salle, founder of the Open Court and was engaged in a lecturing campaign visiting the Eastern, Middle and Western states.

In 1893 the Anagarika when returning from America via

Japan to India met at Honolulu, Mrs Foster, who later on, took a maternal interest in him, and since 1904, she had been one of the most prominent supporters of the Anagarika's work in India and Ceylon. She contributed most generously to start the Benares-Sarnath Industrial School, the Maha Bodhi Press, and from the annual donations she had contributed, the Anagarika was able to purchase the premises at 46 Beniapooker Lane, and 4A, College Square, Calcutta. The first property cost Rs 11,000, and the other cost Rs 22,000. She helped to erect the school building at Rajgiriya near Colombo, and to purchase the plot of land for the school which is now known as Rajgiriya School, where the Hevavitarna Weaving Institute is now located, which was established according to the will of the late Mudliyar Hevavitarna, father of Anagarika Dharmapala, who founded a Scholarship endowing it with a Capital of Rs 40,000 to send Sinhalese Buddhist students to Japan to learn technical arts. Later on the elder son of the late Mudliyar, Mr Edmund Hevavitarna, the senior partner of the well known firm of Messrs H. Don Carolis & Sons, Colombo, and Dr Hevavitarna, the youngest son of the late Mudliyar, increased the usefulness of the Institute by their liberal contributions, making it the premier Weaving School, an object of attraction in the island. The impulse to start the school was given by the Anagarika.

In 1904 the late Rajah of Bhinga contributed Rs 2000 to purchase ten bighas of land at Sarnath-Benares for the Industrial School. In 1899 the mother of the Anagarika, Srimati Mallika Maha Upasika contributed Rs 600 to purchase three bighas of land at the sacred Isipatana, where 2500 years ago the Tathagata first preached the Dhammachakka Sutra to the first five Disciples of the Lord. After a period of seven hundred years of suspended animation the Anagarika made Isipatana a centre of activity by opening a village school and building a Dharmasala, whose cost

was borne both by the Rangoon and Arakan Buddhists, for which thanks are due to U. Ohn Ghine C. I. E., and U Mra U, of Akyab, the latter a most estimable gentleman and a devout Buddhist who was foremost in Akyab in helping the Maha Bodhi Society.

The Fund collected for the Indian work of the Maha Bodhi Society by the late Colonel Olcott at Akyab, was placed in the hands of the Trustees and the money is still with them.

The Mandalay Maha Bodhi Society collected Rs 13,000 for the Maha Bodhi land Fund in 1893, and this sum was placed at the disposal of the Government of Bengal to erect the Maha Bodhi Dharmasala at Bodhi Gaya.

The plot of land near the Gaya Post Office was purchased from the donation sent by a Sinhalese Buddhist in Queensland by the name of Duranga. He contributed Rs 200, and the land is still lying unused. To erect a Dharmasala thereon is most useful, and we trust that some good Buddhist will contribute and have his name associated with the revival of Indian Buddhism by helping the Society to erect a Dharmasala on the land.

The Ceylon Maha Bodhi Society had a most brilliant future in the field of good work. It had the most widely circulated Weekly Sinhalese Paper, the Sinhala Bauddhaya, and a well equipped Printing press with up to date machinery but all the operations had been stopped, on account of the recent disturbances in the island, under order of the British Government. The Maha Bodhi Journal the only English Buddhist Magazine after a continuous existence of 23 years, was stopped by Govt and still remains unpublished since 1st June, to the great loss of the Buddhists propaganda. For 23 years the Anagarika made every effort to regularly bring it out month after month, with the help that he had received

first from his friend the late U. Shway Oh of Moulmein ; later on with the help of the late Mudliyar Hevavitarna, his father, and from the donations received from Mrs Foster of Honolulu.

The School at Sarnath-Benares continues to provide an elementary education to the village boys, and it is being maintained from the Fund contributed by Mrs Foster.

The Ceylon Maha Bodhi College is still under the Maha Bodhi Society. The College is run at a loss of Rs 300 monthly, and the good Buddhists of the island are helping the Society by their contributions to make the annual loss.

The Vernacular schools managed by the Society in Ceylon receive an annual grant from the Government of Ceylon from the public revenue. The Government has withdrawn the grant in aid since the disturbance which took place last year in the month of May.

The Maha Bodhi Society was the first Buddhist organization started in any Buddhist country in modern times to propagate the Dharma of the Tathagata Buddha in foreign lands, and the General Secretary, the Anagarika Dharmapala, thrice visited Europe and America on a mission to preach the Dhamma, and the Far East four times. His last visit was made in April 1913 to Honolulu to thank Mrs T. R. Foster, for all the benevolent help she had given the Maha Bodhi Society to disseminate the Religious teachings of the Blessed One. He visited Korea and conferred with the chief Priests and laymen about reviving Buddhism in Korea, and delivered to the high Priests of Seoul a holy Relic of the Lord Buddha enshrined in a casket of pure gold for public worship. He also visited Manchuria and China and had conferences with chief Buddhist priests and laics about the future of Buddhism in China, and he was assured that under the new regime Buddhism will receive due consideration. The Man-

chus were against Chinese Buddhism. The Confucian Korean statesmen were against Buddhism, and it was a great relief to the Buddhist Koreans when the country went under Japanese rule. The Christian missionaries were taking undue advantage of the natives of the Hermit Kingdom, who to escape from the tyranny of native politicians, were becoming converts to Christianity by the thousands. The Japanese Government General will, we hope, extend all their sympathy to the Korean Buddhists and help them to take a prominent place in the national polity.

The Anagarika visited Java to see the ancient Buddhist ruins at Boro Boddor in the middle part of the year 1913. The ruins are under conservation of the Dutch Government. The Javanese were Buddhists till the end of the thirteenth century, when they were converted by the Arab invaders into the religion of Islam. The modern Javans are a pleasant people, and there is every possibility of reconverting them to Hinduism and Buddhism if enthusiastic preachers from Buddhist lands visit Java and tell them about their old religion.

It was in the year 1202 A. C., that Buddhism of Bengal and Magadha was destroyed by the Moslem invaders under Bhaktiyar Khilji. The ancient Shrine of Maha Bodhi according to an inscription, was in the thirteenth century under the guardianship of Sinhalese Bhikkhus, but for the entire destruction of Buddhist shrines and educational institutions at Nalanda and Odantapuri by the Moslem vandals, Buddhism would have been living today in Magadha and Bengal. The sacred shrines at Sravasti, Rajgir, Sarnath-Benares, Kusinara, Kanouj, Ujjain, were all destroyed by Moslem fanatics. Buddhism in the Jalalabad valley, Bamian, Khotan, Kashmir, Gandahar was also destroyed by them.

After a thousand years the Maha Bodhi Society has com-

menced the work of resuscitation of the Tathagata Dhamma in the land of its birth. Under the enlightened rule of England there is every hope that the Dhamma will be reborn in India, and that the younger generation of Indians will begin to study the life and teachings of the Blessed One.

It was in the year 1900 that the Maha Bodhi Society for the first time published the Pali Grammar of Kaccana edited by Dr. Satis Chandra Vidyabhusan, Principal of the Government Sanskrit College, Calcutta. Since then Pali has been acknowledged as a subject of study by the Calcutta University. With the revival of Pali learning it is evident that that there will be an increase in the number of Pali students in Bengal. It is interesting to know that the Board of Sanskrit of studies in Bengal have also added Pali as a subject of study for the Pandits of Bengal. This would give an impulse for the development of Pali literature. To encourage Pali learning the Anagarika Dharmapala has donated Rs 1000 to found a gold medal to be awarded annually to the premier Pali students in Bengal. It is hoped that other good Buddhists who have the interest of the Religion at heart, will send similar donations to the President of the Sanskrit Board of Studies, Calcutta University, Calcutta.

For full 25 years the Anagarika Dharmapala has given his time and the money that he has received from his father, the late Mudliyar Hevavitarna, for the revival of Buddhism in India. His efforts so far have not been in vain. He has received the help of friends of Buddhism throughout the world.

The Maha Bodhi Society gratefully acknowledges the sympathy and the help given to the Anagarika for the furtherance of the objects of the Maha Bodhi Society. In Bengal the work would never have been a success but for the generous sympathy and hospitality shown to him by the late Babu Neel

Comal Mookerjee, his son and grandson, Neerodenath Mookerjee and Naranath Mookerjee, of 29 Baniapooker Road, Calcutta; and the late Norendro Nath Sen, Editor of the Indian Mirror. In Behar the Society owes a debt of gratitude to Babu Nanda Kishore Lall, M. A., Vakil, Gaya, and to the late Babu Durga Sanker Bhattacharyya and the late Gadadhar Sanker Bhattacharyya, Bhikhari Shanker Bhattacharyya, and to the late Dr Haridas Chatterjee of Gaya. The thanks of the Society goes to Babu Govinda Das of Durgakhund Benares City, to the Rai Bahadur Sarat Chandra Das, C. I. E., Sri Ras Behari Mookerji of Uttarpara, to Babu Charu Chandra Bose, who had co-operated in the work of the Society for many years.

In Burma the Society records with deep sorrow the loss by death of Moug Hpo Myin, U. Ohn Ghine, C. I. E., U. Shway Oh, U. Mra U, who were real disinterested friends of the Society.

In Ceylon the Maha Bodhi Society and the Buddhist world has lost an energetic worker in the late Edmund Hevavitarna, head of the foremost Upholstering firm, of Messrs H. Don Carolis & Sons. His death at the early age of 45 years is a loss irreparable for the Sinhalese Buddhist Community. The late Edmund Hevavitarna died a martyr. His remains were cremated, and the procession that accompanied the body to the Crematorium, Colombo, was followed by 20,000 men, women and children. His untimely death is the greatest loss to the Maha Bodhi Society. Since the Anagarika left home for India in 1891, he was supported by his father till 1906, and after his death by the late Edmund Hevavitarna, and the charities of the Anagarika were all paid by his noble Brother, now dead.

The future work of the Maha Bodhi Society is shown in the Memorandum of Association. The most urgent work now requiring fulfilment is the erection of a Vihara in Cal-

cutta. The Temple is to be built on the site at College Square, Calcutta, nearly opposite the Calcutta University Buildings. When built it will be the first Buddhist Vihara in India, since the destruction of Buddhism in 1202 A. C. After nearly a thousand years the Buddhists of the whole world are given an opportunity to contribute their share for the re-establishment of the Dhamma in India. Without Buddha, India is like Hamlet without the Prince. India belongs to Buddha. He is the Ninth-modern-incarnation of Vishnu according to the Hindu Puranas. To the Buddhists the Buddha is the Lord of Compassion who came to show the Path of Nirvana to the teeming millions of India. India with Buddhism produced Asoka, Siladitya and other great kings. India without Buddha is moribund; and in decay she had been for a thousand years.

The Sun is rising in the Far Eastern country of Japan, and Japan is a Buddhist country, full of progressive virility. Will the young men of India take Japan as their example and the Lord of Compassion as their ideal? A new India with the banner of the Lord Buddha unfurled, will in 20 years be another Japan. It will be the dawn of a new era of enlightenment, full of blessings to Humanity and the World of Gods.

AN APPEAL.

The Lord of Compassion, the Buddha Sakya Muni, Son of King Suddhodana and Queen Maya, came to give happiness to the many ; and for forty five years He, with his band of Bhikkhus, wearing the sacred yellow Robe of compassionate purity and love, went from village to village, from town to town, from kingdom to kingdom, preaching the comforting gospel of Universal Love, Mercy to all, singleness of purpose, unselfish altruistic Service, and happiness here and hereafter by pointing out the Noble Path of Eightfold Virtues. Art, Agriculture, Architecture, Medicine, Aestheticism, Truthfulness, Charity, Helpfulness, Meritorious Activity for the common welfare, were the principles of the Religion of Love that the Great Lord of Loving Compassion enunciated in the promulgation of His Dhamma.

For fifteen hundred years the noble Religion flourished in India, but in the long reign of peace and prosperity, the generations that came later on, became more luxurious, more effeminate, and neglected the Path of Discipline and Morality. The selfish priesthood which had dealings with the innumerable animistic Gods and Goddesses, found a fertile field to sow the seed of degenerating immorality. The virile Doctrine of the Tathagata that taught equality, activity, non-egoism, altruistic service was slowly and quietly allowed to go to oblivion. The Buddha, the Blessed One was forgotten, and the sensual she-gods and he-gods came to roost. Decay began. The accumulated wealth of fifteen centuries in Indian soil was an object of plunder to the distant marauding hordes beyond the Hindu Kush. During the Buddha Period India was the centre of activity in trade, art, medicine, and the wealth of other lands poured into India. The evidence of the Grecian Ambassadors, and of the Chinese priest-pilgrims who visited India during the Buddhist Period show to what an extent the

people of India had developed in the higher path of social morality. There was no immorality to be seen among the Indian people. The economic production of the country kept the people above want. The kings were the friends of the people, and they celebrated the great feast of quinquennial almsgiving.

For a thousand years the name of the loving Allmerciful Buddha had been forgotten. New Gods of alien origin had come and taken the place of the Saviour of the Aryan People. A thousand years the people had continued slowly to degenerate and decay in virile progressiveness. The thousand years with Buddha's Teachings India prospered and progressed carrying the torch of Aryan Civilization and Aryan Culture to distant lands, spreading peace wherever the Buddhist monks traversed. Bloodshed was avoided in the promulgation of the Dhamma; persecutions, inquisitions, massacres were unknown in the history of the peaceful Religion of Righteousness. Today we have a beautiful picture of what a Buddhist country is in Burma and Japan. The civilization of India of the Siladitya Period is visible in Japan. The lost Aryan Literature is to be found in Ceylon, China and Japan. Without the redeeming Love of the Compassionate Lord, India can never again get back her lost Aryan civilization. For a thousand years without Buddha, India had made no progress. Today on the one hand we have the wealth, selfishness and an immoral soul-killing sensualism, and the degenerating poverty combined with ignorance, on the other. Here is no Middle Path, and the Middle Path is the Path of Immortality and Happiness. The Buddha means the Discoverer of Anuttarasamma sam-Bodhi. SamBodhi means Perfect knowledge. The Religion of the Lord is called the Gnyana Daršana Visuddhi. It is not a Nihilism, nor a Pantheism, nor a Sensual Monotheism. It teaches the law of a continuous Change, life after life, according to the law of cause and effect based on

Karma. The good man progresses, the evil man declines. The development of the individual is in his own hands. By effort he can create good karma. The wise man avoids creating evil because according to the law of cause and effect evil preponderating generates evil. Science is the basis of the Doctrine of the Buddha's Bodhi Dharma. We appeal therefore to the modern Indians, descendants of ancient Buddhist Aryan Indians to again take refuge in the Compassionate Doctrine of the Lord. To show Him a little *Prem* (प्रेम) and *Sraddha* (श्रद्धा) is enough to bring heavenly Happiness. Prem is the least of the devout love that He expects from thoughtful people.

After a thousand years the Maha Bodhi Society is making an effort to show the sons of India the way to Happiness. Through the Lord of Mercy we believe that India will again regain her lost possessions. We wish to build a Shrine for the Lord (a Gandhakuti) a Chamber of sweet Fragrance-in Calcutta. A site has been purchased in College Square, thanks to the friend of Buddhists, Mrs. T. R. Foster of Honolulu, who contributed Rs. 22,000 to purchase the property. The Gandhakuti we intend to build in memory of the Blessed One will be a miniature of the Great Temple of Maha Bodhi at Bodh-Gaya. The Portico and the Torana will be after the architectural design of Ajanta and Sanchi. There will be a sacred Dharma Bhandagar attached to the Gandhakuti, and a Pirivena for the residence of a number of Yellow robed Bhikkhus. The ground floor will be used as a Service Hall, and the Second floor used to enshrine the sacred historic Image of the Buddha brought from Japan. After 700 years Japan and India will be united in the bonds of loving service, the one helping the other, both working for progress and peace.

We desire to ask the sons of India who love the Lord of Compassion to contribute whatever they can to build the Gandhakuti. In showing the Prema and the Sraddha to the

Buddha we associate ourselves with all that is superdivine and noble. We become part of truth.

We appeal to the Indian Princes, to the Royal Kshatriyas, to Brahmins, to Vaishyas and to the best of India's sons to co-operate with the Maha Bodhi Society to bring back the lost civilization of the pure Indian Buddha period. We wish to bring back the forgotten sciences, arts and aestheticism of the Buddhist period.

The Religion of the Buddha-Dharma. Adoration to the All-Omniscient Merciful Lord Buddha.

The Five Abstinenes.

1. Avoid destruction of life.
2. Avoid taking other's property.
3. Avoid committing adultery.
4. Avoid false speech.
5. Avoid intoxicants and stupefying drugs.

The Ten Evils.

1. Destruction of life.
2. Stealing.
3. Immoral Sensualism.
4. Falsehood.
5. Slander.
6. Harsh speech.
7. Idle talk.
8. Covetousness.
9. Hatred, ill-will.
10. Unscientific or false views of spiritual law.

Ten Good Things.

1. Charity.
2. Purity of life.
3. Development of spiritual thoughts.
4. Showing hospitality with loving attention.
5. Nursing parents and spiritual teachers.
6. Sharing with others the good that one does.
7. Co-operating with others in good deeds.
8. Listening to the Good Law of Mercy.
9. Preaching the Law of Mercy.
10. Scientific or true views of spiritual law.

The Eight Brahmachari Abstinences.

1. Avoid destruction of life.
2. Avoid taking others property.
3. Avoid unchastity or practise celibacy.
4. Avoid false Speech.
5. Avoid intoxicants or stupefying drugs.
6. Avoid eating at unusual hours.
7. Avoid theatres, dancing parties, wearing garlands, anointing the body with scented oils &c.
8. Avoid luxurious beds and seats.

The Noble Path to Immortal Happiness.

1. Right Knowledge of Sorrow, its Causes, its cessation and the Path.
2. Right Aspirations of Renunciation, Mercy and Love.
3. Right Speech avoiding slander, harsh speech, useless gossip, using words of love, of peace, of concord.
4. Right Action avoiding destruction of life, dishonest acts, and immoral sensualism.
5. Right Livelihood avoiding professions of immorality as slavery, selling intoxicating liquors, poisons, murderous weapons and sale of flesh.

6. Right Exertion in making ceaseless efforts to avoid creating new sins, shunning evil, abandoning old evils, exerting to create new good deeds, and to increase and develop good deeds.

7. Right Mindfulness in keeping the mind in the analysis, physiologically, of the body, in the analysis of sense feelings, in the analysis of thought impulses, in the analysis of the principles that retard the development of wisdom.

8. Right Introspective Illumination. Daily practise of Nirvana Yoga beginning with the four Dhyanas ending in the realization of Infinite Peace.

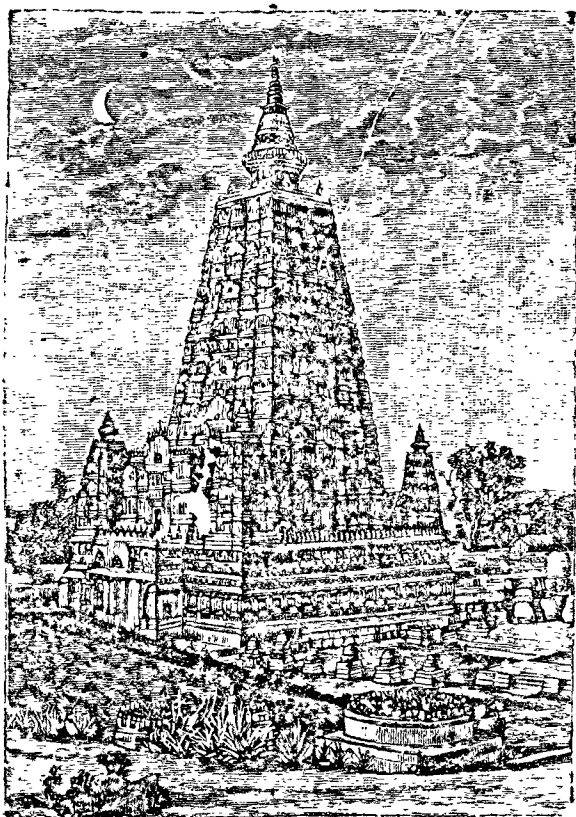
—:—

All Communications to be addressed to The General Secretary, Maha Bodhi Society. 4A. College Square, Calcutta, India.

APPENDIX.

(Copy of the inscription to be put in at the Maha Bodhi Dharmasala at Bodh Gaya, approved by the Ordinary Meeting of the Gaya District Board held on the 26th July 1912.)

This Rest House was built for the use of Visitors (especially Buddhist) visiting the Maha Bodhi at Buddha Gaya in the year of Buddha 2445 (1901) by the Gaya District Board, during the Chairmanship of Mr. C. E. A. W. Oldham when Sir John Woodburn, K. C. S. I. was Lieutenant Governor of Bengal, the Buddhists of Ceylon and Burma contributing Rs. 15,000, through the Anagarika Dharmapala, General Secretary, Maha Bodhi Society, for the construction thereof. This tablet has been placed here by the Maha Bodhi Society in grateful acknowledgment of the assistance given. May All attain Happiness."



**The Temple of Maha Bodhi
at Buddha Gaya.**



Printed at the Modern Printing House,
36, Amherst Street, Calcutta.

3. Some of the such unmarried males and females are :—

Males.

- | | | |
|----------------------------|---|--|
| 1. Narayana | } | Sri Bhagavat
Vishnu Puran
Merkandaya
Puran
&c., &c., &c. |
| 2. Sanaka | | |
| 3. Sanandana | | |
| 4. Sanatsuja | | |
| 5. Sanatkumar | | |
| 6. Narada | | |
| 7. Kavi | | |
| 8. Mahavira | | |
| 9. Savana | | |
| 10. to 18. Nine Jayantayas | | |
| 19. Prishadra, | | |
| 20. Kavi | | |
| 21. Bheeshma, | | |

Females

- | | | |
|---|---|--|
| 1. Gargi, Mahabharat, Shanti Parva Chaps. 320 and 321, (Bombay Edn) | } | Bhagavat, Vishnu and
Markandaya Puranas.
Itihasa Cosha,
page 516. |
| 2. Vayuna | | |
| 3. Dharmi | | |
| 4. Gargi Vachaknivi | | |
| 5. Badava Prachetayi | | |
| 6. Sulubha Mitriyi | | |

4. A female cannot be given away in marriage without her consent.

Vasista, Calcutta Edition, page 469.

Kathayana, commented by Jagannatha Colebrook's Digest, Vol. 11, page 171.

Mahabharatha, Shalaya Parva 52. (Bombay Edn.)

Markandaya Puran, 52, &c.

Deves Bhagavat, 6-17.

5. None but Kannyas (maidens) can be married with Vedic Mantras.

Manu, 9 226; Kulluka and Srinandana;

6. According to the Vedas, Nirukta, its Bhashya, Sutras and Vyakarana, a Kanya to be married is one who is competent to have her marriage consummated from the 4th night after the marriage ceremonies are commenced.

Rig-Veda, 1-66-4.

Nirukta, Vol. IV, pages 1-7 to 111.

Maha Bhashya, 4-1, Pages 19 and 20.

Tatwa Bodhini, page 270.

Anwayana, &c., Sutras (see authorities under para 10)

7. According to the Smritis, a female is not styled a Kanya until she is ten years old.

1. Parasara, Chap. 7, page 24. Cal. Edn.

2. Samvarta, page 689, Cal. Edn.

3. Krishnacharya Smriti, page 3.

4. Samsara Bhaskara, page 282. Bombay Edn.

5. Niraya Sindhu, P. 8, page 81. Bombay Edn.

6. Samsara Mayukha, page 46. Bombay Edn.

7. Nitayaratna, page 26.

8. Boudhayana Vencatasabha, page 181.

3 to 8 are hostile witnesses.

8. She can give herself in marriage, if her guardians neglect to give her away before the expiry of three Ritus or years after she attained puberty.

1. Manu, 9-80 and 91.

2. Vishnu, Chap. 24, page 110. Calcutta Edn.

3. Yagnavalkya, 1-64, page 416. Calcutta

Edn.

4. Goutama, page 423 Calcutta Edn.
 5. Mahabharat, Anushashana Parva, Chap. 44, &c.
 6. Matsya Puran, Chap. 227 2T and 28.
 7. Boudhayana, as quoted in Parasara Madhava and by Vidyasaath Deikshita. *
 8. Kashyapa, as quoted in Krishnaacharya Smriti. *
 9. Dharmasindhu, 8, pages 177 and 178. Bombay Edn. 1898. *
 10. Niraya Sindhu, 3; page 81. *
 11. Samskara Mayukha, page 47. *
- * These are hostile witnesses.

9. No male is competent to marry before he completes his sixteenth year. Aswalayana, 1-18-2 and 9.

10. Marriage is defined to be a solemn contract entered into by the Bride and Bridegroom to become one and continue one, after her gift, either by her guardians or by herself, the contract being completed by sacrifices and consummation on or after the fourth night from the commencement of the ceremonies, when she becomes one with her husband in Pinda, Gotra and Sutaka.

1. Rig Veda, 10 85 21, 22, 24, 25, 27, 36, 37, 43, 44, 45, 46.
2. Aswalayana Grhya Sutra, 1-7-3, 6, 7, 13, 17, 18, 19 and 22; 1-8 1, 8 to 15; and 1-91.
3. Yajur Veda Anookramanika, pages 162 164, 169, 170, 174, 178, to 182.
4. Tisareya Brahmana, Kanda 2, pages 568, 569, 570, and Kanda 3, pages 146, 513, 163 168.

5. Apastamba Grhya Sutra & its Suder-
shana Bhasyam.
6. Parasara Grhya Sutra (Hari Hara's Bha-
shya) pages 27, 28 and 32.
7. Gobhila Grhya Sutra, with Bhasya
2 1-20 and 24; 2 2 4, 6, 7, 8, 11 and 16; 2-3 &
7, 9, 11, 12, 13 and 15; 2 5 1 and 3 to 10.
8. Sama Veda Mantraprasna, 1-1-8, 9 and
10 to 14; 1-2 1, 2, 3, 5, 6, 7, & 10 to 15; 1-3 1
to 7 & 14.
9. Gobhila Grhya Karmaprakasika, page 59.
10. Manu, quoted by Bhavedevabhatata,
Gobhila Bhasya, page 321.
11. Paraskara Dhatma Shastra, Chap. 3-27,
28.
12. Likhita Samhita, page 377. Cal. Edn.
13. Yama, verses 78, 84 to 86, page 23.
Bom. Edn.
14. Katyayana 5 5, page 603. Cal. Edn.
15. Ousanasa, page 536. Cal. Edn.
16. Goutama, page 410. Cal. Edn.
17. Brahaspati, Gobhila Grhya Sutra, page
322.
18. Mahabharat, Adi Parva, Chap 89 80 &c.
Bom. Edn.
19. Mahabharat Shallya, Chap. 52. Bom.
Edn.
20. Harivamsa, Chap. 104, 106, 107 and
108. Bom. Edn.
21. Vishnu Puran with Vyshnavakuta-
chendrika, 5 27 2 to 4.
22. Bhagavat, 9-24, 32 and 34 Sridhara's
Commentary
23. Agni Puran, Chap. 154, 4 and 5.
24. Bharata Tatpareya Nirnaya, Chap.
7-190 and 191 (by Bree Ananda Teerthacharya.)
25. Mitabhara, pages 14 and 15. Bom. Edn.
26. Sumskara Koustabha, pages 16, 207
and 225.
27. Toffappat's Sadhi Vilochana.

The last two are hostile witnesses.

11. A woman may be married, if she likes, more than once in the case of the death of her husband, with Vedic marital rites, *provided* she is a *virgin*, but without them, if she be a non-virgin.

1. Rig Veda, 10:18-8, 9, 10.
 2. Itarai Brahman, 8, page 68 Bombay Edn.
 3. Taiteris Arannyak, 6-1.
 4. Atharva Veda, page 204.
 5. Manu, 8-228 : 9-76, 97, 175, 176.
 6. Manu quoted by Madhava.
 7. Manu quoted by Vydinath Dikschita.
 8. Vishnu, Chap. 15 92, 93.
 9. Yagnavalkya, quoted by Kai-hnacharya Smriti, P. 5
 10. Parasara, Chap. 2 81, Manuscript : Tel. Edn. Chap. 4-28.
 11. Vashista, Chap. 17, page 489. (Ori. Edn.)
 12. Shatstapa, Tanjore Palace Manuscript.
 13. Boudhayana, Cadgan Manuscript and 2-2-3, 27 ; 4 1-17, Sacred Books of East.
 14. Catyayana, quoted by an adverse witness, Nirnayasiindhu 3, page 3, (Bombay Edn.)
 15. Narada, Chaps. 12, 95 to 100.
 16. Mahabharat, Bheeshma Parva Chap. 90
 17. Agni Puran, Chap. 154.
 18. Sri Bhagavat, 9 9 84.
 19. Chaturvinsati Smriti's Commentary, by Rhabrijes Dikschita.
 20. Sreemat Mahabharat Tatharya Nirnaya by Sree Ananda Teerthacharya, Chap. 20.
12. The children of the re-married women are legitimate.
- 1, Manu ; 2, Vishnu ; 3, Yagnavalkya ; 4, Vashista ; 5, Parasara ; 6, Boudhayana ; 7

Narada; 8. Datta Meemamsa, page 70 B
Dattachandrika, pages 9 and 30.

Most of our Pandits, who wish to maintain the existing state of things, rely upon certain verses quoted in modern works, as cancelling the authorities I have cited, viz., Srutii, Smritii, Itihasa, etc. They forget that Srutii etc., cannot be over-ruled by any person. Many of the authorities I rely upon are taken from works, specially intended for our guidance in this Kaliyog. In them the aforesaid verses find no place. The Bhagavat, Vishnupuran and Mahabharat were composed in and for Kaliyog. These do not contain these verses, but on the contrary prescribe the actions prohibited by these verses. Nor does the Para which can now be seen as a complete book, contain them. They were not in existence when Vigneswara wrote his commentary of the Yagnavalkya Smriti. The books from which they are taken are not extant. It is said that at the beginning of the Kaliyog, some Mahatmas made these rules. Who these Mahatmas were, what authority they had to rescind the rules and practice of the Vedas and Smritis, is not stated. All acts which these verses prohibit have not been abandoned under their authority. They say that there shall be no Sanyasam in this Yog; but all the Bhashyakaas or founders of famous sects of Advaitas, Visishtadvaitas, and Deivitas, are Sanyasas. Manu's authority is considered as equal to that of the Veda. See Krishna Parasurama and Bheeshma have laid down in the Kaliyog that an Atatayee, one who attempts the life of another, can be killed, whoever he may be, in self-defence. The aforesaid verses prohibit this exercise of self-defence. Of these verses, Sir William Jones says :—" Which are collect-

ed in a work, entitled Madana Ratna Pra-
 deepka." "On the preceding text," "it must
 be remarked, that none of them except
 that of Vihaspaty are cited by Kulluka
 who never seems to have considered
 any other laws of Manu as restrained
 to the first three ages; that the
 Smriti or the sacred code, is quoted without
 the name of legislators; and that the prohi-
 bition, in any age, of self-defence, even against
 Bhramins, is repugnant to a text of Sumantra,
 to the precept and example of Sree Krishna
 himself; according to the Mahabharat and
 even to a sentence in the Veda, by which
 every man is commanded to defend his own
 life from all violent aggressions."

There are verses to contradict these in a
 work called Pramand Samaster, furnished to
 me by M R Ry. A. Ramachandra Iyer—they
 distinctly state that in Kalyog the old ruler
 are still in force according to the authority of
 the Rishies, Atri, Vishwanitra, Chevana,
 Vynghrapat, &c. Thus we see Pandits have
 been of late publishing spocryphal texts to
 support their respective views. They are, there-
 fore, no authority especially if they are against
 eternal Hindu law.

R. RAG OATHA ROW.

$\frac{H}{P} 16$

THE
UNTOUCHABLE
INDIA!

OR

THE PROBLEM OF THE DEPRESSED
CLASSES IN INDIA.

BY

V. R. SHINDE, B.A.

TWO ANNAS.

(The proceeds to go to the funds of the Mission for the
Depressed Classes, Bombay. Charitable persons
wishing to buy more than twelve copies
for distribution will have them for
half the price)

See the back page.

Y592.2.M9
D6

WORK AMONGST THE OUTCASTES.

Writing in the "Hear All Sides" page of the *Times of India Illustrated Weekly*, Mr. V. R. Shinde, to whose work in Bombay we referred recently, makes a powerful appeal for a quicker sympathy with the work of raising the depressed classes in India. The problem, as he states it, is almost appalling in its magnitude. The depressed population, according to figures he quotes from the Census Report, is more than one-fourth of the total Hindu population, and more than one-sixth of the total population of India is untouchable. "It is," he rightly says, "the duty of every person that has a right to reside in India, Christian, Jew, Mahomedan, Parsi or Hindu, white or black, in Government service or free, to see that one-sixth of this vast India, which is untouchable, should be restored to decent humanity and free citizenship." Mr. Shinde has, however, done much more than call attention to this urgent public duty; he has launched a practical work in Bombay which merits liberal sympathy and support.

Ed., *Times of India*.

THE PROBLEM OF THE DEPRESSED CLASSES IN INDIA.

From the days of the French Abbe Dubois in the last century or perhaps even from the much earlier days of the Chinese traveller Hwan Tshang in the last millennium, the depressed classes or what are commonly known as the low castes in India have caught the observant eye of foreigners; and they have roused not only the mere intellectual interest of passing observation of such sojourners but the more abiding interest of the several exotic agencies that entered during these centuries and have now permanently lodged in this vast country. How Islam found an ample field of propagandism among these classes we shall see below when we consider their numbers. Christianity now claims a large portion of them: and in spite of the cynic's phrase 'rice Christians' all just minded persons will readily bear witness to the many glorious cases of the true elevation of the soul as well as of the social condition, among these people. The British Government too, the third great foreign power for good that has entered on the scene, has tried its hands at the uplifting of these people, though not much, considering its resources. The discriminating sympathy of the Government was drawn to this subject as early as the famous Halifax Despatch on education in India of 1854. And in the resolution of 1884, it emphatically approves of the benign recommendations of the Education Commission of 1882, recorded in words:—

“That the principle laid down in the Court of Directors' letter of May 5th, 1854, and again in their reply to the letter of the Government of India, dated May 20th, 1857, that 'no boy be refused admission to a Government college or school merely on the ground of caste,' and repeated by the Secretary of State in 1863, be

now re-affirmed as a principle, and be applied with caution to every institution not reserved for special races, which is wholly maintained at the cost of public funds, whether provincial, municipal, or local.

"That the establishment of special schools or classes for children of low caste be liberally encouraged in places where there is a sufficient number of such children to form separate schools or classes, and where the schools maintained from public funds do not sufficiently provide for their education."

In spite of the exploitations of these three foreign agencies, viz., Mahomedanism, Christianity and the British Government, in this field of the elevation of the low castes in India, the heavy mass of victims of the time-long depression seems to be almost immovable. These victims fight shy of either the crescent or the cross for fear of losing their religion, real or fancied as it may be, and even for fear of losing their caste lowest though it is, and thus they are not so ready to embrace the advantages which these two propagandas offer, as one would suppose. As to the offers of the third agency, they are in the main negative and passive. The declared policy of the British Government is "equality of castes in the eye of education." The Educational Department would not object to admit any low caste boy in a school, provided the other boys in the school or rather their parents have no objection. And as to the special schools started for these classes, we find such candid confessions by the educational authorities themselves as in the report of the Director of Public Instruction of Bombay for 1904-5. "The Inspector, while pointing out that considerable progress has been made in providing for the education of these special castes, points out that too often little care is taken, especially by Municipal Boards, to see that the teachers of schools are competent. With the opening of a free school the Board feel that their duty has been done." If any one further cares to know what has actually

been the "considerable progress" of education of low caste boys, he will find from the same report that in the whole of the Bombay Presidency containing the total low-caste population of 3,479,084, the total number of pupils attending school in 1905 was 15,058, i.e., hardly 5 pupils in a population of 1,000. In pointing out to these facts I must clearly state that I do not at all intend to find fault with or depreciate the value of the several agencies at work, but I only wish to bring into prominent notice the limitations on the good intentions of these agencies potent as they are.

Let us now turn to what the native agencies, if any, can claim to have achieved in this respect. There are only two such, that have some sort of wide organization all over the country and a continued and consistent line of action, viz., the body of the Indian Social Reformers and the Brahma or Prarthana Samajes. The former have demonstrated with unabated zeal for the last 15 years or more the theoretical proposition that the low castes must have a better treatment than they get at present and that efforts should be made to elevate their degraded condition. This has been demonstrated both by means of speeches and resolutions in their conferences and by writings in their organs. But as to their actual achievement, here is a characteristic confession by Mr. K. Ramanujacharya, M.A., of Vizayanagaram appearing in a very ably written paper on the subject of depressed classes contributed by him to the volume edited by Mr. C. Y. Chintamani. "To the best of my knowledge, so far as the Indian Social Reformer is concerned the Pancharam problem is not yet advanced beyond the stage of discussion. A reference to the reports of the Indian Social Conference for the last few years shows that the Reformers have not lost sight of the question; but they have not been able to formulate any definite proposal regarding its solution." As to the Brahma Samaj, of which one of the most essential principles of faith and life is the brotherhood of man, there is a still more

candid confession appearing in words most unmistakable in the "Indian Messenger," the organ of the Sadharan Brahma Samaj, of August 4, 1907. The editor, while complimenting the members of the Prarthana Samaj who have started a Mission for the Depressed Classes in Bombay says:—"But whereas the Brahma Samaj has been prominent in such works as the education of women and the widow-remarriage movement, up to this time it did not initiate an organized effort to elevate the depressed classes. Its stern refusal to recognize distinction of castes has indirectly exerted a salutary influence no doubt, but of positive practical work to lift up the submerged sections of humanity this Brahma Samaj could show very little in the past. Our brethren in Bombay, however, have made a commendable and hopeful beginning." Here again I must emphatically state that I am not citing these quotations to suggest any praise on the beginning here referred to, much less to throw any blame on the Reformers or the Brahmos, with both of whom I am myself directly connected, but only to expose the bold fact in all its barrenness that whereas the foreign agencies with all their resources are handicapped and materially hindered in their work by their own limitations, the native agencies lacking singularly in nerve as well as resources have not yet made any practical efforts at all, except the recent one above referred to.

Why then these limitations on the resourceful foreign agencies and why this failure to begin organized and earnestly practical efforts on the part of native agencies? Why could Japan, another eastern country, which had to face this very problem of her depressed classes, solve it with such a remarkable speed and success, in the course of not more than 30 years? And why has India, with the Vedant theories of universal equality at her back, with the two most living gospels in the world, viz., of Christ and Islam in her midst, and with the best-meaning and most prosperous Government at

her head why has India yet hardly touched the fringe of this important problem? The two young Japanese, who visited India last year, declared in the public meeting at Framji Cawasji Hall that there were no longer any depressed classes in Japan such as the 'etas' and 'hinins' of 30 years ago. Prof. W. H. Sharp, M.A., who visited Japan in 1904, says in his book, The Educational System of Japan, "all legal disabilities have been removed and 'eta' is as free as any one else to change his residence and his occupation" P. 338. Can any one say this of a Mahar or a Pariah in India?

The problem is wholly the concern of the Indian people, both high and low. The foreign agencies, therefore, with all their good intentions and resources are and must be rather out of question. The chief and primary reason of the incapacity of the people to rise equal to the occasion, is the want of effective will. This lack of nerve is a long-standing, constitutional defect of the nation and will not be helped by any number of such newspaper articles. The cure is a matter of actual efforts and consequent slow growth. After having pointed out as above the failure of our people, my next purpose in this article is therefore not to discuss the primary reasons which as I said are constitutional but the most prominent of the subsidiary reasons of this failure. That one reason is in my opinion that the problem has not yet been clearly formulated and stated. Some individuals here and there have some keen feelings about it. But such feelings have not yet formed the springs of action of any of our leaders of either public opinion or public activities. The problem yet forms no definite part of the working faith of the average public man in the country, such as the problem of widow re-marriage or of the self-government or of the indigenous products does. Thirty years ago no body paid any heed to the depressed classes except a few Christian Missionaries. Now-a-days so far as talk goes these classes are much in evidence. But still there are very

mixed and unequal sentiments and quite hazy notions regarding the definite place of these classes in the structure of the complex Hindu Society, their wretched condition and voiceless grievances, their vast and wide spread numbers, and the ultimate injury done to the nation at large through the untold material and moral injuries done to these unfortunate classes. It is not possible to dwell on these points at sufficient length within the short limits of this article. I should, therefore, content myself with very briefly touching them, drawing special attention to their numbers and finally formulating the problem.

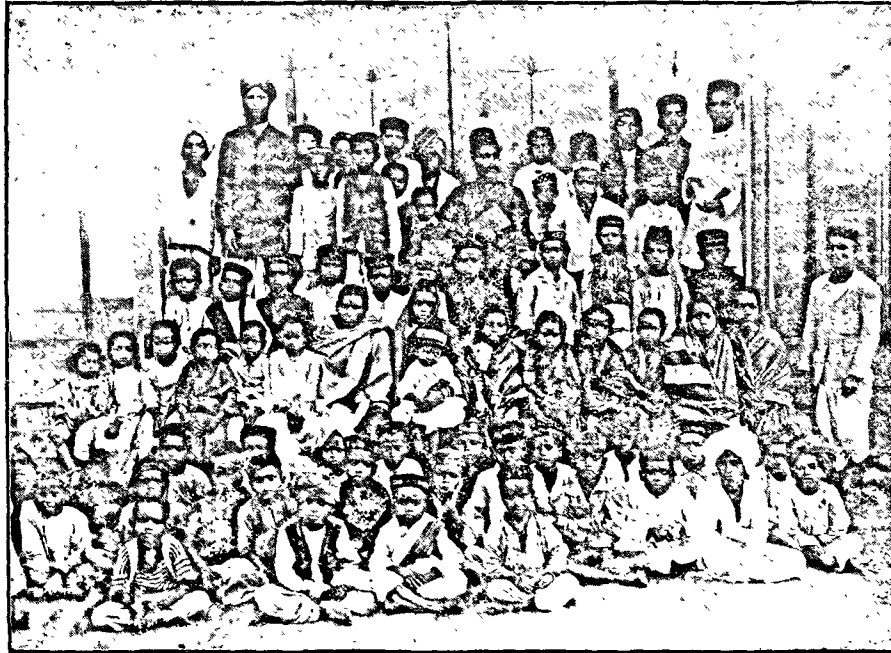
The whole population of the continent of Hindustan, whatever its other divisions, may be divided from the point of view of our problem, into the following divisions:—1 The classes (literary and well-to-do). 2 Masses. 3 Low Castes. 4 Hill Tribes. Thus the third division which forms our subject, is clear and definite by itself and is common in the whole of India. It has all the disadvantages of the second division, viz., general poverty, want of education, uncertainty of wages, etc., and something more, i.e., they are forever forbidden the ordinary social privileges of a citizen. They are not detached and unconnected with the body politic as the Hill Tribes; but yet they have no place in the social communion of this body. This pronounced mark of untouchableness is the standing fulcrum on which the lever of depression and degradation is slowly lowered down on them and this Titanic lever will never be made inoperative until this ominous fulcrum is completely demolished. To avoid the unnecessary friction of feelings among the Hindus it must be admitted that this ages-long process of depression might have been a sociological action only accelerated by the ordinary feelings of race-antipathy inherent in the general human nature rather than any conscious wilful malice and hatred of one race to the other. But this is by the way. Consciously or not the lever is working;

it is a fact and not a fiction, and wholesale depression is the result. As to their material and moral condition, some people have the knack of too smoothly gliding into optimistic conclusions. But none of these optimists-at-others'-cost would ever care to exchange lots nor could ever get any other castes higher than the victims to exchange lots with them. Some argue that in big cities the ceremonies of touch are not strictly observed. That might be true so far as the ceremonies go: but the substantial grievances are as well felt by a well-to-do Mahar who has cultivated some self-respect in him as by a wretched pariah probably a new-comer from the country, who builds his hut out of the castings on a dung-hill, in the outskirts of a roaring mill. In this very proud city of Bombay and specially in such showery weather as we have had now, many hovels of these low castes seemingly floating on water or sticking up on a plinth of ankle-deep filth show the very climax of wretchedness. One Monday morning when it was pouring hardest, I personally went to inspect the condition of the people connected with our Mission at Parel: when I crept into a deluged hut I saw the never-to-be forgotten scene of about two dozen human beings of both sexes and all ages huddled together in a narrow coop no better than a pigsty. The Bhungi quarters near the Textile Mills was another sight worth seeing at all the risk of the foul weather. No wonder then the low castes enjoy the honour of the top in the infirmity list of the Census Report.

BOMBAY PRESIDENCY.

Caste.	Number inspected.	Lepers found in the number.
Low caste	100,000	88
Maratha	10,000	77
European	100,000	51
Brahman	100,000	6

Now let us see the number of these peoples in all India, so that possibly we may not make any unnecessary fuss over the scandal if it is after all a negligible quantity.



Depressed Classes Mission School at Parel, Bombay.

Extracted from the Census Report of 1901:—

District.	Total Depressed Population	Total Hindus.
1 The Punjab, Kashmir, Rajputana	3,688,75	19,781,592
2 Bombay, Baroda Kutch	8,479,084	16,734,951
3 (a) Madras, Mysore, Hyderabad, Travancore, &c	15,874,078	52,626,866
(b) Jhota Nagpur	3,987,799	6,400,860
(c) Berar and Central Provinces	2,345,710	13,332,398
4 a) United Provinces	10,048,68	40,649,391
(b) Bihar ...	4,16,083	18,984,703
5 (a) Bengal ...	7,958,721	17,72,80
(b) Orissa ...	1,106,798	8,766,537
6 Assam, Sikkim	1,01,266	2,768,869
Total.	5,22,6,82	1,95,7,867

Table showing the grades of Mahomedans in North India.

	Punjab, Kashmir.	U. P. Behar	Bengal, Orissa.
1 (Aghraf) Better class Mahomedans	1,516,998	4,590,060	19,980,547
2 (Ajlaf) Lower class Mahomedans...	5,668,649	1,361,938	887,689
3 (Arzaf) Degraded Mahomedans most of them converts	5,846,466	2,775,068	7,097
4 Unclassified	2,0694	1,567,400	544,075
Total	15,884,727	11,294,446	2,419,408

Total Indian population 2,943,61,056.

Total Hindu population 2,071,47,026.

Total depressed population 532,06,632.

Total Mahomedan population 624,58,077.

Degraded Mahomedans in Upper India. 8,628,566.

Even if we leave out of consideration the number of the degraded Mahomedans shown above the total figure of the depressed populations in the whole of India is more than one-fourth of the total Hindu population and more than one-sixth of the total Indian population! More than one-sixth of India is then theoretically and in most cases practically untouchable! Are we to disbelieve the Census reports or believing them, are we to still maintain our characteristic coolness over these appalling numbers?

Let me now hasten to the conclusion. The problem is not for any foreign agency howsoever benevolent it be. It is not again a religious problem, I mean religious in the sectarian or denominational sense. The question is not whether these vast numbers should be saved by Christianity or from Christianity but a broader one that they have to be restored to decent humanity. It is not only an educational problem but a social and philanthropical one. Even so far as it is educational, it is not a problem for the Government of India; for their policy in education declared in 1854 and continued up to now is to stimulate the people to their sense of responsibility. Some benevolent persons who are withholding their hand of charity, now that the Government is discussing schemes of free primary education, should specially bear in mind this continued policy of the Government. Even if free primary education were proclaimed to-day, it will not affect these classes until it is made effectively compulsory. And even then the educational side of the problem will be better solved by the persuasive and privately organised philanthropy than by a mechanically compelling Government. Nor is this a problem for a professional Indian patriot alone. It is the duty of every person that has a right to reside in India, Christian, Jew, Mahomedan, Parsi or Hindu, white or black, in Government service or free, to see that one-sixth of this vast India, which is untouchable, should be restored to decent humanity and free citizenship. Of course a

Christian missionary or a Hindu patriot or a Government official or an Employer is each quite welcome to his own special point of view of this common problem of the elevation of the depressed and to his own separate share in its achievement. But that a pariah should become a repenting Christian or remain in the fold of renovated Hinduism, or that he should turn out an efficient national asset, or a good law-abiding loyal subject or an honest and industrious labourer—these are only after results and they depend upon the pariah's first becoming a decent human being, free to move and free to choose his vocation. It is then the duty of every Indian to see that he becomes so. But what is everyman's concern is no man's concern. My final word, therefore, is that if work is actually started by some on these broad lines and with these broad aims—and such work is already started in this City of Bombay—it should meet with sympathy from all.

The
Depressed Classes Mission,
BOMBAY.

(Established 18 October 1906.)

OBJECT.

To elevate the condition of the depressed classes in India, by promoting education and free social intercourse.

COMMITTEE.

THE HON'BLE MR. JUSTICE CHANDAWARKAR,
President.

SHEP DAMODARDAS G. SUKHADWALLA,
Vice-President.

MR. N. B. PANDIT, B.A., *Treasurer.*

MR. S. R. LAD, *Superintendent.*

MR. V. R. SHINDE, B.A., *Secretary.*

Reports or any other information may be had from, and any donation may be sent to, the Treasurer or Secretary at *Ram Mohun Ashram, Girgaum, Bombay.*