

Slaves of the soil in southern India.

Pandian, Thomas B.
[Vepery, Madras, 1895?]

<http://hdl.handle.net/2027/mdp.39015035560203>

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*Slaves
of the
Soil.*

T.B. Pandian.

Presbyterian

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SLAVES OF THE SOIL

IN

SOUTHERN INDIA.

INTRODUCTION.

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

I shall now, by way of introduction to Mr. Pandian's excellent little pamphlet, make a few observations *apropos* of the subject. The agitation that is at present going on in our historic peninsula, and which has manifested itself, amongst other shapes, in the form of this little book, is directed towards the laudable object of obtaining for the down-trodden Pariah a recognition, however tardy, of his status as a free-born subject of the British Indian Government. It may be proper to state here, at the very outset, that the expression *Pariah*, wherever it occurs in the course of either this introduction or the pamphlet that follows it, is to be construed so as to include the Pallan, or any other non-caste or low-caste man, whose position in life is analogous to that of the Pariah strictly so-called. When it is said that the Pariah must be emancipated, it may be asked what he is to be emancipated from? In answering this question, care must be taken lest words be used descriptive of a state of things that does not really exist. Slavery, bondage, serfdom, villanage, are all words more or less misleading, as none of them accurately describe the anomalous condition of the Pariah under the British Government. The British law does not brand the Pariah as a slave; but, far from doing

that, it recognises the Pariah to be as much a free man as any other British Indian subject of Her Imperial Majesty. The benefit of the Indian Penal Code is as open to the Pariah as to any other. In theory, then, the Pariah is on a par with the highest in the land. It is perhaps this theoretical freedom of the Pariah, this legal equality of the Pariah with the best in the land, that has lulled the Government into that self-complacent mood which has caused it, if not exactly to connive at, at any rate to overlook, the oppressive system of village government under which the Pariah has been groaning for several centuries. On no other hypothesis can the inaction of Government in this particular be satisfactorily explained. The Englishman has been the sworn foe of slavery and oppression in all parts of the world, and that he should have consciously permitted the noxious weed to grow rampant so much nearer home, nor stretched his powerful arm to arrest the rank growth, is simply incredible.

As has been already more than hinted, there is a great disparity between the theoretical status of the Pariah in the eye of the law and his actual status in South Indian Society. The flesh-and-blood Pariah, as we find him toiling in the fields of his master, though he may not be so badly off as the Negro in the service of the United States planter before the War of Emancipation, is certainly much worse off than the Plebeian of the early Roman republic before the passing of the Agrarian laws. Poor and illiterate, under-fed and over-worked, precluded from exercising proprietary rights over land, and compelled to work on soil belonging to others, ground down by a system of caste tyranny, and sedulously kept under by interested social tyrants, and, in but too many cases, indebted to and enslaved by heartless usurers, the Pariah, in spite of the freedom that the law invests him with, is virtually no better off than Israel in Egypt in the days of the Pharaoh, who knew not Joseph. To look to the caste people of the country for the deliverance of the Pariah from this state of moral, social, and intellectual degradation must be as futile as it must have been to have looked to the obdurate Pharaoh to accomplish of his own spontaneous will the deliverance of Israel from Egyptian thralldom. Far from taking the initiative in the emancipation of the Pariah, it is very unlikely if the caste people will so much as help to further the good work, if it be once set a-going by third parties: it is rather to be feared that they will try to obstruct it. Can the Pariah, then, be expected to work his way up against the systematised oppression that weighs him down? No; for he neither knows his rights nor has the boldness to stand up for them. Long ages of ignorance have made a coward of him. In these circumstances there is at once room and reason for Government to interpose on his behalf.

How Government may profitably interpose on behalf of the Pariah, without laying itself open to the charge of undue favouritism, Mr. Pandian incidentally indicates in his pamphlet; but it may as well be stated here. The Pariah must be educated, and this will raise him intellectually. Once intellectually raised, the Pariah will himself become a mighty factor in the working out of his emancipation. To this end, primary schools should be started in the parcherries, and faculties afforded to Pariah lads to study in them. It is very gratifying to know, that already steps have been taken by Government in this direction. The *Madras Mail* is inclined to regard it as a concession by Govern-

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ment to the agitation of the Press, that augurs well for the future. But there is danger lest Government remain perfectly satisfied with merely opening schools for the Pariahs. There are certain other things that Government must be asked to do without loss of time. The moral uplifting of the Pariah may be expected to follow naturally in the wake of the intellectual; nevertheless, something may be done by Government specifically in this direction. Government, for instance, may make an attempt to regulate marriage and divorce among the Pariahs. The social status of the Pariah may also be improved by Government passing laws enabling Pariahs to acquire and own land. The laws of debt may be reformed, so as to render invalid all bonds by which the Pariah's person becomes mortgaged to his creditor. In these and other ways Government can materially benefit the downtrodden Pariah community, and earn their lasting gratitude.

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

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

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

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

J. E.

INTRODUCTION

BY

REV. G. U. POPE, M. A., D. D.

*Professor of Oxford University,
Sometime Fellow of the Madras University,
Member of the Royal Asiatic Society.*

AND OF

The German Oriental Society.

MR. PANDIAN AND „THE SLAVES OF THE SOIL.”

MR. PANDIAN has asked me to write a few words of introduction to his pamphlet bearing the above title, and it gives me great pleasure to do so, as an experience of very many years in South India and a lifelong study of Tamil literature enable me to confirm the statements made by the author regarding the character and condition of the lower castes in those districts.

Everywhere on the fringe of what may be called Hindu civilisation there is a vast assemblage of poor and despised human beings, whom the Hindus regard as unspeakably polluted; for whom, in general, they feel no sympathy; and to whom they are absolutely unwilling to concede any rights whatsoever. In the Tamil language these are called «Parrai-yar.» or drummers; because among other things they beat the drum (as our ears know but too well) at every native ceremony. The origin and history of these tribes is obscure. They mainly consist of the debris of very ancient peoples who were reduced to slavery by invaders, presumably from Northern India. Into this conquered and servile class from time to time numbers have sunk from the superior tribes; and it has so become the common sewer into which all that was degraded has flowed.

Among these Pariahs have arisen from time to time many very remarkable persons, some of whom have acquired wealth and position, especially in the great towns. This shows that the race itself, which is very composite, is not destitute naturally of intellect and energy. On the whole it may be said, that they are quite capable of receiving and profiting by the highest culture. There is nothing about them that excites disgust, or indicates an essential inferiority of race. I have had very valued friends among them.

Of course where for twenty centuries a people has been treated as degraded and polluted, it follows that they should contract many habits,

and resort to various methods of life, suited to their actual position; men are very apt to become what they are taught to consider themselves. Loss of self-respect often entails the loss of everything. Mr. Pandian's pamphlet faithfully points out some of the failings of the Pariahs as a class.

Any one who studies the writings of the great weaver-poet Truvallavar, or of the poetess Avvaiyar, both of whom belonged to this outcast race, will feel that the divine gift of genius has not been denied even to the Pariah.

Mr. Pandian's object in publishing this pamphlet is to bring home to the minds of Christians a conviction of the wrongs and disabilities to which these people are subject, and from which they should be rescued. It is not his object to impugn the character of the British government; but to point out that, owing to a variety of circumstances, these outcasts have failed to profit by the justice and liberality which characterise the British raj, and that they, therefore, require exceptional protection and assistance.

Our readers will however remember the words:

«Hereditary bondsmen! know ye not
Who would be free themselves must strike the blow?»

The Pariah has been prevented by a variety of things from asserting his freedom and equality with his fellow-men. The idea indeed is one which he often has failed to grasp. So long as absolute submission secures to him such means of subsistence as have contented his forefathers, he does not dream of anything else. Mr. Pandian therefore very properly urges the adoption of measures for the systematic instruction and training of these people. Mr. Grigg's words on p. 57 are worthy of attentive consideration. This simple fact is this, the government desires to extend to all its subjects the benefits of education, but caste people contrive to keep the outcaste away from the schools, where their presence would be pollution, and the timid Pariah is not in a position to resent this; so it is a matter of course that Pariahs are, as a general rule, unable to avail themselves of the liberality of the government in the matter of education. With caste prejudices the British government is wisely most unwilling to interfere. The root of the evil, and of infinite evils, is Hindu caste. I have always thought, however, that in opposing the evils of caste it was most important to turn aside from the debateable ground of the origin and nature of caste, and to direct our minds especially to the consideration of the methods by which the purity of caste is sought to be maintained. A Pariah must not be allowed says Hindu caste, to approach a caste man! His mere touch pollutes everything! He may not draw water from the village well, or reside in the immediate neighbourhood of caste people.

We content that these restrictions must give way, and practically the Pariah must be allowed to move freely on God's earth, to breath its air, and drink of its waters. What forbids this is evil, call it by what name you will! I am afraid that too often our native Christians, and even a majority of Christian missionaries, including Romanists and Lutherans, have sometimes been led to sanction things that have strengthened in South India the evils of the caste system. We are reaping

what we have sowed! When the Pariah is educated it will be impossible to deprive him of his natural rights; but, till he intelligently and consistently claims those rights, it is hard to see what direct action the officers of government can take on his behalf. The movement that shall uplift the race must begin from within it. Mr. Pandian will have conferred a great benefit upon the Pariah people, if he can arouse them to energetic and combined effort to assert and regain their natural rights. The subject is a very tempting one; but I feel that it is best left where Mr. Pandian has left it. Christianity is the true remedy, the only remedy, for all the ills that afflict the races of mankind. Propagate it zealously, wisely and lovingly, — and caste with the oppression, which is its necessary effect, will disappear.

G. U. P.



Autobiography.

IT is not my desire to encumber this work with any reference to myself outside the scope of the book. Many of my English friends, however, whose sympathy and confidence I enjoyed during my sojourn in their land, have requested a brief sketch of my life previous to the time when I became known through my connection with the Pariah cause. A few words, therefore, may not be out of place. I am not one who courts publicity. From the first I preferred to «live and die unseen.» But the Providence of God willed otherwise.

I come from the class of people called the *Maravars*, though I myself do not tolerate the caste principle and the unhappy divisions which create discord and disunion in the land.

A brief account of my race was given by me in a pamphlet, entitled: «The Ancient Heroes of the South Indian Peninsula.» The following are quotations from this:—

«There are various records and traditions which say that the two *Kingdoms of Pandia and Chola* were founded by *Maravars*, and that the former derived its name from the founder who flourished in the fifth century before Christ, and that in the time of Ptolemy, an astronomer who lived in the second century, the seat of Government was fixed at Madura where it remained up to a century ago.»

«In the period of the Tamil monarchs, the *Maravars* and the *Kallars* were chosen by the sovereigns on account of their valor and skill as police-force in peace, and were rewarded with a portion of the revenue of the districts which they protected. This mode of protection laid the foundation of the hereditary *Kaval* or *Zemindary* system in the south. The hereditary *Kavalgars* were of four classes, the *Arasu Kavalgars* and the *Nadu Kavalgars*, (protectors of districts and protectors of taluqs) and *Desai Kaval*, and *Stalam Kaval*; *D:sai* and *Stalam* mean respectively direction and place, and *Kaval* watch.»

«The eighteen Polygars of the Tanjore and Trichinopoly Districts, all of whom are of the Kallar class, and innumerable Polygars of the *Maravar* class of the Madura and Tinnevely Districts rose to power in this manner. The *Kaval* duty conferred on the *Kallars* and *Maravars* a sense of responsibility and honesty to which as mere lawless soldiers they were entire strangers. Now they learned to protect life and property, which they formerly took away without compunction. Humanity and honesty took seat in their hearts along with valor and contempt for danger; and yet, the masses of the *Kallar* and *Maravar* classes could not forget their original plundering propensity and they rushed forth to rapine when a valiant leader put himself at their head.

«When, however, they come under the influence of Christianity, they evince a character which is highly commendable and which is almost wholly absent in the classes which gave them birth. They possess, by nature, a bold, independent force of will and latent fondness and tenacity for truth. If once convinced of the amiableness of Christ, and the ennobling and saving character of His religion, they hold fast to their conviction unshaken by persecution in any form.”

About this class of people Bishop Caldwell, D D., L. L. D., says, «there are elements of considerable excellence in the *Maravar* character. If christianized and well educated their energy and courage would give them a high position.”

There are many divisions in the *Maravar* race. One of the divisions is called *Kondayan kottai*. There were eight Zemindars (*Lords*) belonging to this section: *Maniachy*, *Nerkuttan-Savul*, *Kadumpoor*, *Ootumali*, *Sokkumputty*, *Sorandy*, *Naduvakurichee* and *Thaluvun kottai*. Of these the first mentioned Zemindary of *Maniachy* was the flourishing Zemindary or estate in the Tinnevely District. The history of this Zemindary is interesting. Limited space will not admit it. The enjoyments and pleasures of these nobles were very great. They had numerous horses, different kinds of carriages, many men servants and maid servants. When the British took possession of this Presidency, all the Zemindars were obliged to pay to the Government a stipulated tribute, and so the Zemindar of *Maniachy* had to

pay a large sum annually. The Zemindar had set apart a number of acres of land for games and for pasture. All the members of his family were well provided for. Some of them were living in the prominent villages situated within the demarkation of the estate. There lies a village at the foot of a hillock, twelve miles westward from the seaport town of Tuticorin, and three miles southward from the Thattaipary South Indian Railway Station. It is called Parooranee. It means a great reservoir of fresh water which gives drink to the village. This village is generally surrounded with pleasant landscape in the winter season. The whole surroundings are then variegated with green fields and plantations. The groves of banyan trees with their many offshoots, margosa trees with their thick green foliage, tamarind trees with their lofty bushy heads shoot up towards the sky. There are eight little pools fed by rain within eight miles' circumference, yielding irrigation to rice fields and supplying water to cattle during summer. There are three hillocks skirting this village as a belt, one on the south about six miles in length covered with woods. The one on the west is three miles in circumference and the other on the north east is about four miles in circumference having a thick forest. In these jungles are antelopes, hares, foxes, and wolves. The soil is generally rich. It is both alluvial and red; Indian corn, millet, paddy, cotton, tobacco and several kinds of vegetables are grown. These fields are generally irrigated by rain and wells. The water of the springs in the villages is excellent and clear. There are mines of less valuable minerals such as micca, &c. There is an ancient fortress in ruins. The people who dig the walls of this ancient fort find now and then cannon balls. This fort has been occupied by a member of my family called Veerana Maniakaran. His time and history need not be recorded here. The number of the inhabitants of this village is about 700. Seven houses were built by *the Zemindar of Maniacky* and were once presented to seven Brahmin families with the object of gaining heaven. Such was the belief and understanding of the past generation. Most of the inhabitants of the village were employed in different capacities by the Lord of this place of *Parooranee*. These were the prominent men of the village: among them was my grandfather. This village was the capital of one of the divisions of the Zemindary. *Parooranee* and *Karakurichy* were the divisions

of the Zemindary originally belonging to the Polygar of *Punchalum Kurichy* who fought several desperate battles with the forces of the East India Company. The Company, after their victory, presented these two divisions to the Zemindar of *Maniachy* for his loyalty and faithfulness. Touching this, Mr. Lushington says, that «whilst the disloyal Polygars suffered the punishment due to them for rebellion, Government did not forget to reward those Polygars that remained loyal. The refusal of the Polygar of *Maniachy* to join in the rebellion brought down upon him much local odium.»

Parooranee was the seat of the *Zemindar* of these two divisions. In the Western part of the village was a strong mud wall encircling it as a fort having two entrances. There was a splendid avenue of tulip trees on the sides of the fort, and within the fort there was a pleasure garden having trees bearing fruits, and bushes and creepers of various perfuming qualities. There were stables for horses, pigeon houses, cow sheds, sheds for fighting cocks, partridges, quails and hens. There were also sheds for hounds of both country and foreign breed.

In the centre of the fort, there stood the residences of the *Maravar* nobility, grouped with five separate houses built in oriental fashion. There lived the sister of the Zemindar of *Maniachy* with her husband and five sons. The third son, Subbiah Pandia Thalyvar, married two daughters of his maternal uncle the *Zemindar of Maniachy*, as polygamy was unhappily the custom of the Indian nobles generally. One of these ladies had two children, a son and a daughter. The second wife of Subbiah Pandian Thalyvar of Parooranee, had a son named Boologa Pandian the lamented father of T. B. Pandian who is the subject of this sketch. My father, Boologa Pandian, was robust in body though short in stature, graceful in appearance, intelligent and prudent in business and a man of undaunted courage. He possessed ability as a poet and musician; he was an excellent horseman and expert sportsman. His early days were largely spent in pleasure as are the days of the sons *Maravar* nobles generally. When he attained the 25th year of his age he began to settle down in life. And so there was a division effected in the ancestral property between

himself and his brother. Just at this time he was obliged to stand as a rival to his maternal uncle, the father of the present Zemindar of *Maniachy*, in cock-fighting and ram-fighting. This rivalry continued for a long period. Each party had to send for cocks and rams from distant quarters at an enormous expense. The Zemindar, being a gentleman of a larger income than my father, was capable of spending any sum of money without causing much injury to this estate; whereas my father and those who had become his associates in those sports sustained a serious loss. This great curse is not unknown to many in some parts of the Western Land, nor has it ceased in this land where many evil customs still hold their sway.

At about this time *my father* was wedded to a respectable lady of *his own clan*, daughter of one Periakethappa Dhever, a landowner and a relative of the Zemindar of *Nerkuttan Saval*. In the year 1863 A.D., corresponding with the *38th Kollum Aunda*, I was born. I grew up and was nursed and looked after both by a man servant and a maid servant besides my parents. I was called after the name of my grandfather Subbiah Pandian.

When I attained my ninth year I was sent to a village school to learn the Tamil Alphabet. After the custom of the orthodox Hindu nobles, some ceremonies were performed when I began my school life, but I did not distinguish myself as a bright pupil. Yet without much interest I have learned much of the poetry of our Hindu literature and read many charming stories on different topics of our land.

As it is customary for poets and other scholars to visit our family and to show their literary abilities in order to find help, I had a fine opportunity of gathering a general information on Hindu religious and historical matters. In addition to this I remember on several occasions, when I proved mischievous, my father corrected me with kindly feelings, and the punishment he inflicted on me was that I had to take my palmleaf book and commit to memory many poetical verses. This method may appear rather strange to a Western mind, but in the progress of life I found it a great help to my present work, and I really sometimes wish, that my father had more

often found an opportunity to punish me in that way. In my school-going days I was found playful and indifferent. I often sought the company of my playmates and went to the woods to while away my time. I shot with my stringed bows, equipped with small stones and clay balls. I sometimes rode on country ponies without saddle. I threw balls and had running races. I sometimes amused myself with fishing and followed the sportsmen to places of games.

When I was ten years old, my father took a trip to Madras on a law suit in the interest of his sister's son who is now a Sub-Division Zemindar of *Maniachy* estate. He engaged the very distinguished Barrister-at-Law, Mr. Mayne, as his counsel, paying a large sum of money to plead his cause. The case was pending a long time, and there was an expenditure of some thousands of rupees both of his own and that of his sister. This caused the great loss of money and ancestral property.

It was an unforeseen and providential thing. In his visit to Madras he became acquainted with Christian people and Christian literature, and in time with the knowledge of God as his Creator and Saviour. My father's knowledge of Indian literature was such, that he was soon led to understand, that God is a Spirit and that the Christian aspect of Theism is right, and Christ is a divine *Guru* (teacher), who came to show the path of light to the souls, which are covered with *Germa* (sin). *Thus his temporal loss was for his spiritual gain.* The ignorance of heathenism was giving way, and the light of the ennobling religion of Christ shone upon him. The books, tracts and handbills were sufficient to open his eyes to see the folly of idolatry. The Father of mercies began to smile upon him and he was made wise unto salvation. And my father continued to remain in his house in the midst of his own relations and friends, who gave him much trouble, but by-and-by they allowed him to enjoy all the social privileges among them.

On his return to the place of his nativity, he began to lead a quite different life. His former habits and ways became as dunghills to him. He began to dislike the ways of his

relations, as being altogether carnal and unprofitable. He became an epistle known and read by all men. He was a secret disciple for a short time, but in his new life he began to see the power of the caste and customs of his ancestors, under which he hesitated for a time to take any further steps. However he took courage by the grace of God sending his only son T. B. Pandian to the nearest Mission School in spite of the displeasure and ill-will of his relatives and friends.

The first Mission school to which I went was at Poothiam-buthore, a well know Missionary Station of the S. P. G. in the North Tinnevelly. The Rev. J. Gnanaoolivo was the Pastor and immediate Superintendent of the station. I then had to understand well the habit which was not altogether pleasant to pen. The change of air and the change of food instead of doing me good had the opposite result. I took ill within a week's time. All I learned amounted to a knowledge of the English Alphabet and a few questions in the Elementary Tamil Grammar of Dr. G. U. Pope. The Native clergyman perceiving my illness sent me back to my father's home. My father took me to Palamcottah, on the recommendation of Rev. Isaac Abraham of Pannavelie, a leading minister of the Church Missionary Society. The late Bishop Sargent, D.D. admitted me into his School which professed to have every advantage, and promised my father due care and support to me. He also gave him a copy of the Tamil Bible, desiring him that he should thence forward publicly confess Christ before his countrymen. During all this time he had been observing caste customs and wearing the mark of his Hindu sect, although my father handed over the case containing the Sacred ashes to this good Bishop as an indication of renouncing the religion of his forefathers. Leaving his son in the hands of this able and highly-esteemed servant of God, he returned with strong faith and renewed strenght to meet the opposition which he anticipated. On his arrival at his native village, he revealed to his friends his faith, and the steps he had taken which displeased many, and they looked down upon him as an outcaste and a publican. Alas! who could describe the feelings of one who had a large circle of friends and blood relations. They, in accordance with their religion, kept him aloof all his lifetime and excluded him from all their social privileges. The Western people, of course, have not had to

lose their social status and privileges on account of change in their religious views. Christian converts who come out from caste community, however poor they may be, suffer a good deal, so much so that sometimes some of them emigrate to Egypt, the place of priest-craft, which has brought many a nation to a precipitous down-fall. The converts feel the separation from the country of their birth, and the indifference they experience on the other hand, make them rather weak in their standing. But the Spirit of God alone could give them needful strength and sufficient grace to endure and overcome the difficulties. «To him that overcometh will I grant to sit with Me in My throne» is the promise made to them by the «Prince of Peace». This promise comforted them in their time of trial.

So this new convert, John Boologa Pandian, grew stronger and stronger in his new faith in the midst of tempests that arose from different directions. It was praiseworthy on the part of a few Christians, who had originally belonged to different castes, that they came forward and rendered valuable help to John Boologa Pandian by extending their brotherly love and sympathy. Some of these Christians lived in Sawyerpuram, a well-known mission station of the S. P. G., some in Puducotta, another old station of the above society, some in Kylasapuram, a native pastorate of the C. M. S., and some in Pannavelei, a successful missionary station of the Church Mission Society.

After two years' stay at Palamcottah my father invited me to return home for the purpose of embracing Christianity openly at Puducotta of the S. P. G. Mission, my birthplace being in their missionary circle. There is one thing noticeable here to show the over-ruling power of God to accomplish His purpose. My father and myself, with two other members of the same family, were added to this church according to the rites of the Church of England. The Puducotta church has an interesting history of its own, regarding which Dr. H. Bower in his «History of Christianity in India» says :—

Although the Zemindar of Maniachy was also an enemy to the progress of Christianity, and gave a great deal of trouble by preventing the building of a house of prayer at Puducotta Tinnevely as it was in his Zemindary, yet a

church was built for the Lord in one night». This interesting building was erected by our esteemed friend Dr. G. U. Pope who was a then missionary. The persecutors who are spoken of here are my forefathers. It is an interesting thing, that at the first public meeting held in Ealing, London, to ventilate the Pariah Problem, this venerable missionary and oriental scholar presided and also wrote an Introduction to the fourth edition of my pamphlet: «The Slaves of the Soil in Southern India.»

Now let us turn back to my early days spent in the C. M. S. School. I was then fourteen years old, but I was tall in person and strong, which excited the mirth of the smaller boys who were my classmates; I went and they played jokes. Even the teachers themselves despaired of making anything out of me, asserting frequently that I was too grown up to learn anything. Such remarks on the part of the teachers were not calculated to encourage me in my studies. However I went through the English First Book and learned the greater part of the English Second Book, English First Grammar and acquired sufficient knowledge in Tamil Composition. A general outline of the Four Gospels in Tamil was also read. One Mr. Isaac Gurupatham, now a minister, and the late Mr. Samuel and a few others were my teachers. A little knowledge of truth concerning the ennobling religion of Christ, already acquired from these workers in the cause of Christ, proved to be permanent and lasting. I often attended the prayer-meetings held by Mrs. Sargent and attentively listened to the precious words which fell from the lips of the learned Dr. Sargent Sunday after Sunday.

The discipline and the system of management of the school were useful to one's life. Free from cares, free from bad society, with activity of mind and body, blessed with spiritual exercises, they were conducive to promote a happy life. To recall the time I thus spent makes my mind glad. Among others who have received the greatest benefits in their early days I am also one. Here I confess the warm gratitude for all the kindness I received from this missionary society. The foundation laid by this society enabled me to stand fast on the «Rock of Ages», not shaken by the vicissitudes in life.

Whilst I was at the point of leaving this English school there came a great change in my life. Although my father gave me full liberty of action from this time forward, yet it was his earnest desire, that I, his only son, should marry one of the daughters of his own relations, who belong to the Nobles of the land. So arrangements were made for the marriage transactions with a daughter of a Nobleman in the western part of the Province of Tinnevely whose family were non-Christians. I gave my consent to this arrangement, thinking I could bring this lady to the Christian faith after the marriage. But Providence ruled it otherwise and this party desired me to renounce the Christian faith altogether before the marriage could take place. Such a step I was ofcourse not able to take, and so everything was disarranged and I went away to the city of Trichinopoly, having married a Christian girl, in order to be settled down in the Christian community.

Now I entered life in right and earnest to lead a Christian life in quietness. I was preparing to enter into the Medical College in Dindigul, and while I was busy with the preleminary studies I fell ill. Thirty days of suffering, thirty days of pain have brought my life to walk through the Valley of the Shadows of Death. On this sickbed my plans were changed, and I said to myself: if Providence raises me up, and if I am healed from my wounded health and strength by touching the hem of His Garment, Whose unspeakable love flows out as a mighty stream to all mankind, refreshing the deserts and the wilderness of the human heart, I shall spend all the remaining days of my earthly life in spreading the Story of the powerful love divine, revealed in Christ Jesus.

I am very thankful to say, some heavenly wind blew upon my dry bones, and I got back my life and strenght in a month's time.

On my recovery my plans had altogether changed and I atonce made known my wish, my desire to the leaders of the Christian work of the Wesleyan body of Christians in the city. The Rev. John Dixon, a devoted, earnest and sympathizing servant of God, was then the missionary in charge. He took a special interest in me and appointed me a teacher in one of the primary schools. My eyes were now opened to see the wide world of education and enlightenment. I came then to know of my limited knowledge and set myself to improve in Tamil, English and Scriptural knowledge,

by reading English and Indian literature on general, philosophical, historical and poetical works; this fondness of knowledge gradually increased in me.

In the beginning of my second year in connection with this mission, I was taken as a probationer in the preacher's line when I displayed my little ability and satisfied my superior. Afterwards I was made a preacher in full connection with the Wesleyan society. And at the same time I was taken as a student in the Theological Seminary. While I was prosecuting my studies as a divinity student my wife died. The Revs. R. S. Boulter and E. J. Gloria were my teachers. The former was a kindhearted and intelligent missionary; the latter was a born orator, a splendid Tamil scholar and a sensible preacher. It must be recorded here, that the Wesleyans built systematically and symmetrically the superstructure upon the foundation laid in me by the Church Missionary Society when I was very young. All the time I was connected with the Wesleyans I enjoyed their confidence to a great extent. I was helpful in their aggressive missionary operations.

When I was twenty-four years old I selected a wife from the family of one Rev. Isaac Abraham of the C. M. S. Pannavelei. This gentleman was the means of me being sent to the School at Palamcotah.

It is said that «all things work together for good to them that love God, to them who are the called according to His purpose.» As men were chosen by God in all ages for a purpose, so by the Divine appointment I had to leave my best friends with whom I thought to end my days. My steps were directed towards the Capital of South India.

The city of Madras is the seat of the University and a centre of high general culture. There is also a large Public Library, connected with the Government of Madras. Here I found a fine opportunity to educate myself on higher culture and devoted my leisure hours teaching my vernacular language to the Europeans, whilst I continued preaching and lecturing, having associated myself with one of the free Congregations of the city.

I established a school and formed a small congregation at Pursawalkum, Madras. I held meetings on weekdays for the domestics in European houses and preached on Sundays. I wrote and published several Tamil tracts and travelled occasionally to several parts in the south and west of India and told the love of God to my countrymen. It is a plain fact, that while I was here and thus engaged, I had a fair opportunity for aiming at nobler objects. Here I found myself with freedom to push forward enterprizes which would benefit my countrymen. I wrote two pamphlets, one on the condition of the *Pariahs* and the other on the *Maravars*. These two pamphlets were written out of a true sense of humanity. For there is a great need for the mental, moral, social, and religious development of India's millions. When still a lad in my native village, I had to perform the purifying ceremony on one occasion, when I had touched the broken earthenware of a Pariah, thinking that I was contaminated by the touch. There were several occasions on which I stood far aloof from my brother Pariah in the days of my ignorance. I well remember the time when I thought of myself as a heaven-born subject and looked down upon the poor Pariah. But now, being enlightened by the Light of the Gospel, I willingly plunged myself into the streams of Providence to be the friend of the Pariahs at all times and under all circumstances, for it is a golden principle in one's life to spend and be spent on behalf of his fellow creatures.

The above few lines will show to the readers how Providence has led me step by step, and how my lot has been cast among those who serve in the cause of all them that suffer. Of course this work is very hard work; it has many mountains to cross and deep valleys to pass through, whilst it meets with discouragement and encouragement side by side. However with deep gratitude to the Father of Mercies I find pleasure in recording the fact, that all my undertakings have been crowned with success to my satisfaction up to the present moment.

Much remains to be done, but the needed help and strength will come from above, and I trust I shall find continued shelter under the Shadow of the Wings of the Almighty,

Who will protect me from the evil-doings of those ill-willed people, who are tempted more than once to injure the cause I have at hand by their poisonous pen and busy tongue.

Ah! how Jealousy is cruel as the grave!

During my visit to England in the year '93 my religious idea's have undergone a great change, and the Lord has taught me some higher truths concerning His will and the plan of salvation of mankind, revealed in our Lord and Master Jesus Christ. And now I stand with the Lord, extending the arm of my sympathy to all those who love the Lord in sincerity and take delight in sharing the

«Good-Will to Men and Peace on Earth.»



The Golden Age of the Slaves of the Soil.

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

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

The present Pariahs, who originally formed a small section of a large class of people, are not the only race now considered to be degraded, for there are other classes also, some of which are treated worse even than the Pariahs, — for instance, the *Pulayars* and *Cherumars* of *Malayalam*. And *pula*, the root of the term *Pulayas*, means pollution, while *Cherumi* means poverty. There is another class also in Palghaut, which is considered to be the lowest and the most degraded race, though they claim to have once been Brahmins. It is the *Nâyâdies* that dwell in jungles. There is also another class in *Sriharikotta* known as *Nâyâdies*. The name *Nâyâdy* means: one who hunts with dogs. While the former class,

Pulayas, retire 36 steps from the higher classes, the latter recede 72; and when one of them sees a caste man coming towards him, he warns him at the top of his voice against approaching him, by crying out either «*Nâyâdy, Nâyâdy*», or «*Pulaya, Pulaya*», as the case may be. If high-caste people wish to buy firewood of him, which he brings in bundles, he is ordered to leave his fagots on the skirts of the roads, and go and stand a long way off, until they remove them into their houses, and leave their value, which is generally a few pies, where the fagots were placed.

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

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

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

To come back to the Pariahs, they most probably took their name from the Tamil verb *parai*, which means to *speak*, for in order to proclaim the orders of a king to his subjects, persons were then engaged, as even now, furnished with *molams*, or drums, the beating of which in the streets and highways brought all the people living in them near the drummers, to listen to what they had to say as the king's proclamation. When a *molam* is in the hands of a Pariah, it is invariably called a *parai* and not *molam*. When a *molam*

is used by other castes, for other purposes, it is never called a *parai* nor even *parai molam* which literally means *speaking drum*.

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

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

In ancient times there lived a Pariah by the name of Pattan Sâmban. He was one of the 63 Siva devotees, and stood very high in the estimation of the learned and the great, for his piety and integrity.

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

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

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

There is a well-known Tamil proverb which runs thus: «Papanuku Mutha parian kalparattu kelkullam anuan.» It means, that Pariahs who are higher than Brahmins, having no one to take up their cause, have become low in caste. As this will speak for itself, I make no comment on it.

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

The great Tamil scholar, Rev. H. Bower, D.D., says:

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

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

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

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

«To their astonishment, however the bench extended itself to receive the work, and the book itself, commencing to expand, spread out so as to thrust all other occupants from the bench. The Rajah and the people of Madura witnessed the scene, and enjoyed the humiliation of the sages; and the professors were so sensible of their disgrace, that, unable to survive it, they issued forth and all drowned themselves in a neighbouring pool. In consequence the establishment was abandoned.»

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

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

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

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

«Truvalluvar is reported to have followed the profession of a weaver to maintain his earthly existence.

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

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

The Pariahs and members of similar castes enjoy peculiar privileges in various parts of the country, specially at religious festivals. Regarding this, Bishop Caldwell says: «At the annual festival of Egattâl, the only mother, — a form of the tutelary goddess of the Kâlli Black Town of Madras — when a tâli, or bridal necklace (answering to our wedding ring), was tied round the neck of the idol in the name of the entire

community, a Pariah used to be chosen to represent the people as the goddess's bridegroom.» Mr. Walhouse, in an article entitled «Archæological notes», adds a few instances of the privileges enjoyed by the lower castes. «At *Melkotta*, the chief seat of the followers of *Ramanuja Acharya*, and at the Brahmin Temple at Bailur, the *Holeyars* or *Pareyars* have the right of entering the temple on three days in the year, specially set apart for them. In the great festival of Siva at *Trivalur*, in Tanjore district, the head man of the *Pareyars* is mounted on the elephant with the god, and carries his chauri, or knife.»

As it may not be uninteresting to the reader to know the designations of the several classes of Pariahs, we give them below in their due order. They are :

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

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

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

«Sir, I'm a fellow, ne'er before allow'd
To speak to Master from the vulgar crowd,
But now crave leave to say a single word,
Such as was ne'er before by Master heard,

«If haply, Master, with his wonted grace,
May be induced to right my injured race;
For Master, in petitions like my own,
Has often ventured to adress the Throne,

«When he has scrupled not to whisper things
A little grating to the ears of kings,
But which, if some of them had deign'd to weigh,
It had been better for their crowns, they say.

* * *

«Before the Brahmin seiz'd my native soil,
And doom'd my downtrod race to hopeless toil,
I figured in the Army, Church or State,
Just as I pleas'd, and happy was my fate;

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

• * •

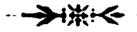
«Who pay obedience to the rules of caste,
By which the Brahmins, my relentless foes,
For centuries have led them by the nose, —
Unlike them all, I prudently prefer
An English Government and Governor,

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

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

There was a time when the moral condition of many a Western nation was not a whit better than that into which the present Pariahs are found deplorably sunk. What was it that elevated the Britons above all other nations? What brought them from that spiritual darkness in which they were once groping, to that marvellous light which they now both enjoy themselves and shed on those by whom they are surrounded? «Freely ye have received, freely give,» says God, our common Father in heaven. And shall we, then, who are spiritually fed by His bounty, grudge to seek the transition of the poor Slaves of the Soil from the bondage of sin to the freedom Christ promises to all those who will embrace His religion?

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



Their Usefulness.

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

THE HINDU GENTLEMAN.

As he nears his residence, bathed in perspiration, ere long the sun appears in the horizon, he fixes himself in some convenient corner of his master's beautiful gate, with hands devotionally folded and ears eagerly waiting to catch the orders the moment they slip from the lips of his master, who comes out of his house, keeps himself at a pretty good distance from his slave and gives him his orders, and the servant in a most submissive attitude is all ear to him, as if they were divine oracles. The Pariah then hurries to the field, with a heavy plough on his shoulders, and a head of unruly cattle in front, which he goads as fast as he can. Both tired and fretted, he reaches the field, which is generally some miles from his master's dwelling, having already walked a good distance, in calling at his house, from his wretched hut in a parachery. Here, with a number of like fellow-labourers, of whom he is the head, he is actively engaged in weeding, turning the sod with a heavy spade, digging out and removing far away the stones found lying deep in the ground, and a host of other pre-requisites which are achieved before ploughing. But the field is a very extensive one, and it requires the united herculean efforts of a still greater number of men to complete within a fortnight the whole work of preparing it for regular ploughing, either lengthwise or breadthwise as it suits the whims of his capricious master. However, he works there without any cessation till the sun reaches the zenith, when, being quite fatigued by over-exertion in the burning

heat, he lays himself down under a shady tree, where either cold rice, *i. e.*, rice boiled on the previous night and preserved in a large quantity of cold water, or some *konjee* (gruel) prepared on that very morning is brought. He refreshes himself, and, with his fellow-servants, works again till the evening sun trembles in the western horizon, soon to drop out of sight. In the dusk of the evening, after taking leave of his master, he returns to this hut quite done and hungry as a dog, to swallow his scanty meal, which is often a cake or two made of the flour of some dry grain, such as raggie or maize, and prepared by his wife, who returned home only an hour previously from her work in some garden, of either cutting or mowing grass, sweeping the ground, the floors of cattle sheds, &c. Poor creature, stinting his own voracious appetite, in order to see his wife and children get sufficient food, he quietly stretches himself on a mat, to wake before dawn. In the morning he is again at his master's gate, in that same adoring posture, to get further orders. But on this day his lazy master is rather late in rising from his very comfortable bed, and when he does rise he does not like to see a Pariah the first thing in the morning, lest some misfortune happen to him; for, as soon as one wakes from one's bed, it is certainly inauspicious to accost a Pariah. So he either goes to the cattle shed to have a look at some particular cow, or summons before him the most lucky of his children, to let his eyes play on the lovely face of the child; then he leisurely attends to his morning ablutions, takes a chew of betel, which his wife prepares and hands over to him with a smiling face, and at last comes out to see if any unavoidable thing has detained his servant, that he might have the pleasure of sending for him, and having him well flogged for his carelessness. But «Heaven is the helper of the helpless,» and the punctual slave escapes from all imaginable blame so thoroughly that his master can only tell him in a mild tone to redeem his lost time by being extra active on that day. And this the Pariah considers a high compliment paid to him by his lord the Hindu gent.

Thus, and in various other ways, pass nearly fourteen consecutive days, at the expiration of which a gathering is seen at the gate of the landlord, the Pariah's master. All the field servants have come in a crowd to inform the landlord

of the amount of work done by every man during the past fourteen days, and to carry to the distant field sacks of seed-paddy and a number of other things required for sowing and putting up fences on the borders of the field to keep away cattle that will else stray into it and destroy the growing crops. In an hour or two a procession is seen moving from the landlord's gate in the direction of the field. The servants are carrying every needful thing for their work, while their master with a few of his select friends, walk before them in a graceful manner. Poor souls, how they would like to make large strides in consequence of the heavy burdens they carry! But they dare not outwalk their master, and so they move with extreme difficulty behind him, enduring the pressure of their burdens as best they can. A gentle pleasant walk in the cool of the morning on the part of the landlord and his friends, brings them all to a vast plain covered with deep furrows made by clumsy plough-shares, and the landlord and his friends, all very bulky, now begin to trot on the furrowy ground, as so many lame Pegu ponies. The landlord suddenly turns round, and sternly looks at the Pariahs, and off they run to prepare for him and his friends a long elevated seat, with strong sticks, and a hood over it to keep off the sun. This is done in a crack, and the gentry lose no time in resting the soles of their feet.

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

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

But alas! the eagerly expected rain cheats every one. The master as well as his servants is rather down-cast, because not

only will there be no harvest, but the sown paddy will be lost too. So day after day they all look up to the sky, but to their great mortification they do not see any sign of a down-pour. The master now consults the best of astrologers as to the time the weather will change favourably to cultivators. The sympathizing servants cry to their god *Varuna Bagavan*, who rules over the sky and the clouds, to send them rain abundantly. But all to no purpose. To appease the said god's anger against those who have provoked him by their heinous sin they make an effigy to represent the greatest sinner among them, and name it *Kodum Pàvi*, meaning the most wicked sinner, and placing it on a bier, a few of them who have a shrill voice, dress themselves like females, and chant elegies in a most doleful tone, as if that most wicked sinner were dead, and they were paying him their last tribute of sorrow. While doing this they also beat their breasts, pull their hair, fall to the ground, and make various other gestures to express their grief. This propitiatory ceremony is not performed in any one spot, for they either carry the effigy or pull it with the bier by means of a rope to every door in the village, and at every door the sham mourners get either money, which is generally a pie, equal to half a farthing, or a little oil for their torches, for this is invariably done in the night. This they repeat for several days, and then set fire to the effigy and reduce it to ashes. The master and his servants now sit down and mope in their respective dwellings. The former supposes that the astrologers have made some mistake in their calculations, and the latter are afraid to tell each other that their offended god has made his heart extremely callous. While their minds are thus engaged in musing differently, all of a sudden they hear to their unspeakable joy the rumbling noise of distant thunder. Soon a change in the weather is perceived. It now gets cloudy, and the sun by degrees withdraws his rays and gets behind the clouds, as the Pariahs suppose, to avoid getting wet. The clouds now give away their contents to the mercy of the four winds, which soon scatter them abroad in the shape of rain, to cool the perched earth without hurting her, she being a goddess. Nature now hastens to give growth to the sown seed, and the field soon becomes a vast green carpet. With alacrity the Pariahs watch the field both day and night, lest

damage should be done to the growing crops by wild beasts, or fowls of the air, or wicked rogues.

To make this part of the story short, the harvest time has arrived, and the master fixes a day on which every servant should come to the field with his sickle. With great bustle commences the reaping process, which continues for several days. Then follows the yet more difficult work of carrying the produce of such a vast field to the master's garner, and there securing it in enclosures made of twisted straw, called *pore*. The removing of all the hay from the field, lying some miles off, to the master's compound brings the field work to a close.

AT THE WEDDING OF THE HINDU GENTLEMAN.

At Hindu marriages the Pariah's services are indispensable. The first thing which gives notice to the public of the approach of a marriage ceremony in a house is a pandal which is erected before the gate of that house; and it is a work of several days for several persons. Those only who have witnessed village weddings can understand the skill and taste of Pariahs in decorating marriage pandals. In procuring materials for putting up a pandal the Pariahs labour very hard.

Cadjans, long, straight, and thick sticks, and ropes are not the only materials he brings, but also such leaves of trees as are generally used in decorating buildings. To his master's relatives living at a distance he takes letters of invitation. He brings from the nearest wood a sufficient quantity of fuel, and, from wherever it can be had, fodder for the animals of those who come to the wedding in conveyances. He is the piper and the tom-tom beater; he is the acrobat and the fencer. On marriage occasions, without his cheap services even many wealthy Zemindars would have to put themselves to great inconvenience and expense.

AT THE FUNERAL OF THE HINDU GENTLEMAN.

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

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Even at such a time the Pariah is a source of great help and consolation.

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

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

ON FESTIVE AND OTHER OCCASIONS.

On festive days his services are equally valuable. Sheep, goats, fowls, vegetables, fish, eggs, fruits, and such other things as will not be polluted by his touch, he goes and buys for his master. He always takes care to get the best of them at a very cheap price, and for this purpose he walks for miles together, without minding the inclemency of the weather. When the guests have heartily enjoyed their rich dainties, and proceed to do justice to the betel and nuts placed before them, the Pariah makes his appearance, and does his best to amuse them. But for his presence there would be little social mirth at village festivals. In erecting houses, he is their mason, and in procuring materials for that purpose he plays the cart driver. He supplies bricks prepared by his own hands.

He sinks wells, converts waste plots into beautiful gardens and orchards. In short, his services are so needful to the village Hindu that he cannot do without him.

TO FOREIGNERS.

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

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

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

A shrewd Pariah, who has been all the while observing his movements, now walks up to the stranger and tells him that it is a Dhubash of Messrs. Best and Company, and he is going to his work at their firm. The stranger, to whom the latter name is familiar, thanks the Pariah for his information, observing, however, that he is officious. «I go no office, sar; if master want to go to hotel, I can take to a best and cheapest also,» utters the mistaken Pariah boldly and fluently; for he supposes that the gentleman is inquiring whether his services are available. «Ah, thank you, but how

far is that hotel?» inquires the young gentleman. «Not very far, sar. I can soon bring a carriage for master and luggage,» answers the Pariah. «Well,» rejoins the gentleman, mustering courage, «you may do it.» Off runs the Pariah, leaving the gentleman to speculate on his future movements. Scarcely do ten minutes pass when the Pariah is seen getting down from the dicky of the carriage he has brought for the gentleman. He takes him and his things to the nearest hotel, where some European ladies and gentlemen have just come to catch the steamer, that is about to leave the port for England. The new-comer soon recognizes among them an acquaintance, who solves for him certain difficult problems, among which the usefulness of Pariahs to foreigners is one. He now little hesitates to take the officious Pariah who has brought him to the hotel into his service. The obliging Pariah soon finds a house for him at a reasonable rental, and the gentleman finds himself comfortably lodged.

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

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

«He, notwithstanding he is used so ill,
Sincerely loves ungracious Britain still.
Is Britain happy? — who is there more glad?
Is Britain troubled? — who is there more sad?»

Or who more ready stands at duty's call,
 In Britain's cause to sacrifice his all?
 The ab'est that has fill'd the Indian throne;
 And, at the worst, a ruler ne'er so ill
 As not to be than others better still;
 So that Heav'n cannot grant us greater grace
 Than setting Master o'er our lucky race,
 Which, under him, advances every hour
 In all that brings a nation wealth and power;
 And I for one, from all I daily see,
 Think Master's rule the happiest that can be.
 For Master, though his faults are not a few,
 Slaves neither buys nor sells as others do.
 Nay; every slave that sets foot on his shore,
 There drops his chains, and is a slave no more.
 And, as if this were not enough to crown
 The laurell'd name of Britain with renown,
 Behold him lavish millions of his pelf,
 That niggers may be free men like himself.
 Blessing on Master for so good a deed!
 Just Heaven, defend him in his hour of need!
 When France invades, and Rome expects his fall,
 Own this his good deed, and confound them all;
 So shall the far-famed island of his birth,
 Still prove the last safe refuge of the earth,
 Where all the persecuted of mankind,
 Come whence they may, a ready welcome find.
 And now, dear Master, once for all adieu;
 My Muse shall ne'er her thankless theme renew.
 I've said my say, and done my part to thee,
 And only patience now remains for me.
 Back into silence I'll contented sink,
 And there on Master's great achievements think:
 Mark all the good, mix'd haply with some ill,
 Master may do to my poor country still;
 And whether in the boon I share or not,
 My soul, with truly grateful feelings fraught,
 Shall pray that Britain, to the latest hour,
 May reign unrivall'd in imperial power,
 The envied and th'admired by land and sea
 Of all the friends and foes of liberty.
 For, as ere Britain into being came,
 A fairer land was never known to fame, —
 So, if again she vanish from the earth,
 Another like her never shall have birth.
 She has her faults, but has her virtues too,
 And, like her faults, her virtues are not few."



Oppression.

THE Englishman has set his face steadily against slavery in any shape or form. Man is born free, and he must live free. As between man and man, there can be no bondage, except that which is caused by crime, and demanded for the protection of society. And even this bondage is not hereditary; it is not even life-long, except in the case of very heinous crimes. Any attempt to make it life-long without good reason, and all attempts to make it hereditary, are resisted by the Englishman, who in former days successfully constituted himself the champion of humanity in this matter, and who still acts up to that character, though he is no longer left singlehanded in this noble struggle. And not only does he condemn bondage; he protests against oppression in any form. His sympathy and interest extend beyond his own shores to the oppressed of other lands. The negro of the United States of America is no longer a slave; he is a free man. His emancipation is theoretically complete. The law acknowledges him a man and a brother, and confers on him all the rights and privileges of a free citizen. But Society declines to endorse the dictum of the law. The white man forms a combination to exclude the negro from certain privileges and advantages, and race prejudice runs even higher now, at any rate on the part of the negro, than it did before the war of emancipation. English sympathy is with the American negro in his false position. He is at a distance, and his circumstances are gauged with reasonable accuracy. Yet, strange to say, Englishmen, with all their chivalry, their love of freedom, their hatred of oppression and wrong, are overlooking day-by-day the position of the poor Pariah in India, — a position more wretched and hopeless by far than that of the negro of America.

The Pariah is near, he is subject to British rule; and yet his rights are not accorded to him; his wrongs are overlooked, and his emancipation, in practice, is still to come. He was

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

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

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

besought to «scatter the servile host of black descent» as may be seen from the following invocation: —

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

The degradation of the Pariah cannot possibly be regarded as any warrant for the enormous evils which are known to exist, such as oppressive usury; the mortgaging of persons for money; indiscriminate beating; false tenures; the seizure of crops; class privilege, and the rest. Take the question of bondage. It has been the boast for ages, that whenever and wherever a slave set his foot on English soil or even on a ship flying the British flag, that moment he was free. But what are we to say, now that it is shown that under the powerful protection of English law here, in the broad light of day, within fifty miles of the seat of Government, there are hundreds of persons, who are practically the property of others that have secured the right to their perpetual servitude, by advancing small sums of money either to themselves or their parents, and who hold the agreement in the shape of a mortgage-bond? It is a fact that such bonds can be purchased in the Villages in some cases for a few rupees. But what becomes of the bond, if, as is frequently the case, the loan is advanced at a high rate of interest per mensem? It soon becomes irredeemable, and there is little hope for the victim, after a year or two have passed over his head.

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

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

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

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

when they looked on the freaks of Dame Fortune. To find Raman, the swine feeder, become a petty tradesman, was too much for the Mirasdars (landlords) to behold. In fact, it gave the swine-feeder an ascendancy which was detestable, from the very fact that he was a Pariah. So oppression was the order of the day. They soon resolved to wreck Raman's independence, «petty independence,» and a criminal case was most dexterously woven to enmesh the man who had been the architect of his own fortune. Raman was placed before a tribunal for theft, convicted and thrown into a felon's cell. Now, all was darkness within that rustic dwelling. Smiles turned into tears, and after the lapse of a few months poverty once more spread her hideous black pall over the poor household. It was all starvation, sheer starvation, and then sickness. One by one, the little ones — sweet flowers — drooped and died. What about the wife? Sorrow and starvation were also her portion, and she too succumbed. The husband, after his release, retraces his steps to the old homestead, but vacant is the old home, and the only portion left to him is the profession of a mendicant; but keen sorrow and privation soon end his days also. Such was Raman's lot.

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

Is it not cruel to tread on the poor earth-worm, and to treat it as we would treat the cobra? Cruelty, in whatever phase, should be sternly put down, and it may appear that for those

who devastate poor homes no punishment administered by the law can be too severe.

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

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

Further, I will venture here to place before my readers a small but faithful picture of the humble dwelling of the poor Pariah. Go where you will, it is the same small dingy den, with its mud walls scarcely a yard in height, and its cadjan roof. To enter one of the huts the visitor will have to stoop, and when once in it, he will find it more like a hen-coop than a house. Not a window to allow the fresh air to enter. Here and there, within the small square, are tattered baskets scattered in confusion, which contain the «wealth of poverty,» while between the rafters in the roof are rolls of dirty Madras mats, and dirty straw pillows, on which the poor wretches take their nocturnal slumber. There is a small portico or verandah just opposite — if a «verandah» it may be called — about six feet in length and a foot in width. Here we do not find the «old armchair, the workman's comfort», but this narrow apartment is crammed with heaps of chatties, and the *cuisine* preparations are here carried on. The whole hut is fumigated with *vratly*—cakes of dried cow-dung, which are used chiefly as fuel among the poorer classes. It is enveloped in this smoke that they live. The

back-yard is another spot where the germs of the worst epidemics exist. It is often hedged in, and a starved cat or lamb may be seen lying in some nook of the yard, heedless of its fate. In this yard the family, sometimes fifteen or twenty in number, perform their ablutions, and the dirty water stands in pools for many a month, black and slimy, and the offensive odour is unbearable. But it is all the same to the Pariah. The floor of the hut is often plastered over, not with cement, but with cow dung, and the consequence is that small insects similar to fleas, are bred, and these insects, together with the existing filth, make the homestead a place of torment and disease. It would again surprise the reader to know, that even these filthy «styes» are not the possession of the Pariah. Even if they were their own by a common law of inheritance, the landlords make them clearly understand that obedience alone gives them a right to these huts. That is, the Pariah has to obey the command of the landlord in every respect, failing which, he is most cruelly evicted, and there is no roof to shelter him and his family.

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

To understand still further the ill-treatment of the Pariahs by pompous Zemindars and landlords one has only to have a short experience of Zemindary life and the affairs of landlords. As a rule, disobedience to commands is met with severe punishments. They are caned, wrongfully confined, put in «stocks», bound down to pillars for a whole day, or to their limbs are fastened iron weights which the poor creatures are unable to carry. Now why is this, we ask? It is

simply because the «snobs» are aware that Pariah, in his ignorance, cannot defend himself, still less be revenged on his persecutor. He has not even a mouth to cry out against the cruelty done.

Again, it may not be amiss to mention the cheap labour that is exacted of the Pariah by the landlords and Zemindars. The Pariah is made to work everywhere, in the garden, in the fields, by the well-side, in the cowshed, in the stables, at sumptuous banquets; in fact everywhere the services of the Pariah are demanded. But what are the benefits reaped? The landlords and Zemindars literally lie in the lap of luxury, and enjoy themselves, and the Pariah is not paid cash for his extra labours. Is not the labourer worthy of his hire?

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

«Where ignorance is bliss, 't is folly to be wise.»

Let us, then, first open the windows of their intellect by Divine aid, and let in the bright rays of education, for it is to many a difficult task to instill into the Pariah the simple truths of Salvation, as his poor mind is so barren and fettered

with superstitions, that the Gospel to him is a dead letter. By fervent prayers and effort, let us direct him to the Lord.

We learn from the great book of Nature that God is good and merciful to all His creatures, and that His love knows no bounds. The Bible teems with passages declaring the same fact still more clearly. Since man was created after the image of his Maker, he too possesses these divine qualities in a limited degree, though his fall has impaired their character a good deal. When sinful man begins to love God, it is then that he begins to regain the lost image, according to the degree of love he cherishes for his Maker. Hence we find that some men are more compassionate than others. Some possess fellow-feeling, while others are almost destitute of it. However callous one's heart may be, yet there are presented in this sinful world such pitiable spectacles as melt even the most obdurate hearts; for, thank God, man has not totally lost that divine image, like perhaps, the fallen angels. Such heart-melting sights are not rare in some parochies in South India.

Without tiring your patience, I shall give one or two instances in addition to what I have already given. Whatever may be the condition of their health, it is a lamentable fact that Pariah women are required by their lords to work in their fields from morn till even in all kinds of weather with their husbands who are virtually slaves. In most cases the husbands, being drunkards, take nothing home from the paltry hire they get from their work; and hence the necessity for their wives to work even at the risk of their lives. My dear reader, please picture to your mind for a while an ill-fed woman, far advanced in pregnancy, wading through water and mire, to clear the paddy plants from weeds, and transplant the thickly grown saplings. What pain she must feel when she continues long in that stooping posture, and with what difficulty, every now and then, she must make effort, in her weak state of health, to pull out her legs which sink deeper and deeper into that stinking mud! Who can witness the painful sight, and not feel pity? But who can? It is only men like those brutal Mussulman guards who shouted with laughter at the frantic struggles of the 146 English captives thrust into the «Black Hole» of Calcutta; and it is only men like the savage Nabob who inflicted on those guards no punishment for letting 123 men die in the most horrible circumstances, when it was

in their power to prevent their death; it is only such men that can feast their eyes on such a sight. Let us continue for a minute more, watching that poor Pariah woman who is still in that painful stooping posture, and whose day of confinement has, to all appearance, already arrived. She perspires, she twists her body; evidently her travail has commenced, and, before she can come out from the stagnant water, she gives birth to her child in that open field, and the babe begins to sink in the muddy water, as its poor fainting mother, with all the yearning of a parental heart, lifts it up and saves its precious life. Imagine her sufferings, both mental and physical, in the midst of that fen. It is not in my power to describe them; nor is it in the power of any male creature to adequately do it. Women alone can form a proper conception of it; and so I end the account here, to go to another instance which calls for our sympathy and commiseration.

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

Once the husband of a certain Pariah woman, the mother of an only babe of six months, was laid up with a bad type of fever. Want of medical treatment made him grow worse and worse daily. On a certain day his poor wife, who was his sole earthly help in nursing him, finding it impossible to go and fetch water from a stream which was some miles off, and, at the same time, be near her dying husband to minister to his wants, went to the nearest village with a pot, in order to cry out to some caste women, who came to the well to take water for their own use, to fill her pot also. She placed her pot at a considerable distance from the holy well, and began to call out to the women that came one after another

to draw water from that well, from seven in the morning till ten, but no one condescended to comply with her request, though she wept loud and begged hard, stating at the top of her voice the circumstances under which she had come there. Who would take notice of a Pariah woman? My Christian friends, just imagine for a while the state of her feelings, as she thought of her poor dying husband who wanted only a little water to quench his excessive thirst, created by so many days high fever, and of the hunger of her helpless babe, which required to be put to breast every two or three hours. How impatient she would have been to come away with some water! Ah, poor soul, she grew more and more anxious, till desperation made her cry out once more as loud as she could, and that in a most plaintive tone. This happily moved the heart of an old woman, who, however, took some time to pour a little water into her pot. Off she came running to her beloved partner of life, but, alas! he was no more! Who could divine what he had to communicate to his wife as his last dying declaration? Who could describe that excessive grief which made her faint at once? And what about her babe? Ah, the poor thing lies there quite exhausted! No strength in it to cry as babes do, for it had cried enough, and more than enough, and exhaustion now made it lie still and inert.

All these sufferings, my Christian friends, had resulted from want of a little water. And the extreme scarcity, in the Pariahs's case, of water which is abundantly provided by the bounty of God, was attributable to nothing but man's pride and selfishness, which gave birth to caste. Should not, then, the Pariah be mentally and morally elevated, to know his own dignity as a human being, and to fight for his own rights?

One more instance, and I shall have done. It is not during all the parts of the year that Pariahs get work from their lords. There are seasons when they are left to shift for themselves. Starvation then stares them in the face, and they are forced to adopt some means or other to procure subsistence. Being already degraded mentally, socially, and morally, when pinched by extreme hunger they stealthily get into the vegetable gardens and orchards of their lords, and commit depredations; for who will give them anything for charity, seeing that they are Pariahs, born as such owing to their great sin committed in

a former birth? Rendering them any help is surely sin; for, when gods punish them, the high-born should not do anything to mitigate that punishment. When Pariahs steal they are easily found out, and taken before magistrates, who sentence them to rigorous imprisonment. Their poor families struggle hard for existence, and not unfrequently swell the number of deaths in the Register carefully kept by the Registrar of births, deaths and marriages.

What philanthropist, after seriously considering these unhappy facts, would for a moment hesitate to practically show his feeling of pity for the down-trodden Pariahs? If there really is such a thing as philanthropy, it is impossible that it should lie latent in the hearts of philanthropists and not manifestly exert itself for the redemption of the Pariah from the thralldom that caste has put him in.

The following communication from the Rev. W. B. Boggs, D.D., dated Ramapatam, January 12, 1893, will speak for itself.

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

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

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

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

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

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

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

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

The eminent Hindu sages attach no importance to caste.

VEMANA, the most popular of the Telugu poets, says as follows :—

- V. 3. «Which is the chief caste among all the sects? What is the use without sense? He who has understanding is of the noblest tribes.»
- V. 190. «The daily prayers and the Brahminical cord are wanting both at birth and at the time of death; his mother never enjoyed either of these; and if his mother be Sudra, how can he be a Brahmin?»
- V. 217. «If we carefully observe and examine the universe, we shall see that all castes equally originated therein; then all are equal; surely all men are brothers.»

- V. 227. «Why should we constantly rival the Pariah? are not his flesh and blood the same as our own? and of what caste is he who pervades the Pariah as well as all other men?»
- V. 231. «Though a man by birth be an out-caste, if he orders his heart aright, he is no out-caste: he who cannot govern his affections is the vilest of the vile.»
- V. 234. «His mother was a prostitute, and his wife a Pariah; yet VASISTA was a tutor to the noble RAMA. By austerities he became a Brahmin; but, if you look to his caste, what is it like?»

We can cite innumerable passages from Tamil authors on this subject, but let the following selections suffice.

AGASTYA, the great sage and supposed father of the Tamil language, says: —

«The ancients, in order to delude mankind, have written the Vedas and Puranas, that the mind may be like a fly caught in «cobweb». Known, that the distinctions of high and low caste were made for men to get a livelihood.»

The Vedas were made for the support of Bramins.

CALIBAR, a disciple of Agastya, in his *Agaval* (poem), says: —

«To Brahma was born VASISHTHU, of KUTI, a courtesan. To VASISHTU was born *Sattiar*, of a Pariah woman. To SATTIAR was born VYASSA, of a fisher-woman. These four are renowned for having established the Vedas.»

Another writer says:

«Is there any advantage in the observance of caste? No: so long as one is under the influence of caste, he is under the influence of Maya, (delusion).»



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

*The humble Memorial of T. B. Pandian, Author of
«The Slaves of the Soil in Southern India.»*

SHEWETH: —

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

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

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

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

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

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

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

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

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

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

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

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

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

8th. — *Anent* the incapacity of the Pariahs at present to own land, the Government must remove all the present obstacles to Pariahs, non-Christian or Christian, becoming holders of land. Positive encouragement also should be given to Pariahs becoming landed proprietors.

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

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

Memorialist begs to remain,

Your Excellency's most obedient servant,

(*Sd.*) T. B. PANDIAN.

Vepery, Madras,
12th September, 1892.

(A TRUE COPY.)



Appeal.

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

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

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

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

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

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

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

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

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

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

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

I invite, therefore, all good men and women of Great Britain, Australia and America, to help me liberally in any way they think fit. It is my solemn belief, that it is the most sacred duty incumbent on those who dwell in enlightened and favoured lands to bestow freely their talents, of whatever kind they may

be, to help in this elevating movement. I venture to make this appeal, because I believe that the lower masses can only be evangelised by throwing open to them the locked doors of Education and Morality. Thus will the Cross be brought nearer to them, and they nearer to the Cross and to the feet of Christ.

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

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

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

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



The Slaves of the Soil in Southern India.

OPINIONS OF THE PRESS.

On the First Edition.

MADRAS STANDARD, dated May 30, 1892:— «There is no doubt that the secret of their (Pariahs) prosperity and improvement lies in education; and the Rev. Mr. Pandian has hit on the right nail in devising a scheme of education for the Pariahs.»

MADRAS MAIL, dated May 30, 1892:— «The light which during the last two years has been shed upon the condition of the Pariahs of Southern India has revealed one noticeable fact, namely, that however neglected these outcasts may have been by their co-religionists they have been sedulously supported by the Christian Missionary «The Slaves of the Soil in Southern India» is by the Rev. T. B. Pandian (it) contains a good deal of valuable information, which has evidently been obtained at first hand To ameliorate the status of Pariahs Mr. Pandian proposes education, in which direction, we are glad to say, some steps have already been taken.»

MADRAS TIMES, dated June 1, 1892:— «It is a thoughtful contribution to the literature, scanty as it is, on the subject. On such a subject it is easy for a writer, to whatever class or creed he may belong, to write too feelingly, and to overstep the bounds of discretion; but it must be claimed for Mr. Pandian that he neither overstates his case nor proposes «insane or utopian» schemes for the emancipation of the Pariah.»

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

BANGALORE DAILY POST, dated June 7, 1892:— «The Rev. T. B. Pandian has contributed a thoughtful paper on the *Slaves of the Soil of Southern India*, and how best to ameliorate their condition intellectually, morally, and spiritually.»

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

BANGALORE EVENING MAIL, dated June 11, 1892: — «He describes the condition of the poor Pariah with a graphic pen, and appeals in the cause of humanity and in the holy name of God.»

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

NEW ZEALAND HERALD, AUCKLAND, dated 24th September, 1892: — «Mr. Pandian's brochure is a thoughtful contribution to social reform, and is intended as an appeal to the large-hearted classes in Great Britain and Australia, to aid in the work of ameliorating the hard condition of the Pariahs, and raising them in the intellectual, moral, and spiritual scale.»



Pandian, Thomas B

 PANDIAN 

AND

THE PARIAHS.



SECOND EDITION.

With Introduction

BY THE

Rev. T. P. Dudley, B. A.,

American Baptist Missionary, Madras.

TO
HIS HIGHNESS
H. C. Bashkara Setapati,

THE
Rajah of Ramnad.

THIS LITTLE WORK IS

(With Permission)

RESPECTFULLY DEDICATED

IN APPRECIATION

OF

*His Highness' Generous Aid in support of
My Mission to England.*

The Author.

INTRODUCTION.

SOLOMON said truly, «Of making many books there is no end.» A long-suffering reading public could well dispense with three-fourths of the books now forced upon them and be better for it. Yet the wisdom of SOLOMON is vindicated by the facts of to-day. If we, as readers cannot have our desire, let us hope that in the multiplicity of books there may be wisdom sufficient to rectify some of the many evils abroad in our land. It is the Author's hope, in sending forth this little book, that the plans herein proposed may be of help in the effort now being made for the amelioration of the condition of the depressed classes in Southern India.

Mr. Pandian, realizing the fact that a reform in this direction must be preceded by the preparatory stages of agitation and education on the subject, undertook a trip to England under the generous aid of the Rajah of Ramnad. It seems good that such a mission should have been attempted. To have wise and effective legislation in India, a correct public opinion must be moulded simultaneously in both India and England. Concerning the character of the work done by Mr. Pandian while in England it is not my province to write. However, it is gratifying to note that the sympathy of men of worth was enlisted in the cause and two societies were formed for aggressive work on the lines of reform proposed.

Of the widespread existence of the evils mentioned in this book, no argument is required. The blasting curse of caste has done well its hellish work. It is a sad fact that in India, among those who have felt its withering touch, there are few who have the moral courage to do more than prattle on platforms. There are a few noble exceptions to this, yet one is reminded, when speaking of moral courage in this connection, of the story of the man who wrote a history of travels in Ireland. The shortest chapter in the book was headed, «SNAKES IN IRELAND,» and the chapter read, «There are no snakes in Ireland!» It is high time that the best of the brain and heart powers of India be enlisted in this cause. Mr. Pandian's scheme seems to be practicable and is lacking in the Utopian element—as such it deserves attention. The highest claim put forth is that a mere start has been made. It remains for the friends of this cause to see that this beginning does not turn out to be also an ending. The presence of the enemy determines the place of battle, and in this case care is necessary lest an attempt should be made to shift the burden of responsibility upon the shoulders of those far removed from India. An effective ridance of the evils at work includes three things, *viz.*, the physical mental and spiritual emancipation of the Pariah.

The first will be secured by legislation founded upon correctly-formed public opinion; a legislation that will remove all wrongs and disabilities and enable every man, whatever may have been his previous condition, to stand before the law free and equal in rights and privileges.

The second object, the elevation of the social status of the Pariah, goes hand-in-hand with education. All the Pariahs will not become Government officials, large landowners nor even retired capitalists, and the better will it be for the cause when such vain talk ceases. Education will aid only those who have it in themselves to use this new power. A Pariah may be taught to read and yet remain a Pariah. The worth must be in the man. In this crusade of education the basal principle of self-help must ever be kept to the front. In the final analysis the power that will raise the social status of this community must work from within themselves.

The chief force to be used in this reform is passed by with a mere notice by Mr. Pandian. I refer to the religious aspect of the question. Legislation can do much; education will do more; Christ will do most. The soul is the highest part of man and he is a slave or free according as his soul is. It is a sad fact but his spiritual bondage is even more galling than his physical serfage or his benighted mental condition. Free his soul and the man will be free. Give him Christ, who came «to preach good tidings unto the meek, to bind up the broken hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound.» When He is accepted by these people all will be well. Then, and not till then, will be fulfilled in them the prophecy of the ancient seer, «The wilderness and solitary place shall be glad; and the desert shall rejoice, and blossom as the rose.»

VEPERY, MADRAS,
16th August, 1895.

T. P. DUDLEY.



Farewell-Address.

When God's appointed time for me to start for England arrived, a public meeting was held on the 8th of May 1893, in the Baptist Chapel, Vepery Madras, under the presidency of the Rev. Charles Hadley, M.A. a Missionary of the American Baptist Telegu Mission, Madras. The following address was read and presented: —

AN ADDRESS TO THE REV. THOMAS B. PANDIAN
OF MADRAS.

From

The Members and Friends of the Baptist-Churches.

MADRAS.

Dear Sir and Brother,

We the undersigned, Members and Friends of the Baptist Churches, Madras, approach you with an Address on the eve of your departure to England, to show forth our appreciation of your work in our midst.

You have for the past seven years laboured most zealously in the spread of the Gospel in this city and it will not be amiss to mention that your missionary career has been most bountifully blessed, and those of us who have from time to time come in contact with you in your ministerial duties have always experienced a comfort. So far as your Evangelistic work is concerned, we well remember the time when you boldly stood forth on the corners of streets and bye-lanes to proclaim the word to unbelievers, and some, under your influence, have been turned from darkness unto light and from the power of satan unto God.

Since the commencement of your Domestic Mission among the domestics of the city of Madras, you have not been able

to carry on your street mission duties, but nevertheless the one has been supplanted by the other, and the poor domestics, many of whom are members of the lower classes, have now a spiritual guide; one who is able to instruct them in all that is wise and profitable unto salvation.

Further, we desire to make mention of your extreme interest in the welfare of the Young Mens' Christian Association in Madras, and through your exertions and endeavours a public meeting was convened in the Doveton College Hall with a view to ask the directors of the Young Mens' Christian Association to open a room for the Young Men of Vepery and its suburbs, which, we are pleased to say, has been set on foot.

This is not all, for we desire also to tender to you our most hearty appreciation of the work done in connection with the «Pariah question.» Your *brochure* on «the Slaves of the Soil in Southern India» has awakened the public to a sense of the duty towards the down-trodden slaves of the soil, and the public press has been unanimous in the proclamation of your schemes, which we earnestly pray will soon be made feasible for the Gospel's sake and for the amelioration of the lower classes, who are sunk in sin, destitution, ignorance, and superstition. We believe you are still in the work more vigorously than ever, and the second edition of your pamphlet bears ample testimony to your untiring zeal to carry the mission forward at any cost. May God help you, and may those, who are the real lovers of their country and standard bearers of the Gospel, come forward to encourage you in your labors of love.

Your philanthropy knows no bounds, for your recent production on the «Ancient Heroes of the South Indian Peninsula» places before enquiring minds, a short but graphic history of a warlike race, which promises to be a wide field for further missionary enterprise and philanthropy.

At present we have not space sufficient to say more, for your work speaks for itself.

We therefore conclude with hearty wishes for your long life and every success in your undertaking in the cause of

the neglected classes in South India; «and we commend you to God and to the word of His grace:» and may the Lord in mercy bring you safe once more into our midst.

We remain, Dear Sir and Brother,

(Signed),

Rev. CHAS. HADLEY, M.A., Baptist Missionary.
 Rev. P. B. GUERNSEY, B.A. " "
 S. P. ANDY, M.D., F.R.S.
 Rev. W. H. BEEBY, B.D., Pastor Baptist Church.
 Rev. JOHN CHATTERTON, B.D. " " "
 Rev. S. RUNGIAH, B.D., " " "
 Rev. T. DANIEL RUNGIAH, " " "
 PETER N. LAKSHMONAN, B.A.
 THOMAS PILLAY, S. P. G. High School. "
 JOHN W. CUMMINE, Assistant to the Chaplain of Christ Church.
 H. M. CLAY, B.A. Professor Doveton College.
 JOSEPH SATIYA, M.A. M.L., Principal, S. P. G. High School.
 N. DEVASAHAYAM, B.A. Pastor E. Lutheran Church, Madras.
 FRANCIS CUFFLEY, Clerk, Madras Deputy Collector's Office.
 N. PEEL ADAMS, Agra Bank, Madras.
 E. S. DUNHILL, B.A.
 A. D'JORDON, Member Baptist Church, Vepery.
 J. HERRON, Deacon, Baptist Church.
 E. J. VEDANAYAGAM PILLAI, B.A., Professor of English and
 History, Church of Scotland Mission College, Madras.

And others.



Hospitality, Difficulties, Visit to Whitehall.

Hospitality. — English hospitality is proverbial; for, no people excel them in this respect. I found by experience that this reputation was richly merited and never belied. During my sojourn of fourteen months I received unstinted kindness at the hands of British well-wishers. Their prophet's chamber was ever open to me. Their advice as to methods of work, and their hearty coopération in giving me the use of press, platform, and pulpit were helpful in forwarding the interests of the Pariah propaganda. I hereby publicly thank the many friends, whose assistance made it possible for me to accomplish the work I had ventured to undertake.

Difficulties. — From the beginning of my campaign there were many obstacles to aggressive work. Home Rule was the one absorbing theme of thought. From the Queen to the peasant it was the same. Each of the two great political parties spared no effort to win the day. Organizations of all kinds, the organs of the public Press, and even the pulpits of the land were pressed into service. It was a prodigious political warfare that was being waged, and every eye and ear was kept keenly intent upon the scene of battle. While the House of Commons was held under the strain of this great political tension, it cannot be considered strange, that the story of the poor Pariah should have fallen upon unheeding ears.

Another difficulty was experienced in not finding people at home. The summer vacation had begun, and all who could afford it had gone out of Town to enjoy the annual recess. For instance, I may here aptly quote a characteristic letter, which I received at this juncture from Arch-Deacon Sinclair, who wrote as follows: —

«8th August, 1893.

DEANERY, GLOUERSTER.

Dear Sir,

I have read your leaflet with great interest, and feel sure that the objects which you are advancing will meet with much attention. I am absent from London during the months of August and September for

my vacation. But I shall be home in October; and, perhaps, then I might have the pleasure of seeing you at the Chapter House some day when you happen to be in London.

With all good wishes,

I am

Yours very truly,

«T. B. PANDIAN.»

WILLIAM SINCLAIR.»

This communication will serve to show how unfavorable to my cause were the summer months, and how long I had to wait to get an interview with at least one public personage. There were a number of others who pleaded the same excuse. Even those present in the City found no pleasure in attending public meetings held within doors.

Another difficulty was the want of godfathers to back and support me in my efforts. England is a country in which personal influence has sway; and different channels must be taken in order to reach different classes of people. It is not the land of caste, as is the case in India, but the land of rank. So it was a hard task for me to get at influential personages so as to enlist their sympathy.

There was still another difficulty, in the form of certain erroneous notions, that had got abroad among the people. They talked of the mud-daubing, the riots of Bombay, and the rebellious spirit recently displayed by a small body of Mooplah fanatics. All these things were against me, yet one thing was certain. Though the difficulties were manifold and the opportunities few, I was mindful of the assurance, that God was whispering into my ears to take courage and go forward. For, I felt convinced that the difficulties existed only in order that they might be overcome by fervent prayer and earnest work.

Visit to Whitehall. — The important buildings in which the affairs of the British Government are transacted are simple and unpretentious in structure, yet substantial and well-suited for their purposes. One of the most important among them is «Whitehall» — the India Office. This edifice is the seat of the Directors, who watch over the interests of the greatest Eastern Dependency of the British Empire.

On the 14th Dec., 1893, I paid my first visit to the India Office. The official with whom I had an interview was the Hon'ble Mr. G. W. E. Russell, M.P., then the Under-Secretary of State for India, to whom I was introduced by David Dully Esq., J.P., C.C. for Wellenborough. Mr. Russell is a son of Lord Russell and a nephew of Earl Russell, a former Premier of England. He received me with marked cordiality; and I, without losing a minute, explained to him the object of my visit. Mr. Russell then said, that he had read two of the pamphlets, which I had previously prepared and published. Among other things, Mr. Russell observed, — «Supposing we are willing to help your poor out-caste people, what do you want?» In reply to this question I briefly touched upon my proposed schemes for ameliorating the social condition of the Pariahs. Then Mr. Russell, calling in his private secretary, asked him to introduce me to Sir. C. E. Bernard, K.C.S.I., whose experience of the Indian Empire enabled him to converse freely on religious, social and political matters connected with India. Sir Charles Bernard and Mr. Russell are well known for the exemplary lives they lead. The former has two sisters, who are devoting their lives to Christian mission work in Poona.

On the 20th of Dec., 1893, I paid my second visit to the India Office introduced—this time by Archdeacon Sinclair—to Sir Arthur Godley, K.C.B., the Under-Secretary of State for India, who saved time by saying, «I have already studied the subject and am delighted to hear of your proposed remedies.» On hearing from me a statement of my schemes for securing the welfare of the Pariah community, he promised to write a private letter to His Excellency Lord Wenlock, the Governor of Madras. On «the occasion of my second visit to Sir Charles Bernard he promised to bring this matter before the Secretary of State (when he sits with that official along with other Under-Secretaries) by placing before his Chief my leaflet containing a brief account of the grievances of the Pariahs. The following is the text of the leaflet: —

T B. PANDIAN, of Madras, South India, who has devoted a great deal of time and attention to the disabilities under which these classes labor, is very desirous of bringing their condition to the attention of their fellow-subjects of Great Britain, with a view, if possible, of ameliorating their sad condition.

We wish at the outset to acknowledge the inestimable blessings for which the people of all classes in India are indebted to Her Gracious Majesty the Queen-Empress and the British people. Indeed, it is on account of the largeness of the blessings already received, and the high sense we have of the justice of Her Majesty's rule, that we confidently appeal in this case. We are persuaded that all that is needed is a fair and impartial statement of the facts to secure that consideration, which will finally end in their removal.

These classes are the descendants of the people who inhabited India at the time of the Aryan invasion. From the time of their conquest they have been held in a species of serfdom. With the advent of British rule legal slavery ceased, but virtual slavery still exists. Indeed, these people are detested and oppressed more bitterly by the caste classes than are the aboriginal hill tribes or the Gypsies of the plains.

We know well how difficult it is for an alien people to do justice to these classes, when the vast majority of the officials, through whom information must be obtained and through whom reforms must be carried out, are violently opposed to their elevation. But, difficult as the problem may be, it is the duty of the Christian and philanthropic people of Great Britain to unloose every burden and break every yoke. Among the many difficulties to be adjusted we mention the following:—

The Water Question.— Water for drinking and household purposes is a vital question, especially in India. These people seldom have any land of their own and, consequently, cannot dig wells. Even had they land enough, they are too poor to afford to dig them. On the village site of one or more acres their miserable huts are huddled so closely together, that there is no room for either well or tank. Public wells and tanks, dug and maintained at public expense, there are in plenty; but from them these people are rigorously excluded by the village officials, who are largely drawn from the caste classes. Cattle, hogs and dogs may drink of them or bathe in them with impunity; but a Pariah, though he has become a Christian, may not touch the water.

Large numbers of the people depend for the whole year upon the filthy slimy pools gathered in natural depressions, or by the roadside. Is it any wonder that fever, cholera and dysentery are never absent from these hamlets?

The Land Question.— It is almost impossible, under present conditions, for a Pariah to get land. All the native officials and landlords are against him. If he obtained land, he would cease to be the plain tool he now is in their hands. It is not because there is no unoccupied land in the country. In the Madras Presidency alone there are thousands and thousands of acres of unoccupied land.

The great difficulty is in what is called the *Mirasi System*. By this system the man whose land adjoins any unoccupied land has the first claim upon it. So that should a Pariah apply for the land, the Mirasidar almost invariably applies also, simply to keep the Pariah out. After attaining his

object, he often allows the land to run to waste again as commons for his cattle. In this way vast stretches of land lie waste year after year.

The fundamental point for consideration and correction is the whole system of land tenure and its administration. The details are too intricate to give in a paper of this kind, but the Rev. Mr. PANDIAN can throw some light on the subject.

The School Question. — South India is pretty well supplied with a good school system, beginning with the village school and ending with the State University. All these schools are supposed to be available for all classes, as they are all State-supported, but in reality none can attend but the caste classes. Legally a Pariah, or outcaste, can send his child; but, if he did, he would be boycotted, beaten, and driven from his village. He dare not send them. A school Inspector told the writer that in one division, out of 10,000 pupils in the public schools, only one was of Pariah extraction and he was a Christian.

Separate schools should be provided for these people, taught and inspected either by Christians or men of their own class. Caste people should have nothing to do with them. Industrial schools should also be established in convenient localities. In order to elevate these people two things are necessary; — (1.) Emancipation from the disabilities under which they now labour; and (2.) Educational facilities, both intellectual, and industrial must be placed within their reach, untrammelled by the interference of hostile officials. We heartily commend this work to the British public.

JNO. F. FISCHER, GENERAL R. E.

JOHN MC LAURIN, D.D., A. B. MISSION.

CHARLES HADLEY, M.A., A. B. MISSION.

PROFESSOR J. E. VEDANAYAKAM PILLAI, B.A.,

T. B. PANDIAN.



Correspondence, Press-Interviews and Opinions.

Correspondance: — Besides holding public meetings, delivering lectures and circulating pamphlets bearing on the object of my mission to England, I missed no opportunity of placing myself in direct and personal communication with such men of position and influence as might be likely to sympathize with me and lend their support to the cause I had at heart. To this end I entered into correspondence, and sought personal interviews, with all the men of «light and leading» whom opportunity enabled me to reach in one way or another. By these means — thanks to the courtesy and large-heartedness of the English people, — I succeeded in bringing my aims and plans to the personal knowledge of a large circle of British well-wishers, who evinced a lively interest in my work and showed a pleasing readiness to help me to carry out my undertakings, as far as lay in their power. Among others, I had the good fortune of receiving replies to my letters from His Royal Highness the Prince of Wales, the Right Hon'ble Mr. W. E. Gladstone (then the Premier), the Right Hon'ble the Earl of Roseberry, the Right Hon'ble Lord Frederick Roberts (ex-Commander-in-Chief of the Army in India), the Lord Bishop of London, and several other Prelates and members of Parliament in both Houses. It would serve no useful purpose were I to reproduce here all the kindly communications with which I was favoured from time to time; but I select a few which may perhaps interest my readers.

On the 28th November, 1893, I wrote as follows to the Right Hon'ble Mr. W. E. Gladstone, then Premier of England:

54. THE GROVE
Ealing
Nov. 28th 1893.

Sir,

It gives me great pleasure to write to you, having come to this country with the object of enlightening the British public on the sad condition of my fallen countrymen in the Indian Empire.

Although I have a sad story to tell about the wrongs and disabilities under which a vast number of British subjects labour, yet I acknowledge

very favourable and providential dealings in placing the teeming millions of India under British rule. India had seen many enlightened nations from the West before the advent of the British; but to none of them was the sacred charge given, which having assumed England has been laying the foundation of everything that is good and true, pure and just, noble and charitable.

There were many social evils growing and flourishing in my country, which have been removed when brought to the notice of the British power.

The condition of the outcast people in Southern India is one of the greatest evils to be remedied by the Imperial Government.

I have the honour to forward two of my pamphlets for your kind acceptance

I trust that the matter which I am bringing before the public will gain the attention of all reformers, philanthropists and statesmen.

Hoping that you will pardon this intrusion on your valuable time,

I beg to remain, Sir,
Your most Obedient Servant
For India's need,
T. B. PANDIAN.

To the foregoing I received the following reply: —

Sir,

10 DOWNING STREET, *Whitehall*.
1st Dec. 1893.

I am desired by Mr. Gladstone to acknowledge the receipt of your letter of the 28th ult., and to thank you for the pamphlets you have been kind enough to send him.

I am
Your Obedient Servant,
(Signed) H. SHAND.

THE REV. T. B. PANDIAN.

In the month of August, 1894, I wrote to H. R. H. the Prince of Wales in much the same strain as to Mr. Gladstone, and was graciously favoured with a reply as under: —

Sir,

MARLBOROUGH HOUSE, *Pall Mall. S. W.*
20th August 1894.

I am desired by the Prince of Wales to thank you for the copies of your works which you have been so good as to forward to His Royal Highness.

I am, Sir,
Your Obedient Servant,
(Signed) FRANCIS KNOLGS.

Very encouraging and gratifying when it came to hand, was the following re-assuring note from one who takes an earnest interest in my work. The Mayor of Leicester wrote in March 1894: —

FREE SCHOOL LANE
Leicester,
5th March 1894,

Dear Mr. Pandian.

In reply to your letter of date Feby. 28th. I am glad to learn that you have succeeded in making some impression upon the Government of India in behalf of the Pariah qestion, so far as granting waste-lands are concerned.

I now enclose to you the six letters from M.Ps. for Leicester, Boro' and County, received by me during my Mayoralty, in reply to my letters and resolutions of meetings forwarded to them. You can keep these originals if you so desire, and I hope they may be of some service to you on returning to India.

I am, Dear Sir,
Yours fraternally
JOHN UNDERWOOD.

The letters alluded to in the above communication were the following, which tell their own tale: —

From The Right Hon'ble Lord Granby, M. P.: —

BELVOIR CASTLE,
Grantham.
29th October, 1893.

Dear Mayor,

I have received the resolutions recently passed at Meetings at Leicester with respect to the Pariah Question.

Should the subject arise in the House, I will carefully attend to the views expressed in the resolutions.

I am,
Dear Mr. Mayor,
Yours truly,
GRANBY.

From The Right Hon'ble Sir James Whitehead, M. P.: —

9. CAMBRIDGE GATE,
Regent's Park, London N.W.
28th October 1893.

Dear Mr. Mayor,

I am obliged by your courtesy in forwarding me copies of the Resolutions adopted at recent Public Meetings in Leicester, in regard to the

grievances under which the Pariah and other Native Indian races labour. Too little attention is given, both by the people and by Parliament, to the evils which exist and the injustices which are wrought in that country in our name; and you may rely upon it that my vote will always be at the service of any individual or native race seeking to be protected against unfair treatment.

Again thanking you, and with kind regards.

I am, dear Mr. Mayor,
Yours faithfully,
JAMES WHITEHEAD.

From The Right Hon'ble J. M. Logan, M. P.: —

EAST LANGTON GRANGE,
Market Harborough.
30th October 1893.

Dear Mr. Mayor,

I am much obliged for yours of the 27th. enclosing me copies of two Resolutions passed at Public Meetings recently held in Leicester in reference to the Pariahs of Southern India.

I will most carefully peruse the Resolutions, and, if in my capacity as Member of Parliament I can bring any influence to bear on the subject, I shall, of course, be very pleased to do so.

Believe me, dear Mr. Mayor,

HIS WORSHIPFUL,
The Mayor of Leicester.

Yours faithfully,
JOHN W. LOGAN.

From The Right Hon'ble Charles McLaren, M. P.: —

3, NEW COURT,
Lincoln's Inn. W. C.
30th October 1893.

Dear Sir,

I am much obliged for your letter enclosing resolutions of Meetings on the subject of the Pariahs in India. The question is a very interesting and painful one, but, I fear, by no means easy of solution. I will, however, do all I can to further so just a cause.

Believe me,
Yours sincerely,
CHARLES McLAREN.

TO THE MAYOR OF LEICESTER.

From The Right Hon'ble J. Allanson Picton, M. P.:—

CAERLYR,
By Conway,
29th Oct. 1893.

Dear Mr. Mayor,

Pray accept my thanks for copies of the resolutions adopted at Bishops St. and in the Town Hall on the subject of the wrongs of the Pariahs. I entirely agree, as indeed every one in a Christian country must agree, with those resolutions, and I shall be glad to support practicable measures for improving the position of those poor people. We have to bear in mind, however, that there are cases in which it is not sufficient to improve the laws. The more difficult question remains of getting them obeyed. The prejudice against the Pariahs in India is, I fear, so deep-rooted in superstitions and traditions affecting the life, habits, religion and almost the physical constitution of other castes that until a great moral change is brought about, legislation can do little. Still, what can be done ought to be done.

Allow me to congratulate you on the happy and successful year of office which is ending. You must have felt deeply the loss of Alderman Kempson. But it is a matter for legitimate pride, that you have maintained the honourable traditions established by Leicester's grand old man.

Believe me

Yours faithfully,

J. ALLANSON PICTON.

TO THE MAYOR OF LEICESTER.

From The Right Hon'ble J. E. Johnson Fergusson, M. P.:—

WISTON LODGE, BIGGAR,
Lanarkshire,
Oct. 31 1893.

Dear Mr. Mayor,

I beg to acknowledge the receipt of your letter of the 27th. inst. enclosing copies of two resolutions passed at meetings in Leicester. The fact that the resolutions are sent by yourself is sufficient to secure them my careful attention. I may, however, be permitted to remind you, that there are two sides to every case, and that gentlemen lecturing on a particular subject usually present only one side. I quite admit the subject may justify enquiry. But the able men who govern India are far better able to form a correct judgement on the true merits of the case, than we can possibly be when so many miles from the spot.

I am, Dear Mayor,

Yours truly,

J. E. JOHNSON FERGUSSON.

To the Worshipful

JOHN UNDERWOOD ESQ.,
Mayor of Leicester.

Sir George Hamilton, having been sent copies of my pamphlets, together with resolutions passed at public meetings held in Chiswick, expressed his sympathy in kindly terms addressed in a letter to Mr. Joseph Fromow, Chiswick: —

From The Right Hon'ble Sir George Hamilton, M. P.: —

DRUMLANRIG CASTLE.

Thornhill. N. B.

Oct. 21st 1893.

Dear Sir,

I have to thank you for the pamphlet and papers you have sent me in connection with the condition of the Pariahs in South India; they are interesting reading, and I sincerely hope that the efforts made to elevate the status of these low-caste natives may produce a continuous rise in their condition; but caste has its roots very deep in India's soil, and can only be slowly and gradually uprooted.

Believe me, most faithfully,

GEORGE HAMILTON.

To J. FROMOW ESQ.

The Parliamentary representative for Northampton (who has since been knighted) showed himself an advocate for fair-play, thus: —

REDLANDS,

30th Oct. 1893.

Dear Sir,

I am in receipt of the resolutions passed at the Public Meeting on the 26th Inst.

I will confer with my colleagues, who take a special interest in Indian matters, and with the Under-Secretary of State for India. I see no reason to doubt the statements, and think with the meeting some steps should be taken to remedy the grievances.

I am

Yours faithfully

M. P. MANSFIELD.

To J. WALKER ESQ.

Another M. P. leaves himself open to be counted a possible friend and supporter by writing thus: —

From The Right Hon'ble F. H. Channing, M. P. : —

40 EATON PLACE.
London W.
Jan 3, 1894.

Dear Mr. Dully

I am much obliged for Mr. Pandian's pamphlets and the article as to the condition of the Pariahs in India. It is a subject as to which I have only very slight information, and I will read the pamphlets with care. If Mr. Pandian has framed any specific questions, I could consider them and put them if desirable. Meanwhile, I will long to have a talk with Mr. George Russell within the next few days on the subject. I had a general impression, that the evils of the Caste system had greatly diminished and were bound to disappear.

Yours faithfully,

F. H. CHANNING.

Press-Interviews. — To several organs of the public Press in Great Britain I owe much for the cordial and liberal-minded support accorded me by their conductors. It was my good fortune, not merely to find my public utterances reported in some of the most popular journals of the day, but also to be «interviewed» by press representatives, and to be allowed to hold personal intercourse with more than one of the many able men, who lead public opinion in the United Kingdom through the medium of newspapers and other periodicals. In some cases, I sought out the reporters myself; while, in others, I was myself sought out by them. But, in every instance, I was treated with the utmost fairness, there being no lack of generous sympathy for me and my work on the part of the journalists of England and Scotland. Through the good offices of the Archdeacon of London, I had several interviews with the editors of the *Daily Chronicle*, *The Pall Mall Gazette*, *The Westminster Gazette*, and *The Star*, — with the result that all these papers contained notices of my public sayings and doings during my stay in the country. Here is what the *Pall Mall Gazette* has put on record: —

A PICTURESQUE visitor called at the *Pall Mall Gazette* office yesterday, with a letter of introduction from Archdeacon Sinclair. This comely Orienta was the Rev. T. B. Pandian, author of «The Ancient Heroes of the South Indian Peninsula»; and although he looked bright and cheery, it was a sad tale he had to tell—that of the condition of the slaves of the soil, the Pariahs, in the Southern Indian Peninsula.

«And how is it you have come to England?» — «Last year I forwarded memorial to the Governor and Council of Fort St. George praying them to listen to the cry which I made on behalf of my fellow-countrymen. Having met with no satisfactory result, I have come to this enlightened and favoured country to plead the cause of the Pariahs, a people who are brought down to a degree lower than brutes by the baneful system of caste and by successive waves of conquest. There was a time when these people enjoyed palmy days, in which they had their own kings, priests, and warriors; but by and by there came a dire reverse. They were torn at once from rank and purse, and they are now of India's sons the most unlucky mortals. They remain at the foot of the social ladder, friendless and hopeless, unless the British public listen to their grievances and extend them a friendly hand. They are called outcasts, or low caste, or no caste by the people who are a step higher by the accident of birth. The mythology of the Hindoos tells us that these people were originally the greatest sinners, and it is supposed, therefore, that in this generation they are suffering for the former sins of the race. In their sacred writings the Hindoos condemn this class of people, — who, remember, are our fellow-subjects, — to be *Chandalas*, the greatest sinners; and as *Chandalas* they have to live four or five miles away from the caste people, to have their food with dogs and wild animals, and, in fact, to be social lepers. They may not approach any village in which the Hindoos expound their *Vedas*. Should any of the outcast race happen to pass through the streets while the exposition of the sacred books is proceeding, they are subjected to punishment so great that a civilized nation cannot hear of it without pitying them. Lead must be melted and poured into the ears of Pariahs who have heard the sacred writings. And this is how the priests invoke their gods against the poor outcasts. I am quoting from the *Rig-Veda*: — «Indra and Soma! burn the Rakshasas, destroy them; throw them down, the mad men, suffocate them; kill them, hurl them away, and slay the voracious. Indra and Soma! up, together against the cursing demons. May they burn and hiss together, like an oblation of fire! Put your everlasting hatred on the villain who hates the Brahmin, who eats flesh, and whose look is abominable.»

«A blood-curdling invocation, truly! Proceed.» — «The degradation of the Pariah cannot possibly be regarded as any warrant for the enormous evils which are known to exist, such as oppressive usury; the mortgaging of persons for money; indiscriminate beating; false tenures; the seizure of crops; class privilege, and the rest. Take the question of bondage. It was the boast for ages that whenever and wherever a slave set his foot on English soil or even on a ship flying the British flag, that moment he was free. But what are we to say now that it is shown that under the powerful protection of English law here, in the broad light of day, within fifty miles of the seat of Government, there are hundreds of persons who are practically the property of others who have secured the right to their perpetual servitude, by advancing small sums of money either to themselves or their parents, and who hold the agreement in the shape of a mortgage bond? It is a fact that such bonds can be purchased in the Mofusil in some cases for a few rupees. But what

becomes of the bond, if, as is frequently the case, the loan is advanced at a high rate of interest per mensem? It soon becomes irredeemable, and there is little hope for the victim after a year or two has passed over his head The mortality among these people during the latest famine a few years ago was truly awful. As they moved from place to place to escape the terrible drought, they were found in numbers lying dead by the road-side and in the jungles. They were gathered like frogs, and buried in Mother Earth. Sometimes cart-loads of their corpses were removed from the famine relief sheds, and I am sure that caste and cruel custom aggravated the disaster immensely. That Man's inhumanity to man makes countless thousands mourn, cannot be denied by me, after what I have seen in Southern India, where nine millions of her gracious Majesty's subjects are suffering as I describe.»

«These people have been suffering various disabilities and wrongs for upwards of two thousands years, and their wrongs are often overlooked by so-called caste officials, who have studied the Indian laws and obtained university degrees to win their bread, but who have not thereby become benefactors of their country. The grievances of the outcast people are manifold. The first difficulty is their want of water»

«And what is the next grievance?» — «The grievance about the land, for these people, by the policy of the caste races, are kept landless. To that I will return in a moment. Let me come to the third grievance. These nine millions of Pariahs, like other people, have their sweet darlings, their children, in their miserable huts. Doubtless they would like to educate their children, but poverty compels them to send the children to tend cattle and labour in the fields at very tender ages»

«Of course, you have some remedies to propose?» — «Yes. Firstly, with regard to the water difficulty. Separate wells should be dug for the use of the outcasts, while in some cases one of the public wells of the rural districts could be set apart for their use without interfering with caste privileges. The glories of British rule would be appreciated by the Pariahs did it only provide them with that, which is so vital to them — water to drink. Then the land question. It is their disabilities in this direction, which keep a vast numbers of outcasts perpetually poor. There ought to be an end put to the present system, and the Pariahs ought to be put to the cultivation of the waste lands The opponents of the opium traffic should note this part of my remarks to you, for it gives them an answer to those who ask them, how they would compensate the Indian Government for the loss in the revenue which the suppression of the opium trade would cause. When a vast number of waste acres can be converted into fertile soil, putting an enormous sum into the British exchequer — then, and then alone, would it be possible to dispense with the opium profits As to the educational question, a free, separate, compulsory, primary education system must be introduced, and the educational officials must be those who long for the emancipation of this neglected class. They must not be caste officials I have now been in England fourteen months; I have delivered more than a hundred addresses, pleading the cause of my fallen countrymen un-

ceasingly. I shall be glad to respond if any well-wisher of the cause of suffering humanity invite me to speak on this burning question of the Indian Empire.»

Opinions: — It would swell this pamphlet to an undue size were I to cite all that has appeared in other journals about my proceedings. So I content myself with as judicious a selection of extracts as I can make from only a few. The *Daily Chronicle*, in its issue of *January 2nd* 1894, wrote: —

The first thing to greet a traveller as he approaches a native town in the East, and the last thing to leave him as he departs, is the pariah dog — a gaunt, evil-smelling, unhappy beast, made angry by persistent hunger, and suspicious by uninterrupted ill-treatment. He calls no man master or friend, knows no spot as home, answers to no name, and claims no daily portion of bone for his right. Of all four-footed beasts he is the most miserable, but his counterpart in humanity is more miserable still. For the pariah dog is duplicated in the pariah man, and nowhere does the latter exist in such numbers or such misery as in our own Indian Empire. Therefore, the appeal which an Indian correspondent makes in another column on behalf of the most needy class of his own countrymen deserves to find a sympathetic ear in England. Indeed, if mere need constitutes any claim at all to help, the claim of the pariah is not surpassed by that of any other man on earth. . . . beyond village bounds; existing on the verge of starvation. . . . a thing whose very touch is pollution; practically a slave, says our correspondent. . . . We are glad to learn from Mr. Pandian's letter that the officials of the India Office are fully in sympathy with his efforts to come to the rescue of these people. . . . But after English sympathizers and Indian officials have done all that can be expected of them, the pariah will still remain a very wretched man, unless his own countrymen can be persuaded that there is no possible moral pollution to be feared from the exercise of charity and personal consideration for the lowest of their fellow-creatures. This is a matter peculiarly fitted for the action of the Indian National Congress

The following is the text of my letter, alluded to in the foregoing newspaper cutting: —

To The Editor of the «Daily Chronicle».

Sir,

India has given birth to many enlightened children, some of whom have distinguished themselves in their respective spheres of life as reformers, educationists, philanthropists, and statesmen. They have had in their life right aspirations, right endeavours, and right motives, but none of them stood above the evils of the caste system which grew and flourished in the country, or studied the condition of this poor and despised portion of humanity, called «outcasts» in India. It is a well-known fact that the suffering of humanity is one of the oldest and most far-reaching problems that the mind has had to encounter. There

are general causes, as well as special ones, which have made a vast number of my fallen countrymen in India to suffer under various disabilities and wrongs. It is one's duty to suggest preventive measures to mitigate the sufferings of humanity. Hence, I am now in England to throw some light upon the sad condition of a class of people who remain lower down in the social scale, with whom the caste people in general have no sympathy, and whose very touch is regarded as pollution. While pleading the cause of these people it is not my object to impugn the character of the British raj, but to point out that owing to a variety of circumstances these «out-casts» have failed to enjoy the justice and liberty which characterize the British Government, and that they therefore require exceptional protection and assistance. It is necessary in the interest of humanity, to say that these people are practically slaves, and their grievances are manifold. I have had an interview with some leading officials in the India Office, who are quite in sympathy with my humble efforts. One of the greatest grievances of these people is want of water, especially necessary in a place like Southern India, all through the year, particularly in the summer, when the sun burns the children of the soil, and dries the streams and tanks. These unfortunate people either have to drink water from dirty, stagnant pools, generally at great distances from their miserable huts, thus creating recruiting-grounds for cholera, dysentery and fever, or go without it altogether. In a slight water-famine they die off like flies.

I am yours truly,
T. B. PANDIAN, of Madras.

54, The Grove, Ealing, W., Dec. 26.

The *Spectator* of November 11th, 1893, expressed itself thus : —

The Rev. T. B. Pandian, a Hindoo gentleman of degree who has embraced Christianity, is endeavouring to rouse English sympathy for the Pariahs, or outcasts of Southern India. There are eight or nine millions of them, and, though entirely free by law, they are subject to some disabilities by caste opinion, one of which is so terrible that we have no hesitation in saying it ought to be remedied by force, even at the hazard of insurrection. They are forbidden to drink pure water. There are generally two public wells in every village, but the caste men will not suffer the Pariah families to approach them, even if they only touch the water with buckets. The women, therefore, have often to go miles to get water from a stream, and in practice the majority of Pariahs drink only the dirty water left in furrows and pools in the fields or jungle. The consequence is, that they are constant victims to dysentery, and that when any typhoid disease strikes the villages, they die like flies. It seems to us that this oppression is too bad, even though it be based on a religious prejudice, and that the caste men should either be compelled to give up one of their wells, or, better still, to sink a new well for the Pariahs, thus spending something to protect their own ceremonial purity. We have no doubt whatever of the exact truth of this statement as regards the water, and strongly recommend the grievance to

any philanthropist in the House in want of work. It may be asked why the Pariahs bear such an outrageous oppression. First, because two thousand years of slavery have made them cowards; and secondly, because they believe, or half believe, the dogma of their caste neighbours, namely, that their suffering is just retribution for the sins of their previous lives. They are losing that faith, and some day they will fight for five minutes with torches instead of rifles, and then civilisation in South India will temporarily end.

The *Christian* of February 1st, 1894, said : —

Rev. T. B. Pandian, of Madras, whose work among the Pariahs is well known, is still in this country, and will be glad of opportunities to describe his efforts among «The Slaves of the Soil in Southern India», and to set forth the needs of other classes of the community.

The *Christian Commonwealth* of 3rd August, 1893, published the following : —

ANOTHER CRY FROM INDIA. — Our Indian Empire is a veritable nest of troubles. To the opium vice and the demon of drink, must be added the sufferings of the poor pariah. This down-trodden class has found a champion in the Rev. T. B. Pandian, a native minister of Madras, who through our columns this week makes a forceful plea to the British people. His statements will also be found interesting as giving an insight into the conditions of life of the lower-class natives of India. He gives some distressing particulars of the hardships endured by the pariah, whose case, from Mr Pandian's statement, would appear to be all but hopeless. In some respects the pariah question is even more difficult to handle than any of the other great ills from which India suffers. It is a deeply-rooted evil of long growth, and is complicated by the caste system; indeed, this, as will be seen from Mr. Pandian's statement, is the chief element in the problem. People in this country may wonder how it is, that such cruel wrongs as those enumerated by Mr. Pandian — notably the pariah's deprivation of water — can be allowed to continue under British administration. It is comparatively easy to do many things which are contrary to the law of the land, and to escape punishment. Difficult, however, as the problem is, it must be resolutely faced. Having taken upon ourselves the government of the peninsula with its teeming populations, we are bound to do our utmost to promote the welfare of the people, and above all to see that justice prevails. Mr. Pandian has a difficult task before him, especially in view of the present Parliamentary deadlock. Doubtless he has the full sympathy and co-operation of Mr. Naoroji, M. P., and we hope he will be successful in his mission.

The following is from the *South London Press* of March 24th, 1894 : —

The Rev. T. B. Pandian, of Madras, India, who has been in this country for some time past in the interest of those neglected classes of people in Southern India, has paid a visit to North Dulwich. During

his stay he was the guest of the Rev. J. Rupert Patterson, minister of Christ Church, North Dulwich, and Mr. Charles Oliffe, the senior elder of the church. Mr. Pandian comes from one of the faithful races of India, and is versed in different topics concerning the Greater Britain. He is a gentleman in every sense of the term, and his zeal in the cause of suffering humanity and the cause of Christ is in every way commendable. He is the first Indian Christian who has had the honour of laying the social grievances of his countrymen before the leading officials at the India Office, Whitehall. Mr. Pandian delivered a lecture in Christ Church on Wednesday evening week, which was full of interest. He described in graphic terms the social evils of the soil. Mr. Pandian occupied the pulpit of Mr. Patterson at North Dulwich on Sunday, both morning and evening. He is an inspiring and edifying preacher.

Thus the *Westminster Gazette* of December 26th, 1893 : —

Many of our readers have heard of the sufferings of the low-caste or non-caste class in India. The Rev. T. B. Pandian, a Hindoo, has been in this country for some time pleading the cause of this unfortunate section of his fellow subjects, and he called at *The Westminster Gazette* office the other day with an introduction from the Archdeacon of London, to ask us to aid him in making their grievances known. Mr. Pandian comes from the Deccan, or southern part of India, where the wretched classes are most numerous, and where, singular to relate, modern missionary enterprise has had its greatest success. He belongs to the Marava race, and has already done something by a small work he has written, «Slaves of the Soil,» to stir up interest in the pariahs and other kindred races.

The *St. James' Gazette* of September 30th, 1893, supported me thus : —

The Rev. T. B. Pandian, who last year memorialized Lord Wenlock in favour of the pariahs in Southern India, has now come over to this country to interest the British people in the social condition of these outcasts, and through them the British Parliament. Mr. Pandian is the author of «Slaves of the Soil in Southern India,» which was well received by the Indian Press. He also wrote «The Ancient Heroes of the South Indian Peninsula.» There can be no doubt that the social status of the pariahs is a difficult question in Southern India, and, as in the case of slavery in America, must sooner or later receive attention from the hands of its rulers. There are said to be nine millions of these people in Southern India.

The foregoing opinions of the leading press organs of England are calculated to convey to my readers the heartfelt and deep sympathy of the servants of light, among the Conservative and Liberal parties alike, with the Pariah movement.



Formation of Societies and Farewell Addresses.

Formation of Societies. — All my efforts may be said to have become crystallized in the formation of two societies in England, established with the avowed object of supporting the cause of the Pariah by all means in their power. The Society for the Elevation of the Pariahs was organized on the 13th August 1894, before I left England; and its first working committee comprised the following gentlemen: —

Revds. J. Box, P. Reynolds, J. Rupert Paterson, J. H. Lynn; Messrs. J. Fromow, W. Abbott, J. R. Mackenzie, H. Burrows, General Tullock and others.

The «British Women's Pariah Emancipation Society» was also formed on similar lines, with an executive Board which was made up of the following ladies: —

The Misses J. M. K. Butcher, M. A. Butcher, A. Secrett, H. S. Cooke, and Bradly; Madames E. G. Pearson, Bennett, Hopson, Carter and others.

Great Thoughts, November 24th 1894, published the following since I quitted England: —

The Society for the Redemption of the Pariah recently founded in this country, mainly through the efforts of a Madrasie evangelist, the Rev. T. B. Pandian, has before it a great and important work The elevation of these poor oppressed people is calling forth much interest and arousing great popular attention among all classes, from the highest official circles down to the students in public colleges and schools.

It may seem a strange thing, at this stage of the nation's progress, for England to be called upon to initiate and undertake a work like this.

Farewell Addresses. — Before leaving the shores of England, I was honoured with a demonstration of public sympathy which to me seemed very like a grand ovation, — all my well-wishers having gathered themselves together in London to present me with a joint Farewell Address. This token of true British good-will and Christian fellow-feeling had been elegantly engrossed on parchment and mounted in a gilt frame measuring about 4 by 3 feet; and it now hangs on the

walls of my humble dwelling, forming its chief ornament and to me an ever-to-be-cherished souvenir of my visit to England. The proceedings on this occasion were reported in the *Christian Commonwealth* of July 5th, 1894, thus: —

Among the important meetings in connection with Christian and social work abroad, held at Exeter Hall, was one on the occasion of bidding farewell to the Rev. T. B. Pandian, of Madras, on Wednesday, June 27th, when a large and sympathetic audience met under the presidency of Sir Mark John Stewart, M.P.

Pastor Philip Reynolds, who is the honorary sec. in this country, acting on behalf of Mr. Pandian's work among the pariahs or non caste classes of Southern India, informed the meeting of Mr. Pandian's efforts to arouse British Christian feeling towards the down-trodden and oppressed social condition of the Pariahs, which is that of practical slavery. Many friends have been made and the result will be, in all probability, the creation of a mission for the emancipation of these slaves of the soil. Mr. Reynolds read an address, which was presented by the chairman to Mr. Pandian on his leaving to resume his noble efforts.

Sir Mark Stewart's address was characterized by a marked interest in this work.

Mr. Caine, M. P., made a very vigorous and racy speech also, in the course of which he expressed his great sympathy with Mr. Pandian as a missionary raised from the heathen world by the Christian religion. . . . There will, we think, be no disagreement with Mr. Caine's view, that every church in England should be represented by a native missionary. Nominal Christians of India, he informed us, were taken from the Pariahs or non-caste classes.

Mr. Pandian, in a short but joyous address, expressed his thankfulness for the hospitality and sympathy given to him during his brief sojourn, and for the address.

The address presented, which was beautifully illuminated and framed by Messrs. Robert Banks and Son, of Racquet-court, was as follows: —

«To the Rev. T. B. Pandian (missionary and philanthropist), of the City of Madras.

«This address, presented to you at a meeting held in Exeter Hall, London, on Wednesday, June 27, 1894, expresses but feebly the great admiration felt for you by the numerous friends you have gained in England by your labours for the relief of the condition of the Pariahs of Southern India.

«This meeting tenders you its hearty congratulations, and assures you that the prayers of your British supporters will follow you to your native land, where it is hoped you will for many years labour in the Gospel, and on behalf of the oppressed.

«You have aroused the public conscience in this country on the burning question of Pariah oppression . . . Much remains to be done, but your God will be with you still.

«On the eve of your return to India, we bid you a sympathetic adieu, and assure you of our abiding interest in your noble work. We send you back to continue the battle with ignorance and superstition

«We invoke for you the benediction of the God of the stranger and the outcast, and sincerely rejoice that, while labouring for the social welfare of the Pariahs, you give the first place to their spiritual needs, and carry forward your work on their behalf upon Gospel lines.

«Signed, on behalf of the meeting,

«MARK JOHN STEWART, BART., M.P., *Chairman.*

«PHILIP REYNOLDS, *Hon. Sec.*

At the Victoria Railway Station, London, just before embarking on the «Boat Express,» I received the following address, which speaks for itself:—

TO REV. T. B. PANDIAN,
(Missionary & Philanthropist).

Respected and Honoured Friend,

On the eve of your departure from England, this company of your well-wishers desires to express in a few words its appreciation of your zealous and abounding labours in this country, during the fifteen months of your stay, on behalf of the down-trodden Pariahs of Southern India. As a detailed reference has already been made to these labours in the illuminated address presented to you at Exeter Hall, it must suffice to-day to express our joy that God has enabled you to prosecute with such energy your work of addressing public meetings North, South, East and West of our beloved land, and that He has raised up so many friends to sympathize with, and help forward, your good work.

You have had the joy of seeing, as a result of your labours among us, the commencement of the «British Society for the Elevation of the Pariahs.» This society, with God's help, will sustain you as the *first Evangelistic* agent in Southern India, and will use every endeavour for the social elevation of the Pariahs and kindred races.

We take this opportunity of expressing our gratitude that in all your speeches and writings on the burning question of Pariah oppression you have refrained from attempting to create a mere sensation. Your tone has always been sober and your facts well-founded. To this has been due, in very large measure, the kind and sympathetic attention given to your schemes by Christian philanthropists, by varied denominations, and also by several M.P.'s.

Those of us who have had the pleasure of your company in our homes will bear cheerful testimony to the reality of your Christian character, and also to your uniform gentlemanly courteousness.

In bidding you farewell we assure you of our unchanging regard for you personally, and also of our determination, in the Divine strength, to labour with you in ameliorating the condition of the oppressed classes of Southern India.

May Jehovah, in the hollow of whose loving hand the mighty waves do roll, watch over you night and day, and bring you to your beloved wife and little ones in safety.

We commend you to God, «who shall supply all your needs according to His riches in glory by Christ Jesus.»

Signed, on behalf of the Committee and friends of the «British Society for the Elevation of the Pariah,»

PHILIP REYNOLDS, *Secretary.*

Read and presented to: —

MR. PANDIAN,

At Victoria Station (LONDON),

On Tuesday, *August 21st*, 1894.

Of course, I said a few words of reply, heartily thanking one and all for the manifold kindnesses I had received at their hands, and, more especially, for the active co-operation and support I had been accorded in my humble endeavours to plead the cause of my brethren in India before the great and generous people of Great Britain.



Conclusion.

The foregoing pages should afford sufficient light to my readers as to the nature and results of my mission to England. What little I was able to do in the matter is simply to pave the way for greater things, which, I humbly hope, are to follow in due course. Paul may plant and Apollos may water, but God giveth the increase.

The Pariah problem is a difficult one to solve; but to leave it as it is, would be inhuman. It is a question which cannot be satisfactorily disposed of until the material condition of the Pariah race is improved. To improve their condition they must be educated and enlightened; they must be aroused to energetic and combined effort to assert and regain their natural rights. To move the Pariah community to claim their natural rights is by no means a day's work; to impart the spirit of brotherly feeling to the minds of caste Hindus must be regarded as the work of ages. As long as the baneful system of caste is the ground-work of the Hindu religion, the Pariah cannot easily find his way to move as a free-man and to assert his being among those of his fellow-countrymen, who may chance to occupy a higher step in the social scale merely by the accident of birth.

Bringing back the words of Sir Arthur Godley makes one think over, what Lord Wenlock has done for the Pariah community during his administration of the Madras Presidency. The time is at hand when that noble Governor will bid good-bye to the people of Madras. So one Governor goes out, and another comes in. But the Pariah people remain as they were before the advent of their British rulers. The Governors of Madras and members of the Government are Englishmen, who fight for the liberty of humanity and pride themselves in being lovers of Freedom. They have an abundance of true human feelings towards the much-neglected Pariahs, and they would only be too willing to adopt our proposed schemes to better the condition of the Pariahs were it not for an un-

fortunate political policy. However, we rejoice to know that the Madras Government is moving slowly towards the improvement of the people. Nevertheless, we cannot rest till we see the Government make further moves in this direction.

A few urban Pariahs, who seem to have taken a certain amount of interest in the welfare of their community, show a spirit of antagonism to their caste countrymen, under whom a vast number of Pariahs labour. It is not by abuse or by ill-will that one can make the caste classes feel for their less-favoured countrymen. This kind of conduct on the part of the urban Pariahs may make the Hindu taskmasters treat them with even more rigour than they have hitherto become accustomed to. But, in spite of all, it is a matter for encouragement to us to see many largehearted Hindus coming forward to sympathize in the Pariah movement.

I am not satisfied with what has been done, but shall endeavour to be the friend of the Pariahs for the remainder of my days. I have already opened three schools in the suburbs of Madras, in connection with the societies organized in England. The efforts of these societies will not be in vain. If Government would legislate and Hindus would co-operate in giving effect to such legislation, much could be done towards elevating the material and social condition of the Pariah. But the spiritual in man is the highest part of his being. In the final solution of all things the wrongs of the Pariah will be verified and set right by the potent influence of the marvellous Grace of Christ, Who has said : —
 «I am the Way, the Truth and the Life;» and, again, «Ye shall know the Truth and the Truth shall make you free.»



Perhaps a word about my present visit to the Western lands will not be out of place here. I returned to India in the year 1894 and commenced my work amongst the Pariahs and other kindred races with six native helpers to assist me in the work.

I established three schools for them, and preached in many of the Pariah settlements and influenced those poor people for a better and higher life with deep Christian sympathy. The committee I left behind in England continued their help for about nine months, but alas! when we were hard at work, there came a most discouraging information from this committee, stating their inability to continue their help, the reason being that the different members have all of them interest in the denominational work of their respective sects, and their friends, to whom they had looked for help, expressed the same thing.

Together with this the enemies set abroad the false news, as to this Pariah work being a political movement, and this as well created indifference in the minds of other people.

Both these causes brought great trouble and disappointment to our work, and we had to continue the same under great difficulties, so that we even finally had to close our schools and I was obliged to again leave for Europe.

Arriving in London I visited some of my old friends and told them about my difficulties. They deeply sympathized with me and by their kind introductions I commenced lecturing in different parts of the country on «Village Life in India» and on «the Practical Aspect of Hindu religion.» These lectures were illustrated by the use of magic-lanternslides, made from pictures I brought with me from India, and this proved very helpful to these lectures.

My «Indian Village Folk» giving a faithful account of the social, religious and economical condition of the village population of Hindustan was issued in England in 1897. Whilst I was still proceeding with my lectures in England I received an invitation from some kind friends to come to Germany, and there through their introduction and sympathy I delivered several lectures in different towns.

Whilst I was in Schleswig-Holstein a favorable door was opened to Sweden, and here I delivered several lectures and formed close friendship with some of the highly elevated gentlemen of that country, whose sympathy and confidence I had the privilege to enjoy.

During the progress of my lectures on the Continent I received an invitation from one of the warm-hearted friends of humanity in the Netherlands. And when I commence to move about through this small, but active country, I find many willing hands and warm and sympathetic hearts. Never shall I forget the sweet times I spent with some of the whole-hearted souls of this land.

Through all my journeys on the Continent the spirit of kindness guided my boat and all obstacles disappeared and I was well received by all classes of people, whilst the meetings held were well attended and proved to be a source of great interest.

In England among those who showed deep sympathy with me and my work, were some noble-minded sons of Great Britain, whose names shall be ever remembered in the history of my work, such as the Ven. William Sinclair, Archdeacon of London, Sir Henry Acland Bart, Prof. Pope of Oxford and several others.

In Germany I enjoyed the sympathy of Count Bernstorff, Carl Marloth, F. Pestalozzi, Julius Schenewind, Pastor Keller, Mr. Schöpf and others; in Sweden of Prof. Rudin of Upsala University, Engeneer Berg, Dr. Bergström, Dr. Laftman and others; in the Netherlands of Mr. Ittman, Dr. Gunning, Prof. van Dijk, Dr. Gheel Gildemeester, Mr. Herwaarden, Dr. van Nes, Rev. Brown, Rev. Thomson, Rev. Ratford, Rev. Frater and others.

Everywhere meetings were held, in some places in the largest public halls, and as there was great expenditure in connection with these meetings, the people were asked to pay an entrence fee at the door. At the close the gentleman, who had presided such a gathering, gave an opportunity to the audience to show their sympathy in a practical way if they choose. Ofcourse this was done entirely out of the free will of the people.

Since the committee in England has broken down, I was left to continue my work without any human head, but only standing with that unchangeable Friend, Who sticketh closer

than a brother. But I trust that the time may come that like-minded people may rise up in my fatherland, to co-operate with me and to form a body to continue the work, that I have commenced in the interest of all those who suffer and for the extension of the Redeemer's Kingdom.

During the past seven years of my special work, I was permitted not only to preach, teach and lecture, but also I have written and published the following books :

«SLAVES OF THE SOIL», with preface by Prof. J. E. Vedanayakam Pillay, Church of Scotland Mission College, Madras.

«THE ANCIENT HEROES», dedicated, with permission, to His Highness the Rajah of Ramnad.

«INDIAN VILLAGE FOLK», with a preface from the pen of the Ven. William Sinclair, Archdeacon of London.

«PANDIAN AND THE PARIAS», with a preface by Rev. T. B. Dudley of Madras.

«ENGLAND TO AN INDIAN EYE», dedicated to the enlightened daughters of Great-Britain, — and

«BIBLE THEMES FROM AN ORIENTAL PEN.»

Some of these books are already translated and published in Sweden and Germany and some will be published in Holland.

Christianity in India was first heard of in the first century, and modern missionary enterprise resulted in raising two millions Protestants and one million Roman Catholics in that country. Many natural things have grown up with these missionary efforts and at last the time has come for the Indian Christians to take up themselves the Christian work in the land, to make Christianity as one of the religions of the land, to teach the principle of self-help and to spread the true aspect of the Religion of Divine Love, revealed in the Sacrifice of the Lamb of God, who taketh away the sin of the world.

Western Christians must not forget the fact, that the introduction of Christianity with its enumerable sectarian divisions, disturbing the Hindu-mind, gives a heavy blow to the progress of Christianity in that land of philosophy.

Having the object of spreading the knowledge of Christ, the unsectarian spirit and the principle of self-help in my fatherland among the needy and depressed classes, I have adopted the following method of work :

1. Preaching in different villages.
2. Distributing wholesome literature.
3. Drawing the attention of the Government and of the public to the condition of the suffering classes.
4. Leaving the converts to act according to their own convictions in joining anyone of the organized churches.
5. Finding medical help to the poor people.
6. Delivering periodical lectures on religious and social subjects to the educated classes of the cities and towns.
7. Writing to the people and for the people on important subjects.

In this work I engage helpers according to the means I have in hand. I sincerely trust and pray, that the Father of Mercies will raise up men in my own fatherland, who will consecrate themselves to the active and free service in the Eternal interests of their fellow-men and for the glory of their Father in heaven.

There are many social evils flourishing in this land for upwards of two thousand years. There are over twenty millions of young widows, under the age of fourteen, whose bright and useful life is sacrificed upon the inhuman social altar. And the sufferings of the Pariahs must break all hearts, which love the cause of humanity.

There are many discords and disunions, woes and wrongs in this land of castes and creeds. All these evils spring from one root, namely the practical aspect of the Hindu religion.

To uproot these evils it is the duty and delight of every Hindu-Christian, whose mind has been enlightened and expanded, and who has tasted the sweetness of Gods universal love, to devote all his energy, talents and time in lifting the glorious banner of the Cross.

All those that desire to know more about our humble efforts or wish to show any practical sympathy in the work, could communicate to me directly, by addressing: T. B. PANDIAN, VEPERY, MADRAS, or: c. o. Messrs. Woolgar and Roberts, 109 Fleet Street, London E.C.



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