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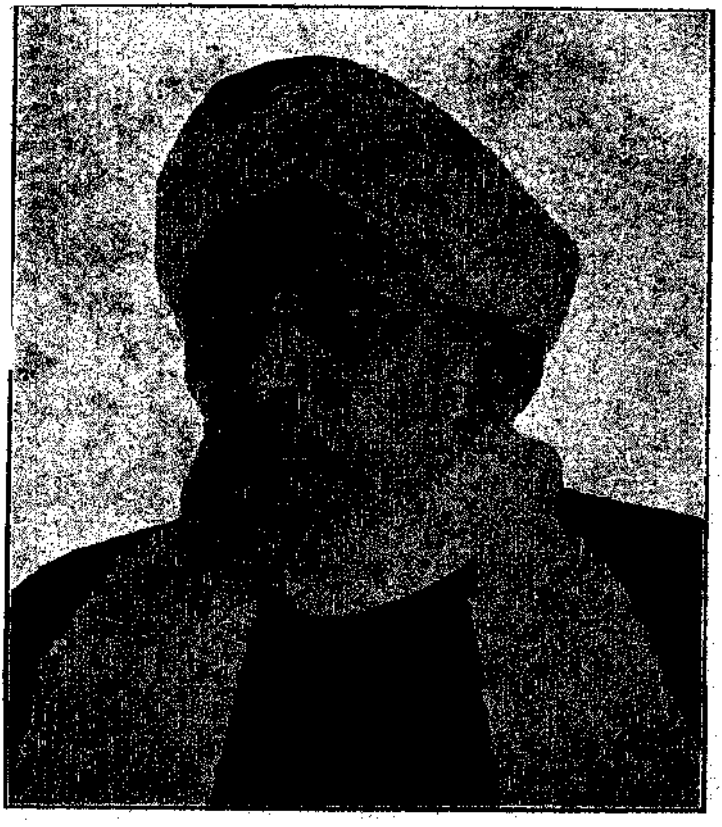

DHONDO KESHAV KARVE
(Born 18th April 1858)

C PHOTO : Aravinda Athavale

LOOKING BACK

BY
DHONDO KESHAV KARVE.

WITH A PREFACE BY
FREDERICK J. GOULD

1936

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Elliott & Fry

Frederick J. Gould, (born 1855)
with deep appreciation of D.K. Karve,
and best wishes for the Hindu Women's
University. AUGUST. 1935.
SALVATION TO INDIA!

PREFACE

On a summer afternoon in 1929, in a garden at Geneva which was crowded with delegates to an international conference on education,—all bearing their names on tickets hung from the neck—I met a serious but genial Hindu whose ticket announced " D. K. Karve of Poona ". My thoughts immediately flew back to an assembly of teachers in Poona High School (January 1913) before whom I had given an ethical story lesson to a class of boys, and to Fergusson College which I had visited under the guidance of Prof. R. P. Paranjpye. Prof. Karve and I plunged into fraternal converse straightway, and I learned that he had sat among my Poona audience sixteen years ago. Short as my teaching tour in the Bombay Presidency and Baroda was, I had met many people that he well knew—Mr. (afterwards Sir) Claude Hill, Mr. W. H. Sharp, Sir Narayan Chandavarkar, Miss Chubb of the Ahmedabad Training College and others ; and elsewhere I had met Mrs. Besant; Prof. Gokhale, Sir William Wedderburn and Benoy Kumar Sirkar, all of whom are men tioned in Karve's most interesting autobiography. I—now aged 80—have mingled with many social pioneers and re formers, and I—who have often told young listeners of the boy prince Arjuna's steadiness of eye in concentrating on the target for his arrow—quickly recognised the true pioneer type in the man of Poona. He had the Arjpna gleam in his Brahman eyes, the gleam that tells—not of dreaminess which only dreams, but of dream-genius that frames a noble con ception and proceeds to plan, with concentration and business capacity, schemes for the service of humanity, and goes out into the wide world and realises the plans. And India and civilization whisper blessings on this aged hero's name.

At one point in this story he calls himself a " Madman". Certainly the blood never trickled lazily in his

veins. If I wanted to stir lazy lads by a tale, I would tell them the tale of the youthful band, of which our D. K. K. was the leading spirit, who tramped 110 miles from Murud by the sea to the examination room at Satara, in a four days' pilgrimage, and on the third night slept uneasily under the stars in a rocky glen where wild beasts perhaps prowled. The narrative is a parable of his career. He saw his goal, he walked, he persisted, he achieved. One long effort—in meditating, devising, walking, riding, collecting, debating, persuading, agitating—resulted in the Widows' Home and the Mahila Vidyalaya. He was then 57, and the vision of another (so to speak) Satara rose to his imagina tion. Across the lands and the seas there flashed from the Far East a picture of a Women's University in Tokyo. What Japan had done, could not the valour of Murud and the wit of Poona do ? The enthusiast aged *57* exclaims: " New life coursed through my veins!" Then follows the splendid record—to me as enchanting as the chronicle of Marco Polo-of our pioneer's passage round the globe by the route of London, Dublin, Geneva, Elsinore by the Baltic Sea, United States and Tokyo. At Tokyo, where 1600 students attended the Women's University established by the noble labour of Naruse in 1900, the son of Murud almost experienced a thrill of reverence as if in a sacred city ; and in his account he murmurs the word " delight ". He tells how the earth quake of 1923 injured the buildings, and how the Japanese " were not discouraged, and work was carried on in temporary huts ". It has been in that invincible temper that the youth who slept under the stars on the rough path to Satara has evolved, in spite of innumerable difficulties, the Shreemati Nathibai Damodher Thackersey Indian Women's University. The reader will note all along that the Pioneer perpetually sounds the music of gratitude to helpers in his enterprises. He thanks rich and poor, Indians and Europeans. He is prompt to praise signs of good will anywhere. When his

last oversea journey takes him to Africa, he not only bows courteously to givers of money, he commends the co-operation of Christians, Muslims and Hindus, and the ethical influence of the Ārya Samāj.

Prof. Karve seems to have been born free of sectarian tendencies. He is Humanist, and wherever he hears humanity's sigh, there his religion takes him as a Servant of India, as a Brother of Mercy. The sigh that touched his heart most was the sigh of Hindu womanhood. It is no wonder that his admirable efforts have evoked admirable responses from women, as in the remarkable assistance rendered him by Mrs. Parvatibai Athavale both in her Indian Motherland and in America.

I offer warm homage to H. H. the Maharaja Gaekwar of Baroda for his work of emancipation—of which I have personally witnessed striking examples—of the Depressed Classes, and his provision for their education. I offer the like homage to the Man of Poona for his practical evangel of emancipation both for Hindu widows and for womanhood at large. In no more effective mode could he have toiled for Indian evolution and ideals. The great French philosopher Auguste Comte said that woman is the true type of the human race. Hence the progress of womanhood is the purest and surest test of the progress of civilization. A magnificent instinct has moved Prof. Karve to the activity and devotion of a long lifetime in the endeavour to give an Indian realization and embodiment to this vital principle. In doing this he has served Poona; he has served India; he has served Asia; he has served humanity.

Armorel, Woodfield Avenue,
Ealing, London W. 5
January 1936

FREDERICK J. GOULD

INTRODUCTION

It is with great diffidence that I place this little life-story of mine before the public. A cursory reading of it will show that I have neither attainments in any field of know ledge nor any achievements in the most important fields of national work, I mean political and industrial. What little I did in the field of social reform was done so very cautiously that it will not be considered worth much. There is some achievement in the field of education of widows and of women in general. This achievement however is the outcome of the direct and indirect help of so many colleagues, friends and sympathisers, that my share in it is comparatively small. The question may well be asked, " Why then have you written and published this story ? " I propose to answer the question.

The mere mention of the names of such distinguished per sons as Raja Ram Mohan Roy, Dr. Annie Besant, Mahatma Munshiram, Mahatma Gandhi, Dr. Rabindranath Tagore, Lok-manya Tilak, Prof. Gokhale and others of the type, makes one think that they belong to a superior order of humanity and that the gulf between them and other educated people is un bridgeable. Ordinary educated people are completely dazzled by the splendour of the attainments and achievements of these luminaries. These latter have natural gifts of a very high order and they bring untiring industry to bear upon them and the result is marvellous. Educated people admire them, feel proud of them, never miss an opportunity to see them and to listen to them, but hardly one in a thousand is fired with an ambition to become like them. Their biographies are read by ordinary educated people with feelings similar to those experi enced during the perusal of books dealing with the exploits of Shivaji or the spiritual attainments of Shri Ramakrishna

Paramahansa—more for the satisfaction of the sense of the curious and the wonderful. No doubt a sense of mental and moral elevation and an awakening of the desire to do some thing useful are engendered by reading their writings and hearing their speeches, but ordinary people require practical examples of workers who are on their own level or not very much above them and who have achieved something useful to society. Extraordinary people may be regarded as com manders or generals of the national army of workers but lieutenants and sergeants will have to be found for the hundreds and thousands of soldiers that would be required on different fronts, and they are to be obtained from among the Workers who may have risen from the ranks of ordinary soldiers. If the true life-stories of such workers in different fields are written, describing their trials, failures and successes in their humble efforts, they will be useful as guides to ordinary people from among whom soldiers for national work are to be recruited. Ideas and schemes suited to the capacities of common people who have a burning desire to do something for the country, are likely to be discovered in the different walks of life of humble workers like myself. The hope that this little book may answer this purpose has impelled me to write and have it published.

POONA,
10th July 1936

D. K. K.

LOOKING BACK

CHAPTER I

NATIVE PLACE

Murud, a fairly prosperous village at one time, is my native place. It is situated on the Western Coast, about 90 miles south of Bombay, in the Ratnagiri District. A very interesting account of the establishment of this village was brought to light by the late Rao Saheb V. N. Mandlik, who hailed from this locality. He discovered an old *Bakhar* in the records of the family of the religious head of the place, whose descendants held that office from the very establishment of the village. He read an essay before the Bombay Branch of the Royal Asiatic Society on 9th February 1865, giving some information from the document along with his own remarks and presenting the original document with its verbatim English translation to the Society. I think, the following extract from his essay will show how the settlement was made and will throw some light on the manner in which some of the Konkan villages were founded.

" **The exact period when this village was founded, it is**
" **at present impracticable to ascertain*. The Vaisham-**
" **payanas pretend that the colonisation of the place and**
"**the creation of their hereditary offices took place**
" **nineteen hundred years ago. But they have no data to**
" **prove this. All that I have been able to gather, tends**
" **to fix the period somewhere in the 13th or the 14th**
" **century of the Christian era. The age of the document,**
" **the existence of the several old temples and other**
"**monuments, and various local traditions, prove the**

" establishment of the village to be at least 4 hundred " years old."

" The narrative states that Murud was a jungle, and " served as Rudrabhumi, or burying or burning ground, " of the neighbouring village of Asud. Two persons " named Gangādharbhatta and Padmākarbhatta with a " third companion named Vaishampāyana, came to Asud. " The last is described as the disciple of Gangadharbhatta, " who looked upon him as his son. They formed a plan " of founding a new village. With the permission of the " people of Asud the jungle was cleared. The * Perfect " Man' or sage applied to a neighbouring king of the " Sekara dynasty, then reigning at Jālagāv, a town "about 8 miles to the south-east of Murud, and " named Jalandara. From him a grant of land from the " adjoining villages was obtained. The different parts " of the village were assigned to the families of the first "settlers. Thirteen families of Chitpavana Brahmans " were enumerated as those to whom the sage gave " lands and offices in the village. The duties of the " several village officers, were laid down, chiefly in social " and religious matters. The boundaries of the several " properties were marked off by stones called *Gadadus* " (i. e. stones fixed in the soil) and were likewise guarded " by *Kshetrapālas*, or tutelary deities. Several inferior " shrines were also set up for the more ignorant classes. " The principal temple of the village was built and an " image of the Devi in one of her milder forms of Durgā, " was installed."

" A certain quarter of the village was set apart for the " Yavanas. Regarding this, the narrator states, ' Now " the sage saw in his mind that hereafter the kingdom of " the Yavanas would come ; therefore to the north of the " village, and beyond the boundary stone, a Shunyalaya

" (i. e. the abode of nothing) was built. To the east "of the abode of nothing and beyond the boundary " stone, on the west side, a spot was preserved for the " Yavanas.' This statement, although written in a pro- " phetic style is clearly indicative of the fact, that the " settlement of the place was planned and carried out " after Allauddin Khilji's invasion of the Dekkan, and " probably about the time the Bahamani kingdom was " founded."

The systematic arrangement of the village is perhaps the best in the north and south Konkan. The village extends over a strip of land, parallel to the sea beach about 1½ miles in length and, on an average, half a mile in breadth. The fine beach extends beyond the limits of the village and often serves as a play-ground for the boys. Over a hundred houses of Chitpavan Brahmins, a caste to which the celebrated Mandlik, Ranade, Tilak, and Gokhale belong, are distributed on the two sides of a paved foot-path, about three-fourths of a mile in length, neither very far nor yet too near each other. Each house has an open yard in front and a garden of betel-nut and cocoanut palms on three sides, with rich fields at the back beyond the garden. Each house has a well of its own with a mechanical contrivance worked by a bullock to draw water for gardening and household purposes. The land attached to the houses on the west extends up to the sea-beach. Between the rows of the houses and below the foot-path, there is a road for wheeled carts. The different castes have different sites allotted to them for their houses.

In the centre of the Brahmin locality there is the principal temple, the school and the chief shops. At one time the village was prosperous. The temple was constructed 175 years ago at a cost of Rs. 25,000/- which was shared equally by five rich inhabitants of the village. Excellent carving work is done on the round wooden pillars and there is

fine masonry work also. Artisans seem to have been brought from distant places for doing the work. A few enterprising people went out to earn their fortunes during the early regime of the Peshwās and brought money to the village. The creek near the village was then navigable and a couple of villagers had their boats which plied between Bombay and southern ports. This was the only village in this part of Konkan that was plundered by the Pindaris.

Murud was noted for Vedic learning and there were renowned Dashagranthi Vedapāthakas both of the Rigveda and Yajurveda (Apastambh) branches. Occasionally Vaidiks from the Telagu country would visit the place where they would find their equals and would be honoured and sent back with proper gifts in money and shawls. The importance of the village was noted by the educational department and a Government school was opened there as early as 1834, soon after the conquest of this part of the country in 1818.

This village has produced a few renowned people in modern times. The foremost and the oldest of these is Rao Saheb V. N. Mandlik of pre-University times. He was a lawyer of the front rank in the Bombay High Court and took part in conducting the affairs of the Municipal Corporation with marked ability like Sir Pherozeshah Mehta. His Euro pean friends held him in high esteem for his ability, integrity and self-respect. He was the first member nominated by the Bombay Government to sit in the newly constituted All-India Council at Calcutta.

Another illustrious citizen of Murud was Mr. Waman Abaji Modak, one of the first batch of four graduates of the Bombay University that came out in 1862,along with Ranade and Bhandarkar. He was the first Indian to be the Principal of the Elphinstone High School in Bombay. Mr. S. B. Dixit was also a citizen of Murud. Though a mere verna-

cular teacher, he studied English privately and by dint of energy achieved astonishing command over that language. He made astronomy his special subject of study, and his researches in that field, especially in determining the date of the Mahabharat War from internal evidence, were of great value. German research workers in this subject, greatly appreciated his investigations in this field. Of course, this village has also sent out a host of ordinary educated people, the majority of them being vernacular teachers.

CHAPTER II

ANCESTRY

I cannot trace my ancestors beyond my great-grand father Raghunathbhatta and his elder brother Keshavbhatta Agnihotri. The latter, in his old age, got a *saranjāma* of a palanquin from the Peshwās for his austere religious life. Keshavbhatta had no issue and the two brothers lived up to a ripe old age and died within one year of each other. Raghunathbhatta was a banker and lent large sums of money to the Peshwa and to Damaji Gaekwar. Mamlats of several Talukas in Gujrat were mortgaged for the loan and the income from these Mamlats was being received as interest and part of the capital. These two brothers settled at Murud about 200 years ago. They built a *chausopi wādā*, a quadrangular building with a yard in the centre and by their charities won the hearts of the people of the village. They contributed Rs. 5,000 for the construction of the temple and built a big tank in front of another temple at the cost of Rs. 6,000. This tank is now in ruins. It happened at this time that there was no issue in the family of Dharap which had held a hereditary office from the very establishment of the village. There was an old lady from the family in charge of the house and property adjoining it. The two brothers bought the estate from this lady and the people conferred the hereditary office on the Karve family with the title of Vartak (Leader) that went along with it. This was later confirmed by the Peshwa Government and the annual honorarium of Rs. 10 was also transferred to the Karve family; this was continued by the British Government till the death of my uncle after which it lapsed.

My grand-father Bapunana was a good-natured and easy-going man. He lived at Murud neglecting the manage ment of the four houses belonging to the family in Poona. He too lived to a ripe old age. He left three sons, my father being the middle one. There was considerable difference in the ages of my father and my elder uncle, my father being the issue of the third marriage, contracted at a very advanced age by my grand-father. The elder uncle managed the already reduced estate until very little was left to manage.

My father, Keshav, who still had some faint impressions of the remnants of riches in clothes and ornaments which he wore as a boy, came to realise his situation, when he could think for himself. He was married at the age of thirteen, my mother being seven years of age at the time. When he was nineteen he told his elder brother that it was desirable in the interests of the three brothers to separate, the share of the youngest brother being managed by the eldest one, till the former came of age. Accordingly, the separation deed was made in Shak 1765, i. e. A. D. 1843, by which each brother got a portion of the garden and land bringing a net annual income of about 25 to 30 rupees, kitchen utensils and other articles worth about 25 rupees and a debt of Rs. 105. A previous record shows that when the cash balance was counted in Shak 1664, i. e. A. D. 1742, there were 5,192 *Putalis* (gold coins) in the house, while a sentence occurs in the separation deed to the effect that even the *Putalis* on the persons of the wives of the three brothers were borrowed ones and did not belong to the family. What a change in 100 years !

Kesopant (that was how my father was known to the people of Murud and neighbouring places) completed his vernacular education in the Government school at Murud, and there being no prospect of further education took up a clerk ship under a Brahmin Khot in a village twenty miles from

Murud. The duties of the Khots in several villages in the Ratnagiri District were to collect the revenue in kind, from the tenants, retaining a portion as their hereditary right, and to pay a fixed revenue in cash to the Mamlatdar of the Taluka in which the village might be situated. The Brahmin Khot lived at Murud, while my father had to live mostly in the above mentioned village, collect the dues and keep accounts. He took up the job at the age of nineteen and faithfully served, first his old master and then his sons for forty years. His remuneration, besides food and clothing for himself, was Rs. 25 per year. During the last few years he was paid Rs. 30 a year.

My mother came from the family of Dr. R. P. Paranjpye, the first Indian senior wrangler at Cambridge, she being his aunt. The Paranjpyes lived in a village four miles from the one where my father worked. For her confinements my mother would go to her brothers' place while during the rest of the time she would be with my father. My parents lost their three eldest children when young. My elder brother, myself and a younger sister survived. The education of my brother was neglected to some extent. When he was nine and I was four, my father arranged to send the family to Murud at great inconvenience to himself. Throughout the rest of his life he lived alone, visiting us three or four times during the year and spending a few days with us every time. The ancestral house was in ruins and a new house had to be built in the garden, which fortunately had not been disposed of. My father had made it a point never to borrow any money and my mother, knowing his difficulties, never troubled him for anything. What little cash my father got as his remuneration and as income from the little property left, was first utilised in paying off his ancestral debt, and the balance was lent at moderate interest to people of the village where he worked and whom he know well as trustworthy. Living in that small village was cheap

and from **the** sayings fee built a house at a cost of Rs, 400 at Murud, and then we were sent there. My paṛents co operated with each other in struggling with poverty and in the end they overcame it. They tried their utmost and pinched themselves in order not to make us feel the poverty as far as possible. We could hardly get any milk when we came to stay in Murud and had to get the free gift of butter milk from the family of my father's employers. After living very frugally in the middle part of their lives my parents saved enough to enable the family to enjoy a little ease. Both of them were highly respected among people with whom they came into contact. Mother was very industrious and toiled from morning till late at night doing every sort of household work and devotedly serving her old blind mother-in-law. We children also had to help the old decrepit grandmother occasionally.

Father died at sixty when I was learning in the English fifth standard in Bombay at the age of twenty-one. He had already begun to entertain some hopes about me, but unfṛtu nately did not live to see me settled in life. Mother however lived long enough to suffer humiliation and persecution on my account, owing to my having married a widow, and later, when the ḳeenness of the humiliation had softened to a great extent, to vịsit the Widows' Home in Poona and to appreciate my humble work and shed tears of joy. She died at the ripe age of 80.

I may as well say a few words here about my brother and sister. He had quite average intelligence and became a teacher earning from eight to eleven rupees a month and earning a pension of Rs. 4 a month which later was raised to Rs. 6. He had high moral qualities and encouraged me to learn English and gave me pecuniary help at great inconveni ence to himself. All his children, except two daughters, died young. One of the daughters became a ẇidow and **later** on

got remarried with my help. He died[1] in 1934 at the age of eighty.

My younger sister, who died in 1935 at the age of seventy-four inherited the fine qualities of my mother. She was married into a poor family and was widowed at the age of about thirty, with two little daughters to depend upon her. She bought a little garden and field containing a small cottage with the money her husband and mother-in-law left her, and industriously worked there during every minute she could spare. For the last couple of years one of her daughters and her husband, who is a retired Government servant, had come to stay with her. They have built a spacious and convenient house and were a solace to my sister. She was quite active and useful in the household in a variety of ways. My brother who had become a widower at the age of forty lived with my sister after mother's death. Latterly he had become weak with age and she affectionately attended to him till his death. After his death she was quite free from anxiety of any kind. Her second daughter is also happily married and lives with her husband and children.

My sister was a devout woman and has spent over a thousand rupees in religious charities. She also appreciated my work in the Widows' Home and the Women's University and had also given a little monetary help to these institutions. All this money she had saved by her physical labour in her garden and the field. Such women are very rare.

CHAPTER III

EARLY LIFE AND EDUCATION

I was born on the 18th of April 1858, at my maternal uncle's house in a village near the one where father worked. The first four years of my life were spent in these two villages. My boyhood was spent at Murud, which I have always regarded as my native place. There is not much to say about my early life. I may, however, give here a short description of the elementary schools of those days. I have already referred to father's decision to keep us at Murud in order to better arrange for our education. As soon as we had settled down at Murud, I began to attend the old type of the village school, that taught the three R's efficiently. There was only one teacher called Pantoji, and boys from the advanced classes would help the beginners under his guidance. The school was held both in the morning and in the afternoon. It was held in a temple and began its work at sunrise. The first thing to do was to repeat in chorus religious morning songs known as Bhupalis. While this was being done, all the boys had to run their dry pens lightly over the letters of model writing sheets known as Kittas (किते) written by experts in handwriting. There are two scripts in Marathi as in English, one known as the Modi or the cursive script, generally used in letter-writing and keeping accounts etc. and the other known as Balabodha, similar to the Nagari script used in print. Much attention was paid in our school to the cultivation of a good Modi handwriting and one of the qualifications in selecting bride-grooms was good handwriting. Modi was used in Government offices till about ten years ago, but preference is now given to Balabodha. It was the general custom to send boys to this school

for a couple of years and then to the Government School. Beating with a cane on the palms of both hands on the front and back sides of them, as also on the legs and the bare back was a common form of punishment. If occasionally a stick broke during these operations a favourite pupil of the Pantoji would run and get another from the shrubs nearby. Sitting and standing in quick succession (उठाबशा) for fifty or a hundred times, stooping down and holding the toes of the feet with the two hands were other forms of chastisement. Occasionally, for more serious mischief, a pebble was placed on the neck of the stooping boy and one or more wooden writing boards on the back. If the boy was not steady enough and any of these articles fell down, a good beating would follow. Still another form was to tie a rope to a beam and to ask a boy to suspend himself from its loop, with his clasped palms joined together with fingers of the two hands interlocked. While in this state of suspension, he would receive strokes on his legs and sometimes on his back. If he let loose his hands and dropped down, the same punishment would be repeated again. These forms of punishment were copied in government schools also, although they have disappeared long ago.

Instead of slates we had small smooth wooden boards. A thin layer of fine dust was spread over it and a wooden pen with a blunt end was used to write upon it. The alphabet, numbers, multiplication tables, etc. were to be written upon the board and shown to the Pantoji or the top boy of the class, and then the dust would be evenly spread upon the board for fresh use. Such wooden boards were used in the Government school also. In the upper classes slates were necessary.

When I was in the Vernacular fourth standard, an energetic young man named Soman, fresh from the Traning College, with ideas imbibed from newspapers, was

appointéd head-master of the Government School at Murud. He took special interest in me and introduced me to ideas of social reform. I finished my Marathi course when I was fourteen but I could not appear for the third grade public service examination, as the minimum age required was seventeen. I had practically nothing to do but to read newspapers and help students preparing for the public service examination. I also learnt Sanskrit according to the old method from a Shastri. There was no prospect of learning English and therefore my greatest ambition was to pass the public service examination, join the Training College and come out as a trained primary school teacher. 1 had therefore to wait till I was seventeen and could appear for the Examination. During this time, I learnt my first lesson in public service from Mr. Soman, my teacher. Principal Marathi newspapers were received by him and by a few others who took interest in public events. He conceived the idea, that when people visited the principal temple in the evening, they would stop and listen if somebody read out the newspapers to them. In that way he hoped to create a taste for the reading of newspapers among the local people. He asked me to take up the work and I consented to do it. I would sit regularly at the temple and read papers to those that would care to stop. This did not go on for more than two months. In the beginning there was some charm of novelty, but later on, I could not find enough audience, and so the practice was discontinued. It was however my first lesson in disinterestedly serving the public.

As I wrote above, Mr. Soman was full of new ideas and wanted them to be put into practice. At that time, there was a good deal in the newspapers about joint stock companies. Mr. Soman formed such a company, with shares of Rs. 5 each. About Rs. 700 were collected and a shop for selling sundry articles and cloth was opened. I had ample leisure and I

was asked to be the salesman. Mr. Soman and the owner of the house where the shop was situated also sold some articles in my absence. None of us had any experience, and a proper record of the credit sales was not kept, with the result that when accounts were made up at the end of the year, there was very little profit. Share-holders were given 6 p. c. interest and although it was intended to give me Rs. 25 as honorarium, only Rs. 6-4-0 were given. The shop was continued for about six months longer and then it was thought desirable to wind up the company. The share-holders were given the original value of the share and this meant a total loss of about Rs. 125. I thought that the loss was due partly to my neglect and I secretly decided to bear a loss of Rs. 25 and showed a loss of Rs. 100 only, which was shared by Mr. Soman and three others by sacrificing five shares each. I persuaded a gentleman holding five shares to say that he had taken away goods from the shop worth Rs. 25 and had received the value of his shares. I gave him a bond promising 6 p. c. interest. He expected that I would earn a little in later life and would pay him ; and even if I failed, he had the generosity to forego the amount. I did pay him after several years with Rs. 5 as interest; he excused me the additional interest. Thus ended my juvenile efforts at public service under the encouragement of my inexperienced but sincere Guru, for whom I entertained a high regard all my life, and who helped me later, after his retirement in the work of the Mahila-Vidyalaya.

CHAPTER IV

PUBLIC SERVICE EXAMINATION

In those days the Matriculation examination was regarded as the first grade public service examination. A second and lower examination, the second grade public service examination, was known popularly as the fifth standard examination. Boys from the pre-matriculation class used to appear for thus examination. The third examination was called the third grade public service examination and the two latter were held in all District Towns. The second grade examination is now dropped altogether, while the third grade examination is called the Vernacular Final Examination.

When I was seventeen, I prepared to go up for this examination along with some friends who were going up from Murud. The examination was held in September in the middle of the rainy season and it was impossible to go to our own District town, Ratnagin as many of the 'creeks were impassable at that time. We therefore decided to go to Bombay by a ship that was going to sail from a creek, six miles from Murud. The time of departure was fixed at midnight, and we all went to the boat in the evening with our kits and put up at a Dharmashālā on the bank of the creek. At about 9 p. m. a storm broke out and it began to rain cats and dogs. The creek was soon flooded and it was not possible for the boat to sail. It was no use waiting there, as stormy weather continued till next morning. We therefore returned to Murud, although it was not at all easy to wade through the flooded creek near our village. It was not then possible to reach Bombay in time. There were still four days before the examination at Satara began and the distance we would have to walk was a hundred

and ten miles. There was a good road with proper bridges on rivers, if we could make up the first forty miles, in which there were several streams difficult to cross. Our guardians were naturally unwilling to let us go. By afternoon the rain cleared up a little and we pressed our guardians so much that in the end we obtained a reluctant permission from them. One of our friends had already gone back to his village, three miles from Murud in disappointment. We however wanted to take him along and we therefore left Murud with our kits and procee ded to his house in the evening, spending the night there. We had now only three days before us to cover the distance of nearly 110 miles. The rain had almost stopped, but our friend could not get permission from his guardian to accompany us. We therefore started early in the morning next day and our friend came a little way with us, in order to see us off. We however pressed him to go with us even without his kit and he agreed to do so. We therefore marched off and halted at a village twelve miles off for bath and meals. The guardian of our friend, finding that his ward did not return even after an hour, concluded that he had accompanied us and hurriedly got the necessary things for him, followed us and caught us up at our halting place just in time before we set off for our next march. He had of course an idea where we were likely to halt and could find us easily. Our friend thus got his kit and we all started with our kits tied behind our backs by long pieces of cloth going over one shoulder and under the other armpit with a firm knot in front.

Each of us was dressed in a dhoti, shirt and short coat and wore strong leather chappals or sandals. The head dress was a square piece of broad cloth folded round the head and it also served as a covering at night. A rough country woolen blanket, thrown on the shoulder while walking, served as a bed at night. When it rained, this blanket was folded lengthwise and used as a covering for protecting the head,

back and the sides and it reached upto the knee. Each one also carried an umbrella. The kit contained a spare dhoti, that was also useful as a bed-sheet, a sacred silk cloth to be worn at the time of meals, a small metal drinking-cup, a few books for study and a decent supply of victuals that would not get spoiled for 3 or 4 days.

We stopped at night at the house of one of us in a village not far from the main road. After supper followed by a few hours' rest we left at 3 a. m. and reached Chiplun, a Taluka town, at 6 in the morning. We went to the house of a gentleman from Murud who was the chief police officer there We had made 40 miles in the first 24 hours, though we were tired and could not proceed without some rest and food. Our host kindly looked to our convenience and suggested that we should hire a horse to carry our kits, so that we might be able to walk at more ease and without so much fatigue. After meals, a horse was hired and we started on our journey at noon. It was a fine metalled road and as we were free from the burden of the kits we walked fairly fast, especially in view of the fact that we had still to do 70 miles in 36 hours. At night we slept at a Dharmashala and start ing again at 3 a. m., reached Patan, another Taluka town, at noon. There was a well-to-do family there, having a big establishment where Brahmin travellers could get free meals. After bathing in a stream, we took our meals there. The head-master of the Marathi school at Patan heard of our arrival there and that we were proceeding to Satara for our examination. He immediately came to enquire about us.

Satara was still 36 miles off and it was already afternoon. The examination was to start at 11a.m. the next day. People at Patan naturally began to discuss the matter and it was pointed out that although Satara was 36 miles by the metalled road, it was only 24 miles by a foot path. There

was a valley through which one had to pass and the road was a bit difficult. We could however pass it before dark if we made haste. We at once prepared to start, but the owner of the horse was very unwilling, as the horse was very much tired, and the valley was dangerous. We however pressed him and with great reluctance he started. The horse could not go fast and we too were fatigued. Hope however spurred us on; but what incentive was there for the poor animal ? It was very nearly sunset and the horse man would not enter the foot-path near the valley. Again we pressed him and he yielded. After we had gone some distance, the horse began to stop every few minutes. We then beat it and after every lash it would move a couple of steps and stop again. We beat the unfortunate dumb creature very cruelly, but even that was of no use and ultimately the poor animal sat down and would not move in spite of all our efforts. It was pitch dark and we were in the middle of the valley. The path was very narrow, hardly two cubits. On one side there was a high rock and on the other, there was a deep chasm below. There were trees and shrubs that pre cluded a view of the sky. It was only very occasionally that we could get a faint glimpse of the stars. What were we to do ? We could not stop there till morning, because there was the danger of wild beasts. The horseman was in a dilemma. To stop there along with his horse meant danger to his life; to leave the animal there and make an escape was sure death for it. At last he decided to follow us until we reached the plain on the top of the hill, at the end of the valley. We took up our kits and moving very cautiously and slowly got out of the valley and on the plain at dead of night. There were a few huts of some shepherds nearby and we stopped to make up our minds as to what to do next. The horseman flatly refused to go with us any further. If we could have obtained another guide, we would have proceeded further, but that was not possible at that time of the night.

We had therefore to pass the night on the open rock. It was chill and windy and we lay shivering there till morning. We were very sorry for the horseman. It was we that led him into trouble and probably caused the loss of his horse. Whether it fell a victim to some wild beast or died of fatigue or recovered and went with its master, we had no means to know. We could not please him by paying him liberally. We were all poor boys and had only seven or eight rupees each with us. With that amount we had to manage every thing including examination fee, hotel charges during the time we would be required to stay at Satara and other miscellaneous expenses. We only paid him the full fare that was settled for Satara and left him to curse us and his fate.

In the morning we were able to inquire our way from passers-by and there was no need for a guide. We had a long way to go and it was certain that there was no chance of our reaching Satara in time. However, we thought it best to go to Satara, though late. We reached that place at 5 p.m. and put up with a gentleman from Murud, who was a clerk in the Collector's office. We only lodged at his place and boarded at a hotel nearby. When he came home from office, he heard our tale and at once went to the chairman of the com mittee that conducted the examination, to inquire about the progress of the same. The usual practice was to register the names of the candidates in the forenoon of the first day and in the afternoon to set an essay. That year however, no time was left for essay-writing and nothing was done except registering the names of the candidates. The Chairman told bur host that he would be glad to have our names registered the next day before setting the first paper.

We were very happy to see that all this struggle was not in vain. We got complete rest at night and hopefully went to the examination hall. The names of all my friends were

registered but the members of the committee thought I looked too young to be seventeen years of age and summarily rejected me. I told them that I had an extract from the school register with me and took it out of my pocket to show it to them. I looked so small that one would take me to be only fifteen and they probably thought that I was trying to deceive them. They therefore did not care to read my certificate, told me that they had no time to talk to me and went about their business.

Oh' What a shock[1] With dejected heart I went home. I had already waited three years after completing my studies and now to wait one tiresome year more The thought was extremely depressing, and I do not know how I spent the few hours until my friends returned. They had the mathematics paper and the answer papers were to be examined and the results declared the next morning, so that only those candi dates who passed in that subject would be examined in the other subjects. My friends went to the examination hall the next day to hear the result and they all came back with dejected hearts. They had all failed. without staying at Satara for sight-seeing we traced our footsteps back to our homes to resume our daily routine.

The incidents in this peculiar experience in our lives were so striking that we vividly remembered them and when any of these friends met each other, they spent a good deal of time recounting the episode and enjoying the talk, laughing over the whole affair. Even to day when I think of t, the different scenes stand before my e\es, as it they are happen ing now.

CHAPTER V

HIGH SCHOOL EDUCATION

Many undreamt of things have happened in my life and given a different turn to my career. A fairly well-to-do gentle man in our village had a son whom he wanted to teach English. He did not like to send him away from him, as he was too young. He induced a young man, who had failed at the matriculation examination, to start a class at Murud to teach English. The gentleman gave free board and lodging to the teacher who was to receive the fees from the other students as his pay. The fee was Re. 1 per month and about 15 boys joined the class. This happened about 3 months after I returned from Satara. As I had nothing to do, 1 joined this class, thus beginning to learn the alphabet in my eighteenth year. I was not sure, however, whether I would be able to carry on my studies and so in the month of September, even at the sacrifice e of my progress in this class I went to Kolhapur to appear for the public service exami nation and came out successful. I, however, postponed the idea of joining the Training College and continued my studies in the English Class. In less than two years we completed three high school standards and the students had to go to some district town for further studies or to give up the course. My younger sister was already married and the elder brother had become a teacher and had begun to earn Rs. 5a month. The responsibility of the family was thus re duced to some extent and father and brother decided to send me to Ratnagiri for further studies. I attended the High School there for six months, but fell ill and had to return to Murud. Malarial fever would not lea\e me and as the rainy season commenced, steamer communication with Ratnagiri stopped.

I had thus necessarily to remain in the village, as it was risky for my health to go to Ratnagiri. Just about this time there occurred a vacancy in the Marathi School and I requested the Head Master (not the one who had taken such great interest in me) to appoint me. He, however, did not wish to do so, as I wanted the work only for five months and would be leaving it in order to carry on my studies further in November. I very much wanted the job, as I would get about five rupees per month and these twenty five rupees would come in very handy to me afterwards. About the same time an educated gentleman belonging to the Mandlik family had come to Murud in order to recoup his health and [requested him to influence the Head Master. His word was enough and I had my first experience, though short-lived, in the profession of a teacher, a profession which I later on intended to follow. The gentleman referred to above also promised to teach me, and I utilised my leisure hours to make up my studies and complete the English fourth standard. Several of my class-mates had gone to Bombay for further study and I too made up my mind to go to Bombay and join the Robert Money School, a missionary High School, where they were studying. I carried out my plan and joined the school just at the commencement of the school year.

On this side of India, there was and still is a custom in charitable families, even of moderate means, to feed one or two promising students on particular days in the week with the idea of helping them in their studies. I could easily have got free boarding in this way. We discussed this matter in our family before I left for Bombay and the consensus of opinion was that we should not lose our self-respect. I would get a scholarship and could earn something by tuitions and whatever would be required in addition was to be borrowed. My expectations were realised and everything

went on smoothly except my father's unexpected death. My progress was good and it was hoped that I might have better luck if my education was carried on, and so my brother and mother allowed me to go on with my studies.

When I was in the fifth standard an incident occurred showing how timid and shy I am by nature and how I lack presence of mind. Bimonthly examinations were held in our school and scholarships were awarded on their result. A few weeks after I joined the school it appeared to intelligent students in the class that I would be a competitor for the scholarships. Copy-writing was then regarded as an additional subject and one hundred marks were assigned to it. Students had to write one page of the copy-book every week and marks were assigned to these copies at the time of the examination on the basis of the marks for the past weeks. My handwriting was bad and I got the mark " F " (fair) for the first three or four weeks. Knowing the importance of the subject, I made serious attempts to improve my handwriting. I soon wrote a copy far better than my previous ones and I got the mark " G " (good). Mr. Jackson was a very strict teacher. He used to examine our copy-books and leave them on the table. In the afternoon he used to take our lesson in poetry and at the beginning he distributed the books. One of my rivals was a bold boy and he used to go to Mr. Jackson's table and look at the marks on the different copy-books on the sly. He found the "G" on my book and thinking that I had got someone else to write a better hand for me brought the matter to the notice of Mr. Jackson when we met for the poetry lesson. The latter also thought the same way and in an angry tone asked me as to who wrote the copy. I said, I did it. He thought, I was lying and asked a boy to get a cane to punish me. I was terror-struck and did not know what to do. He asked me to hold up my hand. I touched my forehead with it to blame my fate and held my hand before him. He noticed my movements

and looked at my face and thought that perhaps I might be innocent. He asked me whether I would write a copy in school again and I replied in the affirmative. I was then sent to my classroom to write the copy in the presence of the class teacher. I was still very nervous and the copy I wrote was not as good as the one I had written at home; but it was much better than the previous ones and showed that I was not dishonest. If I had had the presence of mind and had the courage to say that I would write another copy in the class, a good deal of trouble would have been saved.

I got the first or second scholarship throughout my course upto the matriculation examination in that school. But I was always diffident as to how far I would be able to go in my studies, and as a safe-guard I thought I would secure the second grade public service examination certificate in case I was unable to pass the matriculation examination. I there fore appeared for the above examination when I was about to enter the matriculation class and came out successful.

When I found that I went on well with the class I became anxious to get some private tuitions. Just at this time a class mate of mine asked me whether I would teach his sister for an hour daily. I took up the work without settling terms. At the end of the month he placed a rupee on my hand. I was rather disappointed as I had expected at least two rupees. However, I was glad to have the rupee as it was my first earning in Bombay. I discontinued that tuition but soon got another. I used to get Rs. 2 or 3 a month in that way. I used to set aside one pice for every rupee earned, to be spent in charity.

There is one more thing that I would like to refer to in connection with this period. I did not like to pile up the burden of debt on my head and I therefore lived very frugally. I took my food in a restaurant for the first six months.

For about a year after that a friend of mine, who had become a trained teacher and obtained a job in Bombay, his brother who was in my class and myself cooked our own food and lived in a cheap place. Later on, my friend got his wife and I lived in that family as a paying guest. In January 1881 a census was taken in the whole country and a number of temporary hands were engaged at a rupee a day for twelve days. Here was an opportunity to earn some money, though at the sacri fice of study. It meant absence from school for twelve days, I was to appear for the matriculation examination in Novem ber of the same year and I was wavering for some time, but at last I decided to take up the work. We went to the place where candidates were selected after a short oral examination of a few minutes. There was such a rush of students and other people that it was impossible for me to get through the crowd and I would have been obliged to go back disappointed. But there was a robust and tall Israelite student from our class who had got himself enlisted and who saw me standing in the crowd. He came to me and when he learnt that I wanted to be enlisted, he at once took me in by another entrance and placed me before the enlisting officer. He enlisted me and gave me the necessary instructions. I did the work and earned the twelve rupees in this way,

I completed the high school course without any hitch and came out successful at the matriculation examination.

CHAPTER VI

COLLEGE EDUCATION

Even after knowing about my success at the examination I was not sure of being able to join a college. It was only when I learned that I stood sixteenth in the list of successful candidates and that I had a chance of getting a scholarship, that I felt sure of further progress. The question of the choice of a College was solved for us by the Principal of the Wilson College, who met the Principal of the Robert Money School and told him that he would give scholarships to me and my friend Mr. Joshi, if we joined his College. It was also convenient for us to join the Wilson College, as it was only a few minutes' walk from our place.

My friend Joshi was very intelligent. He stood third in the University list and got a University scholarship as well as a College scholarship. He was also a poor and self-made man struggling against difficulties. He saw that I would be a proper companion for him and called me to read with him. When we were in the Matriculation class, we studied together at night. He had also begun to learn English late and was advanced in age like myself. He thought of bringing his younger brother to Bombay for educa tion and found it convenient and economical to have his wife and run a small household, with me as an additional member. We hired cheap and rather inconvenient rooms for Rs. 3-12-0 per month. We lived very economically; the average cost per member, including rent, came to about Rs. 6 per month.

We continued in the Wilson College for one year, but went to the Elphinstone College for the next two years. The

reason for the change was to get the benefit of Principal Wordsworth's lectures. During the first year I got a scholarship of Rs. 8 per month out of which Rs. 5 were to be paid as the monthly fee. The next two years I did not get any scholarship. I got however a free-studentship. Usually I had two tuitions during all the three years and they brought me Rs. 12 to 16 a month. Thus I was able not only to maintain myself, but to pay off Rs. 200 which I had borrowed during my high school education. I passed all my exami nations in the second class.

My shy and retiring nature kept me confined to my studies. I could not make any friends and practically did no extra reading. My friend Mr. Joshi was of a different nature. He would make friends with clever students and find out from them what extra reading they did. He would also visit teachers and professors and know from them what extra books were worth reading. Mr. Joshi's companionship was very useful to me. Whenever we were tired of study and had a conversation or went out for a walk and had talks, we discussed all sorts of political and social questions, and I could get the benefit of his general reading and upto-date information. He had a great liking for Spencer's works and being impressed by his arguments, I formed my agnostic tendencies during this period. He afterwards changed a good deal but I am almost where I stood then.

During the last six months of our College career we had to introduce a change in our household arrangements. Mr. Joshi's wife had to go back for her confinement and he wished to live in the College hostel to benefit himself by the company of friends and enjoy real College life. It was how ever desirable to continue the establishment as Mr. Joshi's brother was there and it was on the whole more economical and comfortable to have our own establishment. I therefore

brought my wife and little son, a little over two years old, to Bombay. Everything went on smoothly and at the late age of twentyseven I completed my College course—a thing which I could not hope for even in my wildest dreams.

Before closing this chapter I would like to relate an incident that happened probably in the first year of my college life. I have already said that I set apart for chari table purposes, one pice from every rupee that I earned. When I had three rupees in that collection a case deserving of help came to my notice. A needy gentleman from our village, who had already borrowed Rs. 5 from me, was unable to return the same. Unfortunately he got a lingering sickness from which we did not expect him to recover. I was at Murud during one of the vacations and went to see him. His mother and wife were sitting near the sick bed and when he saw me he thought that I had gone there to demand the repayment of the loan and plainly asked me whether that was so. 1 told him that he should consider that money as returned and that I had brought three rupees to help him in his hour of need. Tears trickled down from the eyes of all the three. That scene sent a thrill through me and left a lasting im pression on me.

CHAPTER VII

THE QUESTION OF LIVELIHOOD

I had now to decide the question of how to earn my livelihood. My temperament was not agreeable to the legal profession. I therefore decided to be a teacher. I got at once a temporary appointment in the Presidency High School conducted by Government for one year. If I had wished to continue in Government service, I could easily have got a chance. But I made up my mind to work in a private institution. Before that however I wished to study for the M. A. degree. I could now get tuitions at Rs. 20 or 25 a month for an hour a day. Mathematics was my special subject and I came to be known as a good teacher. So I had no difficulty in getting as many tuitions as I wanted. I kept two or three at a time and tried to read for my M. A. in Physics and Chemistry. I appeared for the examination but failed to come out successful as I was not well prepared and I never made another attempt. I decided to live in Bombay as I could get sufficient money by private tuitions. It was my idea to save enough in order to settle family affairs and then to join the Maratha High School started by my Sanskrit teacher in the Robert Money Institution, retaining only one or two private tuitions.

My friend Mr. Joshi wanted to go in for law and had to continue in Bombay. We formed a joint family. He brought his wife and son, his brother continuing as before. We occupied more rooms contiguous to the old ones and the whole arrangement was quite a successful affair. Later on, another College friend joined us with his wife and still later Mr. Joshi's brother also got his wife whenever there was need. My mother and Mr. Joshi's parents occasionally paid a visit to this joint family.

This arrangement went on for seven years, i. e. from the beginning of 1885, till the end of 1891, when we had to part. I derived great advantage from Mr. Joshi's company all this time. We occasionally read together and had instructive discussions, especially on questions of social reform.

I was not satisfied with what I did for myself and my family alone. I wanted to do something for others as well. I knew the difficulties I had to encounter in getting educa tion and I thought of helping some boys. Charity begins at home, says the proverb, and as soon as 1 began to earn a decent living, I selected my cousin, (maternal uncle's son), K. P. Paranjpye, now Vice-Chancellor of the Lucknow University. I also brought my wife's brother and my brothers' son-in-law for education. Later on, a boy from the neighbouring village, who was no relation of mine was also helped by me to some extent. All these boys lived in the joint family. The last one became a graduate of the Bombay University and is getting on well in life. The other two unfortunately died after passing their matriculation examination.

After giving up *my* studies I wanted to earn some money in order to put the affairs of my family on a stable basis. With this object I took up a number of tuitions. I had to go to the houses where my pupils lived. These places were in different parts of the city and wherever a tram connection was available, I made use of it. But in many cases a tram connection was not available and I had to walk. In this way I usually walked about five miles a day. My life in those days was like that of a labourer. I used to get up at 5 a. m. and before going out I took a little food consisting of rice set apart on the previous evening, curds and some pickle. During winter I had to begin the lessons in lamp-light while it was still dark. Leisure between two tuitions was spent at some pupil's place, because returning home before going to another

place would take up unnecessary time and there was the question of the extra expense too. During intervals I used to take a cup of tea with a piece of bread twice at Irani restaurants and get home at about 3 p. m. I then took a hurried meal on a table without changing my dress and even with shoes on, after which I went out for work again and returned at about 7 p. m. Sometimes I had a tuition at night, and I returned at 10 p. m. In those days I took my bath in the e\ening. The tables in Appendix I will show how busy I was in those years. Later on I began to curtail my work with the idea of devoting myself to the Maratha High School, as would be seen from the last table. In a couple of years I intended to work only in that place during school hours and retain just one tuition to supplement what I would get from the school. But before that stage was reached an unexpected call gave altogether a different turn to my careen

CHAPTER VIII

DOMESTIC LIFE

According to the custom of those days I was married at the age of fourteen and my wife was then eight. Her family lived very near to ours and we knew each other very well and had often played together. However after marriage we had to forget our old relation as playmates and to behave as strangers, often looking towards each other but never standing together to exchange words. If ever there was need, we had to communicate with each other through my sister. My marital life began under the parental roof at Murud when I was twenty and our son was born just after I matriculated. I was living in Bombay most of the time on account of study and used to go home during the vacations. I started a regular independent family-life, in Bombay six months before I graduated, because it was found more convenient to have a separate establishment.

My mother and brother were highly pleased with my success in life. I wished to make satisfactory arrangements so that family affairs at home might go on smoothly. For some time I sent monthly contributions but I thought it best to pay off a lump sum which could be profitably invested. Thus I saved Rs. 1500 and paid the sum to my brother on the understanding that there would be no more monetary responsibility on me. He had his monthly pay and the income from the ancestral estate, which had been improved to some extent by father. I myself lived frugally so that my savings could be utilised for some public purpose. The happiest time that I spent with my first wife was when she was at Murud and when I went there during the long vaca-

lions. Father and mother were very considerate and they treated me indulgently as they began to entertain hopes that I might achieve something to raise the status of the family. They allowed me to teach my wife and sister when I was there and my brother helped them during my absence. This was fifty-five years ago when girls' education was not dreamt of in the villages. When my wife came to stay with me in Bombay I was very busy and she too had ample work to do in the joint family. However whatever leisure was available was utilised for her education. She could read and understand Marathi and learnt a little English also. She was of a mild nature, and never complained although the brunt of work in the joint family fell upon her.

I was fond of trying experiments and doing out-of-the-way things. I did not put my little son into the school to be confined there for six hours of the day. My wife taught him and a teacher was engaged for an hour every day. At the age of about eight he was sent to live in the family of a trained teacher well known to us, and who had also a son of about the same age. There he attended school regularly and got through the required curriculum.

I was now regarded as belonging to the upper middle class and the people at Murud including my mother and brother expected that I would celebrate the thread ceremony of my son with some pomp giving gifts to priests and a feast to people of our acquaintance. I persuaded my relations to agree to my proposal that instead of spending money in this way I would get the necessary religious ceremony performed in a suburb of Bombay at the house of a friend and *give* Rs. 200 to the Murud Fund so that the interest on it might be spent annually for the education of girls. I induced another friend to act similarly and he too contributed Rs. 100 to the same Fund.

I always pleased mother by giving her money to be spent according to her ideas of religious and social duties in matters in which she was concerned and thus it became easier to win her consent to my proposals which were contrary to her views.'

It was very unfortunate that before I could give sufficient rest and comfort to my wife, she fell a victim to lingering phthisis. During this protracted illness I used to write long comforting letters to her and she too used to write to me in a spirit of resignation. • Only a few months before I left for Poona she died at Murud, where I could not go, as the place was almost unreachable during the rainy season. 1 spent just a little for her obsequies and gave Rs. 500 to the Murud Fund in her memory on condition that the interest on the amount should be spent on English education and girls* education at Murud. Thus ended the first part of my domestic life.

CHAPTER IX

MY PUBLIC ACTIVITIES BEFORE GOING TO POONA

Repairs to the Principal Temple at Murud:—As mentioned before, the chief temple of Murud was constructed at a cost of Rs. 25000 contributed by five well-to-do people at Rs. 5000 each. As the planking of the roof had become rotten, tiles could not be properly adjusted, and there was a good deal of leakage, causing damage to the rafters and other wood work. This went on for a few years but nobody thought of undertaking the repairs. I was interested in the temple as my ancestors were one of the original contributors and as our family had been assigned special functions at the annual festival of the temple. I appealed to the descendants of the other contributors but only one of them paid Rs. 10. I then undertook the work and spent about Rs. 150 for the same.

Murud Fund:—As early as my college days a friend of mine and myself conceived the idea of organising a fund in the interest of Murud mostly from inhabitants of the village who were employed elsewhere, asking them to contribute a pie for each rupee they earned. We wrote letters to several people, but received no encouragement, probably because I was only a college student and my friend a poor teacher earning some 15 rupees a month. We waited and took up the matter again when I had some status. The fund was started in 1886 and the organisation is working very satisfactorily. As a large number of people from Murud are Staying in Bombay, the office of the fund and its committee is kept there and the general meetings are held alternately at Murud and at Bombay. It is as it were a private Municipality of the village doing miscellaneous things for the good of the village. There are over a hundred members. Some of them have made lump contributions in order to secure

permanent membership, while others make an annual contribution of not less than eight annas. The permanent balance is Rs. 12000 in face value of 3½ p. c. Govt. paper. The interest from this as well as the annual subscriptions are available for current expenses.

Building for the Marathi School at Murud :—The old building had become dilapidated and the educational department was planning a new one at an estimated cost of Rs. 2500. The inhabitants of the village were asked to contribute one fourth of the cost and the Govt. wrote to the Mamlatdar (Tahsildar) to go to the village and persuade the people to collect the amount. He reported back that it was impossible to collect the amount from the poor people there. In the meanwhile the old building had become unsafe and the classes had to be accommodated in the temple and one or two neighbouring places. Government finally issued an ultimatum that unless the people contributed the amount the work of the new building would not be taken up. A few friends and I came forward to collect the necessary money. I contributed Rs. 50 and we asked everybody to pay one eighth of his monthly salary. Almost all were poor clerks or teachers but most of them did pay and the necessary money was paid into the Government treasury of the Taluka. In the meanwhile the estimates for the building had been revised and the figure had gone up to Rs. 4400 and odd. The Department still insisted that we should pay one fourth and we were at a loss to know what to do. I was corresponding with the Department in the matter of building a room for a class for girls in the same building and I offered a contribution of Rs. 250. The offer was accepted by Government and this sum was counted towards the people's contribution. We therefore made another attempt but there was still a deficit. This was finally paid by the Murud Fund and recovered afterwards from the interest of the donations that had been paid to it by me. The building was thus erected.

The room intended to be reserved for girls was never required for the purpose because soon after this I married a widow and the whole village turned against me, there was a great reaction and people withdrew the few girls that were attending the boys' school. It took a long time to get the attitude of the people changed. In the meanwhile the number of boys in the school increased and not only the room intended for the girls but also another room built as a library on the other side of the road had also to be occupied by the school. After a long time a few people again started sending their girls to the boys' school and in 1917 at my suggestion a separate girls' school was started in Murud under the auspices of the Murud Fund and later on handed over to the District Local Board.

English Middle School at Murud:—I knew how the intelligence of promising youths was wasted on account of want of opportunities for education. I therefore wished to do something to start a middle school at Murud. I proposed to the Murud Fund that I would be prepared to bear a part of the deficit and that the Fund should start a middle school on its own responsibility. The school was thus started in 1891. Later on it was recognised by Government and received some annual grant. The school went on till 1904 when the havoc caused by plague during successive years affected the school and it had to be closed. I had only to pay Rs. 105 towards meeting the deficit. In the last few years the District Local Board has sanctioned the appointment of an English teacher in the Marathi school and the boys can thus complete the first three English standards. All the expense has however to be paid by the people of the village.

Sneha-Vardhak Mandali (*A friendly Union*):—In the beginning my activities were directed towards the uplift of my village Murud. Later, I conceived the idea of doing something for my Taluka, Dapoli. Many of the inhabitants

of the Taluka were well educated and in service away from their native villages. Several of them used to spend the summer vacation in their native places. Some others, who were educated and used to read Marathi newspapers remained in their villages to look after their small holdings. All of them were middle-class people and my idea was to bring as many of them as possible together once every year, in order that they should form friendly relations with one another and discuss some questions in the interest of the Taluka. So in May 1890 I sent out invitations to a number of them to meet at Murud. About forty people responded and as our house was not big enough, I requested a friend to make arrangements for their meals. We held a meeting in the open yard of my friend's house and it was generally thought desirable to have a regular organisation. Rules and regulations were therefore drawn up and the annual subscription was fixed. I bore the expense of the first meeting. I was appointed the first Secretary. The later meetings were so arranged that we met on Saturday afternoons, spent the Sunday together and dispersed on Monday morning. We had two more successful meetings at two other villages at which about a hundred people met together. I had hopes that in time beneficial results would ensue, but my marriage with a widow only a few months before the session of 1893 fell as a bombshell in the midst of these people. I had gone to the village where the meeting was to be held and had offered to sit on a separate carpet, to have my food in a corner, to remove my own dish and clean the place, but they would not yield. They threatened to leave the meeting if I made my entry. I was in fact not allowed to do anything in connection with the meeting nor to enter the yard where the members were accommodated and where the meeting was to be held. A further gathering was held the next year, but after that the organisation died for want of care.

CHAPTER X

UNEXPECTED LIFT

I was practically settled down in Bombay. I had reduced the number of my private tuitions and taken up more work in the Maratha High School, to which I had made up my mind to devote myself. I had expressed my desire to that effect to the founder, who had been my teacher and he was willing to have me. Nothing definite however had been done when one morning I received a letter from my friend Prof. Gokhale. He had been my class-mate in the Elphinstone College and we had both chosen Mathematics as our voluntary subject. There were only half a dozen students in the voluntary class and we knew each other well. It was however seven years since our graduation and there had been no correspondence between us. I was surprised to see that letter. The purport of the same was that the life-members of the Deccan Education Society wished to appoint me as Professor of Mathematics at the Fergusson College and that if I was prepared to accept the offer, I should at once go to Poona to negotiate in the matter. Mr. Tilak who was one of the founders of the New English School, which prepared the way for the Fergusson College and the Deccan Education Society, was a life-member of the latter and served as the Professor of Mathematics in the College. Differences had arisen among the life-members of the Society which had finally culminated in the resignation of Mr. Tilak. Mr. Gokhale succeeded him as the Professor of Mathematics and this went on as long as the College was pre paring students for the first two years only. An application **was** however soon made to the University of Bombay for full recognition and when this was granted, provision had

to be made for the teaching of various voluntary subjects. Prof. Gokhale being an all-round man took up history, political economy, and English and a new man was therefore wanted to take complete charge of Mathematics. It was under these circumstances that Prof. Gokhale had spoken to his colleagues about me and had written with their consent.

I was already teaching Mathematics to private classes conducted by the Head master of a Parsi High School for the benefit of past students from his school studying in Colleges and was also coaching a B. A. student who was to go up for the Indian Civil Service examination. I therefore did not feel diffident about my ability to teach the subject, but had some misgivings about my capacity to manage the big first year classes containing 150 to 200 boys. I was wavering for some time but finally made up my mind to take the chance. I showed the letter to my former teacher, the proprietor of the Maratha High School and he too advised me not to lose the opportunity. So I went to Poona, saw Prof. Gokhale and his colleagues, discussed the matter with them and we came to an understanding. It was agreed that the Society should engage me for two years on a salary of Rs. 100 p. m. and that I should not leave the Society for that period on any account. At the end of that period, the questin was to be reconsidered. There was an idea however that if there was willingness on both sides, I should join the society as a life-member even before the expiry of that period. I went to Poona at the proper time and took charge of my work in the beginning of the academic year, i. e. on November 14th, 1891.

The life-members of the society worked on the principle of self-sacrifice and in the beginning eminent men like Lokamānya Tilak and Prof. Gokhale worked on Rs. 30 a month. When I came to Poona they used to get Rs. 40 a month

and a sum of Rs. 400 at the end of the year, making Rs. 73 and odd per month. Whenever a new life-member was to be admitted, he was asked to serve as a probationer for some period.

It was only a few months since the death of my wife and *I* took the youngsters who were in our joint family to Poona. My widowed sister-in-law (wife's elder sister), who was helping in our joint family, managed the household affairs. Everything went on well and instead of waiting for the completion of the probationary year my colleagues proposed that I should join them as a life-member from the 1st of April. I considered it an honour to work with men like Prof. Gokhale, and threw in my lot with the body of workers, who achieved splendid success and were later on joined by men like Dr. R. P. Paranjpye, Prof. V. G. Kale and others, who not only kept up but enhanced the reputation of the College. The Fergusson College has been making steady progress and its Golden Jubillee was celebrated in 1935.

Every life-member of the Deccan Education Society, which now controls two Colleges and four High Schools, has to sign a pledge to serve the Society for at least 20 years. I put in this full period and retired in 1914. I did my teaching work conscientiously, but a life-member is also expected to do some additional administrative work, or go out for collecting subscriptions. My colleagues treated me a little indulgently in this respect as I was engaged in miscellaneous activites concerning women's uplift during my spare time and they only gave me light administrative work. I however felt that I was doing a little injustice to the Society and to compensate for this I conceived the idea of a "Students'Fund" to be collected from the past students of the New English School in which I did part-time work. The idea was, that the Fund should grow with interest till it

amounted to a lakh or more. I requested the past students to contribute a month's pay each in instalments. I worked at it for some time but failed to carry on the work steadily. For some time a friend assisted me in this work but later on he too gave it up. I myself contributed Rs. 10 a month for several years and when I retired in 1914 I handed over about Rs. 3000 partly in Govt, paper and partly in the Postal Savings Bank to the Secretary of the Society. In 1935 it had accumulated to nearly Rs. 3000. It was then amalgamated with the Jubilee Endowment Fund of the Society.

CHAPTER XI

MY FEELINGS ABOUT WIDOW MARRIAGE

The question of widow marriage had begun to occupy my attention since the time when I was a boy. I was only eleven when the first widow marriage in Bombay was cele brated with great publicity and pomp in 1869. The Marathi Newspaper, " Indu-Prakash " gave a vivid description of it. There were few intelligent people in Murud who used to get Marathi newspapers and this marriage became the special topic of conversation of men and women in Murud, as the widow and her elder brother belonged to Murud and had lived there when young. My progress in education was not very much different from that of other boys of about thirteen and I had read the vivid description of the event with great interest.

This first widow marriage produced great commotion in the whole of Mahārâshtra. In order to decide whether widow marriage was sanctioned by the Shâstras, a debate was arranged between the orthodox and the reform parties under the sanction of the Ṣhankarāchārya. Five Shāstris were nominated by the orthodox party and five others by the reform party. Written questions and answers were to be submitted by the Shāstris on opposite sides. Mr. (Afterwards Justice) Ranade was busy taking reports of the proceedings and the Shāstris were to give their votes for or against widow marriage after the debate was closed. The Shankarā chārya had given immunity from excommunication, etc, to those Shastris who might wish to vote in favour *of* widow marriage. This took place in Poona in 1871 and the meetings were attended by a large number of people.

on both sides. All the five Shāstris representing the orthodox party voted against widow marriage as also one of those representing the reform party, while four of the nominees of the reform party declared that in their opinion widow marriage had Shastric sanction. The Shankaracharya declared his decision against widow marriage. It was alleged that the fifth nominee of the reform party was really in favour of widow marriage, as far as his opinion was concerned, but voted against owing to undue influence that was brought to bear upon him. There was also some unfortunate litigation in connection with this matter. All these things had been reported in the press in detail along with editorial comments.

As I mentioned before, I was a favourite student of my teacher, who had come fresh from Poona with an up-to-date knowledge of public activities, and I was often with him when discussions on this question took place between the few people who read newspapers. He was in Murud for six or seven years and as I had not to attend the school during the last three years, I was generally present at these discussions and was greatly impressed by them.

Another event took place just a little before I lost my wife. A friend of mine, exactly of my age and my class-mate in the vernacular school, had a very young widowed sister. He was a teacher in the New English School, Poona, the feeder school of the Fergusson College, which I afterwards joined. He showed great courage in getting his sister married, a step which required considerable strength of will in those days. The father of my friend was an old Vaidik brahmin following the profession of a priest and there was no chance of obtaining his consent. The marriage was celebrated at Jubbulpore and when my friend returned to Poona, his parents went there to take him to task. The widow was a minor and some mischievous orthodox people were trying to

induce my friend's father to take legal action against his son, but fortunately he ignored their advice. This marriage did not produce any commotion either in Poona or Murud, as it was celebrated far away and as there was no chance of the couple visiting those places.

An incident that happened when I was quite a boy at Murud and of which I was reminded when I was returning from Kolhapur after the public service examination, roused in me a general sympathy for women. There was a priestly family living within half a furlong of our house, in which there was a woman whose husband had disappeared and could not be traced for many years. I used to see her very often front my childhood with the usual red mark on her forehead, indicating that her husband was living. She was a very well-behaved lady but somehow fell a victim to the passion of some brute. She however continued to live in the family until her condition was detected, but had to leave her house when her conduct became the subject of comment. The poor old Bhikshuk was threatened with excommunication for the offence of giving shelter to the sinful woman, He consented to accept the decision of the Gavki (meeting of the Brahmins of the village). A Gavki was therefore held and it wa9 decided that the old man should supply one maund of oil for the lamps at the time of the annual festival of the principal temple of the village . That is the way how offences against religion and morality are disposed of. It was some years afterwards that I met the lady at the temple at the sacred place Narsoba Vadi on the banks of the river Krishna, which is sought by sick people, repentent women, and persons thought to be possessed by ghosts and evil spirits. There they spend their time in the service of the temple and support themselves by begging. The lady was going round and round the temple and counting her rounds with the help of a rosary of beads. We gave each other just a look of

recognition and turned away. But it left a deep indelible impression on me.

An emotional song in Marathi describing the miserable condition of widows, blaming society for allowing old men to marry young girls and appealing to it to allow widows to marry again, was published in a newspaper, and my friend Mr. Joshi and myself both liked it very much. I had a sweet voice and I often used to sing it, especially when any friends came to see us. We often discussed the subject, and intellectually as well as emotionally I was entirely in favour of widow-marriage. However when my wife was living and the question of openly dining with people who had married widows turned up, I used to tell Mr. Joshi that I would not go in for it because it would not appreciably help the cause of widow marriage while it would do great harm to the good work that I was doing at Murud. But when I became a widower the problem became different and I had to consider whether I would do greater service by marrying a widow and devoting myself to the cause than I would be doing by my work at Murud. Mr. Joshi had become a widower before me and I wrote to him that he should marry a widow and that I was thinking of doing the same.

CHAPTER XII

SECOND MARRIAGE

The question of a second marriage now confronted me. As soon as the marriage season arrived, friends and acquaintances began to approach me for marriage on behalf of guardians of marriagable girls. I at once told them that I was going to marry a widow and that I was not at all in a hurry to marry again. I wanted time to see that I was well settled in the new work I had undertaken at Poona-

In those days marrying a widow meant being cut off from society, especially in the case of persons who had their relatives in the moffussil and who wanted to work in the interests of the people there. My first task was to persuade my mother and brother. They were very good-natured and had a high regard for me. No doubt my taking the step was sure to cause them a great humiliation and they had to prepare themselves to suffer that. I told them that if they did not allow me to do what I felt to be a sacred duty, I would rather remain a widower all my life. They were in a dilemma. If they wished to safeguard themselves, they had to put me in all false and uncomfortable position. On **the** other hand if they allowed me to go my own-way, they would have to hang down their heads in humiliation before friends. relatives and acquaintances. I had at least the consolation that I was doing the right thing. But their ideas **were** different and they probably thought that I was about to commit a sinful act. However with noble hearts they **gave** me permission to do what I liked, without involving **them** in any way.

Now there was no obstacle in my way and I only wanted a little time to see that I was well settled. My friends began to make proposals in the interests of some widow that they thought would consent. I was however delaying and they even began to suspect that I was hesitating. I would perhaps have delayed the matter much further, if a most unexpected event had not happened. My friend Mr. Joshi had a sister by name Godubai, who was widowed when she was eight. She was living in the family of her deceased husband till she was about twenty three. Mr. Joshi had brought her to Bombay with the idea of educating her and she had lived in our joint family for a few months. Just about this time Pandita Ramabai's Sharada Sadan was opened in Bombay, and Mr. Joshi got her admitted into it as the first widow student. Sharada Sadan was soon transferred to Poona and Godubai also went with it. She had been tonsured according to the prevalent custom and Mr. Joshi's parents being orthodox I never dreamt of marrying her and wounding the feelings of those old people. Mr. Joshi had never thought of it.

Our families were so knit together that the members of one knew almost all the members of the other. Mr. Joshi's father happened to visit Poona and came to see me. We were talking together leisurely and as Mr. Joshi and I were both widowers, the old man asked me a straight question to why we were taking so much time to make up our minds about our second marriages. I told him that my friend, his son, was away from me for a long time and 1 did not know his views in the matter, but as far as I was concerned, I had made up my mind to marry a widow. He sat silent for a minute or so and then hinted that there was no need to go in search of such a bride, I cannot express in words what I felt at that moment. I told him that I understood what he meant but asked him whether he was really serious. When he replied in the

affirmative, I requested him to see his daughter and find out whether she was agreeable to the proposal.

There are two classes of orthodox people in our society. One class consists of ritualists, who spend hours and hours in repeating Mantras and going through Havanas and other rites The other class consists of devout people belonging to the Bhakti school. They would read vernacular hymns composed by saints, which they understood and meditate upon the features of the deity, visions of which they might see in their dreams. People of this class are generally emotional and broad-minded. They can feel the pangs of the depressed and the oppressed and sympathise with them. My friend's father belonged to this class. He went to the Sharada Sadan, had a talk with his daughter and ascertained her willingness to marry me. In the Sadan she had been persuaded not to submit to the barber's operation every month and had allowed her hair to grow; she was thus ready for the marriage any time. A very difficult problem of getting a suitable match was thus unexpectedly solved for me and I began to make preparations for the event.

My friends were ready to arrange everything. It was the first widow marriage to be celebrated in Poona and they wanted to make it an important event. They got a house belonging to the gentleman who had got his widowed daughter married in Bombay some thirty years ago. It was no easy thing in those days to get a house for this purpose. It was not possible to get an orthodox priest to officiate at the ceremony. A couple of friends who knew Sanskrit well, made preparations to perform the rites with the help of printed booklets containing the Mantras. Fortunately we did secure the services of an orthodox priest at the last moment. A friend in Bombay accidentally met a priest who had gone there from a village from the Ratnagiri District. In their conversation the topic of widow marriage turned up **and**

the priest showed his sympathy for the cause. My friend asked him whether he was prepared to officiate at a widow marriage ceremony and when he answered in the affirmative, he gave him my address and sent him to Poona. We were all very glad to have him. He used to say that the merit of officiating at a widow marriage was equal to that of a pilgrimage to Benares. We used to invite him on similar occasion during the course of the next few years.

My marriage was celebrated on the 11th March 1893. Many respectable and important people and also ladies from the families of reformers attended. A few people attended the dinner party also. Almost all the Marathi newspapers in Maharashtra published their comments upon the event. The few reform papers commented favourably while all the orthodox papers made bitter attacks on the reformers. Everything passed off smoothly and I resumed once more my daily routine.

It was my practice to go to Murud during the summer vacations and pass a month or more there taking part in several activities. I now made up my mind to go there with my new wife. I resolved to submit to whatever treatment the people there would give me. Without letting anybody know when I was going, I sprang a surprise on them by going one evening and occupying a room outside our house but attached to it. The news of my presence in Murud spread among the Brahmin population of Murud like wild fire. Everywhere there commenced a talk as to what steps should be taken to avoid my contagion. Leaders in such matters decided to have a Gavki (meeting of adult Brahmins of the village) the next evening. We were very careful not to wound the feelings of orthodox people either by words or by deeds. My wife cooked our food and we did not enter the house. This mild attitude of ours had however no effect on the feelings of my fellow villagers.

Loud calls of criers went from one end of the village to the other inviting people to the meeting, at which every adult Brahmin was present. In such meetings there is no chairman to control the proceedings and sensible people generally do not speak. It is those who are not much respected and have no status, who fire off unbalanced speeches. There were a few educated people who were in service out of Murud and had gone there for the holidays ; but no one had the courage to say anything against the thoughtless resolutions that were passed unanimously. The following were the resolutions:—

(1) No one should sit on the same carpet with me.

(2) No one should attend a meeting at which I was present.

(3) My brother should be excommunicated if I entered his compound again.

There was also a general meeting of the Murud Fund which I did not attend.

There were at least a few people whom I could visit and with whom I could talk. But my wife's case was different. She had practically no one to talk to. Some mischievous women would see her and ask nasty questions to wound her feelings. During our stay I could not even talk to my mother and sister. There was no lack of voluntary women-detectives, sitting in the neighbouring house and watching our movements to see whether any food was supplied to us from our house. A friend, who lived at the Taluka Town of Dapoli, about 3 miles from Murud, was grieved to see us treated in this way at Murud and at the gathering of the Sneha-Vardhak Mandal, invited us to pass a few days at his place. His mother and wife treated my wife very cordially. The only restriction observed was that our dishes were placed in a line different from theirs. In this way we passed a fortnight

and returned to Poona. Next year I went to Murud and lived in a vacant house about a furlong from ours. Food was sent to me with my niece who was about eight. My brother could see me but my mother and sister visited me only once at midnight. It took about ten years before the people of Murud were pacified, and I was allowed to enter my house and live with my people. I now freely mix with people, though many of them still refuse to dine with me.

CHAPTER XIII

WIDOW MARRIAGE ASSOCIATION

The event of my practical step in the cause of widow marriage became the foundation of the humble work I have been able to do for our women. This responsible step made me feel that life was a more serious matter than I had taken it to be till then, that it bad placed an imperative duty upon me and that my real work had only just begun. I wanted to try to do my utmost to prove myself worthy of the cause I had embraced. I realised at once that for a systematic and efficient working out of any plan a responsible body is neces sary, and thought of organising a Widow Marriage Associa tion. The old association of that name had ceased to exist and there was at that time no organised effort made in Bombay, Deccan, Central Provinces and Berar to advance the cause of Widow marriage. One gentleman in the C. P. worked individually and brought about a few marriages of widows among people of good social position. With his help I invited a meeting of the Marathi-speaking persons who had married widows and those prepared to interdine with them openly, at Wardha in the C. P., on 31st December 1893. The question of widow marriage is nearly solved now. But forty years ago, it was not so. I therefore wished to work on the lines of least resistence i. e. for widow marriage pure and simple, without bringing in the complications of the most difficult questions of intercaste marriages and of registration or other modified forms of marriage; The friends assembled at Wardha approved of these lines and after framing the necessary rules the Widow Marriage Association was formally started and I was appointed

the Secretary. Naturally Poona became the headquarters of the Association and a committee was formed with Dr. (afterwards Sir) R. G. Bhandarkar as Chairman, to supervise its affairs. Only those people could become members of the Association who had either married widows or who had the courage to dine with such people of their own caste. Others, who had sympathy with the cause, were registered as sympathisers. A member or a sympathiser had to pay a day's income every year as subscription.

One thing that I did almost as soon as the Association was started was to establish a hostel for the children of re-married widows. I did this in my own house and my wife and I undertook the supervision work. Two boys and four girls were admitted, three of them being supported by the Association. This went on for over a year and was then given up as impracticable. The Association however continued to support a few poor children of remarried widows with money grants.

My long College vacations were utilised for lecturing tours on behalf of the Association. I wanted to gauge and educate public opinion on the question of widow marriage, in addition to enlisting members and sympathisers and collecting subscriptions. In order to find out the state of public opinion on this question I proceeded systematically. I approached educated people at every place that I visited and requested to give their written opinion. I had printed forms on them which the opinions were to be registered in five different groups:

1. Those who openly dined with persons who had married widows. 2. Those who were prepared to declare their sympathy openly. 3. Those who sympathised with the idea of widow marriage but had no courage to say so openly; (the names of these people were to be kept confidential!

only the total number of such people was to be declared)• 4. Those who sympathised with the cause only under certain conditions, e. g. only where a child widow or a childless widow was concerned. 5. Those who were opposed altogether.

In those days even highly educated people had not the courage to express their sympathy. In the year 1900 a professor of the Fergusson College and a High Court Pleader, both of whom had also married widows and myself were deputed on a tour to several places. We delivered lectures and wanted to secure names of one hundred persons from among the Konkanastha, Deshastha and Karhada Brahmins, who were prepared to openly interdine with people who had married widows. Signatures were obtained on condition that the names would be published only if there were 100 of them. We were however unable to get the 100 people from among these three large Brahmin communities. The means of guaging public opinion at that time are unfortunately not available now as all the statistics collected at that time were subsequently lost. The cause of widow marriage had to be advanced in this state of adverse opinion, and I was very anxious to take a conciliatory attitude as far as possible. The name of the Widow Marriage Association, when it was started, meant 'Association for the Encouragement of Widow Marriage'. But I obtained the consent of the general Body to change it to mean ' Association for the Removal of Restrictions to Widow Marriage*. I was often ridiculed by reformers for this cautiousness of mine, which, they pointed out, had practically no effect on orthodox people.

To attract the public attention to the question of widow marriage the Widow Marriage Association organised gather ings of the members of the families of persons who had married widows. The first of this kind was held at my own house in Poona in May 1894. There was a gathering of five

families with their children, the total number of individuals being twenty-two. A meeting was arranged and other people were also invited. Another gathering was held at the time of the National Congress and Social Conference at Amraoti in 1897. Ten families were present there with their children. The third was held in Poona in 1913 on the occasion of the marriage of a girl from a high class family, whose mother had been a widow, with a gentleman belonging to the Indian Civil Service. Prudential consideration of what was to become of the sons and daughters of widows, who had married again, was a great deterrent it* the way of people who sympathised with the cause but could not muster sufficient courage to enable them to take the practical step. The marriage in question showed, how the difficult question could be solved. The bride-groom belonged to a high class family of the orthodox society, and this marriage offered a solution of the difficult question and many orthodox families on both sides joined in the celebration of the marriage. Scores of marriages of the progeny of widows, who had married again, with sons and daughters of people belonging to orthodox society have since taken place, and the difficulties have practically disappeared, at least on this side of India, but the question is not yet completely solved. It will take years before such families will be completely absorbed in the general orthodox society. At the gathering held in Poora, on this occasion, sixteen families attended while at the last gathering held two years later at the time of the Provincial Social Conference held in Poona, twenty-five families had joined. After that the idea of holding such gatherings was given up. The Widow Marriage Association however has been celebrating for many years past the Anniversary of the day, 25th July 1856, on which the Widow Marriage Act, which gave legal status to the marriages of widows was passed, by holding a meeting id Poona at which lectures are delivered and discussions-

take place. This serves the purpose of placing the question prominently before the public.

Forty years ago when feeling was strong against widow marriage I tried to disarm opposition by conciliatory words and deeds. In my lectures I never uttered bitter words against orthodox people or pointed out their defects. I appealed to them on the grounds of humanity. Whenever I visited my friends and relations I offered to wash my dish and clean the place after my meals and often actually did so. These ways of mine had a beneficial effect.

For over two years I worked very hard for the Association. But my experience showed that the question being a religious one, a high degree of moral courage was required on the part of the man that came forward and also on the part of guardians of widows. It was no easy thing in those days to face excommunication from society. I, therefore, began to think that my energy might more usefully be directed towards the cause of widows' education. The question not being a religious one, would not frighten people away from it. While these ideas of mine were taking shape and even after actually starting work in that direction, I continued to work for the cause of widow marriage. I got the Association registered in 1898 according to Act X X I of 1860. Fifteen months later when the pressure of other work made it impossible for me to do anything worth the name for the cause of widow marriage, I made over the charge of the secretaryship, with a fund of Rs. 3650, to a colleague of mine in the Fergusson College. I however continued to keep in touch with the movement as my sympathies are entirely wedded to it. I have all along continued to be a member of the Managing Committee and have been taking keen interest in to work. The Association is still working under an enthusiastic secretary with a fund of nearly Rs. 9000.

Before closing this chapter I would like to narrate one incident. I have already mentioned that I had brought over my brother's son-in-law for his education. After I came to Poona I also brought his wife, my niece, and began to educate her. By the time he passed his Matriculation Examination she also obtained the Third Year certificate of the Training College for Women. Both of them got appointments in a town in Berar, he as a teacher in the Anglo-vernacular School and she as the Headmistress of the girls' school. But as fate would have it, before they could start to join their appointments, the young man became seriously ill and died. After several months, my niece took charge of her post and worked in Berar for a few years. Afterwards in 1899, with my encouragement and help she married a colleague of mine in the Fergusson College, who also succeeded me as the secretary of the Widow Marriage Association.

CHAPTER XIV

HINDU WIDOWS' HOME ASSOCIATION

As indicated in the last chapter, my work in the Widow Marriage Association and my contact with the public had revealed to me the fact that it would take long before public opinion could be prepared for this reform and that it was very hard to push forward the cause, however admirable the work a few individuals might do for it. The best way to advance the cause was, I thought, to educate widows. Education would make them self-supporting and would enable them to think for themselves. Parents and guardians of widows look more to self-interest rather than to the interest of their wards and avoid humiliation and molestation from society. Widows, when educated, would understand their own interests and if able to muster sufficient courage, would be ready for a practical step.

As the organisation of the Widow Marriage Association was already in existence I first thought of starting the Widows[9] Home under its auspices. But on mature consideration I changed my plan. If started under the control of the Widow Marriage Association, the public would suspect that the object of the Home was to induce the inmates to get re-married rather than to educate them. So I decided to form a separate Association for the purpose and convened a meeting of a few sympathisers with this idea, and the Hindu Widows' Home Association was formally established on the 14th June 1896 with Dr. R. G. Bhandarkar as President and myself as Secretary. At the same meeting a few rules were laid down and the Managing Committee was appointed. We had no funds and the starting of an independent Home

was an impossibility. I at once began to collect contributions and as money became available we supported a few poor widows in the hostel attached to the Government Girls' High School and the Training College for Women and got them educated there.

I got my inspiration from Pandita Ramabai, that indefatigable Konkanastha Brahmin lady, who was the pioneer in the cause of widows' education. Her efforts were crowned with success and in her Sharadā Sadan the number of widows and non-widows from respectable families had grown to over sixty. My wife, as has been mentioned before, was the first widow to get the benefit of her institution. Pandita Ramabai had become a Christian but the Sharada Sadan was being conducted on Hindu lines, and there was an Advisory Board consisting of Dr. Bhandarkar, Mr. Justice Ranade and other influential people to help her.

However, about ten inmates of her Sadan got themselves baptized one morning and the news spread like wild fire in Poona, The Advisory Board immediately resigned and suggested to the guardians of the girls in the Sadan to remove them from it. This happend in the latter part of 1893 and could have been utilised for the starting of an independent widows' home. My mind was however absorbed in the cause of widow marriage. A few other enthusiasts did make an effort, but it was not successful. They collected some funds out of which they supported a few of the poor widows who left Sharadā Sadan and enabled them to study in Government institutions. The Hindu Widows' Home later on took charge of these widows and also of the remnants of the funds collected. It was the success of Pandita Ramabai's Sadan that encouraged me to make a similar effort with due precautions in order to respect popular sentiment. Even from the orthodox point of view the marriage of widows was not so

objectionable as their conversion to Christianity and I had strong hopes of success.

After the Association was established, my first care was to collect funds. I myself set apart all my savings, i. e. Rs. 1005, towards this purpose and utilised my long vacations in moving from place to place, doing propaganda work and collecting subscriptions. " Take care of the pence and the pounds will take care of themselves", was my motto. I approached middle and even lower middle class people and accepted even fractions of a rupee. Of course, better class people were also approached and I got a satisfactory response from them. By the end of 1898 a balance of nearly Rs. 10,000 was left over after paying for the expenses of the widows maintained and educated at the Government institutions. To give stability to the institution, it was registered in October 1898 according to Act X X I of 1860.

It had been my idea all along to have the Widows' Home away from the city in order to secure a healthy physical and moral atmosphere. The best way to avoid temptations of the city was to go to a sufficient distance. It was desirable to locate a delicate institution like this far away from the hubbub of the town. Moreover, there was the annual visitation of plague to avoid which it was necessary to go farther than places where people flocked in huts during the epidemic. Fortunately we have never been disturbed by plague in the place which afterwards came to be selected. I tried to look out for such suitable sites but did not succeed. I therefore thought that a small beginning might be made in the city and so on January 1st, 1899 the independent Home was opened in a rented house in Poona, spacious enough to accommodate my family and the widow students. Those who were formerly in Government institutions were allowed to continue there and only fresh applicants

were admitted into the new Home. It was a purely educational institution and we did our utmost to maintain an absolute neutrality on the question of widow marriage. The establishment of the Home was quite separate from my own. My wife and I supervised the former but special care was taken to leave the kitchen arrangements entirely to the inmates themselves so as to leave no room for suspicion in regard to the orthodox sentiment in the matter of food and drink.

Plague broke out in the city in the latter part of the year and a friend of the institution, who owned a garden and farm just behind the present permanent site, offered to accommodate the widow students in a temporary shed near his garden-house where he was staying with his own family. The widow-students who were placed in charge of my sister-in-law, who was being educated in the Government Training College, and who was free owing to the closing down of the same, were sent there while my family was accommodated at the Fergusson College quarters. I used to visit that place occasionally. A part of the present site of the Widows' Home belonged to this gentleman and one day, when we were loitering there he said that he would be glad to make a present of that site if we were prepared to locate our Widows' Home there. He also offered to pay Rs. 750 in cash for building one room in memory of his late daughter, whom he had lost there. The place was rather far away, nearly four miles from the city and there was no proper road leading to it. There was only a foot-path by the side of the irrigation canal. The approach from the other side of the river was equally, or perhaps a little more difficult, as there was no bridge. I have already mentioned that I had made attempts to find a more suitable site and had failed; and I was very anxious to take the Home away from the city. I therefore brought the proposal before the

Managing Committee and although there was some opposition, the donor himself was a member of the committee and strongly supported me and the Committee finally accepted the offer. It was decided to build a mud hut there at a cost of about Rs. 500 and this was constructed under the super vision of the donor and the Hindu Widows' Home was shifted to its new headquarters in June 1900. We could not go in for permanent buildings until we were satisfied that the place was suitable after a sufficiently long trial and hence this temporary arrangement was necessary.

It was not possible for my family to be accommodated in the small hut and it was therefore necessary to find a matron to look after the inmates of the Home. My first wife's elder sister, who had lived for some time in our joint family, but who had left me when I married a widow, came to my help and continued to help me in the work of the Widows' Home and the Mahila Vidyalaya till her death. A teacher was engaged, who went to the Home in the morning and returned to Poona in the evening. The place where the Home now stands, was quite lonely and there was no neighbourhood of any kind. It was therefore necessary for me to go there every evening after doing my College work and return to the city in the morning. The distance was four miles and there was not even a cart track, but I could not leave the girls unprotected and I had to trudge the whole distance, in spite of all the discomfort it caused me. All provisions had to be carried there from the city on the head and shoulders, and I had usually to carry with me a pretty heavy load of vegetables and other supplies for the Home. I used to teach some of the advanced girls at night and in the early morning. During the long vacations I went away on subscription work and made other arrangements regarding the protection of the inmates of the Home.

Those were very trying days for us all. The open space round the temporary hut was covered with thorny bushes and trees as also with sharp stones and the girls had to go through them to fetch water from the canal about a furlong off. The hut was not quite rain-proof and we had sometimes actually to cover ourselves with mats to ward off the water leaking from the roof. During the rains the path was full of mud, but mud or no mud, I went there day after day and month after month for nearly two years, except during vacations, with very few interruptions. It was a labour of love with me and I never felt the fatigue of it. The real hardship that I felt sometimes was when my wife or a child was ill at home and I had to leave them to take care of themselves and go away to the Widows* Home, my adopted child, which was dearer to me than myself or my kith and kin. Whenever there was a conflict of duties I always decided in favour of the institution, whichever it was. It has often pained me to the utmost to see my wife or children suffer for my neglect of them. But I could not help it. There were occasions when, with tears in my eyes, I would wend my steps towards the Widows' Home. Sometimes there was a difficulty of another kind. A girl in the Home would fall ill and then my anxiety knew no bounds. I always tried to comfort and cheer up the others. Any unfortunate occurrence in the early stages would have given a terrible shock to the institution. But all is well that ends well. The early inmates of the Home appreciated what was being done for them and faced all difficulties and inconveniences with courage. Those times of trial passed away and it was finally decided to go in for a permanent building on the site.

A quadrangular building is generally found very convenient for such an institution, but on account of the small number of the inmates and the scanty funds available to us, we decided not to go in for a complete quadrangle. We con-

structed one side of the quadrangle and a couple of rooms on each of the adjoining sides at a cost of Rs. 8000 and shifted into the new building in 1902. Now there was accomodation for my family also and although there was still no road as such, a rough cart track was made and we kept a cart drawn by one bullock to take me and my school-going children to the city. It was also useful to us for bringing provisions etc. from the city. This arrangement secured my presence on the spot for a longer time and I could pay greater attention to the work of **the Home.**

CHAPTER XV

SUBSCRIPTION WORK

I am by nature rather timid and shy and this has proved a great drawback in my work of collecting subscriptions. I have no persuasive powers to induce and prevail upon people to contribute liberally. At meetings I generally described the working and achievements of the institution and appealed for funds. Subsequently I used to visit the people present at the meeting and accept gratefully whatever little help they gave. When I visited people who were not present at the meetings, I gave them a leaflet or a report of the institution and was satisfied with whatever I got from them. Appendix II will show how hard I worked and what scanty response I got during the course of about one month towards the end of 1900.

At the end of 1901 I spent a fortnight in addressing people in different chawls (large tenement houses) in Bombay. These were mostly inhabited by middle class Brahmin families. Appendix I I I will give an idea of this work.

In 1903 I did similar work by visiting Bombay every Saturday and Sunday and lecturing somewhere and making collections if possible. Appendix IV gives an account of that work.

It will be seen from these Appendices that the collection at each time was small, but the total does come up to an appreciable sum. This kind of work was also useful in another way. It made the institution known to the general public and some members of the audience could take advantage of it by sending their widowed wards to the institution.

I would like to say here a few words about the great inconvenience and trouble that used to be caused when travelling for subscription work during early plague years, on account of the drastic measures adopted by the authorities to prevent the spread of the fell epidemic. At junctions like Manmad, the trains were detained and passengers of the third class had to undergo a medical examination. There were also disinfecting baths and fumigation of clothes and bedding. Occasionally there was quarantine too. I used to travel third class and had to submit to these operations. Twice I was detained in quarantine, once in Bombay and another time at Saugor in C. P. In Bombay they released me the next day, a responsible gentleman standing security for me on, condition that I remained at least 10 days in Bombay and presented myself before a medical officer once every morning. Saugor being a military station, there was a stricter enforcement of rules. Plague was raging in Poona and as I belonged to Poona that was considered enough to detain me. 1 had been away from Poona for over a month and had gone to Saugor from Berar via Bhusaval. I reached there at the dead of night and was detained in the quarantine camp. It was extremely cold, it being about the third week of December. In the morning I sent my papers to the military officer through a friend who had come to see me in the morning, showing that I came from Berar and not from Poona. Still the officer would not let me in. He however allowed me to go back the way I had come and I returned to Berar.

CHAPTER XVI

TWO ELDERLY WIDOW PUPILS

In this chapter I wish to give the striking results of the education of two elderly widows. The first is Mrs. Parvatibai Athavale, my second wife's sister, who became a widow at a tairly young age and who was persuaded to come to Poona with her son to live with us, so that both of them could be educated. She had been tonsured according to orthodox custom and had lived in orthodox surroundings, so that she received a shock when her elder sister married again. My wife's attempts to induce her to come to Poona had therefore no effect upon her for some years. When her son was seven, she got his thread ceremony performed and then she came to Poona for the sake of his education. For a time we allowed her to have her own way. She was then twenty-five and did not even know the alphabet. She insisted that she would cook for us all and do the household work and that only her son might be educated. We then became equally insistent and told her that we did not want her to be a cook in our house and that unless she was prepared to be educated, the world was open to her. She was very much annoyed at this firm attitude of ours but ultimately yielded to it.

After she had learnt a few elementary things at home, we put her in the school attached to the Training College for Women. Later on she was admitted to the Training College itself and was also given a scholarship. We got her admitted into the hostel attached to these institutions, so that it was not necessary for her to worry about house-hold work. She got through her studies and obtained the highest certificate of the Training College at the end of 1901.

While she was a student, she used to spend her vacations in the newly started Widows' Home. Also during the plague epidemic she used to spend the months, during which her College remained closed, in the Widows' Home and was profitted in her studies. Even during term time, special permission had been given to her to go there on Saturday evening and return on Monday morning. She used to accompany me on my way from the city and generally had a load of provisions to carry. We had conversations on the way to and back from the Home and I tried to impress upon her mind the need for such institutions and to induce her to come to my help when she completed her studies. Her occasional stay in the Home and her contact with my wife and myself had the desired effect and she intensely wished to help the cause.

There was however a difficulty in securing her services. It was a rule made by Government that scholars in the Training College were required to serve as teachers in Government schools for at least as many years as they were in receipt of scholarships, or, in default, to pay a fine of Rs. 150. I wrote, to the Director of Public Instruction, that she was willing to serve in the Widows' Home at a great sacrifice and that it would be an indirect help to the institution if Government could allow her to do so without demanding the fine. On his recommendation Government granted my request and she was made the Superintendent of the Home in the beginning of 1902. It was a great relief both to my wife and to me

Three years later, better educated women became available to do the Superintendent's work and she was then entrusted with the work of collecting subscriptions. She proved herself to be quite suited to the work. Though she did not receive much systematic schooling she is gifted, with great power of observation and eloquence. Being courageous and tenacious by nature, she learnt the art

of addressing large audiences. She can keep a large gather ing spell-bound for an hour or so. She also possesses great persuasive powers and all these were of use to her in the work of collecting subscriptions. A woman's appeal for women went nearer the heart and she was able to turn out admirable work. Thus she became a stay and support of the institution.

Though she did not know English she often approached European Judges or Collectors, and requested them to pre side at meetings and influence the people. I thought that if she had known English, she would be able to succeed in her work much better and I tried my utmost to teach her myselt and also placed her in an institution where she could get the benefit of English school-mistresses. But she was too far advanced in age and her memory was not as strong as before. I then thought that if she were sent to a country where no other language but English was spoken, she might pick up conversational English. This was during the Great War and she could not be sent to England. So I sent her to the United States via Japan. She was over forty-five years of age, and could not express herself in English, but she boldly undertook the voyage with a friend who was to go to America. She was provided with passage and other equipment while she supported herself by working as a maid servant in respectable families. She lived in America for two and a half years and visited Europe on her way back and collected Rs. 4000 by way of subscription to the Widows' Home. After her return she took up her old work and although she is now considerably over sixty she still travells about in the country and helps the Widows' Home. What little of English she picked up has been forgotten for want of practice.

Her son, whom she brought with her as a boy of seven, was properly educated and after passing his M. A. exima-

tion joined the Hindu Widows' Home Association as a life-worker. He devoted himself to the work of the Women's University and served as its Registrar as well as the Professor of Physics and Chemistry. He has utilised his spare time to develop a pioneer national industry on a small scale for the manufacture of scientific instruments. His Workshop has been visited by eminent scientists like Sir C. V. Raman, who have tested the instruments and have given certificates about their accuracy.

Before closing the account of this my sister-in-law I would like to mention one more thing. She has written her own life story in Marathi under the name of "माझी कहाणी" (My Story), I had sent a copy of this book to the late Rev. Dr. Justin E. Abbott of Summit, U. S. A., who had worked in this part of the country and used to send an annual contribution to the Widows' Home. He liked this book very much and wrote to me asking permission to translate it into English. He was prepared to take the financial risk but in case there was a profit he would divide it equally between Parvatibar and the Widows' Home. He had heard Parvatibai's Marathi speech at the Provincial Social Conference in Bombay in 1904 and had been greatly impressed by it. He made a reference to this in his letter. The permission was most willingly granted and the book was published in America under the title of " My Story." Unfortunately, Dr. Abbott had to bear a loss. He died two years back at the ripe age of eighty. He left $ 1000 for the Widows' Home and his executors have also sent about 700 bound copies of " My Story " to the Secretary of the Widows' Home.

The history of the other lady is not so striking in achievements, but it has a significance of its own. I have already referred to my vernacular teacher at Murud, who initiated me into public service in an humble way and who gave me modern ideas on many subjects. My regard for him

lasted till his death. I went to see him on two occasions at Small towns in the Satara District where he was posted. After his retirement from Government Service he came to help me in my work of the Mahila Vidyalaya. I was on very friendly terms with him and his wife. The latter was his third wife, very much younger than himself. When Mr. Soman died at the age of over sixty 6he was only thirty three. She had even become a grandmother through her eldest daughter. Her husband had taught her to read and she could do so fluently, but she could neither write nor do any arithemetic. Her second daughter also was, married and there were three younger children, a son and two daughters living with her. Her husband had been a primary school teacher throughout his career and could not make any appreciable saving with such a large family to support.

It was therefore a problem with me as to how to help hen She was living with her younger sister, who was a childless widow and possessed a small house in Poona, I was present at my teacher's cremation and visited her twice or thrice during the first thirteen days, during which there were regular religious rites to be performed. On the fourteenth day I had a talk with her and asked her a straightforword question whether she wanted to get disfigured and live in the orthodox way and marry off the two little girls just like their elder sisters when quite young and uneducated, -or whether she was prepared to follow my advice. She told me that she was ready to do what I would suggest. I proposed to teach her myself for an hour or two every day and to make a start the next day. She showed her willingness and for nearly three months I taught her regularly. I then told her to leave her children in charge of her sister and go to the Widows' Home for her studies. She followed he advice and whenever I found some time I coached her up in her studies. In about three years she passed the

Vernacular Final Examination, for which pupils from the Widows' Home were sent up, there being no separate examination for girls at that time. She then served as a teacher in the Widows' Home for some time and then served in the Poona Seva Sadan for many years.

The bold step she took at the critical time gave her some means of livelihood and enabled her to educate her children. One of her daughters passed the matriculation examination and the other became a graduate of the Bombay University and both found suitable husbands, who are serving in the Educational Department in Berar. Her son also became a graduate and is serving as a teacher in the Girls' High School in Poona, conducted by the Women's University. The lady herself has now retired and is happily passing her old age in her son's family, being respected by her children and grandchildren. I feel very much gratified with the result of my humble help, whenever I visit them.

CHAPTER XVII

BETWEEN TWO FIRES

Although we tried to keep a thoroughly neutral attitude in the Widows' Home regarding the question of widow marriage, people did not believe in our statements. They suspected that my object could not but be to encourage widow marriage, and they did not dare to entrust their widowed wards to myself and my wife. This was probably why the growth of the institution was very very slow. The Home began with one widow in 1899 and at the end of the year there were only four. At the end of the second year the number rose to eight, and there were also two unmarried sisters of one of the widows. At the end of three years there were eleven widows and three unmarried girls and at the end of the fourth year there were fourteen widows and five unmarried girls. Later the number grew more rapidly. In a way it was good that the growth of the institution was slow. It gave time to the workers, tried their patience and as the demand for current expenditure was not high, subscriptions collected could be utilised in laying by a decent amount.

When numbers began to grow and everything was going on smoothly there arose a storm, not from the orthodox side but from the side of the reformers. Several reformers of the extreme wing were dissatisfied with my methods of working along the line of least resistance. Some of them had also criticised the principles on which the Widow Marriage Association was working, and did not like the complete neutrality maintained in the Widows' Home on the question of widow marriage. The connection of Parvatibai Athavale as Head of the Widows' Home accentuated the

feeling of the reformers. Mrs. Athavale was, as has been mentioned before, a tonsured widow, and had stuck to her orthodoxy. She never partook of food or drink touched by me or my wife and had preserved her orthodoxy in the Widows' Home also. It was even suspected and later asserted that she exercised her influence against widow marriage. The climax was reached when she made a fiery speech at the Provincial Social Conference held in Bombay at the end of 1904, criticising the reformers for some of their actions and especially the women of Bombay for their love of finery. This raised a storm which con tinued with more or less intensity for a couple of years. Several reformers wrote to me and also made suggestions in newspapers that Parvatibai should be sent away from the Home. She was a bit inexperienced and ought not to have gone out of her way to make comments on other people's actions. I warned her and left the matter there without giving much heed to all this effervescence.

There was one good thing The Committee of the Widows' Home allowed me to have my own way and did not interfere in the matter. The agitation became more pronounced in 1906. One after another, four im portant papers on the reformers' side wrote articles attacking me personally and also the policy of the Widows' Home. One of them went to the length of asking me to undergo penance for the sin of marrying a widow and return to the orthodox fold. just about this time a paper on the orthodox side also wrote an article against the Widows' Home saying that the object of the institution must be to collect raw material for widow marriage. My position became very peculiar. I was between two fires as it were. One side thought that the institution was working against widow marriage, while the other side thought exactly the opposite. I did not much mind what the orthodox paper

said, but I could not sit silent when four important reform papers had attacked the institution. Usually it is not my policy to reply to newspaper criticisms, but this time I felt it to be my duty to make a statement and clear the position. The following is the substance of the reply I published in one of the reform papers.

In the matter of widow marriage I followed the path chalked out by Pandit Ishwarchandra Vidyasagar of Bengal and Vishnushastri Pandit of Mahārāshtra, and had made it the fundamental principle of the Widow Marriage Association. I have never done anything or wish to do anything disparaging the work of those that want to go ahead. Although I differed from them, I possessed high regard for them. I would always hang down my head before those who courageously took a step which I had not the courage to take. The cause of widow marriage was dear to me and I could never be an enemy of it So far as the inmates of the Widows' Home were concerned, I was neutral, and I would not even be present at a marriage ceremony of any one of them, if the same was brought about against the wishes of the guardian. In the case of widows not belonging to the Home I would exert myself to bring about a marriage. I thought that it would be in the interest of the widow marriage movement if the Home, was run on neutral lines. And it did actually prove to be so, as I wrote in my Marathi autobiography in 1915, that since the starting of the Home 25 widows belonging to it had got married till that time while the total number of widow marriages from 1870 among Maharashtrians was only about 55. The reform movement was so weak and the persons prepared to educate their wards were so few, that it would be suicidal to condemn the humble efforts of those who were doing things in their own way and were advancing some distance at least in the desired direction. Those who

wanted to go faster were welcome to do so. But it would be well for those whom they thought to be weakar, to go slowly.

The Committee of the Widows' Home did not take any notice of the writings in the papers and things went on smoothly. But some people, who wanted the Widows' Home to actively encourage widow marriage approached the greatest benefactor of the Home complaining against its neutral policy. He wrote me a letter in 1911 asking me to declare either that the institution was in favour of widow marriage or against it. I made up my mind to put this letter for decision before the Committee, the election of which was to take place just about that time. I bad purposely requested Prof. Gokhale to serve on the Committee and he consented. Dr. Bhandarkar was the Chairman and I wanted as influential a body as possible to decide the question once for all. The committee passed the following resolution unanimously:—

"The Hindu Widows' Home is a strictly educational institution, and as such, its attitude towards the question of widow marriage can only be one of absolute neutrality. The Committee, however, is of opinion, that when it is settled by the guardians of a widow that she should be married, and active steps have begun to be taken, it is desira ble, that such guardians should withdraw the girl from the Home in consideration of the disturbing influence which the matter is bound to exercise, not only on the mind of the girl concerned, but also on the minds of the other girls in the Home."

After this nobody harped on the question and the matter was set at rest. Later on public opinion changed to such an extent that the question lost its importance altogether.

CHAPTER XVIII

BENEFACTORS OF THE WIDOWS' HOME

Mr. S. N. Pandit, Bar-at-Law of Rajkot was very charitably disposed and was a man of very advanced ideas. 1 met him at a social conference, gave him some literature about the Widows' Home and requested him to pay a visit to the institution when he happened to be in Poona. I knew he was not a man to be pressed and I allowed the matter to be dropped and had almost forgotten it, when one morning he surprised us with a visit. He was accompanied by a relative of his, who happened to be a friend and class-mate of mine in school. It was during the Divali holidays of 1903 when the number of inmates in the Home was very small, as many of them had gone home. Mr. Pandit was very much pleased with the arrangements and a few days later he sent me a cheque for Rs. 300 asking me to write to him whenever there was any difficulty. He did not however wait till a special occasion cropped up. He began to send Rs. 50 a month, which grant he increased to Rs. 75 a month when the number of students increased. When the plans of the new buildings were taken up in 1904 I went to see him personally at Panchagam, where he had gone to attend on his son, who was suffering from tuberculosis. I showed him the plans and estimates and he promised to help. Soon after my return to Poona he sent me a cheque for Rs. 1000. I could not contain my gratitude and wrote to him in the fulness of my heart. He wrote back saying that it was he who should be thankful to me and the institution for providing a fit object for his spare money. Month after month for about six months he sent a cheque for Rs. 500. I was

simply overwhelmed with gratitude and when I saw that my anxiety for money was over, I wrote to him to that effect. He carefully watched the progress of the institution and did not let a year pass without contributing at least Rs. 500. His substantial help during the early stages of the growth of the institution went a great way towards its success. His total contribution was about Rs. 15000.

The second benefacter was Mr. G. C. Whitworth of the Indian Civil Service, who was a District Judge at Satara. His help is an example of how sometimes little things lead to great ones. Almost as soon as the Widows' Home was started, the compiler of a valuable law book priced at Rs. 10, presented sixty copies of the book to the institution and the proceeds of the sale were to go to the Home. I sent a leaflet giving an account of the Home and a copy of the prospectus of the book to lawyers and judges. On receiving this Mr. Whitworth not only bought the book but sent a cheque for Rs. 50 in aid of the institution, intimating that he would send a similar contribution annually. Since then, without any reminder he used to send his contribution regularly every year upto the time of his retirement. After that he wrote to say that he would send only Rs. 30 a year, and continued to do so till the time of his death. In his will he left Rs. 5000 for the Widows' Home, which amount was received from his executors.

The N. M. Wadia Trust has helped a number of instiutions in Maharāshtra. The late Sir Hormusji Wadia, who was one of the trustees, was a very liberal hearted gentleman with wide sympathies. In his letter of the 17th October 1909 he wrote:

" My attention is drawn to your good work in the Hindu Widows' Home Association and the Mahila Vidyalaya and I should like with your assistance to get all the information

about the condition and requirements of these institutions." I had written to him in reply and sent reports and other literature concerning both institutions but nothing further was done at that time. When we were thinking of the building for the Mahila Vidyalaya, my friend Mr. Gadgil saw him and he agreed to contribute one third of the estimated cost of Rs. 25000 from the Wadia Trust, on condition that the building was named after " Bai Motlibai Wadia". Letter I approached him on behalf of the Widows' Home and he arranged to give Rs. 3000 per year for five years from the Trust towards the current expenditure of the Home.

It is by the generosity of the public that this and other institutions with which I am intimately connected, are being supported. . There are other instances of special appreciation and help, but I think these three, striking cases deserve special mention.

CHAPTER XIX

MAHILA VIDYALAYA

It was while I was working in the Alexandra Girls' School and the Cathedral Girls' High School in Bombay as a teacher that the idea of giving secondary education to our girls entered my head. I used to see Parsi, English and Anglo-Indian girls buoyant and playful, engaged in their studies without any thought or anxiety about marriage; I used to teach Matriculation classes in both these schools and had opportunities to see how freely the girls moved about and played. The question forced itself on me as to why we too should not try for the education and advancement of our girls on similar lines. It was a " consummation devoutly to be wished ". The idea remained dormant for about a quarter of a century when an opportunity offered itself for its materialisation.

As mentioned before, the growth of the Widows' Home was very slow and in its early stages we used to admit daughters or sisters of widows free of charge. A progressive inhabitant of a village in the Ratnagiri District, whose mind was prepared for certain reforms by continued reading of news papers, wrote to me to the effect that he had three daughters aged fourteen, twelve and ten and that he was prepared to send them all to the Home if they could be admitted free. The eldest was a widow, while the other two were unmarried, and if he sent only the former, it would be difficult for him to find suitable husbands for the latter, when it became known in those parts that he had sent his widowed daughter to a school. I wanted some material on which to work, so that some-practical results could be shown by the institution. I went personally to visit the family with the object of seeing the girls. I was pleased to. mark their intelligence and I

proposed to their father that I would be glad to have all the three, provided he was prepared to let the two younger girls remain unmarried till they were eighteen or twenty. He agreed to this and the three girls were admitted to the Home. Another case of a widow and her daughter was similarly dealt with. Then again there was a family representing three generations: the grandmother of thirtyfive, the mother of twentyone, both widows and the young girl of seven. All the three were admitted. The Widows' Home was growing popular and some guardians of unmarried girls sought admission for their wards into the Home and were prepared to pay the necessary expenses. Thus in 1906 there were 75 inmates in the Home, 19 of whom were either married women or unmarried girls. My ideas were slowly evolving and I thought that the sphere of my work should be extended so as to include the education of women in general. When the Hindu Widows' Home Association was registered, care had been taken to make the aims and objects of the Association comprehensive. There was a clause to the effect that the Association should work for the cause of the education of women in general and of widows in particular. However, a lady colleague and several members of the Committee were opposed to the expansion of the work of the Home and it was laid down that the number of non-widows should not exceed one fourth of the total.

This restriction compelled me to reject applications for admission from non-widows, even though they wanted to be paying students. I felt that it would be suicidal not to take advantage of the growing popularity of the institution, and tried to persuade the committee to my point of view. However they were adamant and not inclined to relax the restriction already imposed.

I was thus thrown back on my own resources, not of money but of enterprise. I had my work in the Fergusson

College and the responsibility of the Widows' Home practically rested on me. To start a new institution in the city meant a serious addition to the already grave responsibility. But if I wanted to move in that direction, that was the only course left open for me. I pondered and pondered and ultimately decided to take the leap. It was on the 4th of March 1907 that I opened the Mahilā Vidyālaya with a few girls in a spacious but somewhat old and rather tumble-down house belonging to the Deccan Education Society, which they placed at my disposal for a nominal rent. I myself shifted there with my family so that I might supervise the institution personally. I published in the papers the aims and objects of the new institution with an appeal for funds. One of the principal aims of the institution was to raise the age of marriage of girls so that they might get enough time for their Studies. For this purpose I instituted a separate fund called the Brahmacharya Fund from which poor girls that satisfied certain conditions were to be supported and educated. The important condition to be fulfilled by the guardians of the girls was an agreement to keep the girls unmarried upto the age of twenty. It often happens that the people who have the moral courage to do such things have no money to carry out their ideas, while those who have the necessary means lack the moral courage. The idea of the Brahmacharya Fund was generally appreciated and sufficient funds became available so that we could admit ten girls of this description. Other girls also joined the Vidyalaya as paying students and the institution began to grow.

It was at first intended to be a boarding school but the girls admitted had reached different stages in the curriculum and it became impracticable to have a large number of classes for a comparatively small number of girls. I then tried the experiment of co-education in secondary schools. I myself was working in the New English School, a boys' school serv-

ing as the feeder for the Fergusson College, and I induced the authorities to admit girls from the Mahila Vidyalaya in that school. This went on for a few years till we shifted the Mahila Vidyalaya near the Widows' Home in 1912. About twenty girls attended the New English School from the Mahaila Vidyalaya.

I found that the number of girls in the institution would not increase so long as it was housed in that dilapidated old building in the city. It was my idea to locate it at Hingne Budruk near the Widows' Home, so that it would be convenient for me to supervise and direct the work of both the institutions. It took time however till we got a suitable site near the Home. As soon as we got this we started the construction of a suitable building for the Vidyālaya. Before the building was completed, there was an outbreak of plague and without waiting for the completion of the building the Vidyalaya was shifted into temporary huts near the new building in December 1911. Here it became necessary to have our own school. There was of course the school of the Widows' Home nearby, but it did not admit girls from the Vidyalaya as the new institution was looked upon by the Committee of the Widows' Home as an obstacle to the growth of the older institution.

In a few months the building of the Vidyalaya was completed and the number of girls began to increase. The Committee of the Widows' Home soon saw that the Vidyalaya was a growing institution, that it was quite in the vicinity and that it would be advantageous for both institutions to have a common school. It was therefore agreed to admit the girls from the Vidyalaya to the Widows' Home School and this amalgamation took place in November 1913. The two institutions were conducted as two separate entities till the beginning of 1913 when the differences were made up and they were amalgamated.

CHAPTER XX

NISHKAMA KARMA MATHA

The problem of securing devoted workers for the Widows' Home and the Mahila Vidyalaya constantly engaged my mind. The Deccan Education Society and the Servants of India Society were doing splendid work before my eyes and each had a band of such workers at its back. It is true that funds are necessary for such institutions but the need of proper kind of devoted workers is greater. The work of the emancipation of women is vast, and an army of women workers is necessary. This thought was present in my mind when I started the Widows' Home. When the Hindu Widows' Home Association was registered in 1898, the following was included among its objects : " To create a class of Hindu Sisters of Charity and Mercy." In a pamphlet published in connection with the Home in 1902 I expressed the idea in the following words:

" The aim of the Ashram (Widows' Home) then is not only that its students should be educated here and thus be provided with means of leading an independent honest life, but that while leading such a life they should be useful to their sisters and help forward the cause of regeneration of women generally. Moreover the Ashram Ropes that from among its students there should come forward some, who, when they leave after completing their education, would not care to earn money but disinterestedly throw themselves into the work of conducting institutions like the Home."

It will thus appear, that the general idea was my constant companion. The particular need however of

organizing a body of workers began to be felt when the Widows' Home became a growing institution and the Mahila Vidyalaya also showed signs of progress. When the Vidyalaya was started I published a signed statement in the "Dnyan Prakash" of 6th March 1907 and the following passage occurs there. "It is intended to secure lady workers *to* devote their lives to the institution and gradually to entrust them with the whole responsibility."

It was necessary to materialise my ideas without delay. It was not easy to get capable women workers on the small remuneration which the institutions could afford. I thought it best to mark out some widows in the Home, impress them with this idea and enlist them as members under training, who after completing their education would take up the work.

In the beginning I pitched my ideal too high. I wanted members of the Matha to be completely selfless and to work for the public good. I would have women who would work for the cause and not for money. The notion that service of man is acceptable to God and is in itself a way to spiritual salvation for those who seek it is yet a novel one to us. It must be made a part and parcel of our beliefs. The Servants of India Society wanted to spiritualise political work. The ideal of the Matha was to spiritualise social and educational work. It was to be done with a zeal commonly found among workers inspired only by religious ideas. Society was to be our God and to serve it according to our light was to be our creed. The little that we might be enabled to do was to be our offering before the altar. Self-abnegation, and poverty were to be the test of our faith, and whole-heartedness to be a shield against disappointments and reverses. In order to produce tremendous power in the Matha the workers must go through the ordeal of complete self-sacrifice. Sufficient moral and spiritual force could not, I thought, be

created without a sort of ascetic life among the members of the Matha. They should have unswerving faith that their work meant worship of, and prayer to the Almighty. To realise all this, I wanted to have a common purse and a common kitchen. Only a little pocket money was to be allowed for sundry personal expenses. I was dreaming in this way when I was moving in the world of thought. But when I came down to the world of the living and realised the frailty of my own self and of others with whom I would have to work, I had to modify these lofty ideals a good deal.

The first step towards the foundation of the Matha was taken on the 4th of November 1908. I prepared the mind of Mr. N. M. Athavale, who was then a college student and that of a widowed lady, who was also a student, to become the first members of the Matha. We three took the following solemn vow:

"I offer my life to the Mission (Matha), which is to be founded to conduct the Widows' Home, the Mahila Vidyalaya and such other institutions, realising the presence of the Supreme Being in my mind. Now I am no longer my own master. I now belong to this new organisation. It may use me in the way it thinks fit. Whatever provision the organisation makes for me and my family will be accepted by me."

After this I selected a few promising widow inmates of the Home and had quiet talks with them with the object of enlisting them as members of the Matha. I used to have occasional meetings of these inmates of the Home on the neighbouring hill, at which I tried to impress them with the urgent need of their services after the completion of their education. The two lady workers of the Hindu Widows* Home, who had rendered valuable services to the institution, were already dissatisfied on account of my starting the

Mahila Vidyalaya and this new move of mine was almost resented by them. They sincerely thought that I was doing harm to the Widows* Home and ruining the future life of the inmates whom I was trying to influence. The estrangement thus created increased when the Matha was actually founded and began to function.

I would like to describe here an insignificant activity of mine taken up long before there was any definite idea of the Matha and which I carried on for several years. This will show how I occasionally engaged myself in fruitless schemes. In those days postmasters used to get a commission of one pice on the sale of a rupee worth of postage stamps. There was also a commission of one anna in the rupee on the sale of receipt stamps and these could be obtained from any post office. We had a post office at the Widows' Home and the post mistress there promised to give me all the commission due to her towared the cause of the Mission that was to be founded. I induced the Manager of the Weekly Dnyānprakāsh to buy stamps from me and I promised to send them regularly to his office. I allowed half a pice to him and the other half pice was the share of the Matha. A clerk in an office also bought receipt stamps required in his office every month from me. By the time the Matha was founded, the collection from this source came to Rs. 65 and that was the first item on the credit side of the Matha. The activity had to be discontinued some time before the Matha was started, as these commissions were stopped by Government.

It was of essential importance that the Matha consisted of women only. I had that as my ultimate aim. But to wait till that day came and not to begin the work with the help of men, who offered to serve, would not bespeak much wisdom in me. I therefore decided to admit two gentlemen who were working in the Widows' Home as teachers along with their wives as Sevaks and Sevikas (men and women members) res-

pectively, of the Matha with the consent of the student members. For this purpose we held a meeting in the Mahila Vidyalaya on 6th December 1910 at which all those that had enlisted themselves as Sevaks and Sevikas were present. The four persons just mentioned were admitted as probationers for one year and after that period their membership was confirmed. We were about a dozen people, of whom four were men. The responsibility of the Mahilā Vidyālaya was handed over to the Matha and I was considerably relieved. The two teachers who joined the Matha were very useful in the work of the Vidyālaya. The following aims and objects of the Matha and the form of solemn affirmation by Sevaks and Sevikas will show what was intended. The affirmation was copied almost verbatim from that of the Servants of India Society.

(a) To create and institute a band of women workers willing to serve zealously the cause of social good.

(b) To admit men workers and commence and continue the work of the Matha till a competent staff of women workers is secured and after that to stop the admission of men workers, leaving it to the option of the existing men workers either to resign or continue to work to the end of their lives.

(c) To conduct boarding-schools and day-schools for women and to undertake educational and benevolent charitable work of a general character.

(d) To give help to institutions engaged in work of the above mentioned character by means of men and money according to the means of the Matha.

2. Every member of the Matha must make a solemn? affirmation that :—

(a) From this day forward I shall devote my life to the work of the Matha.

(b) I shall use my capabilities to their fullest extent and while engaged in the work connected with the institution, I shall never wish for private gains.

(c) I shall ungrudgingly submit to the decisions consistent with the rules of the institution.

(d) I shall cheerfully remain satisfied with the arrangements made by the majority of votes regarding my maintenance and of those dependent on me.

(e) I shall keep my private life pure.

(f) My living and dress will be plain and simple.

(g) I shall be generous in the matter of the religious belief of others and I shall do nothing to shock their susceptibilities.

(h) I shall hate no one.

A leaflet was issued on the 4th of April 1911 with the Head line "Alms for the Nishkām-Karma-Matha" and signed by me. It was also published in the leading Marathi Papers, Kesari and Dnyān Prakāsh. The following is an extract from it.

"On the new year's day (first of Chaitra) a beginning is being made by the working Sevaks and Sevikas of the Matha to collect alms in kind. It is four months since the Matha was established. The Matha has undertaken the responsibility of conducting the Mahila Vidyalaya and it has also ta support most of the women student members under training.

Money is needed but the Matha should not depend solely on money contributions, and the sacred food prepared from the corn thus collected will be partaken by the Sevaks and Sevikas."

It was necessary to overcome the feeling of humiliation and shame in going round for such alms for a public purpose and to set an example, 1 went round myself with two lady volunteers and other ladies also came forward to work in a similar way. For more than six months this was done regu larly, but after the out-break of plague it was discontinued. My wife carried on the work off and on for two more years. It brought in substantial help in the early days of the Mahila Vidyalaya.

Under the auspices of the Matha, the Mahilā Vidyālaya made good progress. The two gentlemen members exerted themselves to secure a site and collect funds for that institution. Joint annual reports of the working of the Vidyalaya and the Matha were published and sent to contributors of these institutions regularly. During all this time however, the displeasure of the two lady workers and of the Committee of the Hindu Widows' Home was growing. The establishment of the Matha and my enlisting of student Sevikas was very much disliked by them. So long as the Matha and the Vidyalaya were located in the city and the Widows' Home was four miles away at Hingne the work went on without a hitch. But when the Vidyalaya was transferred to the new building within a hundred yards of the Widows' Home, friction arose between the workers of the Widows' Home on the one hand and those of the Vidyalaya and Matha on the other. I wa9 the common factor and had to act as the buffer. For two years two independent schools were conducted by the two institutions within a hundred yards of each other. Finally when the girls of the Vidyalaya were admitted to the Widows' Home school a condition was imposed that the?

meetings of the Sevaks and Sevikas of the Matha should not be held in the Vidyalaya.

There was a good deal of misunderstanding about the institution of the Matha. The designation "Matha" had been intended solely as an equivalent to " Mission " or association. But it was likened to mediaeval monasteries for nuns or the institution of Budhistic Bhikshunis which ultimately degenerated and produced morally shocking results. There was nothing mystic or mysterious about our Matha. Sevaks and Sevikas were not secluded from Society. They lived and moved among people, and there was nothing esoteric about the Matha. However the feeling against the Matha rose to a high pitch among certain quarters and the more sensitive of the two lady workers of the Hindu Widows' Home resigned from the service. The other one continued to work for a few years but lost her enthusiasm for the work and ultimately got married and also gave up her work. It was very unfortunate, because the two ladies had served the Widows' Home in a spirit of self-sacrifice and their services had gone a long way in the development of the Widows' Home.

The institution of the Nishkāma Karma Matha became a subject of discussion and criticism in an important section of the people and a bitter attack appeared in the influential bilingual Bombay paper "Indu Prakash", in its issue of the 21st August 1913. About 10 English columns of this paper were devoted to this attack on the policy of the Widows' Home, the separate institution of the Mahila Vidyalaya and the idea and working of the Matha. A communication from a trusted and esteemed friend under the heading "a knotty problem " was published, and based on that information was written a lengthy leading article. Some of my friends and sympathisers began to think that 1 was simply getting mad and did things without looking to the consequences.

Unfortunately, I have not got the knack of putting ray-side properly and bringing others round to my view*. When there were differences I went my own way without trying to explain my attitude and conduct to friends who differed and thus the breach became widened. It was fortunate that the attack appeared in the newspapers when the differences were about to be made up. Just three months after this, the school for the Widows' Home decided to admit girls from the Mahilā Vidyālaya. Gradually the friction became less and less, proposals for a compromise were welcomed by the Managing Committee of the Widows' Home and a year later, all the three institutions, the Widows' Home, the Mahilā Vidyālaya and the Matha were combined into a single vigorous organization.

CHAPTER XXI

ALL'S WELL THAT ENDS WELL

The growth of the Mahiīa Vidyālaya clearly showed the need of that institution, the misunderstanding about the Matha was gradually disappearing, and a favourable atmosphere for the amalgamation of the three institutions was gradually being created. Already there was the common school but governing bodies of the Widows' Home and the Vidyālaya were different. On both sides there was the desire to have a common management for both the institutions. A compromise was finally arrived at, the assets and liabilities of the three institutions were combined and the Hindu Widows' Home Association under took to manage the affairs of the combined organisation. I had predicted the union of the Widows' Home and the Vidyālaya soon after starting the latter. In an English leaflet published on 20th June 1908 to explain the working of the Mahilā Vidyālaya, I wrote the following:

"These numbers (of girl students) clearly prove a growing desire on the part of the public to make use of the Widows' Home for the education of married and unmarried girls. If this healthy desire on the part of the public was to be carefully nursed, the only alternatives were either to induce the autho rities of the Widows' Home to remove the restriction or to start an institution on the model of the Widows' Home to provide for the growing want. The first alternative being found impossible, the only course left open was to make an effort for a new institution with a view to get it amalgamated or co-ordinated with the Widows' Home, if it became possible at a later stage."

The happy union of the three institutions was brought about in the beginning of 1915. The Sevaks and Sevikas of the Matha were enlisted as life-workers of the Hindu Widows' Home Association and this now became a boarding school for both widows as well as married and unmarried girls and women. The High School was appropriately named as ' Mahilashram ,' indicative of the union of ' Anatha Balika-shram ' and the 'Mahila Vidyalaya'. The original scheme of maintaining and educating, at the expense of the institution, promising young widows was retained and now forty to fifty widows are being thus educated. The constitution of the Widows' Home Association was adapted to the new circumstances and modelled on the plan of the Deccan Education Society. The aims and objects of the Association remained intact as already there was provision for the education of non-widows. " Union is Strength " says the proverb, and on the disappearance of differences, the united efforts opened up a fine prospect of healthy growth of the combined institutions. There were a hundred and ten inmates in the Widows' Home and ninety-one in the Mahila Vidyalaya. They made a fine residential school. New and capable life-members were admitted and the ground was prepared for the establishment of the Women's University, about which there was not the least idea at that time, but which flashed on my mind a few months later. It was the Hindu Widows' Home Association that brought the Women's University into existence and nursed it for four years, and even after the munificent gift of the Late Sir Vithaldas Thackersey, housed it in its buildings for three years longer until it was removed to its new buildings.

The Widows' Home is now a colony by itself of about 300 souls situated in a quiet and extensive site fifteen acres in extent and four miles from the city. There are buildings worth about Rs. 200,000 to provide residential and school

accommodation for two hundred students and a hundred others belonging to families of teachers and servants.. There is a High School, to prepare girls for the Entrance Examination of the Women's University, a Training College or Normal School to train women teachers for primary schools, and a practising school for girls of five and above attached to the Training College. All these are working under the auspices of the Association. The affairs of the Association are managed principally by the Board of Life-workers, composed of fifteen, seven ladies and eight gentlemen. Nine life-workers are at present working in the institutions run by the Women's University. There is a Managing Committee consisting of the life-workers and an equal number of others elected by the general body of contributors. The Association has an endowment fund of Rs. 100,000 the interest of which is given away in scholarships and prizes, and permanent and other funds of about 70,000 rupees.

The Hindu Widows' Home has sent out hundreds of educated women in Mahārāshtra and the Marāthi speaking centres outside Maharāshtra. It is one of the several prominent institutions that go to make modern Poona.

CHAPTER XXII

THE IDEA OF THE WOMEN'S UNIVERSITY

The Women's University is the last stage of the development of my ideas and activities. There have been different marked stages in my work for the uplift of Indian Women. In 1893 I began to work for the cause of widow marriage and continued to be the Secretary of the Widow Marriage Association till 1900. In the meanwhile I took up the work of widows' education and carried on that work as the Secretary of the Hindu Widows' Home Association till 1916. During the same period I devoted a part of my energy to the question of the education of women in general and worked for the Mahilal Vidyalaya and the Nishkama Karma Matha. Lastly came the question of laying down proper courses of studies {or women in general. This was made possible by the development of the previous work and was, as it were, its continuation.

Women's secondary and higher education had upto **that** time been carried on exactly on the same lines as men's education. My experience showed me that it was not suited **to** a large majority of our girls. The following paragraph occurs in a lecture delivered by me in 1913 :

" The courses of instruction in the Widows' Homs were drawn up with an idea that the widow inmates should find some employment to support themselves after they leave the Home. Some examination, therefore such as the Vernacular Final or the Matriculation had to be the goal to be reached. In the Mahila Vidyalaya we hope to frame an optional course in which the goal will not be to prepare **the** students for an examination but to prepare them to be good wives, good mothers and good neighbours. This C O U WILL

include a good knowledge of Marathi, a little of Sanskrit, practical knowledge of English, simple Arithmetic with the elements of Book-keeping, elements of domestic Economy, Physiology, Anatomy and Hygiene, and a practical knowledge of the art of cooking and child nursing. All this programme will take years to be completely carried out but we shall work with that goal before us."

It became a conviction with me that changes were needed in the courses of study but what those changes were to be and how they were to be introduced were questions that awaited solution. If the ground is ready for germination, a chance seed drops on it and grows into a tender plant. Such is the humble origin of the Indian Women's University.

After retiring from the service of the Deccan Education Society I devoted myselt solely to the work of the Widows' Home Association. About the middle of 1915 I was working one day at my table in the Home when I received my post, which contained a book-packet. I tore off the wrapper, turned the pages of the booklet and put it in my drawer to be read later on at leisure. I never dreamt that it contained for me a message that would enthuse me and direct my energies into a different channel. 1 wonder how at that time my curiosity was not roused even to see if the name of the sender was written on the wrapper or to find out from the post-mark the name of the place where the packet had been posted- For four years I was left in ignorance as to who it was that sent me the booklet.

For about two months the booklet lay in my drawer and I had almost forgotten it when there came an unexpected call on me and that reminded me of the little pamphlet which opened before me a new field of work. At the end of 1915, the Indian National Congress and the National Social Conference were to be held in Bombay. Sir Narayan Chandavarkar, ex-judge of the Bombay High Court, who was the secretary of

the Social Conference, wrote to me asking me to accept the presidentship of the same. I had never dreamt that a humble worker like myself would be selected for such a responsible task. I requested him to make another choice and to relieve me of the onerous duty. He would not change his mind however and I had to accept the offer. I then began to think about what to say in my presidential address. I had devoted 20 years to the cause of women's education and I made up my mind to make it the chief plank in my address. Then I remembered the booklet and read it from cover to cover. I was simply electrified. New life coursed through my veins as it were. The booklet gave an account of the Japan Women's University. Mr. Naruse, who was an dreamer, and had founded that University in 1900 had achieved splendid success and the booklet described and brought the account up to 1912. When I found that reforms which had been introduced into that University suiled to Indian conditions I began to think that we should move along the footsteps of our Japanese brethren. Nearly 1300 graduates had been sent out by that University till that time while the number of girls' high schools had risen from 12 to 182 during that period. Looking to this remarkable success, I was captured by these new ideas and began to look out for ways and means to work them out.

Readers would like to know who it was that sent me the booklet. Babu Shiva Prasad Gupta of Benares and Prof. Benoy Kumar Sirkar of Calcutta were touring in Japan in 1915 and had paid a visit to the Japan Women's University. Being greatly impressed by it, they had bought half a dozen copies of the descriptive booklet and sent them to several people in India, including myself. I did not know these gentlemen personally, but they had probably read about me as the founder of the Hindu Widows' Home. Having read in one of the reports or appeals about the Indian Women's

University that it was this booklet that inspired me but that I did not know who had sent it to me, Babu Shiva Prasad Gupta wrote to me that it was he and his friend Mr. Sirkar who had sent it to me, but requested me not to publish the fact. .Babu Shiva Prasad Gupta visited the Women's University at Poona when he was on his way back from the Belgaum Congress and it was then that I persuaded him to allow me to publish the names.

1 may as well say here one more thing about Babu Shiva Prasad Gupta. As soon as he came to know about the starting of the Women's University he sent a cheque for Rs. 500. Without any reminder his cheque for Rs. 500 would come by about the 3rd or 4th of January every year from the place where the National Congress was being held. In all he contributed in this way Rs. 3000 and stopped his contribution when the princely gift of the late Sir Vithaldas Thackersey was received by the University and when he gave most of his estate to his own child, the " Kashi Vidyapeetha."

Fortunately I was free to devote my whole time to this new idea of mine which I discussed with the life-workers of the Widows' Home Association and after I got their approval, with the members of the Managing Committee and other friends. Many of them encouraged me while a few cautioned me and those latter were right. Dr. R. P. Paranjpye was among them. In the biographical sketch he wrote of me a few days before the National Social Conference was held, he expressed himself thus :

" Mr. Karve's life work has shown stages of a regular evolution. Has the process of this evolution stopped with the consolidation of all his educational institutions into one institution ? He does not think so. Before his mind's eye he finds floating a Woman's University evolving out of his school. He aspires to make Hingne the centre of all work

for the uplift of women. A Women's University is certainly the normal course of evolution for women's educational institutions. But, if we may venture to give a word of caution, we will say that *"festina lente"*—hasten slowly—is still fit to be the guiding principle of conscious evolution. His little hostel in the city with two or three widows took twenty years to become a full high school. That school has yet to pass its first matriculate. Its funds are not very great, though what funds it has are all to be ascribed to the indomitable energy of Mr. Karve himself. Let women show that they can—with men's help, if necessary, but under their own direction—manage such institutions properly, for after all the presence of Mr. Karve is a happy accident, and even he cannot be expected to last for ever. We have full confidence in their ability, but the province is one which is new to them. A large number of women—and men—of a very much higher calibre than he has just now got are required to launch out into a new and more ambitious scheme. We are sure that his institutions will certainly produce them in time. The foundations have been securely laid and the superstructure may take some time to rise."

It was a sound and prudent advice. But I was advancing in age and was already 57. Therefore if any hazardous step was desirable, it was necessary to take time by the forelock. I knew the difficulties that had to be faced and the chances of failure far outnumbered those of success. The idea had to be given a trial at any risk. I thought that failure was no disgrace if sincere and unsparing efforts were made. I felt that no one but a madman like myself would dare step forward in such a hazardous task. My humble efforts in the Widows' Home and the Mahilā Vidyālaya had succeeded and with some hope I made up my mind to take a' a leap in the dark. We had no funds to back us. The only material we had was the Mahilāshram, the tiny high school

of the Widows' Home that would supply a few students for the College and a few capable graduate life-workers of the Home, prepared to work in the College on a bare maintainance allowance. These friends were firm and on the strength of their co-operation I was going to make an announcement in the presidential address. We had of course to get the con sent of the Widows' Home Committee before such an announcement could be made by me. Just about this juncture, my friend Mr. M. K. Gadgil, whose services in the develop ment of the Mahila Vidyalaya, had been of great value, came forward with a promise to contribute Rs. 1000 a year for the College that would have to be started. This timely help was very encouraging. We spoke to individual members of the Committee, but as there was no time for holding a formal meeting the following resolution was passed by circular on 23rd December 1915:

"The Hindu Widows' Home Association should try to establish a women's university for Mahārāshtra to give education through the medium of Marāthi with the English language as a compulsory subject and that the first college of the University be started as soon as possible. Detailed con sideration of these things be made in a meeting of the Com mittee in January next,"

With the help of a colleague from the Fergusson College I prepared my presidential address and took it to the friend of social reform, Mr. K. Natrajan, for correction and suggestions. He had been a great sympathiser of the Widows' Home and I expected sympathy from him in my present move. He went through the address and did the needful, but I found him strongly opposed to the new idea and I was greatly disappointed.

CHAPTER XXIII

THE PRESIDENTIAL ADDRESS

The National Social Conference was held in Bombay in the pendall of the National Congress on the 30th December 1915. It was a fine opportunity to give publicity to my ideas all over India. I made a scanty reference to other items of social reform, the main portion of the address being devoted to the question of women's education and the idea of the proposed Women's University. The importance of girls' education was expressed in the well known dispatch of 1854. I quoted the paragraph No. 83 of the dispatch in my speech.

" The importance of female education in India cannot be overrated; and we have observed with pleasure the evidence which is now afforded of an increased desire on the part of many of the natives of India to give a good education to their daughters. By this means a far greater proportional impulse is imparted to the educational and moral tone of the people than by the education of men."

The following lengthy quotation will give an idea as to how I approached the subject.

" Permit me now, ladies and gentlemen, to place before you approximately my idea of secondary and higher education for women. It is based fundamentally upon the recognition of two principles, (1) That the most natural and therefore efficient medium of instruction is the learner's mother tongue. (2) And secondly, that women as a class have different functions to fulfil in the social economy from those of men. These two principles will commend themselves

to all dispassionate thinkers and have been accepted by educational experts. Whenever the day for wholesale adoption of vernaculars as media of instruction throughout the whole educational course for boys comes, we ought not to wait for it in the case of girls. There are no political or economic reasons present and the sooner we begin to impart all education—primary, secondary, higher—to girls through the vernaculars, the better it will be for the race. The second principle too is of vital importance. I do not mean that the way should be rigorously barred against those, whose ambition would be to beat men on their own ground and compete with them for prizes and honours in the existing Universities. Those who would be in a position by intellectual, physical and financial equipment to do so, would certainly be glorious ornaments to their kind and also to the whole community in the present conditions. But we must recognise that both national and social economy require that women should occupy a station of their own distinct from that of men. That they are as integral a part of the social organism as men, is beyond question, but that the office they have to fill is different, though equal—perhaps greater—in importance, is equally true. If men and women, therefore, are to be fitted by education to bear their own respective shares in the preservation, development and evolution towards perfection of the whole community, they must be brought up on two different lines. The differentiation in the educational courses must correspond in time and nature approximately to the differentiation in their conscious individuality* This does not imply, let me assure you, that the two lines of education should be absolutely independent of each other and mutually exclusive. For after ail, whether men or women, they are members of mankind and as such they are at bottom one. As far, therefore, as the development and unfolding: of their common human nature is concerned, their education must take a common form and shape. They both have *to*

work together—hand in hand—side by side towards the attainment of the ultimate purpose of the race in the order of creation, and have, therefore, certain common endowments. To call them into play, to foster the instincts, impulses, emotions and faculties, their education must be common. All the later differentiation must have under it, about it and within it the common life and soul. In fact, the courses must be like two branches on one and the same stem and must be fed and sustained by the same vital sap. Neither man's nor woman's education, therefore, can be sound if it is absolutely dissociated from the other. The two must be correlated and co-ordinated—must be wedded so as to be two in order to be one.

" if schools and colleges for women are started on these lines with vernaculars for the media of instruction and English as a second language, with courses of study specially suited to the needs of womanhood, there need be no apprehension that they would find no learners. Many of those that at the present day, rush to the University portals for matriculation, will be glad, I dare say, to join the new institutions, provided only that at the completion of the courses there, there is a similar examination and a similar distinction or public recognition of their educational status. It is the educational stamp that attracts girls to the University examinations to-day and not so much the benefit of the education received. If they get the genuine metal and a similar stamp along with it in the new institutions, there need be no want of girls to avail themselves of them.

" It is impossible to check the growing disparity in the education of our men and women unless vigorous efforts are made to spread secondary education among women far and wide through the medium of the vernaculars. Men's secondary and higher education are sure to advance by leaps

and bounds ; while the advance in women's education in these departments cannot but be nominal if carried on only along the present lines.

"In framing these secondary and higher courses of studies, we may be guided by the Japan Women's University. A prudent and practical Japanese thinker and worker, Mr. Naruse, conceived the idea of this University and with immense patience and perseverance made it a success to the great advantage of the Japanese nation. ' So far as our women are concerned, our circumstances are very similar to those of Japan, and we can profitably turn for guidance to institutions conducted by those people rather than to schools and colleges for women in the West. Mr. Naruse saw in what condition Japanese women were and he pitched his hopes accordingly. He writes:—

> "Our aim in establishing the Women's University is neither to copy the higher institutions for women in America and Europe, nor to rival the men's university courses in this country. What we aim at is so to frame our schedules of study as to suit the mental and physical conditions of women at present, and to gradually raise the standard in accordance with general progress."

"The Japan Women's University became so very popular in course of time that even women of thirty and thirty-five years of age sought admission to its institutions to win the honour of being in the lists of graduates of its high schools and colleges. If we follow in the footsteps of the Japanese in this matter and organize vernacular universities for women throughout the length and breadth of the country, we shall be doing a great service to our nation, by putting before the generality of our women an ideal within their reach.

"Although the organizers of the Japan Women's University were at first satisfied with a humble programme of studies in order that they might bring it within easy reach of many women, yet they kept before their mental vision high aims and they were very careful to lay down sound principles to guide them. I cannot resist the temptation of quoting at length:

> "There is a widespread tendency to regard a woman merely as a tool or a machine destined solely for service at home or for the propagation of family line; and in opposition to such extreme ten dencies, we feel the necessity of educating women as human beings, that we may be able to call forth their consciousness as personalities with infinite aspiration and longings."

"The fact that an express statement had to be made to the effect that woman was not to be considered a mere tool, shows the sentiment of the generality of the Japanese people in regard to the status of woman in society. We shall do well to follow the line of work laid down by these people. Just as, on the one hand, they boldly enunciated this principle in opposition to narrow minded conservatives, on the other, they had to enunciate another, equally bold, to oppose the views of extreme radicals.

> "We cannot support another movement which aims at the so-called emancipation of women. In opposition to this tendency, we lay emphasis on home life as the chief sphere of a woman's activities. Here her proper place is found as wite and mother, not indeed as a tool or ornament, but as an active partaker in the humanitarian and national spirit, which should animate a home.....Our aim is to educate women that they shall come to realize

their own special mission in life as free personal agents and as members of the Empire of Japan and that, as such, they shall be able to perform their services as wives and mothers in a larger sense and more efficient manner than hitherto.

" But at the same time we must remember there will always be women who, owing to various reasons, do not marry. To these we must give room for realising their mission in life and utilising their own peculiar personal abilities. We must recognize their spheres of activity as legitimate, and not as existing on sufferance, and their lives as having important missions for the nation and the community at large.

" Thus the principles, which shall govern us in educating women, are:—First, to educate them as human beings, personalities; secondly, to educate them as women in order to fit them to become good wives and wise mothers; and thirdly to educate them as members of the nation so that they may always remember that their lives at home are related in an important manner, however hidden, to the prosperity or decay of the nation."

The Japanese people did not merely copy or imitate wholesale any western scheme of education. They laid down fundamental principles and thought out a scheme for women's education in consonance with these principles and suited to the needs of women. We had a scheme of education suited to boys and the same was forced upon girls without any consideration of their special needs or circumstances. The proposed Women's University would go thoroughly into the question and as settled by the Managing Committee of the Hindu Widow's Home Association, I announced to the Con*

ference that the Association would soon organise the Women's University and at once start a women's college to begin teaching work as soon as the courses of study would be laid down. It was a great responsibility but I thought it best to commit ourselves before the Conference so that there might be no receding.

An incident worth mentioning occurred sometime after the Conference was over. I had never thought that my presidential speech would excite any interest outside India. About two months after the publication of my address, Miss Margaret E. Roberts, Head Mistress of the Girl's Grammar School, Bradford, wrote to me that copies of my presidential speech would be distributed among the members of the teachers' Association if about 150 copies were sent to her She also added that if copies were not available, a second print might be taken and that she would pay the press bill. As the printed speech was out of stock, a second print was taken and copies were sent to her. I kept Miss Roberts in touch with the progress of the Women's University and when I went to Europe in 1929 she came to London to see me and arranged my lecture for a group of teachers.

CHAPTER XXIV

INTERMEDIATE STEPS

I had now to take several steps that would lead to the formation of the Women's University. I called a meeting of about 15 gentlemen in the Fergusson College generally to discuss the matter and to decide on the steps to be taken. About one third of these were opposed to the idea, another one third entirely in favour of it, while the remaining were wavering at first, but threw their weight on the side of the movement. This meeting suggested that the University should be for Mahārāshtra, that there should be two electorates, one for graduates of universities contributing Rs. 300 in a lump sum or paying Rs. 10 annually and another for those who would similarly contribute Rs. 150 and Rs. 5 respectively. After this meeting, Prof. K. R. Kanitkar of the Fergusson College called me to his house in the College compound and placed in my hands three currency notes of Rs. 100 each. That was the first contribution to the University. It was a great encouragement to me. A meeting of the Widows' Home Committee was then held on 19th January 1916 before which conclusions arrived at the last meeting were placed. A few non-members of the Committee, who took interest in the matter were also invited. The name Maharashtra Shraradapeetha was suggested. Dr. Bhandarkar was the chairman of the Widow's Home Committee and he also took keen interest in the new movement. It was decided to hold an extraordinary general meeting of the Hindu Widow's Home Association on the 13th of February 1916 to appoint a provisional committee to take the steps necessary for the organization of the Women's University.

Important events took place in the meanwhile. Sir Sankaran Nair was the education member of the Central Government at that time and I wrote to him for permission for a deputation to wait upon him to discuss matters connected with the proposed University. In order to save the members of the deputation the trouble to go as far as Calcutta, he gave an appointment at Benares at the time of the laying of the Foundation stone of the Hindu University, It was a fine opportunity for us to be present at that memorable function. Miss Krishnabai Thakur, who was the Superintendent of the Mahilashram High School, Prof. H. R. Divekar, a life worker of the Widows' Home, and myself waited upon Sir Sankaran in deputation. He sympathised with the idea and said that something could be done when the University had acquired a certain status.

Our trip to Benares was of great use. Prof. P. K. Telang liked the idea very much and introduced me to Mrs. Annie Besant who also was entirely in favour of the new institution. They both suggested that the University should not be confined to Maharashtra but should be made an all India one.

As a mark of appreciation, Mrs. Besant at once wrote a cheque for Rs. 150 and handed it to me. I was exceedingly pleased to get such encouragement from that highly gifted lady, who was so zealously devoting her life to the uplift of India. On our way back, we went to Allahabad and spoke at a meeting arranged for us by Principal B. Sanjiva Rao of the Kāyastha Pāthashālā. All three of us spoke on Women's education and the proposed Women's University.

We had several talks with people at Benares and Allahabad and they all advised us to have a University for all India. On our return, we placed our experience before the general meeting of the Widows' Home Association. On the 13th February 1916, it was decided that the name of the new

University should be Indian Women's University or Bharatavarsheeya Mahilā Vidyāpeetha. A provisional committee with half a dozen gentlemen and myself as chairman and my friend Mr. Gadgil as Secretary, was appointed with instructions to do everything needful to constitute the Senate and to hand over charge to the properly constituted authority. It was decided to have a Senate of 60 members, 30 elected by the contributors of the Widows' Home, 24 by the Graduates' electorate and 6 by the general electorate. Graduates of 10 years' standing or those with Masters' or Doctors' degrees only were eligible for membership of the Senate.

The first thing the provisional committee had to do was to prepare a well considered appeal, giving the fundamental principles underlying the movement and explaining the manner in which the work was intended to be carried out. With copies of this appeal Miss Krishnabai Thakur. Mrs. Parvatibai Athavale, Mrs. Venubai Namjoshi and myself visited several parts of India to address meetings for propaganda work, enlist voters for the two electorates and to collect subscriptions for the University. A draft of the aims and objects as well as of the rules and regulations of the University was prepared and a rough sketch of the courses of study for the entrance examination (corresponding to the Matriculation examination of other universities) and the first year examination was also made. All these were to be considered in detail by the Senate. By the middle of April we all returned. Lists of voters were prepared and the names of candidates for fellowship of the Senate were sent to the voters. The election of the sixty fellows was completed by the middle of May. The agenda for the first meeting of the Senate was drawn up and sent to the fellows along with draft rules and regulations, and courses of studies, and the meeting of the Senate was called on the 3rd of June 1916 at Poona in the Fergusson College.

CHAPTER XXV

SOME PERSONAL EXPERIENCES

Soon after his return from South Africa, Mahātmā Gandhi visited the Widows' Home at Hingne Budruk and was pleased with the working. I wished to get his sympathy, if possible, for the idea of the University. I saw him at his temporary residence at Bombay with Mr. Chitalia of the Servants of India Society. He liked the fundamental principles of restoring the Indian languages to their rightful place in the scheme of studies and to include in it subjects suited to the needs of women, such as domestic science, fine arts, etc. There was however an important difference of opinion about the English language. He wished that English should be optional even in the higher studies. We had decided that English should be compulsory in the higher curricula and that only those who passed in English at the Entrance Examination would be admitted to Colleges. I told him that even in Japan Women's University English was a compulsory subject. I indicated to him that we would have to try to work out the scheme without his sympathy and support, if he insisted upon his view. He meditated for about five minutes and then said " Mr. Karve, because it is you, I yield. However, my opinion is still the same." I was delighted to hear the words.

He was ready to sympathise and help. He signed the form of membership of the general electorate, promising an annual contribution of Rs. 10. He paid it till he was absorbed in the political struggle, after which I did not trouble him for it. He was to go to Ahmedabad shortly and took me with him. I lectured on the Indian Women's University

at a meeting presided over by him. He appealed to the audience to help the cause and at that meeting MIss Chubb, the Principal of the Government Training College for Women expressed her sympathy, promised to become a member of the general electorate and later sent Rs. 150. An excellent beginning was thus made in the practical work which I have been carrying on till today.

I then returned to Poona and went to Madras. I was a guest of the Right Honourable Mr. V. S. Srinivasa Sastri. He was surprised to see almost a madman going all the way from Poona to Madras in pursuit of an Utopian scheme. He asked a friend to accompany me and to introduce me to some people. The first person I saw was Mr. Kasturiranga Iyengar, the editor of the Hindu. He liked the idea and put him self down as a member of the graduates* electorate, promising an annual contribution of Rs. 10. I saw about 20 people that day and was able to enlist about a dozen of them. In the even ing my host inquired how I had fared and when I placed be fore him the notebook in which the names were registered, he added his own name. I stopped for about a week in Madras, addressed a few meetings and secured a goodly number of voters. I visited eight important towns in the Madras pre sidency and Bangalore. Mr. Sastri wrote to his friends in all these places to arrange for my stay and work. The response everywhere was very encouraging and with a buoyant heart I proceeded to Calcutta.

There are always ups and downs in life and in the kind of work I was doing it was natural that I should have had some unpleasant experiences. There was no lack of hospita-lity. On my visit to Calcutta I had arranged to put up with Mr. A. D. Madgaonkar, but Dr. Sir Nilaratan Sirkar came to meet me at the station and invited me to be his guest. I was very well cared for during my stay there. A public meeting was arranged at which many people who took interest in education

were present. I spoke explaining the fundamental principles and giving a general outline of the proposed university. After my speech the Chairman invited discussion on the subject. To my great surprise however one Speaker after another spoke against the scheme. Some thought it impracticable while others attacked the higher education of women altogether. One speaker went to the length that higher education to women meant nothing else but love of finery, high-heeled shoes and flirting. I am no debator and have not the power of calmly refuting other people's arguments and defend the case in hand on the spur of the moment. There was nothing tangible in the shape of achievement to show: there was only an idea and efforts were to be made to materalise it. I was unable to make any reply to my opponents and the Chairman wound up the meeting with his unfavourable remarks. Before we dispersed there came just a little ray of hope. A Sindhi gentleman, who was a professor in one of the Colleges there, came to my table and asked me to enlist him a member of the graduates' electorate. I stayed at Calcutta for two days more and enlisted about 15 members of the two electorates. This was an unique experience.

I then went to the Punjab and visited Lahore and Jullunder. At both these places I addressed meetings and enlisted members of the two electorates. The response was good. Other workers were able to visit Central India, C. P. and Berar, Maharashtra and Karnatak and secure sympathy and support from those Provinces. This preliminary work showed that the idea was being well received by the public.

CHAPTER XXVI

SYMPATHY FROM SOME EMINENT PEOPLE

When it was definitely settled to start a Women's University and when the provisional committee began to function, I wrote a few personal letters to people who I thought were likely to sympathise, requesting them to send their opinions about the movement. I also sent them copies of my presidential address, the specially prepared appeal, and other papers to give them an idea of what was intended. Dr. Rabindranath Tagore wrote in his letter of 25th March 1916:—

" I am greatly interested in your proposal for a Women's University where education should be given through the Vernaculars. I agree with the arguments given in your printed circular both for the necessity of such an institution and also the urgency of starting it without passing through the elaborate process of delay in order to secure the Government recognition. It is far better that you should win it at the end, than pray for it in the beginning."

Dr. H. A. L. Fisher, the then Vice-Chancellor of the Sheffield University had paid a visit to the Widows' Home when he was in India as a member of a Commission. He wrote in his letter of the 8th May 1916:—

" I am very greatly interested in the outline scheme for an Indian Women's University which you have been kind enough to send me. The establishment of a University for women would put the crown upon the noble work which you are doing in India for female education and from the bottom of my heart I wish you every success. Doubtless you will meet

with obstacles, but these your moral courage will assuredly overcome. May every success attend your efforts."

Mr. C. F. Andrews, who had also seen the Widows' Home wrote in his letter of the 6th June 1916 :—

" I have been very deeply interested in the papers you have sent me about the Women's University and I do indeed congratulate you on the wonderful start you have made and the splendid lines you have laid down. I wish so much I had many thousands of rupees that I could give to it, but I am now without money of my own."

I may as well give here some extracts from the letters of that great friend of India, Sir William Wedderburn, though some of them do not refer to the present movement. I had not written to him when I wrote to other people; in fact I had never an occasion to know him personally. It was when I read in the papers about the will of Miss Everest, the daughter of the explorer of the highest peak of the Himalayas, Mount Everest, that I thought of him. She had written in her will that whatever was left from her estate after paying specific gifts, should be given to an educational institution in India working independently of Government. If the trustees were not satisfied with any of the existing institutions, they were to start a new one. I thought that Sir William was the person who could make inquiries, if requested, and let me know whether I might send a formal application on behalf of the Women's University. I did not know his address and had to get it from the Servants of India Society. I was quite a stranger to him. However I sent to him the literature about the Widow's Home and the University and wrote to him requesting him to make the necessary inquiries. In his reply of the 19th July 1916 he wrote :—

" I have read with the greatest interest and sympathy the printed papers you have sent me and you may rest

assured that I will do all I can to help your valuable undertaking."

In his letter of the 25th July 1916 he wrote :—

" Since writing to you I have a letter from Mr. Pickering in reply to my letter to the Trustees under Miss Everest's will. It is disappointing. He says that owing to the war the value of investments has depreciated, and he fears that there will be little or no residue for the Indian benefaction, at any rate for some time to come."

" Please see this week's " *India*" to which I have addressed a letter explaining the situation. I have taken the opportunity to give British sympathisers a brief account of your several activities on behalf of Indian women."

" As I should like to be associated with the inception of the independent Poona movement for the higher education of Indian women, please accept enclosed cheque for Rs. 300 to be applied in such way as you may consider most useful."

Again on 13th September 1916 he wrote :—

" I was also particularly interested to receive the little illustrated pamphlet containing the history of the Widows' Home. I have been reading it aloud to Lady Wedderburn who much appreciates your work."

" I hope that you duly received copy of " Jus Suffraji " in which 1 wrote an article on the Indian Women's University. It was written at the request of Mrs. Henry Fawcett, and marked copies were sent to a number of influntial people here and in India, including Lords Morley, Bryce, and Reay the Viceroy and Governors of Bengal, Madras and Bombay."

About the time the Women's University was started, Government had invited the opinions of leading people in regard to Women's education. A friend of mine, who was

opposed to the Women's University, had sent a letter to Government dated 25th June 1916, expressing his opinions. He had also sent a copy of the same to Sir William Wedderburn. My friend sent to me an extract from Sir Williams reply to him which contained a reference to me.

" I confess that my sympathies are with Prof. Karve's gallant attempt to found a Women's University. It may be a forlorn hope, but no great stronghold is taken without such an attack, and as the attempt is being made, I would gladly see it supported by all enlightened friends of Women's Higher education."

Sir William Wedderburn had to carry on systematic work for the uplift of India and for that purpose he had utilised a fund named India Benefit Fund. When, after his death this fund had to be finally disposed of, Mr. Pollock sent £ 150 to the Widow's Home and £ 100 to the Indian Women's University.

CHAPTER XXVII

OPPOSITION TO THE WOMEN'S UNIVERSITY

Many people, especially the older graduates of the premier Universities, were opposed to the idea of the Indian Women's University. They wanted the English language to continue to retain its predominance. Several such people did not like to throw cold water on my enthusiasm and did not write or speak to me about their views. However, a few did express their entire disapproval The great benefactor of the Widows' Home, Mr. S. N. Pandit wrote to say that he was entirely opposed to the idea. Another gentleman who had contributed Rs. 2000 to the Widows' Home similarly wrote to me. He however made a provision of Rs. 1000 in his will when he saw that the University was progress ing well.

A highly placed European gentleman in the educational department expressed his disapproval in very strong terms : "Starting such a University would mean prostituting the high ideals which go with the idea of a University". The same gentleman was present at a meeting at which I lectured about the University some 10 years later and he sent a contribution of Rs. 50.

Mr. K. Natrajan thought that the activity of the Women's University was a retrograde step-and that it would do harm to the cause of women's education. The following extracts from the " Indian Social Reformer " will show how keenly he felt and unreservedly expressed his feelings. He wrote in the Indian Social Reformer of 27th February 1916 :

"The immense personal devotion and sacrifice which enabled him (Prof. Karve) to make the Hindu Widows'

Home at Poona what it is to-day, are bound to make any project which he conceives, if not a success, at least a serious distraction hampering progress, along establised lines. We do not think that the scheme will succeed ; it certainly does not deserve to succeed. What it may do is to lead to divided counsels and to further postponement of progress along established lines. We can only hope that the diversion created by Prof. Karve's scheme will be over by the time the war comes to an end, when Government may be expected to do something."

The following is from the issue of 12th March 1916:

" I t is because we are sure that notwithstanding Professor Karve's excellent intentions the new project will act as a stumbling block in the way of women's education, that we have felt ourselves constrained to express our disbelief in it in unmistakable terms."

This was when the preliminary work was being done before the University was actually started. I may as well mention here the opposition that came later. In a small report published by the Registrar of the Indian Women's University shortly before the completion of the first year of its existence, the following sentence occurs: " The desirability of a separate university for women is not now an open question and strenuous efforts are being made to make it a success." As a comment on this the " Indian Social Reformer " wrote in its issue of the 8th April 1917:

" It is, in the least, inopportune to say that the desirability of a separate University for women is not now an open question. It appears rather that the enthusiasm for the movement is distinctly on the wane".

Some time later a Teachers' Conference was held in Bombay and a resolution was passed congratulating the

Women's University. In commenting upon this the *Reformer* wrote in its issue of 8th July 1917 in a different tone:

" We are glad to join in the welcome accorded to Prof. Karve's Women's University and in the hope that, that experiment will prove a success. The need for facilities for women's education is so vast and pressing that it is foolish to pin our faith in any one plan and method. Numerous and repeated experiments are necessary to determine what the best and most suitable scheme is in the conditions of the country."

I shall now give one more extract only from the Indian Social Reformer. (20th July 1920).

" We are opposed, and have been so all along, to the idea of a separate University for Women. The sole object of a University is the promotion and advancement of learning. There is no sex in knowledge. A separate Women's University has always seemed to us to be reminiscent of the mediæval Hindu prohibition of sacred learning to women and Sudras—a prohibition based on a conception that has degraded the position of women in Hindu Society."

The Indian Social Reformer represented a school of thought consisting of highly educated people of the first quarter of a century of the premier Indian Universities. The views expressed were those of a very advanced class of educated people and it is on that account that I have given these quotations. No doubt there were many belonging to that generation of educated men who also showed their sympathy **and** rendered valuable help making the progress of the University possible.

Before closing this chapter I would like to give only one more quotation from the report of a very influential body. There was a Committee appointed by the Bombay Government

in 1924 to consider what reforms were necessary in the Bombay University and to report on the same. The Committee consisted of the following members: Sir Chimanlal Setalvad (Chairman), 2. Dr. R. P. Paranjpye, 3. Mr. A. L. Covernton (Secretary), 4. Rev. E. Blatter, 5. Mr. M. R. Jayakar, 6. Mr. H. P. Mody, 7. Mr. K. Natrajan, 8. Capt. E. V. Sassoon, 9. Prof. K. T. Shah, 10. Mr. Mirza Ali Mahomad Khan, 11. Sir Purushottamdas Thakurdas, 12. Sir Fazulbhoy Karrimbhoy, 13. Mr. A. B. Latthe and 14. Mr. J. B. Petit.

The opinion of the Committee runs as follows :

" We have had the aims and objects of Mr. Karve's Indian University for Women at Hingne Budruk explained to us by its supporters and we have read the reports of its progress. But a majority of the witnesses on this subject hold that a separate University for women is wasteful of money and effort and is likely to lower the standard of higher education for women. They think that co-education is a sounder principle at the University stage. Even those who are inclined to support the existing Women's University admit that, if the use of the Vernacular as a medium is in some degree admitted in the colleges of the University of Bombay and if provision of special options for women is made, a separate University is totally unnecessary. We are agreed that a separate Women's University is wasteful of effort and money, and that a Women's University with the vernacular as its medium is not in the interests of higher education of women in this presidency, for reasons which appear from what we have already said about the Vernacular in Universities. Moreover, there is no evidence of any real demand for such a form of education."

It reflects discredit upon the promoters of the University for not being able to show much better results. Doubtless there were extenuating circumstances and the work of the

University had to be carried on against odds. There was no recognition from Government and the Certificates and degrees of the Women's University had no market value. So even after the gift of the late Sir Vithaldas Thackersey, it took many years before the University could make any appreciable progress. The idea and the cause deserved a worker of greater calibre and greater push. The lack of such a worker was the cause of its slow progress and it could not maker any impression on that Committee.

CHAPTER XXVIII

THE INDIAN WOMEN'S UNIVERSITY

According to the invitation of the Provisional Committee the first meeting of the Senate was held in the Fergusson College, Poona on the 3rd of June 1916, five months and four days after the idea was made known to the public at the National Social Conference at Bombay. This became possible only because we did not wait for sufficient funds to be collected and until we obtained Government recognition, which would always depend upon financial stability. Our idea was to make a small beginning with the resources at our disposal. It was however necessary to get the complete machinery of the University going in order to carry on the work systematically.

Out of the sixty fellows of the Senate, forty-three were present. It will not be out of place here to mention the names of a few prominent persons :—Mrs. Cousins and the Right Honourable Mr. Srinivasa Sastri of Madras, Prin. Sanjiva Rao of Allahabad, Prof. P. K. Telang of Benares, Rao Bahadur Vamanrao Kolhatkar of Nagpur, Mr. N. K. Dikshit and Mr. G. S. Sardesai of Baroda; Rao Bahadur G. K. Chitale of Ahmednagar; Mr. R. G. Pradhan of Nasik and Dr. R. G. Bhandarkar, Dr. R. P. Paranjpye, Mr. N. C. Kelkar and others of Poona. As Chairman of the Provisional Committee I opened the proceedings and requested the members of the Senate to elect their own Chairman to carry on the regular proceedings. Dr. R. G. Bhandarkar was then elected the chairman and formal proceedings began. "The Indian Women's University" was formally inaugurated with Dr. Bhandarkar as Chancellor and Dr. R. P. Paranjpye as Vice-

Chancellor. Three sittings of the Senate were required to finish the agenda. Aims and objects, Rules and Regulations and Courses of Studies for the Entrance and First Year Examination were discussed in detail and finally passed. I was appointed the Registrar. In a few months I had to take up the work of collecting subscriptions and another Registrar had to be appointed. The Syndicate consisting of the Chancellor, the Vice-Chancellor, the Registrar and seven elected Fellows was appointed to carry on the executive business and to hold the first Entrance Examination about the end of June, according to the standard of the Bombay Matriculation allowing the option of answering the questions in Marathi. After settling all the preliminaries the first meeting of the Senate terminated.

The office of the University was established and the provisional committee handed over charge of its work to the Registrar with the funds that had been collected and the independent work of the University began immediately. Six candidates from the Mahilashram High School, Hingne presented themselves for the Entrance Examination and four out of these came out successful. These four and one more, who had passed the Matriculation Examination of the Bombay University formed the first batch of the Mahila Pathashala, the College of the University, started on the 5th July 1916 by the Hindu Widows' Home Association. The actual teaching work began that day. It was absolutely essential that the funds of the University should accumulate to a decent amount and therefore the University gave only a small grant to the Hindu Widows' Home for conducting the School, the College and the Adhyāpikāshālā or Normal School affiliated to the University.

The progress of the University during the first four years was very very slow. Capable professors were secured for

the College, but the number of students was very small. It was not possible for girls from the City to attend the Hingne school four miles away. Scanty funds would not allow of opening a school in Poona. The number of students in the College was between 15 and 20. Several of these had joined the College in appreciation of the ideal. Some of the early students of this University are doing excellent educational! work and a few are vigorously helping the work of the Women's University. One lady graduated from the University in 1919 and three in 1920.

I am doubtful whether any attempt has been made in the world to start a University depending on the contributions from the middle and upper middle class people only. In Japan Mr. Naruse got the idea in 1895, prepared the ground for five years and started actual work in 1900. There too he did not depend upon Government (and even now the University is working independently of Government), but he was able to secure help even from the royal family and the monied classes. In the independent country of Japan, where national feeling had been developed and slavish imitation was detested, his path was not so difficult as ours in India. Several attempts made in India to start universities independent of Government help had failed for one reason or another. This attempt would have succeeded better if it had been taken up by a more capable worker. However, I tried my utmost. I was busy all these four years doing propaganda work and collecting subscriptions. At the end of these first four years, our saving after defraying all expenses came to Rs. 216,000, mostly in the face value of 3½ p. c. Govt, paper. For this I travelled from one end of the country to the other, visited important places and approached thousands of people receiving even fractions of a rupee, thus awakening sympathy even in the lower middle classes. Appendix V will show the places visited during this time.

When this first stage of the University was coming to a close, there occurred an incident that requires mention. Mr. Vinayakrao Bhave of Thana appreciated the work of the University and made an offer to the Hindu Widows' Home Association of a donation of Rs. 50,000 on condition that the College conducted by it be named after his mother. As the College was owned by the Association the offer was accepted and was also announced in the papers. Just after this came the princely offer of Sir Vithaldas Thackersey and the donor insisted that not only the University but its first College be named after his mother. It was impossible to run two Colleges in Poona, one by the Hindu Widows' Home Association and the other by the Indian Women's University. After the acceptance of the new offer by the University the College had to be made over to the University and the Association had, under great humiliation, to decline the accepted offer of Mr. Bhave.

CHAPTER XXIX

THE WINDFALL

´The Princely Gift of Sir Vithaldas Thackersey

It is very astonishing that Sir Vithaldas should have been inspired by the same Japan Women's University as inspired me. Sir Vithaldas had formed a party of friends consisting of Sir M. Vishveshvarayya, Mr. Mulraj Khatav and a few others to go round the world. Sir Vithaldas had written to me asking whether a lady from our institution could accompany the party as companion to Lady Thackersey. I recommended Mrs. Sitabai Annigeri,* who was a senior student in the Women's University College, at Poona. I even sent her to stay with Sir Vithaldas' family for a couple of days so that they might be able to judge about her suitability. She was liked both by Sir Vithaldas and Lady Thackersey and she joined the travellers.

The party first visited the eastern countries. When in Japan they paid a visit to the Japan Women's University and Sir Vithaldas was very much impressed by what he saw there. This was in 1919. Since then he began to think that there was a great need of such a University in India. Even before that I had approached him for help and he had become

* Mrs. Annigeri has worked as Superintendent: of the Nathibai Kanyashala, the High School conducted by the Women's University in Bombay for six years and :then after getting a suitable scholarship, joined the Mills College, California, U. S. A. She has returned with the B. A. *Degree* in Home Economics and has again taken up charge of her school.

a patron of the University by contributing Rs. 1000. He did not think much of the University then. But the Japan Women's University reminded him of our University. When the party left Japan for the United States they had ample time on the steamer to spend in conversation on a number of topics. At these talks sometimes the question of the Women's University would turn up and Mrs. Annigeri would be asked a number of questions about the work of the University at Hingne Budruk. Mrs. Annigeri was one of the widowed girls whom I had induced to join the Matha and who after the absorption of the Matha into the Widows' Home Association, had promised to become a life-worker after the completion of her education. She knew all our activities well and gave intelligent answers and supplied the necessary information. She vividly described the qualifications of the professors and the great sacrifice they were making for the University,

The college student's information went deep into Sir Vithaldas' heart. He began to think that if substantial help was given to the Indian Women's University, appreciable results might be expected, These thoughts remained dormant in his mind till he returned to India. I went to receive Mrs. Annigeri on the wharf and greeted Sir Vithaldas when he got down. He asked me to see him in the afternoon. When I saw him in the afternoon, there were so many visitors that it was impossible to have a quiet talk. He then told me that he would write to me and I could then see him. I thought all along that it might be only about Mrs. Annigeri's remuneration. Nothing definite about this matter had been settled and I had simply told him that he might do whatever he liked. He had to spend a good deal on her outfit, her fare and other usual expenses and she had been greatly benefited by what she was able to see. I therefore thought it best to leave the matter of remuneration entirely in his hands. He gave her a cheque for Rs. 500 and we were entirely satisfied.

Some people think that I persuaded Sir Vithaldas to make the gift. But the fact is that instead of my seeking him, it was he who sought me. When he went to Poona he wrote to me to the effect that he had a desire to help the University substantially and that he would like to talk to me. I saw him with Dr. R. P. Paranjpye and Prof. K. R. Kanitkar. I could not believe myself when he mentioned the sum of Rs. 15,00,000 in the face value of 3½ per cent Government paper. We met him three or four times, discussed the several conditions, and then came a formal proposal from him, which was placed before the Senate and accepted with certain modifications approved by him.

The principal conditions were :

1. The University and the institutions conducted by it be all named after his mother Shreemati Nathibai Damodher Thackersey.

2. The meetings of the Senate be held in Bombay and of the Syndicate in Bombay or Poona as would be convenient.

3. The headquarters of the University be removed to Bombay when a suitable building is constructed.

4. Five members of the Senate shall be nominated by the eldest male heir of the Thackersey family. The University should get Government recognition or collect a fund equal to his own gift.

5. The corpus of the gift be handed over to the University when the conditions are fulfilled, but till then Rs. 52,500, the interest of the amount, be given to the University annually.

The University entered into its new life on 1st July 1920.. Sir Vithaldas put his heart into the work. The College was

taken over by the University. He wanted, a High School in the City of Poona. The University therefore took over a middla school started by Prof. G. M. Chiplunkar in the city under the guidance of the Hindu Widows' Home Association, but not financed by it. Sir Vithaldas also wanted suitable building for both these institutions and he asked us to find suitable sites. The site selected for the College, not very near but also not very far from the city, was approved by him and he at once advanced Rs. 36000 for the purchase of the same at Rs. 1400 per acre. He had recently constructed in Poona a palatial residence for himself on the Yeravda Hill near the Bund Gardens on the opposite side of the river and he asked his architect to prepare plans and entrusted the work of the College building to his contractor, who had given him complete satisfaction in the erection of his own edifice. He wished that previous collections should not be touched and so he promised a further advance of Rs. 150,000 without interest. These advances were to be repaid by annual instalments from the new collections that would be made from time to time. All this was of course done with the consent of the Syndicate and later of the Senate. Perhaps we would not have gone in for such costly buildings but no one wished to displease Sir Vithaldas.

Similarly he desired to find out a suitable building for the school and Prof. Kanitkar and myself accompanied him in his car twice or thrice on a tour of inspection of some buildings and sites but nothing could be settled.

If Sir Vithaldas had lived long enough the University might have had a better fortune. But it was not to be. He had not the good fortune to see the completion of the building for which he had worked with such zest.

CHAPTER XXX

TWO IMPORTANT DONATIONS

It is not the mere possession of a vast fortune but a big heart that inclines one towards noteworthy charities. One can find some instances within one's own knowledge, of people of small means giving most of what they possess towards some object of charity, dear to their hearts. I have to give here a notable example of a middle class gentleman coming to the help of the University, when it was only nine months old.

Dr. Vithal Raghoba Lande, a Deshastha Brahmin of the Central Provinces, who was unable to complete even his matriculation course for want of means got himself admitted into a medical school and became a sub-assistant surgeon. He worked in India for some time and then went to British. East Africa in the service of the Uganda Government. Finally he was posted at Jinja. He retired from service and had even engaged a passage for himself and his two wives, but as fate would have it, he got ill and died on 30th March 1917. He had executed his will only five days before. He had put his widowed niece in the Hindu Widows' Home and paid a visit to it, but his knowledge about the University could only have been obtained from some Marathi Newspapers. The University was then an infant institution, just started and there was nothing very impressive about it. It seems he had no definite information at the time and so he had inserted the following sentence in his will :—

"The Trustees of the Karve Female University (or whatever be the name of the institution at Poona, India) will be my trustees in India."

There were a number of difficulties before the University could get possession of his gift. The will was not valid

according to the law of Uganda. Clause 105 of the Uganda Succession ordinance is : " No man having a nephew or niece or any nearer relative shall have power to bequeath any pro perty to religious or charitable uses except by will executed not less than twelve months before his death and deposited within six months of its execution in some place provided by law for the safe custody of wills of living persons."

The High Court of Uganda allowed the proceeds of the African Estate of Dr. Lande to be sent to Indian Trustees on the following conditions:—

" Leave to send the money to the Trustees in India is given on Mr. Home (The solicitor of the African Trustees) undertaking to inform the trustees, the wives and the nephew that payment of the legacies to charitable institutions in this case is contrary to Section 105 of the Uganda Succession Ordinance of 1905."

The Indian Trustees had to take a probate from the Bombay High Court to recover his property in India. Before applying for the probate I approached the mother, the two widows and the nephew of the deceased individually and got from them legal documents stating that they knew clause 105 of the ordinance and notwithstanding that they willingly relinquished their claims in deference to the wishes of the deceased and therefore they wished the trustees of the Women's University to distribute the proceeds of the estate according to the wishes of the deceased. When these were presented to the High Court there was no difficulty in getting the probate. The African trustees sent Rs. 40,000, retaining the necessary amount to be spent for the obsequies of the deceased, to pay doctors' bills etc. Proceeds of the Indian Estate were also put together and the distribution was carried out according to the will. The relations named above had their shares as also other educational and charit-. able institutions. Besides gifts in lump sums, monthly

allowances of Rs. 25 and 30 were to be given to three ladies. He gave four fifths of his estate in charity and only one fifth to his relatives. The University got Rs. 27,000 immediately while Rs. 18,000 more will be obtained after the demise of the ladies. This substantial gift in the early stages of the development of the University, secured with great difficulty was a great encouragement to me. The building for the Nathibai Kanyāshālā of Poona is named " The Vithal Raghoba Lande Building " to commemorate his name.

The other gift was from Seth Mulraj Khatau, the well-known Bombay mill-owner. He was a member of the party that accompanied Sir Vithaldas in his tour round the world and saw the Japan Women's University. He contributed Rs. 35,000, being half the cost of the students' quarters attached to the Nathibai College at Poona. According to his desire, the building is named "The Khatau Makanji Quarters."

An interesting incident took place in connection with this gift. Seth Mulraj Khatau had gone to Poona for change of climate where I went to see him in company with Prof. Mydeo. He was sitting in the open front part of the building but we did not know him by sight. It is well known that all sorts of people approach rich visitors to a town and they are often worried. He thought that we also belonged to the same class and when he asked and we told him that we had come to seek his help for an institution, we were summarily dismissed. Of course it must also be remembered that Seth Mulraj was not in his usual state of health. While going away Prof. Mydeo whispered my name to one of the relations of Seth Mulraj, who was in the yard. We had not reached the gate when we were called back and properly received, and the Conversation that took place led finally to the above mentioned gift.

CHAPTER XXXI

SHREEMATI NATHIBAI DAMODHER THACKERSEY INDIAN WOMEN'S UNIVERSITY

The University got the new name on the very day the Senate accepted the offer of Sir Vithaldas. To put the Poona institutions on a proper footing was the first thing to be done. The next thing was to establish schools to give secondary education on the lines laid down by the Women's University. A private girls' High School was working in Ahmedabad. I had approached the promoters of that school to get it affiliated to the Women's University even before the Thackersey gift was received. There was a similar school at Surat which was on the way to become a full high school. I wanted to approach the promoters of that school also with the same object. But when I got a negative reply from the Ahmedabad school, I gave up the idea of trying for the other school. After Sir Vithaldas' gift both the schools sought affiliation and grant-in-aid from the University, and both these were readily granted.

Efforts were made to see if the Chandaramji Girls' High School, in Bombay which had both Gujrathi and Marathi sides would throw in its lot with the Women's University, provided ft substantial annual grant was promised, but they turned out to be fruitless. A cosmopolitan place like Bombay was not expected to have any very great enthusiusm for giving in struction through the mother tongue, and we decided to lay by Annually a little money for a school to be started in Bombay and then to make a beginning. In this way Rs. 8000 were set apart for three years and then a small beginning was made in Bombay in 1924. Both the Gujrati and Marathi sides

were opened, but after a trial of eight months, seeing that no Gujrati girls turned up, that branch was closed and the Marathi side only was continued. Gradually, it became a full high school. This work was done under the auspices of the University as the Bombay centre had to be developed according to the conditions laid down under the Thackersey gift. The Vanita Vishram was given a special grant of Rs. 3000 a year to develop its Gujrathi middle school into a full high school.

In my capacity as organiser of the University I tried to start a few schools in some important towns in Mahārāshtra and develop them into full high schools without any financial responsibility on the University. In the first place, I induced a few graduates of our University to work in these schools almost on bare maintenance allowance. I would go to a town with a lady graduate of our University, see leading people of the place, arrange a lecture to impress upon the people's mind the desirability of a girls' high-school there and at once begin a class of half a dozen girls. I used to stay in the town perhaps for a week and go round with the lady and possibly a local gentleman to people to collect sub scriptions and to form a local committee. I would visit each such place every six months or so to encourage the worker there and to create confidence among the public and the guardians of the girls. Every year one higher class would be added. In this way were developed the high schools at Satara, Sangli and Belgaum and the middle school at Wai. They got affiliated to the University and annual grant-in-aid was paid to them.

Gradually people began to appreciate the importance of the University and made independent efforts to start schools and colleges with a view to get them affiliated to it Thus the Women's College at Ahmedabad, the Girls' High

Schools at Malvan and Bhavnagar as well as the middle schools at Sholapur and Ratnagiri were put on the grant-in-aid list. Other schools and colleges came to be developed and were joined to the University as recognised institutions that prepared students for the examinations conducted by it. In this way the college at Baroda sought recognition. The University started coaching classes at Bombay which were afterwords converted into a full College. The College at Hyderabad (Sind) has now become a full College and will soon get recognition. The high schools at Karachi and Hyderabad in Sind, at Hyderabad in the Nizam's territory, Rajkot in Kathiawar, and Nagpur and Saugor in C. P. are on our recognised list.

A kind of Government recognition goes a long way towards the success of a movement. The Adhyapikashala or the Normal School, conducted by the Hindu Widows' Home Association at Hingne, which is affiliated to the University, trained teachers for the primary schools, but the certificates given by the University were not recognised by Government. These teachers were therefore put on the same footing with teachers who had received no training. It was thus a great disadvantage. Our Chancellor, Sir Chunilal Mehta, who was also a member of the Executive Council of the Government of Bombay exerted his influence with the Department of Public Instruction and a certain arrangement was arrived at by which the Women's University certificates were given the same value as the Government certificates.

Another very valuable recognition from a semi-Govern ment body was also obtained. The College of Physicians and Surgeons controls the medical education given in medical schools for the L. C. P. S. examination. Admission to such schools is given only to matriculates of the Indian Universities. On our request this College appointed a committee

to enquire into our courses of studies with a view to decide whether admission could be given to students who pass the Entrance Examination of the Women's University. On the report of the Committee the College decided to admit our students if they had passed in certain optional subjects. This concession opened a way to a career in life in the case of those who wanted to take up that line at the end of their secondary education.

Several institutions affiliated to this University are recognised by Goverment for annual grant-in-aid. They are inspected annually by Government educational inspectors and on their report the amount of the grant is determined. These grants are comparatively small but they show the attitude of Government towards the University.

The premier college of the University at Poona is housed in a fine, well-ventilated and well-lighted building, in which the office of the University was also formerly accommodated. Near the main building is situated a quadrangular building for the students' quarters to accommodate about 50 students. There are further three plain cottages within the same com pound to serve as residential quarters for the families of three professors and workers. These are on the westernmost boundary of the municipal limits of the city of Poona. The school building is situated in the centre of that part of the city which is mostly inhabited by people whose girls are likely to take advantage of high school education. The Bombay School and College are located at present in rented buildings. However the college and the University office will soon be removed to the new premises purchased from the Government of India. I am glad to say that the Government of Bombay have generously sanctioned a non-recurring grant of Rs. 50,000 towards the purchase of these premises and I hope that the Central Government will also give us some sub stantial help.

The management of the University has all along been in competent hands. Dr. Sir R. G. Bhandarkar and Dr. R. P. Paranjoye were the first Chancellor and Vice-Chancellor, Then came Sir Mahadeo Chaubal and Sir Lallubhai A. Shah, Judge of the Bombay High Court.

After them came Sir Chunilal Mehta and Dr. Y. G. Nadgir, Dean of the Grant Medical College, Bombay. During the last three years of trouble and anxiety these two offices have been filled by Mr. S. S. Patkar, ex-Judge of the Bombay High Court and myself. Every matter outside the usual routine has to be referred to the Syndicate and all important matters have to get the sanction of the Senate.

There are at present high schools that prepare students for the Entrance Examination in four languages, Marathi, Gujarati, Sindhi and Telugu. College education is given at present in the first three languages only. Students are allowed to study privately and to appear for the entrance and higher examinations, and there are now and then students who appear in Hindi, Urdu, Kanarese and Bengali. Examination papers for all subjects except those of language and literature of the mother tongue are common to all students. The questions which are first drawn in English are translated into different languages and the candidates are to write the answers in their respective mother tongues. The paper in English is of course common to all students and is answered in English. Thus it becomes possible to keep uniformity of standard.

CHAPTER XXXII

SPECIAL FEATURES OF THE WOMEN'S UNIVERSITY

Some of the points of difference between the Women's University and the statutory universities have already been mentioned, but for convenience I would like to bring together all the differences in this chapter.

The very name " Women's University " suggests that the main object of the University is to frame courses of studies looking to the needs and circumstances of the genera lity of women. With this object in view, Domestic Economy and Hygiene are given an important place in the scheme of studies. Under the head of Domestic Science are included Biology, Anatomy, Human Physiology, and Elements of Psychology with special study of the child mind, which are made compulsory subjects. Fine arts, viz. music, painting, needle-work and embroidery have also found an honourable place in the scheme as regular subjects of examination.

An attempt is made to remove what we consider defects in the system which affect both men and women. Even after seventy years of University education in India, the Indian languages have not been given their proper place. If the universities had worked according to the intention of the noble soul that framed the famous dispatch of 19th June 1854, much could have been achieved. The dispatch says: " The vernacular literatures of India will be gradually enriched by translations from European books or by the original compositions of men whose minds have been imbued with the spirit of European advancement, so that European

knowledge may gradually be placed in this manner within the reach of all classes of people."

Hopes expressed in the above extract would have been realised more rapidly if the universities had adopted a different policy towards Indian languages. A departure had to be made and the long delayed step in this part of the country was taken by this University. It gave the natural place to the mother tongue both by making it the medium of instruction and also by making the study of its literature the first subject of importance. In the early stages of the history of the Bombay University the provincial languages did have a place in the scheme of studies, but later on they were practically dropped. With very great efforts by Mr. Justice Ranade and others, they came to be recognised for the M. A. Examination and after a number of years they were also allowed as optional subjects at the B. A. examination. A thorough change had however to be made and the Women's University took the step realising at the same time the temporary drawbacks of the Indian languages.

Although we did not wish to give undue importance to the English language, we could not ignore the great need of a sound study of the same. We have therefore made it a compulsory subject in higher education, and no student can be admitted to a college who does not pass in English at the Entrance Examination. The Women's University has however instituted an examination for those students who wish to give up their studies at the end of the secondary stage. It is called the Secondary School Certificate Examination and differs from the Entrance Examination only in not having English as one of the subjects for the examination. Generally all girls study English almost to the end of their school course and drop it only if they find it difficult when the time of the examination comes near. Good knowledge of English becomes necessary in Colleges because sometimes there are not

suitable text books in a particular subject and an English text has to be appointed. Students have therefore to be able to understand it although instruction and examination in that subject is to be in the Indian languages.

A difficulty that faces both boys and girls has been removed in this University. The failures in the subject of English are the largest; then comes mathematics. A number of students have to waste two or three years to get through that subject, especially in the first year college examination of the Bombay University. There are some who have to give up their university career because of their aversion to this subject. We have removed mathematics from the list of compulsory subjects in the college course. Arithmetic and the elements of algebra and geometry are studied in the secondary course. This enables several students, whose patience would otherwise be strained to the utmost in struggling with mathematics, to obtain a degree.

It is the object of this University to carry education to the doors of the students and therefore they are allowed to study privately and appear for the examinations. Centres of examination are allowed at places where there are five or more candidates. It is often necessary for girls to hava elders to accompany them in their long journeys to the examination centres and the facility that the University gives in this direction saves a good deal of trouble and expense.

Out of the eighty fellows that now form the Senate, twenty are elected by the institutions conducting the schools and colleges affiliated to the Women's University, each institution having the right of electing one or more fellows. Women who have passed the Entrance or Matriculation examination of any University and contribute Rs. 5 annually have the right to elect ten fellows. Patrons contributing Rs. 1000 or more have the right to elect ten, while graduates

of any university contributing Rs. 10 annually elect fifteen, Other subscribers paying Rs. 5 annually elect ten and *the* Senate itself co-opts ten more. Five fellows are nominated by the eldest male heir of the Thackersey family. There are about 2500 voters on the rolls of the University, which has thus a thoroughly representative character.

A misunderstanding current in certain quarters may be removed here. The University is for all castes, creeds and religions, not only in theory but also in practice. Besides Hindu girls, a few Parsi, Muslim and Christian girls have already taken advantage of the University.

No other university in the world depends for its existence upon the contributions of the upper middle, the middle and partly even the lower middle classes. During the first four years of the existence of the University, all support came from these classes. Even after the windfall, appreciable help came from them and during the latter years of trial we had again solely to depend on these contributions and the savings made out of these in previous years.

It is desirable to have a Women's University in each province with a different language. But until such facilities ate provided for, this University is prepared to affiliate any high school or college in any part of India. Thus we have schools and colleges in Gujrat, Kathiawar and Sind and schools in C. P., and the Nizam's Dominions affiliated already.

The course of higher education in arts extends over three years and not over four as in most other universities. It may be remembered that the premier Indian Universities had only a three years' course upto the degree during the first thirty years. There is a university examination at the end of each year, the one at the end of the third year being the degree examination. There is another consideration for having a shorter course.

It is much easier to remember and digest knowledge when imparted through the mother tongue than through English. Thus the general knowledge of the graduates of this University will be equal to that of the pass graduates of other universities.

The designations of our degrees are different from those of the other Universities, so that our graduates may easily be distinguished. G. A. (Graduate in Arts or गृहीतागमा.) is our degree corresponding to B. A. The degree corresponding to M. A. is P. A. (Proficient in Arts or प्रदेयागमा). The examination for entrance to colleges is called the Entrance Examination instead of the Matriculation examination. One object in having different degrees is that the usual degrees are not appropriate for women and the other is that there should be no misunderstanding or confusion about the degrees given by the Women's University.

CHAPTER XXXIII

TOUR ROUND THE WORLD

Until I was nearly seventy-one, I had never dreamt that I would ever visit foreign lands. I had visited all parts of India except Bengal, Behar and Orissa. That was for popularising the Women's University movement and for collecting monetary help for it. I have no love for sight seeing, nor am I an admirer of Nature's beauties. Having no keen perception, I cannot observe and study manners and customs of people, and travel for its own sake has no fascination for me. The only thing that prompted me to travel was the promotion of the interests of the institution with which I had identified myself for the time being.

About the end of 1928 an idea struck me that if I visited England I would be able to meet a number of young men from all parts of India, who would be studying there, and I might be able to impress them with the importance of the Women's University. There was also a chance of getting some contributions from them which would pay a part of the expenses. At the same time I learnt that there were two international educational conferences to be held one after the other in summer at Geneva and Elsinore. Here was an opportunity to meet some of the eminent educationists of **the** world. I would also get a chance to visit girls' high schools and colleges in some of the countries I would visit. All these considerations inclined me to take the risk of the voyage and after some hesitation I made up my mind and **broached** the subject to my friends.

My age was a consideration against me and some friends **tried** to dissuade me from the hazardous step. Although I

was determined, nothing was possible unless the necessary funds were forthcoming. So I approached the Syndicate and they sanctioned Rs. 5000 for my expenses subject to the sanction of the Senate; which was obtained by a circular letter.

There was yet another difficulty in the way. Although I travel alone in India, I did not think it possible for me to do so in foreign countries. I wanted a companion who would be serviceable as my personal secretary and attendant in various capacities. It was very difficult to find such a person, but fortunately, my youngest son Bhaskar, who was about to complete his studies in Leeds University in England was available from the middle of May 1929, and he willingly volunteered his services. Till then, my friend Prof. H. R. Divekar, who was then in Paris and my daughter-in-law Irawati, who was studying in Berlin, promised to accompany me, and thus I left Bombay on 16th March 1929 by the P. & O. Steamer S. S. Rawalpindi in the company of a few friends, among them Mrs. Kamalabai Deshpande of our institution and the late Mr. Keshavrao Vakil of Hyderabad.

Prof. Divekar joined me at Marseilles and we reached London on 1st April. Without losing any time I started my programme, which had been prepared beforehand. The following items were mainly included in the course of my tour;

1. To attend educational conferences and meetings.

2. To address meetings of Indians (mainly of students in England) with the object of arousing interest in them about the Women's University and to appeal to them for help,

3. To address meetings of other people with the object of creating in them interest about the questions of education and social reform in India, and to remove as far as possible

the misconceptions created in their minds by modern pro -agandist literature against India.

4. To visit girls' high schools and colleges as well as other educational institutions with a view to observe their working, and to address students wherever possible in order to give them an idea about Indian conditions.

5. To meet important persons in other countries in the educational line.

My original plan was to return to India in September after the Geneva and Elsinore conferences were over. But after a couple of months' experience of Europe I thought I might visit America too with advantage. It was possible to solve the question of extra expense, as I had already collected about Rs. 7500 and the Senate graciously permitted me to add this sum to the Rs. 5000 already sanctioned. The plan was to return via Japan, so that an opportunity could be taken to visit the Japan Women's University, which had inspired me as well as Sir Vithaldas. It was my intention to return before December so as to escape the bitter cold in America and Japan. However, it was no use going to America before October as educational institutions there would only open after the holidays in October, We also learnt that at several places along the Asiatic coast there were Indian merchants and there was thus the prospect of doing some subscription work there. It was no use hurrying the programme and I had to prepare myself to pass the winter months partly in America and partly in Japan and China. It was also difficult to get convenient steamer con nections in places where we had to stop and so it took thirteen months for us to complete the tour round the world.

London was our headquarters for the first three and a half months. Every fortnight or so, we would return to

London either to attend some function or to see soma people or to attend a meeting. The appendix VI wilt give an idea as to where and how we spent our time.

Malvern, where the primary teachers' conference was held, is a health resort. About 125 women teachers and half a dozen men teachers were present. " New Ideals in Education " was the principal theme on which speeches were made and papers read- 1 was given an opportunity to speak on Women's Education in India and I gave an idea of the work of the Women's University and showed some magic lantern slides to illustrate the work. A little subscription was also collected from non-Indians and this was the first collection in Europe.

The Indian conference in Sandown was very interesting. About 125 Indians, men, women and children of all castes and creeds and religions came together to enjoy the company of one another. I spent a happy week there during which I delivered a speech and made a decent collection also.

Work in London was arranged with the help of Dr. R. P. Paranjpye and other friends including Mr. Pollock. The biggest monetary help came from Paris. Prot. Divekar was well acquainted with Indian pearl merchants in Paris.. They arranged a party at which speeches were made and liberal promises were given and realised in a few days.

Among the several meetings arranged in London, the one arranged under the auspices of the East Indian Association was very important. It was held in the Caxton Hall and Lady Simon, who had paid a visit to the Women's University, was in the Chair. The hall was crowded and I read a paper on " Education of women in India " stating that the scheme of the Indian Women's University had been put forward with the object of solving the problem of secondary

and higher education of women in India. A controversial discussion followed, in which many English and Indian men and women took part. An account of this meeting was published in English and Indian papers.

In Ireland, a great experiment of introducing the Irish language as medium of instruction is being tried. The Irish people almost lost their own language on account of the dominance of English even in the elementary stage. The Government of the Irish Free State is bent upon making efforts to introduce Irish as medium of instruction in the primary and secondary stages. We visited a school in Dublin where the experiment was being tried. In some remote parts of Ireland Irish is still a spoken and living language, and the educational department was thinking of locating the training colleges for teachers in these parts so that the future teacher could get accustomed to the spoken language. Fortunately, important political parties in Ireland are of one mind on this question. We Indians have a good deal to learn from such experiments as are being made in some parts of Europe.

The Geneva Conference lasted for ten days from 25th July to 4th August. There were 1500 delegates from different parts of the world. We were about fifteen from India and I was asked to be the president of the India Delegation. There was a crowded programme. Besides lectures of general interest, there were 18 sections where topics of special interest were discussed. I spoke in the University section on the Indian Women's University. Under the auspices of the Indian delegation, we held a meeting of all the Asiatic delegates and discussed the desirability of holding an Asiatic regional conference in India. The Benares delegates offered to hold such a conference in December 1930 and the World Federation of Educational Associations sanctioned the proposal. Accordingly the proposed conference was later on very successfully held at Benares as

per plans. International goodwill and cooperation was the main object of this conference. It was organised by American educationists and after holding a few sessions in America and England they had organised this session in Europe.

The Elsinore conference was organised by the "New Education Fellowship" of London from the 8th to 21st August. This was attended by nearly 2000 delegates from all over the world and discussions were limited to the new methods and ideals in Education. Modern methods of giving liberty to the child to educate himself were being propounded by great educationists. More eminent speakers were attracted here than at Geneva. A special general meeting was arranged to give an opportunity to all the delegates to know about the conditions of education in India, and seven Indians were asked to speak for 10 minutes each. I addressed that meeting on Women's education. I had later on an opportunity to address another meeting on the Women's University. It was interesting to note that the organisation of this conference was in the hands of able women, the president, Mrs. Beatrice Ensor, being also a very active and capable woman.

Mr. R. V. Gogate of America, who attended the Geneva Conference was of great help in introducing us to American educationists and in arranging a portion of our tour in America. He is now the principal of a big boys' High School at Brooklyn near New York. It was he who arranged for our stay at the International House in New York. This House accommodates five to six hundred students from almost all the nations of the world. There were students from 57 nations. Quotas are fixed for different nations and the number of Americans admitted never exceeds 25 per cent. The object is that students from different nations should come in contact and form friendships, which may last through life. Facilities of all sorts are provided at cheap

cost. The. great American philanthropist, John D. Rock* feller has founded this very useful institution. Its branches are now started at Philadelphia, and Chicago. The Indian residents gave me a very hearty reception in New York and presented a purse of four hundred dollars.

Lecturing was the principal item of my work at almost all the places I visited, and the large number of discourses that I gave brought me in touch with many persons whose interest was roused in the social problems which we have to face in India today. I limited my talks to the field of women's education and social reform in India except in a few cases when I was asked to speak on the political situation at that time. Everywhere I found that people wera very anxious to know something firsthand about India, and at many places I was asked all sorts of questions on different topics after my lectures. There is a great need of spreading accurate information about India. If capable Indians take up this work and travel over Europe and America, it will go a long way towards securing the sympathies of foreign nations towards India in her struggle for progress. An idea can be had about the places I visited and the lectures I gave from Appendix V I .

The teaching of modern languages is becoming a pro minent feature in many European countries. Besides the mother tongue, which is also the medium of instruction throughout, two other languages, English and German or French are often taken up by high school students. In India there is an urgent need of learning three languages. The mother tongue ought to be the medium of instruction while Hindi the *Lingua Franca* of India and English, the world language ought to be included in the high school course.

We made it a point to visit girls' high schools and colleges in Europe and America, paying special attention to

modern schools of domestic science. Great attention is being paid to home economics and physical training and special care is taken of the health of students. There are special facilities for physical training, big halls being reserved for compulsory physical exercise. Swimming tanks are also generally attached to schcols, and very often a physician and a dentist are members of the regular staff of big schools. Great care is thus taken that girls are properly developed in physique.

It was a great pleasure to us to visit the Japan Women's University, at Tokyo, in working order. Dr. Aso, friend and co-worker of the let Mr. Naruse, the founder and President of the University, was very kind to us in giving us facilities to see the working of the University, which had made rapid progress. Although the University had suffered a great loss by the disastrous earthquake of 1923, they were not discouraged, and work was carried on in temporary huts while solid buildings were being erected slowly. Since its foundation in 1900, the University had sent out 4200 graduates, who form an Alumni Association, which gives considerable financial help to the Alma Mater. The University consists of all departments from Kindergarten to the post-graduate department. There are 1600 students in the collegiate department of whom about 1200 are resident Students. The University was working without any Government aid, although the examinations of the University were recognised.

I fervently wished that my tour should not be a burden to the Women's University, but I had not much hope that this wish could be fulfilled, I was very glad however, that the tour could add a little to the funds of the University* The total collections amounted to Rs. 27000, while the total expense came to Rs. 12700. In Europe and America the charges for boarding and lodging were considerable in addition to the heavy charges of railway and steamer fares. In Asiatia.

countries, we were not obliged to put up at hotels, as some member of the Indian community in the towns we visited would always invite us to be his guests during our stay, and that saved a considerable part of our expense.

I think that our tour round the world was, on the whole, Fairly successful. First I was able to maintain excellent health and not a single engagement was missed. In America for want of time, we often travelled at night and I did not mind changing trains when necessary even in the bitter cold at midnight. Secondly, we were able to meet a good many prominent people all over the world, and with several of them we could spend hours exchanging views about social and political questions. Thirdly, we could dispel a good deal of misunderstanding caused by recent books on India. Very often the questions after many of my lectures referred to the untruthful or exaggerated statments about social customs in India. Fourthly, there was no financial loss, although, perhaps, the addition to the University funds was somewhat less than what it would have been, if I had worked in India. Lastly, it is no small matter that the Indian Women's University came to be known all over the world. At each place I visited, publicity was given to the work of the University through special articles and reports of my lectures in the local papers. At any rate this tour, which was a leap in the dark and about which I had great misgivings, brought me back full of hope and vigour to carry on my work.

Before closing this chapter, 1 must express my keen sense of gratitude to the Senate of the Women's University for giving me the unique opportunity of this world tour. I also thank sincerely all those who helped me in various ways to make the tour a success. Special thanks are due to the various Indian Associations spread all over the world, that came forward to help me in spite of unfavourable financial conditions. Without their cordial help my tour would have been a failure.

CHAPTER XXXIV

AFRICAN TOUR

My mam object in the African tour was to acquaint the educated Indian community with the work of the Indian Women's University and to collect funds. Incidentally I wanted to impress the Indian people there with the importance of the question of women's education. My son Shankar, who is a medical practitioner at Mombassa, is one of the pro minent Indians of Kenya Colony. In order to ascentain the condition of things there, I enquired of him whether there was a chance of my collecting subscriptions for the Women's University in East Africa. He wrote in reply that though the trade depression had commenced, there was some chance if my expectations were not too high. I saw that there was not much scope for work in India at that time, and so made up my mind to visit Africa.

After the extensive tour round the world, no difficulties presented themselves when I thought of the African tour. Travelling in Africa is very much like travelling in India. No companion was necessary. There were Indians in practically all places, and it was not very difficult to arrange for me to put up with them. Steamer and train fares were no doubt heavy, but this item was not expected to be too high and no previous sanction of the Senate was thought to be necessary. With the permission of the Syndicate I left Bombay for Mombassa on 31st December 1930. My son had not visited India for a long time and my wife accompanied me in order to pay his family a visit. She stayed with him during my African tour and came back to India with me.

My work in Africa was quite different from that in Europe and America. It was more like the work done in Asiatic countries. In big towns, one or two English lectures were arranged. In small towns lectures in Hindi and Gujarati were found to be absolutely necessary. I understand these languages to some extent but cannot lecture in them. I therefore had my lecture translated into these languages and written out in Nagari characters which I read out. At each place a women's meeting was arranged and at that meeting the Gujarati speech was read.

During my African tour Mombassa became my headquarters. Every two or three months I returned there for rest and for arranging the subsequent programme. In this way I visited Mombassa again and again four or five times and each time stayed there for about a week.

I had known for some time that many Indian Institutions sent their workers to Africa, who brought back large amounts of subscriptions and that several of them had enriched themselves by African contributions. But the idea had never struck me that I should try my luck. In those days I never thought that I would ever visit distant countries. When I went to Africa, trade depression had made its appearance and affected several people. About the end of the tour it became still more severe, and I had to cancel a part of my programme and return to India a little earlier. Taking this situation into account the response I got was liberal. The total collection in Africa amounted to Rs. 34,000 while the travelling expenses were only Rs. 2,200.

The African tour was more leisurely and as I was not pressed for time I could do thorough work in the matter of collecting subscriptions. I generally found volunteers who accompanied me to middle and even lower middle

class Indians for contributions, and I accepted a few shillings or even a single shilling from each. This was done after my visit to the place was made known through the newspapers and by means of lectures. In Africa newspapers conducted by Indians are bilingual, English and Gujarati. Purely English papers cannot be self supporting. On account of delay in this kind of work and also on account of delay due to want of proper steamer connections, the African tour extended to over fourteen months. Appendices VII and VIII will show how many days I spent in different parts of Africa and what places I visited.

In East Africa primary education in Government aided schools is given through Gujarati and Urdu, the principal languages of the Indians there. Hindu merchants, artisans and others in clerical and other professions keep touch with India by visiting it every few years. Most of the Muslims have permanently settled in those parts. In South Africa in primary schools English is the medium of instruction and the use of the mother tongue is limited to the home. The majority of Hindus in South Africa are Tamilians from South India. In some places they have private classes out of school hours to teach Tamil, but very few students take advantage of this facility. Most of them have no relations in India and have never visited the country. There is thus a great danger of these people losing their nationality altogether. Gujarati merchants in South Africa do keep up their touch with India by occasional visits. As in East Africa, the Muslims in South Africa have permanently settled there in most cases. Muslims from the Ratnagiri and Kolaba districts of Konkan form however an exception.

Common political grievances have helped to bring about union of the Hindus, Muslims and Christians, and much harmony was found to exist among these communities in

East and South Africa. In the African branches of the Indian National Congress in most African towns co-operation was observed in these communities.

In important towns in East and South Africa Hindus have their temples and cemeteries and these help to keep the common tie. The Arya Samaj has done wonderful work in all important towns. They have usually a *Mandir* at each place and schools wherever possible both for boys and girls. They invite preachers from India now and then to visit all their centres and do a great deal of propaganda by extensive lecturing tours. Their efforts are of special value in South Africa where the Hindus, that have permanently settled there, are losing touch with India.

CHAPTER XXXV

BOLT FROM THE BLUE

It often happens that the sky is clear but without any intimation there breaks out a threatening storm. Somewhat in this manner came what appeared to be a death blow to the University. The University had been making steady progess for the past few years. The public had begun to realise the value of the work that was being done by the University, more girls were being attracted to the institutions conducted by it and more schools were seeking affiliation. The annual interest of Sir Vithaldas's gift, viz, Rs. 52,500 was being regularly received in monthly instalments. The instalment for February 1932 was received as usual but a letter dated 25th February 1932, addressed to the Registrar and signed by the three executors of the Thackersey estate contained the following :—

" We regret to have to send you this communication with reference to the donation which the late Sir Vithaldas had offered to make on certain conditions well known to you and contained in the documents in your possession.

Since the death of Sir Vithaldas we continued to pay Rs. 52,500 every year in the hope and belief that the conditions would be fulfilled. We have now waited for over ten years and find that the conditions of the donation have not been fulfilled or carried out. For some time past we have felt that the University has failed to carry out or fulfill these conditions and that every sufficient opportunity has been given them to enable them to do so.

Under the circumstances we have now decided that the conditions not having been fulfilled it is our duty to stop the

annual grant which was hitherto being paid by monthly instalments and we hereby notify to you that no payment will be made in future by us."

Sir Chunilal V. Mehta was the Chancellor at this time. During the six years of his Chancellorship he had taken keen interest in the affairs of the University and rendered valuable services in its advancement. Soon after the receipt of this letter he sent in his resignation. The Hon. Mr. Justice S. S. Patkar was the Vice-Chancellor and realising the seriousness of the critical situation he decided to stand by the University in its hour of trial.

I was in Africa at that time and there was no time to communicate the news to me by letter as I was to leave for India soon. The moment I landed on the shore at Bombay I came to know about this matter. Though there is the regular machinery of the University to regulate and supervise the usual work, in any serious difficulty the solution had to be found by the life-workers of the Hindu Widows' Home Association, whose services have been lent to the University. As soon as I went to Poona I called a meeting of the life-workers to decide how to face the difficult situation.

The expenditure of the University was adjusted on the supposition that the annual interest on the gift, viz. Rs. 52500, was a sure source of income. Our total annual expenditure was about Rs. 70,000. It was no easy task to come to a working arrangement when the source of more than two thirds of the income was suddenly cut off. The life-workers came forward to reduce their monthly allowances from Rs. 125 to Rs. 75. Other teachers in the college were also prepared for a reasonable reduction. Grants to aided institutions were halved, but even with all these retrench ments a deficit of Rs. 35000 had to be met. An appeal was made to the public for special contributions and whatever

was still wanting was to be met out of the permanent fund, which had been gradually built up during sixteen years. This emergency budget was approved by Mr. Patkar and the Syndicate and was accepted by the Senate.

This arrangement was for carrying on only the routine work of the university. The more difficult and delicate part of the situation was to exhaust all possible avenues to bring about an understanding between the executors of the will of Sir Vithaldas Thackersey and the University authorities and finally to take legal steps in case of need. Naturally Mr. Justice Patkar had to bear the brunt of this work and he readily accepted the responsibility. The first thing to be done was to have him elected Chancellor of the University at the next meeting of the Senate and the proposal was unanimously passed. Mr, Patkar's services in all these proceedings have simply been invaluable. The Syndicate and the Senate gave their unanimous support for all the steps that were proposed.

There is probably no unmixed evil or unmixed good in the world. Even calamities have their useful function.. The earnestness of the workers and the real usefulness of the movement are tested. It would have been natural for the people to entertain doubts about the stability of the University under such a calamity and the natural consequence would have been the falling off in numbers in schools and: colleges. The numbers of the candidates appearing for the different examinations were also expected to be affected but nothing of the sort took place. On the contrary these numbers increased even when the fees had to be enhanced. In the Poona College, no fees were charged for a number of years and later on a fee of Rs. 30 per year was levied. The numbers increased gradually from 15 to 40. When the calamity came, the fee was suddenly increased to Rs. 60 per year, and still the number went up to 50 in the next year and to *55* in the year after that. Examination fess were also doubled, but the

number of examinees went up by 80 in the first year and by 100 in the second. This clearly shows that the University was supplying a real national and social need. If however the calamity had occurred some years earlier, when the University had not impressed the public with its usefulness, it is difficult to say what the result would have been.

The reader may like to know what grounds we had to conclude that the income of Rs. 52500 was permanent. Sir Vithaldas had at first put in a clause for the fulfilment of certain conditions within a reasonable time. This was objected to by the Senate and the words "within a reasonable time" were deleted and this change was accepted by Sir Vithaldas. Again it was clearly stated in the will of Sir Vithaldas that the interest was to be given till the corpus was paid. The following are the exact words in the will:

" I have promised to give 3½% Government Papers of the face value of Rs. 15,00,000 to the Indian Women's University to be called the Shreemati Nathibai Damodher Thackersey Indian Women's University on certain terms and conditions for which an agreement has been executed. Until those conditions are fulfilled by the University I have promised to pay to them Rs. 52, 500 being the interest of the said sum of Rs. 15,00,000. My trustees should therefore pay annually Rs. 52,500 to the said University and when the conditions are fulfilled by them shall hand over to them 3½% Government Papers of the face value of Rs. 15,00,000 from which date annual donation should cease. "

Before submitting himself for the final operation, which unfortunately proved fatal, he put a marginal note on his will. The following are the exact words of the note.

" I also authorize my trustees if they are satisfied about the management of the University they may hand over the said Government Paper when purchased as above to the

Nathibai Women's University even if the conditions in the agreement are not fulfilled. "

Continuance of the payment of the interest for nine years and six months after the death of Sir Vithaldas shows that probably the executors of his will were of the same opinion. It is difficult to know the reasons for the sudden stoppage of the interest. It was certainly due to the University that at least a notice should have been given asking the University to carry out the important conditions, if any, within a certain specified period. Instead came all of a sudden the declaration of the stoppage of payment of interest.

When all the efforts towards a compromise failed it was decided to approach the Advocate General, who filed a chanty suit against the executors of the will of Sir Vithaldas Thackersey under section 92 of the Civil Procedure Code on the Original Side of the Bombay High Court.

CHAPTER XXXVI

CALAMITY AVERTED

The case filed by the Advocate General did not come up for hearing even after two and a half years. It also appeared that the case would not help the University to secure its specific demands. The University athorities were, therefore, advised to file a separate suit, sanction for which had to be ac corded in special meetings of the Syndiaate and the Senate.

Life-workers of the Hindu Widows' Home Association were specially interested in the University and they became anxious about the fate of the University when there appeared no sign of a compromise even when two years and ten months had passed and when it was a common experience that pro-oeedings in the High Court took years before a decision could be obtained. I thought it desirable to call a special meeting of the Life-workers to consider the situation. We had to think of further retrenchments so that the University could prolong its existence even for eight or ten years with the permanent fund of a lakh and ten thousand at its disposal and with extra help from the public. We met at the end of December 1934 and I asked the members to see if they could make further sacrifice, even though the sacrifice they had already made was much beyond the expectation of any rea-sonable person. We discussed that question and it was thought desirable to do our utmost. We were a body of seventeen—men and women. Further sacrifice was to be voluntary and conditional. Only half of our workers worked in the University institutions while the others worked in the Widows' Home and other institutions with the consent of the body of the Life-workers. All of them, except two, were

ready for furher sacrifice and those two, on account of peculiar difficulties, wanted to examine their financial position and decide whether they too could contribute something. The body decided that those who got the monthly allowance of Rs. 75/- should give Rs. 15/- a month while others who received less should pay less. It was decided to begin collection after a month and I was asked to collect and keep the money with me. The money thus collected was not to be handed over to the University but was to be kept with me and returned to the individual members in case any compromise was arrived at and the whole or a part of Thackersey interest began to be paid to the University. The total of this collection would have been, no doubt, insignificant, but it was expected to have a great moral effect on futher contributions received from the public and for getting sanction of the Senate for further retrenchments in other directions. I did make these collections for three months but returned the money to the contributors when the consent decree was obtained in the High Court as explained below.

A special meeting of the Senate was held about the middle of February 1935 and sanction was obtained for filing a suit authorizing the Registrar to represent the University. All this time efforts for a compromise were continued and the Senate passed a resolution to carry on those efforts all the same. Mr. S. S. Patkar, Chancellor of the University had prepared in August 1933 a long and well-considered opinion in which he had advised an independent suit to be brought on behalf of the University before February 1935. Mr. T. R. Venkatarama Sastri of Madras had also given a similar opinion. Accordingly the independent suit was filed in the last week of February after consulting the Advocate General and Mr. Coltman. In the natural course of things it would have taken years before the case came on tor the first hearing. But an application for appointment of a receiver of the estate of the late Sir Vithaldas was filed and it came up for hearing on the

9th of April 1935. The Hon. Mr. Justice Rangnekar, who heard the application, advised both sides to come to a com promise and himself offered to arbitrate. Both sides agreeing, the judge heard arguments from both the counsel at three hearings in his chamber. After the last sitting the judge was requested to withhold his arbitration award until the last effort towards a compromise was made, and some of the interested persons on both sides together with solicitors and counsel sat together in the chamber of one of the counsel to see if they could come to an agreement. There was a good deal of hesitation and straining till the last moment when the terms of the consent decree agreed on by both the parties were presented in the Court. Thus ended the dispute after three years and seven weeks on the 17th of April 1935.

The following are the principal terms of the consent decree:—

(1) The annual amount of Rs. 52500, being the in terest on Rs. 15,00,000 in the 3½ p. c, shall be paid permanently in quarterly instalments till the amount of 15 lacs is handed over to the University on the University fulfilling any of the conditions (a, b, c) given below:—

(a) When the University secures the necessary charter from the Government or

(a) Gets such other kind of recognition from Government as would on the one hand secure the permanency of the University and on the other give assurance to the public that the University would be conducted on right principles and that their graduates would have a recognised status like those of any other recognised University or

(c) The University raises a Permanent Fund which would bring an annual income of Rs. 52500.

(2) The arrears of interest for approximately three years amounting to Rs. 165916 shall be utilised in purchasing or constructing a building for the location of the University Office and the College in Bombay.

(3) The University shall pay an annual grant of Rs. 5000 to the Vanitā Vishrām English School, Bombay.

(4) The Office of the University shall be transferred to Bombay from 1st January 1936.

(5) The expenses of the Universty Office and the expense of the High School and College in Bombay and High School and College in Poona and the above mentioned grant-in-aid to the Vanita Vishrām shall be first charge on the annuity of Rs. 52500. Any balance of the annuity which may remain after making the above mentioned expenses shall be paid by the University as grant-in-aid to other Institutions affiliated to the University, one half of the same to be paid to the Gujrati Institutions.

(6) The eldest male member of Damodher Thackersey's Family for the time-being shall be entitled to nominate five members on the Senate, such members" to be exempted from the requisite qualifications for Fellowship.

(7) The University as well as the four Institutions mentioned in (5) shall continue to be named after the Donor's mother.

(8) Lady Premlilabai Thackersey shall be a member of the Syndicate during her life time.

(9) The University shall directly own, manage and control all Institutions which are fully maintained by the University from its own funds.

(10) The Trustees of the Thackersey Estate shall have to set apart within seven years the sum of Rs. 15,00,000

'in the 3½ p. c. Government Paper and hold it in trust for the ·University till the corpus is handed over to the University.

These Conditions are being fulfilled from both sides. There are still financial difficulties but the stability of the University is secured and there are hopes of fine prospects.

It is difficult to say what the fate of the litigation and eventually of the University would have been but for the combination of certain happy and fortuitous circumstances. I am referring to the constant vigilance and invaluable legal advice tendered by the Chancellor, Mr. S. S. Patkar from time to time, the deligent Devotion to duty and untiring *zeal* of the solicitor Mr. M. S. Captain, and the quickness and mental alertness, and keen desire to do justice on the part of the presiding Judge, the Hon. Mr. Justice Rangnekar.

It is a matter of great satisfaction, that after the passing of the decree Lady Premalilabai Thackersey has been taking keen interest in the affairs of the University and fully co-erating with the University authorities, taking a lead in several important matters. With her enthusiastic support the University is likely to achieve considerable progress in the near future.

CHAPTER XXXVII

ACHIEVEMENTS OF THE WOMEN'S UNIVERSITY

The establishment of affiliated schools and colleges in different provinces has brought the University in touch with the people there. Also the holding of examinations at places, where there are no regular institutions, for the convenience of private candidates helps to make the University known there. Voters of different electorates of the University are spread all over India and they are centres of information about the University. Their number was at one time nearly three thousand. Now on account of the economic depression that number has come down to 2500. The propaganda work of the University during the last twenty years has been instrumental to some extent in forming public opinion in favour of giving proper status to Indian languages in the courses of studies of recognised universities.

The direct achievements of the University are the following:—

1. The Normal School or Training College for primary teachers, working under the auspices of the University, has sent out nearly 150 qualified teachers who are working in primary schools in different parts of Maharashtra and in the Marāthā settlements in other parts of India.

2. The University has sent out seven women with the higher degree of P. A. The theses of two of these (on Sanskrit dramaturgy and Figures of Speech respectively) have been published in book-form and have been generally admitted to be valuable additions to Marathi literature.

One of these ladies has also been the joint author of a very valuable book हिंदुव्यवहारधर्मशास्त्र in Marathi.

3. In addition to the P. A.'s, the University has sent out 189 G. A.'s.

4. Eight graduates of this University went to foreign countries for further education and have returned to India with added qualifications and experience. About 50 of the Graduates are working in the educational and other fields.

5. The number of girls who have passed the final examination of the high-school (Entrance Examination) so far is 860.

6. About 200 women and girls are taking higher education in the Colleges and coaching-classes.

7. In the 17 high-schools and 3 middle schools recognised by the University 3500 girls are taking their secondary education.

8. 45 women are at present being trained as primary teachers.

The University has got lands and buildings valued at Rs. 350,000 and a permanent fund of Rs. 112,000 (face value) in 3½ per cent Government paper and an endowment fund of Rs. 60,000 in the same paper for giving scholarships and prizes out of the interest.

CHAPTER XXXVIII

LATER DOMESTIC LIFE

I must confess that I was led to marry again by sentiment, more for the cause of widow marriage, than from a feeling for a fuller enjoyment of life. My wife Anandibai was no longer a young girl and was as frugal as myself. She had no love for fine clothes and ornaments. She had been used to house hold work as also field work in a Konkan village till she was twenty-three, and never shirked work. As far as possible, she did not engage any servant tor the household work. From the very day of our marriage our home became a kind of hostel. As previously mentioned, lour boys who lived in our house were being educated by me. A year later we had five children of gentlemen who had married widows, added to our family. Thus all along my wife had very little leisure. I had my work at the College and also that of some institution or other to occupy me. My spare time was utilised for col lecting funds for that particular institution which was upper most in my mind for the time being and thus the long vacations were spent away from Poona. So we had not much time to enjoy our married life. However we were ordinary beings with human passions and desires and seized whatever intervals we could catch for enjoyment of our married life and I am glad we have all along been happy.

I have already described how sometimes, when there were conflicting duties, I was drawn to my institution, neglecting my duty towards my dear ones. These occasions were very painful to me. I may here describe an occasion which I shall never forget. It was two years after my marriage when Anandibai's confinement was drawing near,

and when instead of staying in Poona to help her, I went away to Nagpur to collect subscriptions. In due course She was delivered of a son who died very soon after birth. Fortunately my friend, her brother, Mr. Joshi had accidently come to Poona and was helpful to her at that time. This was the only death among our children. I blamed myself for hard-heartedness and it pains me whenever I think of the event. After the first two years of enthusiasm I began to think of what would become of my wife if the worst happened to me and she with her children (there was one boy at that time) was thrown upon an unsympathetic society. We thought over the problem and decided that she should take a year's course in midwifery at some hospital. Just about that time such a course was to be opened at the Dufferin Hospital at Nagpur. I wrote to the Civil Surgeon of Nagpur, who was in charge of the Hospital, requesting him to allow Anandibai to join the class and make an exception in her case and allow her to take our son Shankar, who was two and a half years old with her. He kindly granted the concession and Anandibai joined the class.

During the absence of my wife, I managed the household affairs myself. There was my eldest son Raghunath about thirteen years old and Parvatibai's son Nana about nine. We cooked our food, washed the dishes and cleaned the other utensils, washed our clothes and swept and cow-dunged the rooms. We were living at that time in a small house in the Fergusson College Compound. The boys were of course of great help to me, but I bore the brunt of the work voluntarily. Economy was the predominant consideration, but discipline to myself and the youngsters was another motive. This arrangement continued for one full year, after which my wife returned and took charge of the work.

My wife got her certificate as a trained mid-wife and though she had no occasion to practice as a regular mid-wife

she took up cases now and then to keep up her knowledge and skill upto date and also earned a little money. In the case of poor people she did not charge any fees.

We have been very fortunate in our children. We have no daughter. I have a son from my first wife and Anandibai and I have three sons. The former, Raghunath, stood first among the successful candidates at the Matriculation Examination and after passing the M. A. examination entered Government service in the Educational Department. After several years he saved enough money and went to Paris for further study. There he obtained the Diplôme d'E'tudes Supérieures in Mathematics of the University of Paris. After his return he got dissatisfied with the treatment he got from the Education Department. Once a gentleman of admittedLy inferior qualifications and shorter service was put above him and another time he was not given proper promotion. He could not bear these insults and resigned his post as professor of Mathematics in the Gujarat College, Ahmedabad, after 14 years' service. He has since devoted himself to the problem of birth-control and other sex questions. He conducts a small magazine in Marathi and Gujrati and has written several books in Marathi, Gujrati and Hindi and one in English. After giving up Government service, he was taken up as Professor of Mathematics at the Wilson College in Bombay where he worked for a couple of years. His work in the field of birth-control and allied questions however came in his way, and he was asked either to give up his propaganda or resign his service. He chose the latter and the authorities of the College gave him six months' pay as compensation for the loss of his permanent job.

His wife was one of the early unmarried students of the Widows' Home. She is an undergraduate, having been a student for one year at the Fergusson College. She was a teacher in the Kanyāshālā of the Women's University in

Bombay for several years. Now she helps her husband in conducting his birth-control clinic by giving practical in structions about using birth-control appliances to women who go there. She also serves him as his assistant and clerk. His activities are resented by orthodox people and he has twice been convicted and fined for matter considered obscene that appeared in his magazines.

I do not agree with some of his opinions, but I admire his sense of self-respect and the courage of his convictions. He has been carrying on his work at a great sacrifice and conducted, for example, his magazine at an appreciable loss for the first five years. He is fortunate in having got a very sympathetic wife and though somewhat disabled for the past few years, she is actively helping him.

My second son Shankar got the degree of M. B. B. S. of the Bombay University and served for a few years in the Indian Medical Service during the late war. He has now settled in Mombassa in East Africa and is doing private practice there. He spent nine months in Great Britain in different hospitals in order to gain more knowledge and ex perience. He is one of the leading Indians in Kenya Colony, is a Municipal Councillor and also the General Secretary of the East African Indian Congress.

His wife Revati is a graduate of the Women's Univer-sity and worked for a few years in the Women's University High School at Poona. Lately she rendered a very valuable service to the Indian community at Mombassa. Government had removed the Indian Girls[1] School there to a distant place far away from the Indian habitat, in spite of the protests of the whole of the community. The public then withdrew their girls from that school and started a new school in their locality. Revati managed that school working as its Honor ary Principal, for a year and a half. Finally Government came

to a compromise. People erected a new building on a convenient site in their own locality and Government consented to take it on rent until the cost of it was paid. When the Government school was shifted to this new building, the private school was closed and girls again returned to the old school. Shankar and Revati have got three sons and are living happily.

My third son Dinakar is an M. Sc. of Bombay University and a Ph. D. of Leipzig. He is a life-member of the Deccan Education Society and works as a professor of Chemistry at the Fergusson College at Poona. His wife Irawati is an M. A. of the Bombay University and a Ph. D. of Berlin. She served as the Registrar of the Women's University from 1931 upto June 1636. They have got a daughter.

The fourth son Bhaskar is a B. Sc, B. T. of the Bombay University and an M. Ed. of Leeds. He is a life-worker of the Hindu Widows' Home Association and is at present working as its Secretary. He is also the Principal of the Training College at Hingne. His wife Kaveri is a graduate of the Women's University and is also working as a teacher at Hingne. They have got two daughters.

My wife has all along been active. When I was engaged in the work of the Widows' Home and the Mahila Vidyalaya she had an orphange of her own in our family. In this way she rendered great help to several orphans. Whatever money she got from some gifts from her relations and whatever she earned by her midwifery she put out to interest. She also saved some money from the allowance I gave her for monthly expenses of the family. Out of her savings accumulated by interest during the last forty-one years she gave Rs. 6000 to the Widows' Home on condition that she receives the interest during her life time. When all the sons were settled down in life and she became free, she utilised her time in collecting

subscriptions for the Widows' Home. Thus when she was in Africa, she collected Rs. 2000 for it. She is still carrying on that work.

We have both been very happy in our long and healthy married life. We have the good fortune of seeing our sons well settled in life and of being surrounded by playful little grand-children. We are particularly glad that the two youngest sons are working in the two institutions which are the pride of Poona and in which I myself worked.

I shall close this chapter after mentioning one happy incident. My father-in-law paid us a visit when our first child Shankar was about a year and a half. The bright little child impressed him very much and the following words escaped his mouth. " Could any one have dreamt that this daughter of mine would have brought forth this *Rāmā's* image ? *Rama,* your ' *leela* ' is inscrutable." He was over joyed to see us happy with the lovable child.

CHAPTER XXXIX

SOME IDEAS ABOUT RELIGION AND MORALITY

When I was in my teens I used to read devotional compositions of saints believing that religious merit would accrue in my favour. But gradually I lost my faith in these things. Our education in the Missionary High School with complsory Bible teaching made us think of Christianity and we began to criticise Christian dogmas. We naturally used the same weapon against our own religion. My friend Mr. Joshi brought me into contact with Herbert Spencer's ideas and the discussions we had led us to agnosticism. Mr. Joshi has changed since and become a theist while I have remained an agnostic.

Several turning points in my life are out of the ordinary. The accidental opportunity I got to learn English when I was 18 ; the unhappy death of my first wife, that was followed by my marriage with a widow; the opening up of new fields of work due to this event; the altogether unexpected call to work in the Fergusson College, which brought me into an atmosphere congenial to the development of new idealistie institutions that I started later on; the undreamt of falling into my hands of the Japan Women's University booklet and lastly, Sir Vithaldas Thackersey's generous gift; all these taken together would incline one to think that some hidden power was guiding the course of my life. I myself have often felt that some unseen force was leading me on to the different steps. But although I am more emotional than intellectual, I could not reconcile myself to the idea that any such power, which would involve the notion of a personal god, could interest itself in the innumerable lives that fill the universe. and supervise and guide their actions. At the same time I

am conscious that individual efforts on the part of man are so feeble that he cannot achieve anything simply by his own exertions. I cannot therefore but feel gratitude for the help I received from seen and unseen sources to make me happy and successful in life.

Long ago, I formed certain opinions about religious mattes. They may be summarised as follows :—

(1) Religion should be confined to the consideration of the relations of man with the unknown source of all things, or god.

(2) Consideration of the rules of conduct of man towards himself and other beings including dumb creatures, should be the province of morality.

(3) The dictates of one's own conscience should be the guide in one's religious and moral actions.

(4) No book in the world is a revealed book.

(5) No individual, past or present, is an incarnation of god.

I have no keen intellectual insight to go into the question of how and whence we came and whither we are going. The riddle of the universe has been attempted to be solved by mystics, philosophers and scientists. The solution of the riddle is beyond the capacities of an ordinary man. I therefore thought it best to leave these questions alone and chalk out a path in life depending upon common sense and conscience.

I have not formed any opinion on the question of rebirth. It is difficult to decide in its favour. It is difficult to concede that numberless beings that fill the universe retain their individuality in successive births until they unite with the common source of all and lose their individuality. At the

same time cause and effect seem to rule the physical as well as the moral world. Does the combined effect of the physical and moral actions of every individual produce neutrality at its death, leaving no balance to be carried over ? This is equally difficult to concede. I am however led to think and feel that if there is truth in the idea of rebirth, I would like to be born again and again in India to carry on my work.

I have had a very sympathetic attitude towards all progressive movements like the Brahmo Samaj, Arya Samaj, Theosophy and Rationalism. I am of opinion that ideas imbibed from age old degenerated religious and moral at mosphere require thorough examination and every thoughtful individual ought to form his opinions, as far as possible, by serious thinking and not to take them on authority of persons however great. Even untruth arrived at by this conscious process is in my opinion of greater value in the evolution of the individual than truth imbibed by unconscious blind faith.

Man must be judged not by his words but by his deeds. Independent thinking naturally gives rise to a variety of opinions. Let there be toleration for all honest views and actions. Whatever tends to the betterment of humanity is to be esteemed and considered meritorious. The opposite should be condemned and considered sinful.

Respect for great men, saints and ascetics is enhanced when we regard them as highly developed men rather than incarnations of god. When I lost faith in old ideas, their place was taken by new ones. To read books written by saints and philosophers, to meditate on those ideas that appealed to me and to try to translate them into action became my religion. For instance, to think well of a person, even when he is not well disposed or is definitely ill-disposed towards one is not easy. When the mind is perturbed with thoughts about that person it is not possible to entertain such

thoughts. But in calm moments one can conceive loving thoughts about such a person and wish him well. I have tried to act in this way.

In short, I think that religion and morality should be personal matters, and one should be allowed to act according to one's convictions so long as no harm is done to other individuals or society and there is no transgression of existing law. When social or moral customs and laws are harmful in the opinion of any individual, he should break them, **suffer** punishment and try to change them.

CHAPTER XL

LAST WORD

Till about November 1935 I thought that the Women's University was the last of my mental and emotional children and I never dreamt that a new idea would take possession of me and would draw me into a new activity. While bringing to my mind past events it has struck me about two months after 1 took up the scheme of village education that in my life there have been cycles of ten years at the end of each of which some new outlook, some new idea, some powerful urge seized me And drew me into a new activity without losing touch with the old. I wonder how it never occurred to me before. When 1 was eighteen I began to learn the English alphabet and a now vista of life was opened before my eyes. At twenty-eight I took up the work of the Murud Fund, which became a very important side-activity of mine for several years. The Golden Jubilee of that Fund will be celebrated in October 1936. Ten years later, the Hindu Widows' Home Association was established and I am happy to see that it has been render ing very useful service to the society. When I was fortyeight the ideas of the Mahila Vidyālaya and the Nishkāma Karma Matha took possession of me and I enthusiastically took up the corresponding activities. These institutions after several years' successful work were merged into the Hindu Widows' Home Association. It was at the age of fiftyeight that I took a leap in the dark to found the Women's University. Fortunately no new idea emerged at the age of sixty-eight and I could give undivided attention to the University for twenty years. Strangely however I was unconsciously drawn towards a new idea and its powerful urge has thrown

me into a fresh activity at the age of seventyeight. I want to establish "Maharashtra Village Primary Education Society" to start schools of the old indigenous type to teach the three R's in villages in which there are no schools conducted by the District Local Boards or other agencies. In addition to teaching children of school going age these schools will try to keep up the literacy of adults by attracting them to small libraries attached to the schools. Before approaching others for contributions I thought it best to conduct one school myself by paying fifteen rupees per month out of my meagre pension of seventy rupees. Since the beginning of the. year I have engaged myself with the help of sympathetic volunteer friends in the activity of going from house to house and collecting even fractions of a rupee that would be willingly subscribed. I am glad to say that to-day, i. e. 8th of July 1936, the collection has reached the amount of Rs. 2700. I hope the Society will be formally organised- and registered according to Act X X I of 1860 in a week or two. Two schools' have already been started and a few others will come in time. The task of carrying literacy to small villages is gigantic and private efforts in that direction may not mean even a drop in the ocean. However they will be an indication of the keenness of feeling in this matter on the part of the public. I do not know how long I shall be able to carry on this work but I am sure devoted workers will be found to take it up after me.

Here ends the story of my life. I hope this simple story will serve some useful purpose.

APPENDIX I

MY TUITION WORK IN BOMBAY

Name of the institution or person	No. of hours per week	Monthly remuneration
August 1888		
Maratha High School	7½	20
Cathedral Girls' School	6	25
St. Peter's Girls' School	7½	30
Mr. Dastor Kamdin	6	25
Miss Lander	2½	12
Miss Bob	2½	12
Messrs. Patel and Bamji	4	15
Mr. Esperance	6	20
Mr. Bernard (for two weeks)	3	7–8
Total ...	45	166–8
October 1889		
Maratha High School	4½	11–4
Cathedral Girls' School	7½	25
St. Peter's Girls' School	13	50
Alexandra Native Girls' English Institution	10	45
St. Peter's Boys' School	6	25
Mr. Laud	8	20
Total ...	49	176–4

Name of the institution or person	No. of hours per week	Monthly remuneration
April 1890		
Maratha High School	4½	12–12
Alexandra Native Girls' English Institution	10	45
St. Peter's Girls' School	13	50
St. Peter's Boys' School	7½	35
Mr. 0. Boos	2½	12
Mr. Edwards	3	12
Lt. A. C. Lovet	3	20
Total ...	43½	186–12
April 1891		
Maratha High School	18	50
Alexandra Native Girls' English Institution	10	45
St. Peter's Boys' School	7½	30
Lt. A. C. Lovet	3	20
Total ..	38½	145

APPENDIX II

SUBSCRIPTION TOUR FOR THE WIDOWS' HOME IN THE DISTRICTS OF RATNAGIRI AND KOLABA

Name of the town	Distance in miles	How covered	Date of the meeting	No. of persons present	Total collection	Remarks
					Rs. a. p.	
Dapoli	220	6 hours train, 11 hours steamer 9 miles on foot	22 Nov. 1900	37	29—8-0	From Poona to Bombay, Bombay to Murud and Murud to Dapoli
Khed	16	On foot	26 „ „	31	6—2-0	
Ghiplun	14	Bullock cart	27 „ „	100	32—8-0	
Malvan		20 hours in a steamer	29 „ „	22	19—0-0	
Savantvadi		3 hours steamer, 17 miles respectable bullock conveyance	1 Dec. 1900	27	17—8-0	Malvan to Vengurla by steamer and Vengurla to Savantvadi *Dhamani*
Vengurla	17	Bullock conveyance	2 „ „	41	44—0-0	

Name of the town	Distance in miles	How covered	Date of the meeting	No of persons present	Total collection	Remarks
					Rs. a. p.	
Kudal	13	Bullock conveyance	3 Dec. 1900	29	11—0-0	
Ratnaghi			6 „ „	Select people 12	140—0-0	Kudal to Vengurla by *Dhamani* and Vengurla to Ratnagiri by steamei
			7 „ „	General meeting 17		
Devrukh	30	22 miles by bullock cart and 8 miles on foot	10 „ „	28	33—6-0	
Rajapur	36	16 miles on foot, 22 miles in a bullock cart	12 „ „	36	50—8-0	
Devgad		15 hours by country boat and steamei	14 „ „	30	18—8-0	
Shrivardhan		23 hours by steamer to Bankot and 7 miles on foot	16 „ „	15	5—0-0	
Bankot	7	On foot	16 „ „	10	0—0-0	

Mahad		5 hours by steamer and 7 miles in a tonga	17 Dec. 1900	100	48—9-0	
Nata	5	Bullock cart	18 „ „	22	3—9-6	
Birvadi	6	„	19 „ „	25	0—4-6	
Goregaon		Tonga	19 „ „	15	0—8-0	Mahad to Tala 50 miles tonga and 16 miles Bullock cart, stopping on the way to Goregaon and Mangaon
Mangaon		Tonga	19 „ „	8	4-12-0	
Tala			20 „ „	40	1—2-0	
Murud (Janjira)		By country boat	21 „ „	25	52—4-0	
Alibag		By steamer	22 „ „	20	8—4-0	
Revdanda	7	Tonga	23 „ „	30	3—430	
Roha		By small steamen	24 „ „	20	18—4-0	After this returned to Poona via Bombay
				Total	547—4-0	

APPENDIX HI

SUBSCRIPTION WORK IN BOMBAY FOR THE WIDOWS' HOME

Place of meeting	Date	Collection Rs. As. p.
Javji Building (Chikhalwadi)	14th Dec. 1001	7—3-0
Khatri's Chal (Kandevadi)	15 „ 99	3—8-0
Goregaonkar's Buildings (Girgaon)	15 „ „	21-12-0
Bhatavdekar's Chal (Grant Road)	17 „ „	7—0-0
Madhavdas Premji's Chal (Mugbhat)	18 „ 99	7—8-0
Manoranjan office (Kandevadi)	19 „ „	11—8-0
Jagannath's Chal (Phanasvadi)	20 „ „3	0—0-0
Dhusvadi (Thakurdwar)	21 9) 99	4-0-6
Pendse's Chal (Girgaon)	22 „ 99	3—8-0
Khatri's Chal (Girgaon)	23 99 99	1-12-0
Student's Lodge (Mangaldas vadi)	24 „ „	1—0-0
Shende's Chal (Sadashiv Galli)	26 99 99	1—0-0
Topivala's Chal (Grant Road)	27 99 99	8—8-0
	Total	78—3-6

APPENDIX IV

WEEK-END-TRIPS TO BOMBAY AND SUBURBS FOR PROPAGANDA AND SUBSCRIPTION WORK FOR THE WIDOWS' HOME

Place of meeting	Date of meeting	Collection Rs. As. p.
Bandra	25 Jan. 1903	25—0-0
Hindu Union Club	2nd Feb. 1903	0—0-0
Girls' School, Bhuleshwar	7 „ „	0—0-0
Arya Samaj Mandir	8 „ „	15—2-0.
Topivala's Yamuna Chāl	15 „ „	9—4-0
Woodhouse Bridge Health Camp	15 , v	9—4-0
Sukhadvala Library	22 „ „	40—0-0
Colaba Observatory	„ „ „	0—0-0
Marine Lines Sarasvat Health Camp	1st March 1903	17—8-0
Bhangarvadi (Near Lonavala)	19 April 1903	0—0-0
	Total	116—2-0

APPENDIX V

PLACES VISITED FOR PROPAGANDA AND SUBSCRIPTION WORK FOR THE WOMEN'S UNIVERSITY FROM JANUARY 1916 TO JUNE 1920

Deccan:—Sholapur, Satara, Wai, Nasik, Sinnar, Malegaon, Pimpalgaon, Jalgaon, Bhusaval, Yaval, Ahmednagar, Yeola, Ckalisgaon, Dkulia, Amalner, Sasvad, Bhor, Bhatghar, Shirval, Junnar and Khed.

Konkan :—Kalyan, Bluvandi, Than a, Bassein, Panvel, Uran, Alibag, Mahad, Dapoli, Chiplun, Guhagar, Ratnagiti, Rajapur, Devgad, Malvan, Vengarla and Shiroda.

Karnatak:—Belgaum, Dharwar, Hubli, Kundgol, Gadag, Bagalkot, Muddebihal, Bijapur and Karwar.

Berar:—Amraoti, Akola, Yeotmal, Ellichpur, Murtizapur, Karanja, Shegaon, Khamgaon, Malkapur, Buldana and Vani.

Central Provinces :— Nagpur, Wardha, Burhanpur, Khandwa, Arvi, Hinganghat, Warora, Ohanda, Bhandara, Hoshangabad, Itarsi, Sohagpur, Gadarvada, Narsingpur, Jubbulpore, Sihora, Katni, Damoh, Saugor, Khurai, Harda and Timmarni

Baroda State:—Baroda, Tetlad, Mehsana, Visnagar, Vadnagar, Patan and Amreli.

States In N. Oujrat:—Palanpur and Sidhpur.

Qujrat:—Bujsar, Surat, Broach, Anand, Nadiad, Kaira, Ahmedabad, Godhra and Dohad.

Kathiawar:—Limbdi, Bhavnagar, Vadia, Jetpur, Junagadh, Gondal, Rajkot, Jamnagar, Wankaner and Dhrangadhra.

Central India:—Mhow, Dhar, Devas, Rutlam, Ujjain, Bhopal, Sehore. Narsingarh, Byaora and Raj gad.

Indore State:—Indore, Barwah,Mandaleshwar, Maheshwar, Sanavad* Khargon, Mahidpur, Garoth, Rampura, Kannod and Khategaon.

Rajaputana:—Zalarapatan.

Mysore State:—Nanjangnd, Mysore, Seringapatam, French Rocks, Ohennapatnam, Bangalore, Tumkur, Maddigeri, Hassan, Hole Narsipur, Chickmagalur, Shimoga, Sagar and Tirthalli.

Madras Presidency:—Madras, Tanjore, Kumbakonam, Madura, Trichinapali, Salem, Vizagapatam, Rajahmundry and Berhampur.

Bengal:—Calcutta.

United Provinces :—Benares, Allahabad and Agra.

Punjab :—Peshawar, Rawalpindi, Zelum, Gujrat, Sialkot, GNijranvala, Lahore, Amritsar, Ferozpur, Jullunder, Hoshiaffpur, Ambala and Dehli.

Sind:—Karachi, Hyderabad, Sukkur, Rohri, Larkhana and Shikar pur.

Portuguese Territory .—Panjim, Mapuca and Pernem.

Small States:—Ichalkaranji, Murud (Janjira), Savantvadi, Kudal and Bhor.

APPENDIX VI

LIST OF PLACES VISITED IN THE WORLD TOUR

Name of the place	Number of days spent	Number of lectures, talks etc.	Approximate number of people present	Number of Social engagements	Number of Interviews	Number of educational visits	Remarks
1	2	3*	4	5*	6	7	8
England April 1929							
London	2	1	80	1			
Malvern	5	1	45	Teachers' Conference on New Ideals in Education			
London	4	1	80	2			
Sandown, Isle of Weight	6	1	100				Indian Conference
France April 1929							
Paris	9	4	150	2	1		
Great Britain and Ireland May to July 1929							
London	6				1		
Cambridge	3	2	50	2			
London	10	5	275	6			
Woburn	1				A visit to Dr. Mann's experimental farm		
Oxford	2	1	15	1	3	3	
Manchester	2	1	35				
Douglas, Isle of Man	2		A visit to Sir Claude Hill, Lieut. Governor of Isle of Man				
Liverpool	4	4	200	3		6	

Dublin	5	3	125	4	4	6	
Glasgow	5	2	100		1	7	
Edinburgh	5	2	75	1	1	1	
Newcastlc-on-Tync	1	1	30				
Leeds	8	3	250	1	2	Two days holiday in the Lake District	
Sheffield	2	1	60				
Ilkley	1		The Leeds University International Society's Annual Conference				
Birmingham	3	2	125	3			
London	16	3	200	4	1	1	A visit to Garden School at High Wycombe and Garden City of Letchworth
Belgium and Holland July 1929							
Short Stay at Biuges, Antwerp, Rotteidain, the Hague and Amsterdam							
Switzerland July-August 1929			The World Federation of Education Associations				
Goneva	10	2	75	Boat-Tup on Lac Lemon & Motor-tlip to Mont Blanc			
Basel	1					Shoit trip to Black Forest	
Denmark August 1929			The World Confeicncc of the New Educatfon Fellowship				
Elsinore	15	2	150				
Copenhagen	2					2	
Sweden August 1929						Visit to Uuivcisity of Upsala	
Stockholm	3	1	150			6	
Norway August 1929							
Oslo	2	1	125			3	
Germany September 1929							
Beilin	8	2	150		1	3	
Leipzig	4	1	100			1	
Hamhuig	4	1	150			2	

* Social engagements where no formal lecture or talk was given, are not included in column 3, but where such talk was given, me counted in both the columns 3 and 5.

Name of the place	Number of days spent	Number of lectures, talks, etc.	Approximate number of people present	Number of Social engagements	Number of Interviews	Number of educational visits	Remarks
1	2	3*	4	5*	6	7	8
United States of America	September to December 1929						
New York, N. Y.	Sept. 26th to Nov. 2nd	10	1200	21	11	1 upto Philadelphia	Visits to various places for Lectures, etc., shown below
Schenectady, N. Y.	3					Visit to General Electric Company	
Poughkeepsie, N. Y.	1	1	30				Vassar College
Hanover, N. H.	1	1	150				Dartmouth College
Boston, Mass.	2	3	325	2	2	2	
Saratoga Springs, N Y	½	1	600				Skidmore College
Williamstown, Mass.	½	1	30				Williams College
Nyack, N. J.	1	1	25				Clarkstown Country Club
Westtown, Pa.	1	1	400				Westtown School
George School, Pa.	1	1	500				
Philadelphia, Pa.	3	3	700	2	2	3	
Bryn Mawr, Pa.	½	1	75				Bryn Mawr College
Washington, D. C.	3	4	375	1	2	1	
Greensboro, N. C.	1	3	950			3	
Pittsburg, Pa.	8	8	650	11	2	3	
Detroit, Mich.	4	6	400	3	1	1	
Ann Arbor, Mich.	1	1	50	1	1	1	
Chicao, Ill.	5	7	1100	5	1	2	
Council Bluffs, Iowa	3	4	325	1		1	
Iowa City, Iowa	1	1	150				

Des Moino, Iowa	1	4	2800	1		3
Los Angeles, Gal.	6	7	1100	7	2	2
Glaremont, Gal.	1	1	150	1		
Riverside, Gal.	1	1	500	1		
Oakland, Gal.	3	3	400	3		Guest of Mills College
San Francisco, Gal.	6	4	200	6		
Stockton, Cal.	1	1	10			
Sacramento, Gal.	1	1	250			
Japan January 1930						
Yokohama and Tokyo	10	2	150	1	1	8 Visited Japan Women's Univeisity
Kobe	8	7	575	5		8
China January-February 1930						
Shanghai	8	1	25	3		1
Hongkong	8	2	100	3		
Philippine Islands February 1930						
Manila	5	4	650	1	2	4
Java March 1930						
Sourabaya	4	2	150	1		
Jokja	1					Visited the Boetoeboedoei Temple
Batavia	3	2	100		1	
Malay States March-April 1930						
Singapore	8	5	500	1		
Kuala Lumpur	5	2	550			
Ipoh	4	1	60	1		
Taiping	2	1	75			
Penang	5	2	150			

* Social engagements where no formal lecture or talk was given, aie not included in column 3, but where such talk was given, are counted in both the columns 3 and 5.

APPENDIX VII

THE AFRICAN TOUR

Time			Where spent
From	31-12-30	to 9-1-31	On S. S. Khandala
From	10-1-31	to 28-2-31	In Kenya
From	1-3-31	to 16-5-31	In Uganda
From	17-5-31	to 12-6-31	In Kenya again
From	13-6-31	to 11-9-31	In Tanganyika
From	12-9-31	to 30-9-31	In Zanzibar
From	1-10-31	to 18-10-31	In Tanganyika again
From	10-10-31	to 30-10-31	In Kenya again
From	31-10-31	to 7-11-31	On Steamer Khandala
From	8-11-31	to 9-11-31	In Portuguese East Africa
From	10-11-31	to 11-11-31	On Steamer Khandala
From	12-11-31	to 25-1-32	In South Africa
	26-1-32		In Portuguese East Africa again
From	26-1-32	to 3-2-32	On Steamer Kenya
From	4-2-32	to 3-3-32	In Kenya again
From	4-3-32	to 11-3-32	On Steamer Karanja
	12-3-32		Landed at Bombay

APPENDIX VIII

THE PLACES VISITED AND COLLECTIONS MADE IN AFRICA

UGANDA

Places	Shillings	Cents
Jinja	4782	37
Kampala	3645	44
Lugazi	1477	75
Soroti and placed round about	878	0
Masaka	670	50
Kumuli	520	0
Kaliro and places round about	391	0
Entebe	380	0
Kilosa	350	0
Naraaganda	286	0
Msindi	237	50
Hoima	226	0
Mbulainiti	132	0
Malima	132	0
Naxnendwa	115	0
Nawarauso	80	0
Bilawari	73	0
Bulopa	73	0
Kidera	60	0
Kasogi	40	0
Bugaya	40	0
Buliowa	38	0
Namaira	35	0
Tororo	24	0
Namnagir	15	0
Buyendi	10	0
Irappa	5	0
Total...	14716	56

TANGANYIKA

Places	81livings	Centre
Dar-ts-salaam	2490	26
Tabora	1853	25
Tanga	1651	0
Lindi	1568	0
Mwanza	1078	50
Mbale and places round about	821	0
Bukoba	651	75
Sbanwa	587	0
Arasha	558	0
Morogoro	522	50
Moshi	466	0
Mikindani	427	0
Dodoma	290	50
Kigoma	243	0
Mingoyo	141	0
Musungwi	79	0
Mantare	66	0
Mdumbe	40	0
Kamachum	22	50
Malampaka	20	0
Bukumbi	15	0
Subscriptions obtained by correspondent from people not living in, places visited	36 302	0
	13893	26

KENYA

Mombaasa	4813	25
Nairobi	1238	0
Eldoret	1125	25
Kitale	250	0
	7426	50

ZANZIBAR

Places	Rs.	As.
Zanzibar	1486	3

SOUTH AFRICA

	Gold			Sterling		
	£.	8.	d.	£.	s.	d.
Durban	218	S	0			
Johanesburgli about	200	0	0			
Cape Town	56	2	6			
Port Elizabeth	47	16	6	8	0	0
Uitenhague	33	3	0			
East London	19	7	i)			
Verulam	9	13	0			
Kimberly	9	0	0			
Tongat	5	9	0			
Lady Smith	3	I	0			
De Aar	2	8	6			
Total...	604	11	9	8	0	0

PORTUGUESE EASI AFRICA

Lourenco marques	70	0	0

*

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