

INDIAN MONEY MATTERS.

The Story of a Famine Insurance Fund, And What was Done With It.

A Speech

BY

CHARLES BRADLAUGH, M.P.

*Delivered in the House of Commons, on August 27th, 1889,
during the Debate on the Indian Financial Accounts*

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NOTE.

THE greater part of the speech here reprinted is taken up with the details of a scandalous story of the misappropriation of public funds of a charitable character. It is earnestly hoped that Britons generally will so far interest themselves in the management of Indian affairs—for which, it should never be forgotten, they are, in the last resort, responsible—as to read what Mr. Bradlaugh has said, and thus become acquainted with the manner in which financial matters are, sometimes, conducted in India. Mr. Bradlaugh tells the story of the imposition of the Famine Insurance Tax and its misappropriation with vigour. No similar incident can be found in British financial annals. The proceedings condemned were entered upon in India with a light heart, and are supported in England by the present Under Secretary of State for India with an airy unconcern which can only arise from a want of thorough acquaintance on his part with the circumstances—a want of adequate acquaintance which, in respect to such a matter, is highly culpable in an official occupying his position. Ex-Indian officials, like Sir Richard Temple, of course, support what has been done. To them, “whatever is, is best”. In their eyes the Government can do no wrong. The advantage supposed to be derived by the appointment to the Parliamentary Under Secretaryship of India of an English politician of character and eminence, to correct the bias of permanent persons in the India Office, is lost when a man like Sir John Gorst becomes the blind apologist of such an incident. His defence was,

probably, the feeblest ever known in Parliamentary experience. So far as it goes that may be counted to Sir John Gorst for righteousness. What has happened was possible only because neither in India nor in England is there any public power of control over the Indian purse. This may be remedied if the British people will support the programme of the Indian National Congress and aid, as it will have an opportunity of doing next Session, the passage through Parliament of a measure intended to enlarge the powers of the Indian Legislative Councils and to increase the number of members of such Councils.

It simply remains to be further remarked that the Famine Insurance Fund has been absorbed into the general revenues of India and the Famine Relief Tax is duly collected. When, as frequently happens, famine threatens and the agonies endured by the suffering people are very great, the most meagre relief is very grudgingly given. This, too, though there is no Poor Law Relief administered in India, and though the Famine Insurance Tax was intended to be, in a measure, a Poor's Rate, and "sacred" promises were given that it should not be diverted from the purpose for which it was imposed.

INDIAN POLITICAL AGENCY,
25, Craven Street, Charing Cross, London.

September, 1889.

HOUSE OF COMMONS, AUGUST 27TH, 1889.

Mr. BRADLAUGH: I have placed on the Paper notice of my intention to move an Amendment expressive of the deep regret of the House that the accounts have not been laid before it at a period when they could be properly debated. I do not propose to move that Amendment, because the state of the House is such that no division on it could accurately represent the feeling of the House upon it, and if I did divide, it might go forth to the people of India that a very large number of members had no regard whatever for the Indian people, and that a very small number of members of this House thought their affairs ought to come before Parliament for discussion. Therefore, while making as I do a most earnest protest—a protest which, I believe, would be joined in by members on the other side of the House as well as by members on this side, if it were not for Party exigencies at this late period of the Session—I desire to give it especial emphasis, because of the fact that the modification in the new Rules of Procedure, during the last two years has deprived those who desire to present to this House any statement or criticism, of any opportunity whatever of doing so, unless such opportunity is furnished by the action of the ballot. Even if a member happens to be fortunate enough, as I was early this Session, of obtaining first place for a motion dealing with the affairs of India, it may be that the Government will take away the opportunity which the ballot has given him. India stands here in an entirely different position from any other part of the dependencies of this great empire. There is no colony, however small, but that, upon the estimates, we have afforded us one or more opportunities of raising any question which any member thinks ought to be brought before this House in relation to it, but the same thing cannot be said with regard to India, with the enormous population, to which the hon. gentleman the Under Secretary has referred, of something like 210 millions of actual subjects of the Imperial Crown, and another 65 millions of people more or less subject to its influence. I think the present system is one which any person taking any interest whatever, however remote, in the honour of Britain ought to deplore and endeavor to have changed. I would venture to appeal—it seems rather a mockery to say to the Government, with only the Under Secretary for India, able representative of the Government as he is, present in the House. It seems also a mockery to appeal to the leaders of the party on this side of the House, none of them being present. I deem it right to say that if the Government are deaf to our appeal, and if they will not so modify the new rule as to

enable us to raise questions which we cannot now raise during this debate, I shall take the one opportunity which I have never taken since I have been a member of this House, and shall take care that the question is raised by an amendment to the Address. At any rate, the Government cannot deprive me of that opportunity as they have twice this session deprived me of the opportunity I had obtained by means of the ballot. While I admired the good-humored and able speech to which we have just listened, I could not help being struck with the marvellous coolness—I suppose I must not say audacity—which characterised some of the statements of the Under Secretary for India. He was good enough to tell us that the only proposal of economy had come from the Government, but he coolly ignored the fact that he and his Government had taken away from me the opportunity I had obtained of submitting to the House proposals which I thought would have tended in that direction. He had the frank audacity to inform the Committee that the Council of India Bill had been hindered on this side of the House, and had only got through with great difficulty, when he knows as well as any other member of the Committee that the Government never put it down earlier than the ninth order of the day—I think that one night I saw it the 19th—and when he knows it was in the power of the Government to have put it down as the first or second Order of any day they pleased, and so have tested the question whether there was any real opposition to it. Surely the hon. gentleman might have acknowledged that on the first appeal made to me by the leader of the House, to the effect that if I kept on the paper a notice of amendment I had to the second reading of the Bill he would be obliged to withdraw it, I at once withdrew the notice, although I regarded the Bill as wretchedly small and exceedingly ineffective, and although I regarded it as being more effective in words than it would be in reality. If I had pressed my amendment on the attention of the Committee I should have pointed out that any discussion of the Indian Budget with the benches as they are now is utterly impossible. It is impossible to take the sense of the Committee on any proposition which may be submitted to it without a shameful and disgraceful exhibition of the utter neglect by so many members of Parliament of the interests of so many millions of our fellow-subjects. I cannot say I quite followed the right hon. gentleman's first figures. It seems to me that they do not quite agree; but on this point it may be that I did not pay sufficient attention to his corrections, and I shall confine myself more especially to the figures which I have in print, and which at any rate are capable of being more clearly examined. The hon. gentleman complained that he was met by ironical cheers when he referred to the chief increase in the income of India this year as resulting from the Salt Tax; and he went to the length of saying that he was shocked by the statements made by people who ought to know better as to the effect of the increase of the Salt Duty on the consumption of salt. Well, he managed to shock me, because, with

the almost blind reliance that I have on the accuracy of everything told me by the hon. gentleman, notwithstanding that I have occasionally found that he has been misled by those who instruct him to reply in this House, I had thought that the Blue Book circulated under his authority amongst the members of the House, only within the last few days, has told us expressly that the consumption of salt had fallen off in consequence of high prices, which I proposed to show were the result of the increase of duty. I do not understand why he should be shocked at our entertaining an opinion which the Government of India officially puts to us. The hon. gentleman complains also that we have spoken of the "Famine Insurance Fund". Well, that is how his own Government have spoken of it and have described it. They have now spent the whole of the fund, and do not like to acknowledge that such a fund existed. In a marvellously emphatic tone the hon. gentleman appealed to the Committee, and said: "We have spent the surplus we had; if a larger surplus is wanted for this purpose, do gentlemen on the Opposition side of the House advocate increased taxation, which is the only way of getting a larger surplus?" Our answer is that we have had increased taxation for the purpose of raising a specific sum which you pledged yourselves never to apply to any other purpose, that you have applied it to many other purposes, that you have seldom applied it to the purposes for which it was intended. Before examining the memorandum of the Under Secretary, which was issued later this year than last, I will very briefly draw the attention of the Committee, in view of the fall in silver, to the impolicy of maintaining even the slightest hindrances to the consumption of silver for manufacturing purposes. As was most fully pointed out in a debate on this question in another place about a month ago, the duty of 1s. 6d. per ounce and the requirement of hall marking are practically prohibitive of the importation for trade purposes of Indian manufactured silver articles, and the exportation of English manufactured silver for the Indian market. I appeal specially to the Chancellor of the Exchequer on this question, which is of high importance to India, and vitally affects our silver trade with many foreign countries. I now come to that branch of the speech made by the hon. gentleman the Under Secretary for India, which has occupied so prominent a position in this evening's debate. I allude to that portion of it which relates to the provision for famine relief and insurance, or, as I prefer to call it, to the famine insurance fund. I ask the Committee to turn to the famine relief and insurance item, on page 50, in the explanatory memorandum of the Under Secretary. But, in the first place, I desire to say a word or two as to what has been urged by the hon. gentleman with reference to the correction of figures which appear in that memorandum. I would point out that it would have been quite possible for the Government to have taken the discussion on the Indian Budget a week or a fortnight after the Indian Budget statement had been circulated, and

had the hon. gentleman taken that course there could not then have been any necessity for the corrections he now makes. The hon. gentleman has taken credit for the fact that the memorandum has been circulated for a period of more than six weeks; but I would point out that it was published later this year than last year, and it might have been criticised at an earlier date, as the financial year ends at the same date in one year as in another. I think that, considering the matter is one which affects the welfare of 275 millions of her Majesty's subjects, the Government ought to recognise it as being one of sufficient importance to be discussed in this House at a period of the year when it can be freely and fairly debated, and nearer to the end of the financial year. It is quite possible that every explanation the hon. gentleman has given has been comprehended by every member of this House except myself; but I certainly do find it difficult to follow a set of figures as to which the hon. gentleman himself is not quite sure, and which, even in their corrected form, do not commend themselves to us as matters about which there is a possibility of our all being in agreement.

THE FAMINE INSURANCE FUND: THE PLEDGES GIVEN, THE PLEDGES BROKEN.

The hon. gentleman has referred to the Famine Insurance Return, which I myself moved for, and which has been laid on the table of this House. He referred to it as a document of which the Government might fairly be proud. Now, sir, I should say that if it were possible to imagine any man holding the position of a minister being capable of shame—and I believe such a phenomenon has never been known in the history of Parliament—I should have thought that that return was a document of which any minister ought to be heartily ashamed; and although I do not put it personally to the hon. gentleman as being any ground for shame on his part, yet I think he might reasonably feel a sort of vicarious shame in finding that promises which have been so solemnly made have, nevertheless, been so deliberately broken, and that a large sum of money collected for a particular purpose, has been just as deliberately misapplied. The hon. gentleman the Under Secretary for India referred to the origin of the Famine Relief Fund, but he did so in the vaguest of all fashions. The first reference I will make is to the financial statement for 1878-9, to the financial resolution of the Government of India, dated 18th March, 1878, and to a minute by the Viceroy of India, dated 12th March, 1878, for a detailed explanation of the principles on which it was proposed to make a systematic provision against periodical famines and deaths from starvation. In the Parliamentary Paper, No. 37, dated 1878, page 5, the speech of the finance minister in the Legislative Council of the Government of India proposes to raise an additional £1,500,000 a year "on account of famine alone", and he says that this is done because of the "recognition of her Majesty's Government of the duty of making

definite provision for the cost of famine". On page 24 of that paper he further says: "It is the firm intention of the present Government to apply the funds now to be provided for this special purpose strictly to the exclusive objects which they were designed to secure"; and he also goes on to say: "The Government of India intends to keep this million and a-half as insurance against famine alone". Now, there have been twelve years during which that sum of a million and a-half has been collected, making a total of £18,000,000 sterling, and I shall presently show that that money has not been kept, as was promised, and also how little of it has been spent for the purposes it was intended to serve. The hon. gentleman the Under Secretary has told us that it has been religiously disbursed. For my part, I cannot imagine in what sense the hon. gentleman uses that expression; but I can say that it was certainly not honestly disbursed nor truly disbursed. Well, in the same speech the finance minister says: "We consider that the estimates of every year ought to make provision for religiously applying the sum I have mentioned to this sole purpose; and I hope that no desire to carry out any administrative improvement, however urgent, or any fiscal reform, however wise, will tempt the Government to neglect this sacred trust". They imposed a specific tax of £1,500,000 and promised that it should be devoted to famine, and to famine alone, and hoped that no Government would be able to make away with it. Indeed, the then Viceroy, Lord Lytton, used language so strong that I feel bound to refer to it, and to show that this "sacred trust" was neglected by Lord Lytton himself for the purposes of war; while when the noble lord the member for Paddington, Lord R. Churchill, was Secretary for India the same "sacred trust" was abandoned for purpose of annexation. As I have said, Lord Lytton, the then viceroy, used very remarkable language on the 27th December, 1877, which is to be found on page 36 of the paper I am referring to. He anticipated that objectors might say, "Your good intentions are possibly sincere; but the path to the nethermost pit is already paved with good intentions". I do not know whether the hon. gentleman the Under Secretary was thinking of that downward path when he spoke of the money having been religiously disbursed; but Lord Lytton proceeds with what the objectors might say as follows: "Promise is a good dog, but Performance is a better: we have often heard the bow-wow of the first; we have yet to see the tail of the second. We have been told over and over again by the highest authorities that India is to be insured against famine in this way, or in that; but when famines come upon us we find that the promised way is still wanting." Lord Lytton then solemnly declared: "We promise nothing which we have not, after long and anxious consideration, provided ourselves with the means of performing. I must have very imperfectly explained myself thus far if I have failed to make it clearly understood that I am not now speaking of what we ought to do, or would do, to insure this country against the worst effects of future famine had we only the means of doing

it, but of what we can do, and will do, with the means already provided for, in the measures now before the council." In the debate on the 16th January, 1878, in the Legislative Council, in Parliamentary Paper No. 118 of 1878, page 5, a native member of the Legislative Council, speaking of this famine insurance, suggests: "That it should be formed into a separate fund with a separate account, so that it may satisfy the people that it is what it in reality is intended to be—a separate famine fund". And, on page 44, Lord Lytton says: "The necessity of a Famine Insurance Fund, and the duty of the Government to provide such a fund, has been generally acknowledged". And yet this session the Under Secretary denies that it ought to be called a fund, and admits that that duty has never been fulfilled. These are not mere empty words, for the hon. gentleman said he did not know whether his trusted Indian Councillors had been dead or alive.

Sir J. GORST: I did not say that I did not know whether they were dead or alive; but that the hon. gentleman did not ask the question whether they were dead or alive.

Mr. BRADLAUGH: Whether we were told that he did not know whether they were dead or alive, or whether the hon. gentleman's own experience of the Indian Council rendered it difficult for him to distinguish if it was a Council composed of living or dead men, is a matter upon which it is not necessary to dilate. At any rate, in order to raise that £1,500,000 it was necessary to levy increased taxes on the natives of India. Well, what does the finance minister say upon this? In 1878-9 the finance minister observed, by way of justifying the increased taxation: "I feel confident that I shall be able to satisfy the Council and the public that the resolution which the Government has proclaimed will be faithfully carried out, and that the proceeds of these new taxes will be expended for the purpose of providing what I have called an insurance against famine, and for no other purpose whatsoever". If words have any meaning at all Lord Lytton and his finance minister say: "We impose a special tax—a new tax—for the purpose of raising a special sum of money, and pledge the honour of ourselves and our councillors that that money shall never be applied to any other object". If hon. members will refer to the Return moved for by myself they will see that this promise was never kept, except when Lord Ripon was Viceroy. That I am not stating the case unfairly may be seen from the minute of the Viceroy, dated 12th March, 1878. The Viceroy then wrote: "The sole justification for the increased taxation which has just been imposed upon the people of India for the purpose of ensuring this Empire against the worse calamities of future famine, so far as such an insurance can now be practically provided, is the pledge we have given that a sum not less than a million-and-a-half sterling, which exceeds the amount of the additional contributions obtained from the people for this purpose, shall be annually applied to it". And here I would ask how have you applied the £18,000,000, and I repeat that I will show that, except when the Marquess of Ripon was Viceroy, you

never applied it to the purpose for which it was intended, and that if you have not got it now it is because you have devoted it, as I have already said, to purposes of war and annexation and the erection of costly buildings at Simla, and for similar purposes, while the people of India have been starving. The Viceroy's minute goes on to say: "We have explained to the people of this country that the additional revenue raised by the new taxes is required, not for the luxuries but for the necessities of the State, not for general purposes but for the construction of a particular class of public works; and we have pledged ourselves not to spend one rupee of the special resources thus created upon works of a different character". The English language has very little value if this can be so translated from the Ministerial benches as to explain away its plain and direct meaning; and surely in such a case we ought not to be treated with what I must call a miserable farce of arithmetic like that I hold in my hand. But there were people who doubted whether this £1,500,000 would be applied to its intended purpose; and when the British Indian Association later on hinted at the possible breach of faith on the part of the Government, Lord Lytton openly rebuked them in these memorable words—"You have entirely failed to recognise the fact that the sole purpose of this additional taxation you complain of was the preservation of the lives of the people from the effects of famine. To insinuate the contrary is to insinuate a calumny." After the 11 years' experience we have had, I not only insinuate the contrary but I say that that which Lord Lytton characterises as a calumny has been proved up to the hilt. I now proceed to complain of and criticise the Return. The tax was first imposed in 1875, and its operation commences with 1879-80. Why is the year 1878-9 omitted? Surely £1,500,000 is a sum worthy of being accounted for. Probably the hon. gentleman the Under Secretary will tell us what was the intention of the Indian Government in omitting that year. He might also tell us what was the amount applied in 1878-9 to the prevention of famine, that being a year so close to Lord Lytton's solemn promise. I refer again to the summary of the twelve years contained on page 4 of the Return. There ought to have been £18,000,000 sterling raised by additional taxation for famine relief alone during those twelve years. How is that sum accounted for? It is only alleged that 9,900,737 tens of rupees, or much less than £10,000,000, has been so applied; and I ask what, in that case, has become of the remaining amount of over £8,000,000 sterling? The only years in which Lord Lytton's promises were kept were the years 1881-2, 1882-3, 1883-4, 1884-5, and 1885-6, during which years Lord Ripon was Viceroy. In those years the promise which Lord Ripon did not make was kept; but the promise which Lord Lytton did make has never been kept at all, and since Lord Ripon's time no one appears to have been in a position to keep it. I may here say that I am going to make the Under Secretary and the Secretary of State himself both responsible for what has been going on. Reverting to Lord Lytton's specific declaration that the "sole purpose of the

additional taxation" was the "preservation of the lives of the people from the effects of famine", I will ask the Committee to refer to page 2 of the Return. I would remind the Committee of the questions I have felt it my duty to put, sometimes, I fear, in a way that must have been somewhat wearisome to the House, and for which I invariably laid myself open to rebuke; and I would point out that since last October it was certainly known to the Government of India that famine was approaching in Madras and Bengal and was also threatening in Bombay. This was known, as far as a great portion of India was concerned, by the partial failure of the South-West Monsoon of 1888, which was due in June and July. The effect of this was aggravated by the almost complete failure of the North-East Monsoon which was due in October. The Government must have known that the natural result of these things without any other cause would have been higher prices for food, great pressure, possible hunger, and even probable famine. Well, what is the estimated provision made by the Government out of the earmarked £1,500,000? It is of no use your saying you have not got it. You have spent it. You took it, and promised to keep it for the purpose of saving life in case of famine. See what a mockery you have made of it. This Return shows that £20,500 was devoted for relief—namely, £500 for charitable relief in Madras and £20,000 for charitable relief in Bengal. No provision was made by the present Government for the relief works, for want of which hundreds of people certainly, many thousands probably, died of starvation before the works were commenced. I beg pardon; I was wrong in saying the Government made no provision. In 1888-9 they actually wrote off as ~~the~~ the sum of £200, which was the amount of debt due from some wretched Madras agriculturists whose debt had been outstanding from the famine of ten years ago. The general result is that in 11 years real famine relief has been given to the extent of 2,631,750 tens of rupees only; and on page 5 of the statement exhibiting the moral and material progress of India we are told that "no surplus was available as a reserve against famine in future years." This £18,000,000 has been extracted from the peasantry of India on the solemn promise that it should only be applied for the purpose of making provision against times of famine, and that promise has never at any time been kept. In 1877-8 the Government found itself unable to make provision against famine, but at least it did something for the prevention of starvation. I trust I shall not shock the Under Secretary in what I am about to state. I know that his feelings are generally shocked, especially by any statement made from this side of the House with regard to legal questions, which may be accounted for by the fact that the hon. gentleman has been sitting for so many years on the same bench with the law officers of the Crown. Now, what did the Government do? On the 19th January, 1888, they actually raised the salt duty 25 per cent—viz., from two rupees per maund of 82 lbs. to 2½ rupees per maund; and the Government themselves,

in their own statement, say that the effect of this was to reduce the consumption of salt. Less salt means less food, and the official declaration is that in 1888 the consumption of salt fell off markedly in the district of Ganjam. Page 75 of the statement—and a very explicit statement it is—shows that the consumption of salt in Ganjam fell from 12 31 lbs. per head to 8 27 lbs. per head, owing, as the Government say, partly to high prices, or, as I say, almost wholly to the high prices resulting from the increased duty. No wonder there has been famine and starvation in Ganjam. If I possessed the cool freedom of speech which characterises the hon. gentleman the Under Secretary of State for India when attacking members on this side of the House, I should be inclined to use exceedingly hard words against a Government which takes credit for its high officials going into a district where it had been pointed out that famine existed, and where they must have known that it was going on eight or nine months before (for it had been pointed out in this House), having previously extorted some Rx.1,800,000 to make provision for such contingency.

RAILWAYS; IRRIGATION WORKS; BURMA RUBY MINES; THE
NATIONAL CONGRESS; AND OTHER MATTERS

It is one of the misfortunes of only one debate in the year taking place on the finances of India that a member is obliged to be exceedingly wearisome in the length of the matter he addresses to the House. But I must ask the Committee to note on page 4 of the explanatory memorandum a most extraordinary difference between gross and net revenue and expenditure—the gross being swollen by matters of account, and clearly in some instances creating a false impression. For example, railway receipts go to make up gross totals. From page 12 it will be seen that in three years 1887-90, railways impose a burden upon the taxpayer of Rx.7,502,780, though the hon. baronet the member for Hythe (Sir E. Watkin) urges the Government to spend £100,000,000 on more railways. In the official statement, page 14, it is admitted that “Though the dividend on the total railway capital is apparently more than 5 per cent, and though the Government is not liable for more than 5 per cent on any guaranteed capital, or for more than 4 per cent on State Railway capital; still the Indian Treasury lost on its current railway transactions Rx 2,267,800 in 1887-8, and estimated to lose Rx 2,115,000 in 1888-9”. The actual loss turned out to be more than half a million of rupees larger than the estimated loss. I am sure the Under Secretary did not purposely omit it, but I should have liked an explanation of the fact that the actual loss was more than half a million of rupees greater than the estimate.

Sir E. WATKIN: The hon. member has referred to me. I should like to ask whether he is not aware that it has been proved that the advantage to the people of India is greater than the total value of the railways?

Mr. BRADLAUGH: The hon. member will have an opportunity of

following me. I do not see how his interruption is to the point. There is one matter as to which the hon. gentleman the Under Secretary has told us nothing in his explanatory Memorandum, and I am rather surprised that he has not, because it is a matter upon which I have felt it my duty to ask him several questions already. He has not in the Memorandum under the head of "Railways" given any information as to the change of policy with reference to the projected railway to Chittagong, as to which a concession of 3,000 square miles of waste land with the right to prospect for coal and petroleum has either been actually granted, or is under consideration. If this be a wise policy there is no necessity for concealment, nor ought members of this House to be driven to obtain information from private sources. I do not suggest that such a concession would be bad or good, but the House is entitled to know what are the views of the Department and of the Viceroy. What is the reason of this entire change of policy? on what conditions are these rights of prospecting to be conceded? The hon. gentleman, in reply to a question the other day, said that if all railway enterprise was to wait until Parliament had expressed an opinion there would be no railways in India at all. I admired the cleverness and ingenuity of the reply, but unless the Secretary of State is the master of Parliament as well as of India, it was his duty in making his annual statement to tell us if such a change of policy has been made or is contemplated, to give the House information on this point, so as to enable the House to form a judgment upon it. Referring to irrigation works on page 13, I wish to ask as to table 2 which in col. 1 states the total cost to 1886-7 as Rx. 23,770,346, from what date the commencement of cost is taken? And whether the two tables mean that a total expenditure to the present date of Rx. 25,332,935 shows an estimated loss for the year of Rx. 725,400 and whether, as a higher loss still is shown in the two other years given, he will state the deficit for the preceding years? I also ask the Under Secretary, as he states the total capital outlay to date on the irrigation works, first, to state the total deficit of all the years covered by the capital outlay. I ask whether the Rx. 629,400 mentioned in col. 3, table 1, page 13, is the portion of the Land Revenue from new works only, or does it include receipts from old works? And I ask whether, to give the Committee an opportunity of comparing, he can state the amount credited to Land Revenue from irrigation in 1858? Further, I would ask him if he will state the net addition to the food production of the Empire which has accrued from the total expenditure of £25,000,000? In the statement of assets and liabilities on page 20 I would ask are the railway and irrigation works set down at their full cost? Is any allowance made for depreciation? Is any Sinking Fund provided? Referring to page 10, on Burma, I would ask the Committee to note that while the cost of annexation was originally estimated in November, 1885, at some £270,000, it has already cost some £8,000,000, and it is impossible to limit the further expenditure required to carry out what the Under Secretary

of State has called the pacification of the country. I note that in relation to the Burma Ruby Mines Parliament has never had submitted to it the particulars, with names and amounts of the various tenders. I would ask the Under Secretary to state the cost of and incidental to the sending out of Mr. Barrington Browne as Government expert. What kind of valuation he made, and the general nature of his Report, and how many higher tenders—and to what amount—were received than the one accepted, with the names of the persons tendering.

Sir J. GORST: I can answer that at once; there were none.

Mr. BRADLAUGH: I should like to know whether the hon. gentleman attaches any subtle meaning to the word "tender", and whether there are not offers in writing within the knowledge of the Viceroy of India?

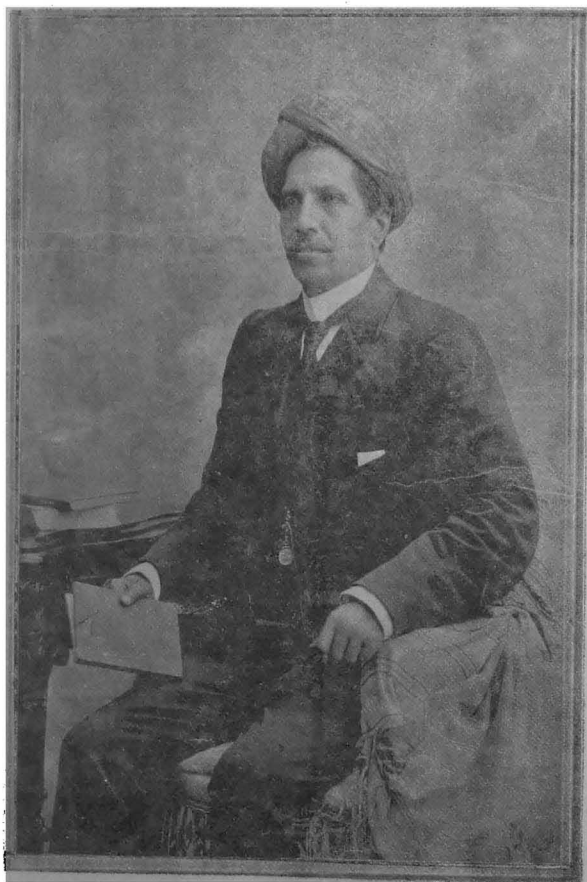
Sir J. GORST: The tender for the Burma Ruby Mines was settled in this country by public advertisement in the newspapers. Tenders were received at the India office, and they were opened in my presence. I can vouch for the fact that those tenders were received.

Mr. BRADLAUGH: I cannot think that I and the hon. gentleman mean the same thing in the words we are using. I should be glad, however, if the hon. gentleman would oblige the committee with the names and particulars of the various tenders, together with the replies, so that the committee may be enabled to form a judgment as to the higher or lower tenders. Will the hon. gentleman tell the committee why it is stated here—

Sir JOHN GORST: In what statement?

Mr. BRADLAUGH: In your own book [*holding it up*] on page 17 of the Government statement dealing with the moral and material progress of India—that a lease of the Burma Ruby Mines was granted to a British company in 1887-8, when the hon. member more than once in the most express terms has stated in the House that no such lease has been granted? The company is to pay a rental of £40,000 a year and one-sixth of the profits, and I should like to know why it is that in the estimated receipts for 1888-9 and 1890, there is no sum whatever even entered in the Estimates as likely to be received? If the hon. member tells me that this statement as to the rental to be paid is not true, I will not press him further, but he must not wonder if I am a little shocked—electrified—in dealing with such matters. And now, I have only to apologise to the Committee for the length of my remarks. I hope, however, that what I have said will show that there is some need for effective financial control in India, and that if it be possible—as I believe it to be—to exercise that effective financial control in this House, even supposing more than one day in the year is devoted to the work, something will be done to enlarge the legislative councils in the various provinces and to increase their powers, so that they may have a better opportunity of interpellating in relation to these matters of finance. I would assure the hon. gentleman the Under Secretary of State that

it is not our desire to destroy provincial activity in India. On the contrary, we desire to enlarge and develop it. I should like to see the Government carry out their promises in this respect. I should like, to use the words of Lord Lytton, "having heard their bow-wow of promise, to see at least the tail of the performance". We hope that there may be enlarged Councils strengthened by a Committee of this House, or a Joint Standing Committee of both Houses, to which may be addressed questions on which it is necessary that some expression of opinion should be obtained as to the advisability of bringing matters in dispute before Parliament. Although, in the present scanty House, it seems a mockery to do so, I would venture to appeal to hon. members, and, if necessary, I will go from this House to Parliament, and from Parliament to the people—that some opportunity of bringing forward their grievances may be given to those who are connected with the movement for reform in India. I agree that they are only a small body, but small as they are, they are sufficiently important to have some attention paid to them. There assembled at Allahabad some 1,200 delegates, representing some three millions of people, and I appeal to the English people for reasonable attention to the wants of India, especially as its grievances are now finding constitutional expression in the great Congress movement, of which Lord Dufferin said that he regarded with feelings "of approval and goodwill their natural ambition to be more extensively associated with their English rulers in the administration of their own domestic affairs". From the report of that Congress, it is evident that the natives are inspired with a laudable ambition to be more closely associated with their English rulers in the administration of their own affairs. It is, of course, impossible to hope that within these walls any criticism or complaint made under existing circumstances will have any very great effect, but I do hope that the protest now made and concurred in, as it seemed to me at the beginning of the speech with which I have troubled the Committee, by members sitting on the Conservative benches—that the protest now made against the late period of the Session at which this subject is brought forward will not be without effect. The House is wearied with the labours of a long Session, and the bulk of the members have gone away. I do not make this protest from Party motives, as I acknowledge that the Party with whom I vote are as amenable to every kind of blame in the matter as the Party opposite. The right hon. gentleman the Chancellor of the Exchequer is now in his place, and I appeal to him, during the Recess, to give effect to words which I hope I have not wrongly understood—and I am only dealing with words uttered across the floor of this House—which have come from the Leader of the House, that it is only due to the vast mass of our Indian fellow-subjects that at some time they may be able to approach this House in a Constitutional way, with the Speaker in the Chair, and not be driven to bring forward their grievances at a time when a question of finance is under discussion, and they are not susceptible of radical and effective debate.



The Hon'ble Mr. VENKATRAO
President XVII National Social Conference.

REPORT
OF
THE THIRD PROVINCIAL SOCIAL CONFERENCE
HELD AT POONA


On 17th, 18th and 19th May 1914.

POONA :


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A Short Note

—:—

The idea of holding a Provincial Social Conference independently of the Political Conference was started by the Bombay Presidency Social-reform Association and accordingly the First Provincial Social Conference was held in Bombay in the Easter Holidays of 1912. A few moffusil delegates attended the Conference and it proved a success. So it was resolved to hold the Conference annually in the different parts of the Presidency. The Second Conference was held at Ahmedabad in the Easter of 1913. Mr. G. K. Devadhar of the Servants of India Society attended this Conference and towards the close of its proceedings he, after consulting the friends of Social-reform in Poona, gave an invitation to the Conference on behalf of Poona. So it was resolved to hold the next sitting at Poona.

A preliminary meeting of the sympathisers of Social-reform in Poona was held here on the 27th of January 1914 to take steps to hold the session of the Conference and to organise it on a sound basis. At this meeting it was resolved that in accordance with the spirit of the Social-reform Scheme drafted by the Secretaries of the Indian National Social Conference and passed at three sittings of that body, certain conditions should be imposed upon delegates attending the Conference. Accordingly acceptance of certain items of reform laid down in the scheme was made a condition for both members of the Reception Committee and the delegates. Letters were then circulated inviting gentlemen to become members of the Reception Committee and to attend the Conference as delegates. There was a very good response to this appeal from the sympathisers of Social-reform in the Presidency.

A constitutional point was raised by the Presidency Social-reform Association regarding the validity of imposing such conditions upon members of the Reception Committee and the delegates. On a careful consideration of the matter it was resolved that the Reception Committee, which is a local Committee for taking steps to hold the session successfully at a place and which need not be joined by mofussil members, had a right to impose a self-denying ordinance on itself. But with regard to the delegates an option was given to accept the conditions or to get themselves elected by Social-reform Associations. Thus in a spirit of compromise the matter was satisfactorily settled.

As regards the time of holding the session Easter-Holidays were found to be inconvenient and so the middle of May 1914 was fixed as the time of the sitting of the Conference.

A separate mandap was put up in the compound of Shet Nanchand Mulchand for the Conference and the bungalow of the same gentleman was borrowed for the lodging and boarding arrangements of the mofussil members.

A characteristic feature of this sitting was that a very large number of delegates attended the Conference. The total number was 271 of which there were 25 ladies.

Another desirable feature was the open inter-caste dinner which was attended by persons of all castes and creeds.

On the whole the session of the Conference was a great success and was an eye-opener to many men who had looked upon Poona as the strong-hold of orthodoxy in Social matters.

The Bombay Provincial Social Conference.

— 10: —
THIRD SESSION.

HELD IN POONA

in the month of may, 1914.

The Third Provincial Social Conference of this Presidency was held in Poona on the 17th, 18th and 19th May, 1914, under the Presidency of Mr. Moro Vishwanath Joshi, B. A., LL. B., Advocate, Amraoti (Berars), in a large and beautifully furnished 'shamiana' in the compound of Shet Nandchand Mulchand's bungalow at Bhamburda. The 'pandal' was filled to overflowing with delegates and visitors, ladies and gentlemen. Punctually at 5-30 P. M. the President entered the 'pandal' and, being received with ovation, was conducted to the 'dais,' where he was most warmly received by Dr. Sir Ramkrishna Gopal Bhandarkar, the Chairman of the Reception Committee.

A number of little boys sang verses specially prepared for the occasion—one dealing with a welcome to the assembly and the other enlarging on the necessity and value of Social Reform.

Address

OF THE

Chairman of the Reception Committee,

Dr. Bhandarkar then opened the proceedings amid deafening cheers by delivering the following speech:—

Brother-delegates and ladies and gentlemen, the system of public education, that the British inaugurated in our country after they came in possession of it, arous-

ed a spirit of criticism in the minds of educated Indians against the customs and institutions of the Hindus. More than half of the population of the country, composed of females and most of the lower classes, were condemned to dense ignorance, not being trained in the arts of reading or writing. Women were subjected to disabilities from which men were entirely free. Little girls of ten or twelve were sacrificed at the altar of the Marriage-God by being married to plethoric old gentlemen of fifty and fifty-five, and Hindu Society all over India, was divided into communities irreconcilable with each other so that they rendered any common action or corporate business almost impossible.

Beginning of Social Reform.

These and other things attracted the attention, very early, of educated Indians of those times, and they began to devise measures for reform. Girls' schools began to be founded about 1848; they were established first in Bombay and afterwards in the mofussil. There was no let or hindrance in their case, and they simply depended upon the resources of men who interested themselves in the cause of female education. Though that education has been keeping pace with the education of boys, still its scale is entirely lower, for while the number of boys at schools is 200,000, the number of girls is 3000 or 40000. But still the education of girls has advanced, no doubt. Then, again, in those days, early marriages were denounced; widow-marriages began to be talked of, a closer connection between different castes was sought by men, and a secret society was formed in Bombay about the year 1850 for the obliteration of caste distinction. Such were the measures that were thought of on that occasion. The consideration of political matters came on later. Social questions attracted our attention first, and then political questions. Political grievances and the political elevation of the country began to be thought of on the occa-

sion of the renewal of the East India Company's Charter in 1852 or 1853. I forget the exact year. Subsequently, Congresses and Conferences began to be held. They were held for the advancement of our political views, and had no concern with social reform. It was owing to the desire of some of our leading members, and especially or I might say solely to the desire of our late friend Mr. Justice Madhawrao Ranade (Hear, hear.), that the Social Reform Conference was attached to the National Congress, and so the Social Conference went on being held every year along with the National Political Congress. But very little interest was shown; people did not care for it. Very few persons attended. It was simply regarded as an appendage to the political Congress, having no independent importance of its own. Some of our earnest reformers felt it absolutely necessary to invest it with independence and to emancipate it entirely from its connection with the political Congress, and about two years ago the first Provincial Social Conference was held in Bombay. The second was held last year at Ahmedabad, and this year it is now held in Poona. So that it is now an independent conference, and as the chairman of the Reception Committee I give you—delegates from different parts of the Presidency—a hearty welcome. (Hear, hear.)

How to carry out reforms.

I have already alluded to the objects of reform thought of by the earlier reformers. The great question was "How to carry out these reforms?" One idea was to conduct reform along the line of least resistance. It was thought that female education was on this line as it was not calculated to evoke strong opposition; but even here when it was proposed to widen the scope of that education and add English to the subjects taught, the opposition that was roused in this very Poona, was very strong; so much so that one of the critics proposed weighing the

brains of the conductors of the High School for girls, to find out whether they reached the human standard; probably he meant that we were asses because we proposed to give English education to girls. (Laughter). Still, however, notwithstanding that, the education of girls in English is spreading, and now the number of girls in our High School is more than 300 (Hear, hear.), while in the beginning it was about 30 or 40. Though female education was opposed in this one particular, its scope has widened. But in the case of other reforms, a stronger opposition was aroused and the result was that reformers were afraid of being excommunicated. How to bring about reform without exposing oneself to excommunication became thus an important point. The first thought was to show that all these different items of reforms were consistent with the Shastras. No doubt, in the case of some, it was quite possible to show this. Even such a custom as widow-marriage, against which there is a good deal of opposition at the present day even among the educated Indians, is supported by texts in Shastras, but who will be convinced by such texts? For the Hindu Pandits can always bring forward against them such a dictum as that they refer to a former age and not to the present Kali age. Madhāvacharya's remark on the text of Parāshar allowing of the marriage of widows is—अयं विधेयुर्गतव विषयः "This precept refers to another age". Then again when a text is found in favour of a reform, a counter-text is also found. Our Smritis and Puranas always kept pace with the growth of new customs, that is, they sanctioned them by inserting new texts. There was a debate in this very Poonā, as to the legality of widow-marriage in the month of January 1870, under the presidency of His Holiness the Shankaracharya of San-
keshwar. I was present on the occasion. Some of my friends, who have now departed, were also present. The debate was vigorously carried on; there were arbi-

ters on both sides but, after all, the discussion came to nothing, and I don't think it advanced in any way the cause of widow-marriage. The next thing thought of to mitigate the evil of excommunication was to get men to sign a declaration that they would practically endeavour to bring about certain specific reforms. But who had the power to make men stick to their declaration? Suppose people sign a declaration and when the time for action comes they do not stick to it. Who is to compel them to do so? So this method also was found to be of no avail, just as the first method of citing texts from Shastras was found ineffectual.

Method of reason and Conscience.

The only remedy that was left and the only one that was calculated to be efficacious was for each man to follow enlightened reason and awakened conscience. Render your reason clear and your conscience strong, and then they will enable you to effect the social reforms that you advocate, without fear. There is a text of our own Tukaram, which I alluded to on a former occasion, to this effect, that you should, first of all, very fully consider what is for your interest and, having done that do not look behind, to see whether somebody is coming with you; you should gird up your loins yourself; it would not do to depend upon others. That is the principle we have to act upon. So that we should depend upon enlightened reason and roused conscience. I would say 'Rely on this precept and you will have no reason to despair. A good deal has been done in the way of social reform, and that is all due to this principle of enlightened reason and roused conscience. It is not due to the policy of least resistance and not due to the policy of getting people to sign any declarations. Roused conscience and enlightened reason have carried us through several of these reforms. A great many girls have received English education; a good many widow-marriages have been performed and there is a great deal

of intercourse between different castes. All that is the result of these two—enlightened reason and roused conscience. I, therefore, appeal to you all to seek for enlightenment by widening the scope of your knowledge, and rouse your conscience by realising the injustice, the undeserved misery and the corrupt morals which our social arrangements involve. Our enlightened reason and roused conscience have succeeded to a pretty large extent. These faculties we must always keep in an active condition, and not allow them to become dormant.

Lapses of reason and conscience.

If we look to our previous history we shall find that we have allowed these faculties to lie dormant and consequently allowed every objectionable custom to come in. I have said elsewhere and I say it again that the marriage of girls at the age of discretion was a universal practice in the time of the writers of Grihya sutras. Afterwards a few girls went wrong and it came into the head of somebody to declare late marriages to be unauthorised. And, therefore, one of the Shrutikar says, first of all, that a girl should be married when she arrives at the age of discretion but he adds 'कन्यका तु श्रेष्ठा' which means 'but the girl, who has not arrived at the age of discretion should be considered to be the best to be given in marriage.' Now this practice went on, nobody thought of its evil results; conscience was allowed to sleep and reason was allowed to lie dormant and the marriage of girls of about six years and of boys of about ten years came into practice. In the same manner widow-marriages were condemned. That they existed in olden times is unquestionable. But the second marriage of a woman had never that romance attached to it as the first. Even at the present day among Europeans widow-marriage is not looked upon as quite

unobjectionable. Though these marriages were in practice in India in olden times still it got into the head of somebody to regard them with disfavour, and that feeling went on increasing until they were declared unlawful, and nobody ever troubled himself to find out the evil results of the prevention of widow-marriage such as the corruption of morals and infanticide.

Again restrictions against inter-dining and inter-marrying were not so rigid in the olden times as they are at present. There were only four orders. Now there are 4000 or 40,000 castes, and there is no inter-communication as regards eating and marriage-alliances, between them. The evils resulting from the growth of the four orders into 4000 castes has not attracted the attention of the leaders of Indian society from the olden times to the age of this our new illumination. Things went on in their own way. But I should rather say things did not go on of themselves but were allowed to go on unchecked by intelligent beings, that is to say, if the intelligent beings allowed such practices to creep in, they are responsible for them, and in so far as they did not rouse their conscience and in so far as they did not get their reason enlightened. Enlightened reason and roused conscience would never have brought about these new customs that have been introduced into our society.

Policy of Laissez Faire.

We have been following all along the policy of 'laissez faire'—letting things go in their own way. I am afraid, we are not free from that even at the present day. We now profess to act in all matters in the way our enlightened reason and roused conscience dictate, but there is always a tendency to go backwards to the policy of 'laissez faire'. The tendency is giving rise to new and serious evils as in the case of travelling to foreign countries such as England, America and Japan. Among those

that go to England there are not a few or rather there are many who after returning take 'prayaschitta' or penance as if they have committed a sin in going to Europe. They believe that they have not committed any sin still they are made to believe that they did so, and, therefore, by showing penitence for their action they are pushing forward the reform by means of a lie. Similarly also people go to England by leaving their caste at the Apollo Bunder, and when they come back they resume it at that Bunder or rather at the Ballard Pier. When they are in Europe they dine together, whatever their caste and eat food cooked by Europeans and when they return they rejoin their caste and resume the old course. If we allow such practices to continue unchecked by our policy of laissez faire they will grow into customs which introduce falsehood and hollowness into our society, that is, bring about moral degeneration. Those who resort to such practices are not actuated by the true spirit of reform but by the personal advantage which foreign travel conduces to. What they aim at in going to England is to pass the examination for the Civil Service or L.R.C.P., and qualify themselves for the professions of the doctor, civil servant or the Bar. Therefore, we have to conduct all these reforms simply because our roused conscience and enlightened intellect impel us on to them and not on account of the personal advantage which accrues from them.

Old and new generation.

Now gentlemen, I have been asked to take part in to-day's proceedings. I am a very old man. (Laughter). Seventy-seven I shall be next month. (Hear, hear.) I am almost the last of those who conducted social reform during the last generation. (Hear, hear.) All have departed. Among them may be mentioned Mr. Justice Madhavrao Ranade (Loud applause.), Shankarrao Pandit, Vamanrao Modak and others. (Hear, hear.) I have been

invited to begin these proceedings and have consented to do so because this may perhaps be the last occasion on which I take part in such a public movement and because my appearance here may be tantamount to my making over charge of the work conducted by the generation to which I belong to a new and more vigorous generation. This generation, I am overjoyed to see, contains men who are determined to rise above the thralldom of custom, to carry out, without fear, radical changes and distinctly and unmistakably advance the cause of Social reform with the ultimate object of reconstituting our Society on saner principles and pave the way for unimpeded progress in all matters which glorify and render a nation happy. With these solemn wishes I again bid you a hearty welcome, and you will now elect your president and carry on the business that will be laid before you.

The Election of the President.

The Hon. Mr. Kamat (Poona) moved the election of the President with the following speech:—

Sir Ramkrishna Bhandarkar, brother delegates, ladies and gentlemen,—A very pleasing task has been assigned to me by the Reception Committee, namely, that of placing before you, for your confirmation, a resolution regarding the choice of the President (Cheers.), and the resolution, which, I am sure, you will unanimously and very enthusiastically support and bless with your approbation, is—and I have very great pleasure, indeed, in moving it—that Mr. Moro Vishwanath Joshi (Loud applause.) of Amraoti (Hear, hear.) be requested to take the Chair of this Conference. (Cheers.) Ladies and gentlemen, in moving the election of Mr. Joshi as the President of this, the third, Provincial Social Conference, I may tell you that Mr. Joshi is not a stranger here, although he is intimately associated with the public life and with many activities in the Berars, a province to the social progress

of which he has contributed in no small measure. (Cheers.) Although he now hails from Berars, he is in touch with, takes interest in, and has identified himself with all the movements and activities of Poona and the Deccan. (Cheers.) He has been partly educated in the Deccan College, and he is one of those distinguished men who were sent out by Poona (Laughter.) or rather by the Deccan (Renewed laughter.) to the Berars, of which province he is one of the most prominent figures in connection with its social, intellectual and literary movements. (Hear, hear.) In inviting him to preside over the deliberations of this Conference, we are only exercising our proud privilege to claim back from that province, one of our own men, (Hear, hear and laughter.) Mr. Joshi is a man of fearless convictions and a man of action. (Cheers.) In fact, he is the right sort of man whom we could invite at this juncture to preside over the deliberations of this Conference. This Conference has emerged from one phase of life to go into another. At any rate, I may say there is a distinct yearning for reform at the present moment. The time has arrived for saying and for speaking—I don't know whether in the right direction or whether in the wrong direction—the fact of the matter is that the time has arrived for a distinct definition of the scope of our social aspirations. At such a juncture, I may say, that a man of the type of Mr. Joshi (Cheers.), a man of fearless conviction, of sturdy resolution, of independent views, I mean a man, who does not only hold particular views, but who will take action—whenever occasion occurred he has taken action—in social matters, I again say a man of his type and of his spirit is required by the reformers at the present moment to preside over the deliberations of this Conference. Mr. Joshi has exemplified in himself and in the members of his family many social reforms, which have been advocated by social reformers for a number of years. (Hear, hear.)

For instance, in his family he has set an example worth copying, of giving female education of the right type. (Hear, hear.) He has given both professional and liberal education to his daughters. (Cheers.) By giving professional education to one of his daughters he has shown what a woman can do for the relief of womankind—in peculiar complaints with which women alone are concerned. Mr. Joshi has also set an example to educated Indians of the present day in regard to the necessity and desire to have a free recourse to western manners and customs by means of sea-voyage and foreign travel. He has shown what benefits are to be derived from such a procedure. Then again, in the case of late marriage of girls or even of non-marriage of girls (Laughter.) he has also set an example. In all these matters we have to take lessons from him and from his family. (Hear, hear.) It is such a man we are going to appoint as our worthy President, whose reason is enlightened and conscience is awakened. (Hear, hear.) In securing such a sort of man for the Presidentship of this Conference, we should consider the Reception Committee has been extremely fortunate. (Cheers.) I have no hesitation in saying that this is the sort of man, who will properly regulate the business of this Conference. With these words, I again ask you to confirm the choice made by the Reception Committee in bestowing upon us—upon this Conference such a President. I am sure you will give your unstinted approbation to the choice of the Reception Committee by electing to the Presidential Chair of this Conference Mr. Moro Vishwanath Joshi. (Hear, hear.)

Mr. Daphtari (Bombay) in seconding the resolution observed as follows :—

Sir Ramkrishna Bhandarkar, ladies and gentlemen,—I beg to second the resolution which is placed before you by the Hon. Mr. Kamat. I don't think I need say many

words to commend this resolution for your acceptance, because Mr. Joshi is well known to us all. (Cheers.) I have known him personally for several years, and I believe, he is the most fitted person to take the Chair and to guide the proceedings of this Conference to-day. (Cheers.) Our revered Chairman of the Reception Committee (Cheers.), Sir Ramkrishna Bhandarkar (Loud cheers.), in the 'resume' enunciated different principles upon which we should go on, and he has pointed out different directions in which we should maintain our own conduct in every day affairs in social matters. Our President—elect, Mr. Joshi has throughout his conduct been consistently carrying out his social affairs in the light of the principles enunciated by our revered Chairman. He is consistently and without fear carrying on all the principles of real progress. (Cheers.) I beg, therefore, to second the resolution that Mr. Joshi's choice, made by the Reception Committee, should be confirmed, and that we should all elect him most enthusiastically as our President. (Cheers.)

The Hon. Mr. Ramanbhai (Ahmedabad) supported the resolution with the following remarks :—

Mr. Chairman, ladies and gentleman,—I have great pleasure to support this proposition. Mr. Joshi is an earnest social reformer. He has demonstrated that by his professions in life and by his convictions he is one of those friends of social reform movement that would not allow their personality to slip away from themselves, and who individually always lend the strength of their character to those who are working in the cause. Such a staunch advocate of social reform is pre-eminently capable of guiding our deliberations on this occasion, and I am sure you will all unanimously elect him to be your President. (Loud cheers.)

Mr. G. R. Kale (Hyderabad Deccan) further supported the resolution :—

Mr. Chairman, ladies and gentlemen,—I think all of you have heard what has been said about Mr. Joshi's qualifications for the Presidentship of this Conference. I have great pleasure in supporting this resolution for two reasons. First, although I have been long absent from Satara and been serving in the Nizam's territories, I have not lost touch with my friends in Satara (Hear, hear.) and especially with Mr. Joshi. (Laughter and applause.) The other reason is that, though you here have long enjoyed a long friendship with Mr. Joshi, I have had the privilege of enjoying his friendship at the Deccan College. We passed the F. A. examination both together from Deccan College. Mr. Joshi subsequently proceeded to Bombay for further education and he passed his B. A. from Elphinstone College. Well, at the College Mr. Joshi was not such a prominent reformer. He was merely an orthodox Brahmin. (Laughter.) I must tell you this, because he has changed his views most reasonably. (Hear, hear.) As our revered Dr. Bhandarkar said, Mr. Joshi has not been behaving according to orthodox principles, but according to the dictates of enlightened reason and roused conscience. (Cheers.) I may say Mr. Joshi is an out and out reformer. (Hear, hear and laughter.) According to the speech of the mover of this resolution, Mr. Joshi is not only a reformer in words but also in deeds, and he is, therefore, fit to take the Chair of this Conference. With these words I have great pleasure in supporting the resolution so eloquently proposed by Mr. Kamat. (Cheers.)

Dr. Bhandarkar : Does it please you, ladies and gentlemen, that Mr. Joshi should be elected President of this Conference ? (Cries of 'All, all.') Ladies and gentlemen,—Mr. Joshi has been duly elected President of this

Conference. (Hear, hear.) (Turning to Mr. Joshi) Mr. Joshi, please take your Chair here (points to the Presidential Seat). (Hear, hear.) Mr. Joshi then occupied the seat amid tremendous applause and delivered the following address. :—

President's Address.

Brother-delegates, Ladies and Gentlemen,

I sincerely thank you for this call to duty and for the opportunity you have thereby afforded me for giving expression to my views on Social Reform.

It has now been generally accepted by most leaders of thought throughout India that Social Reform is at least as much necessary, for the onward march of a nation, so circumstanced as ours is, as Political Reform.

A foreign rule, howsoever beneficent in its operation to the country, cannot fail to be felt as an exotic, and it is not strange, therefore that attempts at Political Reform have taken precedence and attracted much individual and collective attention from leaders and thinking men in general and that political questions have loomed large in the eyes of the people of this country. Moreover, political agitation which precedes and makes way for Political Reform, gives a much wider scope for personal ambition—a motive force which, in many cases, has stimulated activity in matters of Political Reform. The general feeling, that the time has arrived when the Social Reform movement may cease to be the hand-maid of Political Reform and that distinctive efforts for furthering the cause of Social Reform be made, has found expression in the holding of Provincial Social Conferences apart from Political Conferences. It cannot be denied that this gathers together individuals who are earnest in this particular field of national activities and gives them an opportunity of concerted and concentrated action therein.

Our Social Programme.

The items in our programme of Social Reform show that they are concerned with the very rudimentary ideas of justice between man and man. While foreign countries are busy dealing with townplanning and housing the Poor and curtailment of the hours of labour, with Fabian Societies and the Toynbee Hall movements, about which I daresay many of us have not heard here, as parts of their Social Reform schemes, we are concerning ourselves with interdinging between the several castes, female education and removal of obstructions to the re-marriage of widowed females. Social Reform is a term of very wide significance and includes all schemes which right social wrongs, which seek to adjust social customs with the social surroundings and needs, and which seek to introduce healthy changes adapted to the exigencies of a particular society or community at a particular stage of development. Looked at from this point of view, it will be seen that the social reforms, that we are seeking to introduce, are at the very lowest rung of the ladder and are proof of the stage of the social development in which our society is at present.

Foreign Travel.

In dealing with question of Social Reform of provincial importance, because this is a Provincial Social Conference, it must also be remembered that the various communities in the province are themselves typical of different stages of development as regards any one given item of Social Reform. What may have become current coin or at least tolerable or connivable in one community, may be a matter of bitter controversy and friction in another. The most recent controversy amongst the commercially forward Bhatia community of Bombay may be cited as an instance in point. The Bhatia community was very much concerned over the question of

foreign travel by sea across the Kalapani and the community has now two or three factions consequent on this question. Thirty years ago the same question may have raised bitter controversies amongst the Dakshani Brahmins; to-day foreign travel is tolerated or connived at by them. Almost all the Southern Mahratta Brahmin ruling Chiefs once representatives, as you will not forget, of the most orthodox Hindu Social ideas—have contributed a member each to foreign travel. The Chief of Ichalkaranji (Hear, hear.) is the latest addition to the number. These considerations will explain and in some cases justify the stand taken at a particular time by a particular community regarding a given item of Social Reform. In passing judgment on their actions we are thus apt to become more indulgent.

Caste Conference.

This leads me to the question of Caste Conferences. I have noted that while the Bombay Provincial Conference Presidential address of my learned "Guru", Dr. R. G. Bhandarkar (Hear, hear.) considered these as harmful, the last year's Presidential address disapproves of them only partially, and the Meerut Social Conference address distinctly approves their work and utility. While noticing the tendency of these Caste Conferences to sectarianism, one cannot help thinking that they are on the whole useful for furtherance of the cause of Social Reform. Most of the leaders of these Caste Conferences are fully alive to the danger of these institutions being oblivious of the larger communal good and take care to avoid this evil. Barring this evil tendency, the Caste Conferences do achieve a certain amount of progress. They have a distinct advantage of concentrating attention on the evils of a particular community with reference to their stage of development, and appeal to the individual members of that community with much greater intensity. It is a

matter of common knowledge that though the Maratha Conference was brought into existence in surroundings of almost electric tension, the general sense of the members, as reflected in the several Presidential addresses, distinctly shows a tendency to minimize the evils of Caste Conferences. The late Goud Saraswat Conference at Karwar, judged in the light of the considerations referred to by me before, though not achieving much, has achieved something at any rate a step forward. Judging by the analogy of the relations between the Indian National Congress and the Muslim League, we find that although it was once greatly feared that their ideals would be antagonistic and mutually destructive, there is at the present day a distinct realization of their approximating towards common ideals. It can never be contended, gentlemen, that the difference in social ideals amongst the several castes within the Hindu community has even been so marked as between Hindu and Mohamedan political ideals. As in the latter case a perception of larger communal good has led to a closer resemblance of ideals, one is justified in the hope that the evil tendency of Caste Conferences will gradually disappear leaving a *residuum* of a more comprehensive perception of larger communal good.

Method of Reforms

It will not be considered inappropriate on an occasion like this, to consider the effects in this Province, of the guiding principles that have been adopted by the pioneers of Social Reform in initiating and giving effect to various planks in the creed of a Social Reformer. The late Mr. Justice Ranade, (Hear, hear.) whose manifold activities in uplifting his country have left a permanent impress on the evolution of thought, held firmly to the idea that to popularize Reform amongst the masses the Reform must not be too precipitate, whatever that may mean, or, at any rate, such as to give a shock to the

social conscience of a community. The Reformer's ideal in one word should be to take the masses with him. The late Mr. Justice Telang, (Loud applause.) another genuine well-wisher of his country, in the same strain, has made us familiar with the idea of progress on the lines of least resistance, a phrase, that has become a household word since then. The more ardent spirits amongst the Reformers have deprecated this doctrine as one of weakness, and indicating want of moral courage, and a great deal of controversial heat has been engendered in discussing the pros and cons of this theory. In Bengal as you will all mark, a different experiment was tried; almost a different caste was formed by the Brahmos of Bengal and these were looked upon as having seceded from the ordinary Hindu Society. The third experiment was tried in Punjab and N. W. P. by Swami Dayanand Saraswati (Hear, hear.), viz. the formation of the Arya Samaj. This latter was the most successful attempt of modern times to put old wine into new bottles and make its adherents adopt several reforms in the then prevalent Hindu Social ideals and customs under the belief that the Reforms were only a resuscitation of old Hindu ideals. Irrespective of current customs on the subject, Manu was quoted to prove the existence of only four castes (Varnas) instead of perhaps over 4000 that now exist, with permission to interdiene and perform Anulom marriages. Brahmoism, like the Prarthana Samaj of Bombay, is not growing in numbers and this movement in Bengal although it has undoubtedly leavened the general trend of social thought in orthodox Hindu Society, is now spoken of as having spent its force and as powerless for further good. The different experiments in different parts of the country, perhaps bear out the truth that particular methods and principles of reform suit the particular environments of the community in which they are adopted. Personalities always count in the advance

of any cause and it does not appear that apart from personalities, there is much to choose between the first two types of reforms, so far as the actual furtherance of Social Reform cause is concerned. The first method may generally be pronounced to have been effective in its object in this Presidency. It is, of course, open to any single individual Reformer to deal with a particular item of Social Reform so as to be in advance of the social opinion of his times ; but so far as the masses are concerned, we can only expect a gradual progress and not a sudden breaking with the past. (Hear, hear.)

Extraneous causes of Social reform.

It must, however, be noted that conscious and deliberate action in matters of Social Reform has been confined to a very small percentage of the educated classes. Very often slow progress on the lines of least resistance, the hackneyed phrase, is a convenient cloak to apathy, indifference or inaction. Whatever advance there has been, for instance, in the marriageable age of girls has been more due to economic causes than to a conscious action taken by guardians in the interests of the girls to prolong the period of motherhood. The Depressed Classes movement, to take another example, has, it is well-known, received a great impetus, when the question arose as to why the depressed classes were to be reckoned as Hindus for political purposes, when Hinduism itself looked upon them as untouchables. The least advance, comparatively speaking, has been made in the matter of Female education—an item of Social progress which should have been the sheet-anchor of the Reform movement. Although the inherent reasons for the ordinary and higher education of women have been of the strongest, the absence of an extraneous pressing cause may be a very good explanation of why this particular item has not been sufficiently attended to. While recognizing the all

round advance in ideals and practices of Social Reform, the results appear to be more largely due to extraneous causes, and only in a smaller degree to deliberate action on the part of the classes from whom stronger and more distinctive action might have been expected.

Perpetual right of reform.

The Social Reformer is not the product of British rule. He is by no means a mere accident of the times. The Social Reformer has always been, is, and will be in this country for all time to come. In India the Religious and Social Reformer has been blended into one. Protest against accepted opinions has been put forth from time to time. The various Smritis, not all agreeing with and in some cases militating against each other are themselves indicative of the different stages of social ideals and practices. If they could introduce changes suited to the times or legalize customs that had sprung up, why should a similar privilege be taken away from us of the present? That the Social Reformer is trying to upset society is a very old challenge of conservatism. That is, however, by no means the only charge against us. A Sudharak or Sudharavalla is still in popular opinion mixed up with wine and other worse forms of self-indulgence. It is true that license has often masked itself as Reform and has been an unseemly excrescence on the genuine article. As the moderate party in politics has a fringe of interested back-biters, posing as moderate politicians, and as the nationalists have the outermost fringe of anarchists, so the Social Reformers have a certain class clinging to it like limpets, which under the name of Reform, allows itself all manner of undesirable indulgence. (Hear, hear.) We have criticism from without and criticism from within. The Reformers again are not agreed amongst themselves as to the methods and instruments of

Reform and this has led sometimes to a united front not being opposed to the enemy. But gentlemen, throughout all this, one thing emerges clear, that on the whole, there is an advance and that we may be justifiably optimistic of the future. (Cheers.)

No exclusive method of reform.

Various instruments have been suggested for furtherance of the Social Reform cause. An appeal to the great Acharyas has been often suggested; a strong religious revival on which to base Social Reform has been put forward; the support of old Shastric texts has been invoked by many and the broader basis of justice and reason by others. Legislation and action from within have been suggested in turns. It is evident that any one of these cannot be expected to be preponderantly effective. Any instrument that may prove effective should be utilized, in my humble opinion, and nothing that may be serviceable should be ignored. It is a mistake to suppose that in matters of Social Reform, as in any progressive movement, one could say—'only thus far and no further'. Even as a mere sympathizer with Reform may be looked upon as a friend of the cause, so any method that suits and any instrument that can be utilized is good enough to further the cause. The purity of the inspiring motive would be a sufficient safeguard against abuse.

The Range of Social Reform.

The Social Reformer of the present day has gathered together the items to which attention is to be directed. The range of his subjects is well nigh defined throughout India. Unlike the political congresses, which have to deal with varying subjects each year, Social Conference has a fixed number of subjects to deal with. The work of political congresses is extensive, while that of Social Conferences should be intensive.

Two years ago a regular organization for continuous work throughout the year was voted at the Provincial Conference and a fund was to be started. I could get no information as to how far matters had progressed in this direction; but if nothing has been done, I would over and over again emphasize the need of the Fund being constituted at once so as to make it possible for the Conference propaganda to be spread throughout the year. (Hear, hear.) It is the same old story—of paucity of men to work organizations. If one zealous person were found to work in each circle or district throughout the year, for the cause, I would consider it a great gain. The working man must be a person of local influence and the paid secretary can only help him in details. At this Conference we meet to give moral strength to each other; to confirm waverers and to encourage our weaker brethren in the Social cause; but the most important work is and should be one of introspection—comparing notes as regards the difficulties we have met in the furtherance of the cause and the means by which we have attempted to encounter them, and taking stock of what we have actually achieved in contrast with the ideals of work which we have set before ourselves.

Test of enrolment.

Another suggestion, which I would like to make, is to lay down the tests for enrolment of persons interested in Social Reform within the sphere of a Social Reform Association. Though not inconceivable, it is difficult to fix a minimum of items of Social Reform which a person must agree to adopt and make effective in his own case before he could claim to be called a Social Reformer and join in the deliberations of either the Provincial or the National Social Conference. The number of items of Social Reform and the extent to which the subscriber is willing to go with regard to them might be left to the choice of the subscriber; but the local Asso-

ciation will have to see that, once he has made his choice, he actually carries out his promises and that no backsliding is permitted. This could be effected by registering the local body under some suitable law—a lawyer will at once cite Act—21 of 1860, (Laughter)—laying down heavy penalties for a breach—or in some other equally effective way. These are bare out-lines of my suggestion, which I would like to see discussed by the Conference. It may be a matter of comparative insignificance to be or not to be a member of a Reception Committee, as the question has arisen this year, unless a certain minimum of Social Reform items are adopted by the member, but the test of a claim to be a friend of the cause having any status in the deliberation of Provincial or National Conference should be settled, if possible by the Conference itself.

The first three reforms.

As regards the subjects to which the attention of the Social Reformers should be prominently directed, the emancipation of woman, caste, and the depressed classes should certainly be the first three. I do not mind including others, but I naturally attach the greatest importance to these. Female education and marriages of girls, at a period when motherhood after mature age can be automatically secured, are really a part of the scheme of female emancipation in this country. If caste has been an anachronism and is felt as a great impediment to the National unity of this vast continent, there is no more effective method to secure its gradual disappearance, than a scheme of female emancipation, which will make the woman of this country the goddess of the Home and an enlightened citizen (Hear, hear.), taking her proper share in the advancement of the country. (Cheers.) It has been well said, I forget by whom, that by teaching a boy you qualify one individual but by teaching a girl

you qualify the nation. (Cheers.) To enlist the sympathies of half the population of this country in the many many schemes of national progress, one must see the great superstructure of ignorance and superstition tumbled over and the one thing that can be relied upon to do this far more effectively than any thing else is female education and its necessary appendage—late marriage of girls. There are few that will venture to deny in theory the utility of female education at the present day, but in practice culpable neglect is shown in imparting it. Hence most inadequate progress has taken place in this respect in this Presidency. The evil effects of the caste system, as it exists now, with the attendant bars to interdining and intermarrying, have been so often reiterated that it is impossible to add a new argument in favour of its eventual disappearance. That the barriers are slowly breaking down however is most emphatically shown by the dinner of the Depressed Classes at Poona at which unlike the case of the Kasi Baug dinner in Bombay (Laughter.), many of the higher castes openly dined with impunity. (Hear, hear.) The question of the Depressed Classes again is mixed up with the question of caste. Irrespective of the fact as to the class on whom rests the responsibility of having allowed a large portion of Hindu humanity to remain in ignorance we see that distinct efforts are necessary on the part of the higher classes ultimately to uplift the Depressed Classes. Apart from the adventitious importance attaching to the question in its political aspect, the grounds on which these fellow-countrymen of ours deserve every encouragement from the higher classes are grounds of bare justice and reason and common humanity. I fully appreciate the special efforts of those that have interested themselves in their cause and they may rest assured in the continuance of enlightened opinion being in their favour. With all

warmth of feeling, however in their favour I would venture to give them only one word of advice, 'Avoid abusing the higher classes'. (Hear, hear.) I am speaking of the higher classes deliberately, gentlemen. Much useful purpose would be served and nothing would be lost by this method. Even mere self-interest ought to make the critics of higher classes desist from abuse. It is more than human to expect that the claim to help and sympathy can be coeval with rank abuse. I have almost done, gentlemen; I have almost tried your patience, I am coming to the last paragraph. (Cries of go on.)

Hope and no despair.

We of the Aryan race have always lived in hope in this country and despair is not the key-note of the great and elastic religion which is our heritage. The rule to which we are subject, which as every one must feel with the late Mahatma Justice Ranade, (Loud applause,) has a great and beneficent purpose behind it, has raised in us hopes of our becoming qualified to take our full and just share in the governance and the onward march of our country. (Hear, hear.) We have fully realized that our future progress depends on the great reform movement of which Social Reform is certainly one important part. Let us work with zeal and diligence in the cause; the anticipations of hope will be realized and success or no success, we shall have the satisfaction of having done our duty. (Cheers.) We have to depend upon human efforts alone. (Hear, hear.)

Ladies and gentlemen, before we begin the appointment of the Subjects Committee, the Secretaries of the Conference are going to make an announcement. It is about the inter-caste dinner. (Hear, hear.) One of the Secretaries will do that and then we shall proceed to elect the Subjects Committee. (Cheers.)

A cordial invitation.

Mr. Sahasrabuddhe (Poona): Ladies and gentlemen, before any proceedings commence to-day I have to make an announcement of a very pleasant item in the programme of this Conference--an item which will enable all sincere and earnest social reformers to show practically their brotherly feeling among ourselves. (Hear, hear.) The Reception Committee have arranged for an open inter-caste dinner to be held to-morrow evening at 9 P. M., to which the members of the Reception Committee, all delegates, and all volunteers are very cordially invited. (Hear, hear.) They are all requested to attend this dinner. Volunteers will distribute the invitation cards, and those social reformers, who wish to join this open inter-caste dinner, are requested to sign those cards and return them to the volunteers. (Loud cheers.)

The election of the Subjects Committee.

The Hon. Mr. Paranjpye (Poona): Ladies and gentlemen, I have been asked to propose the election of the Subjects Committee of this Conference. I am reading out the names that I have got. If you wish to mention some other names you may do so, and those gentlemen will be taken on the Committee. The names in my present list are of gentlemen from Poona, Sholapur, Satara, Nasik, Nagar, Konkan, Thana, Kolhapur, Berars and Gujarath. If any Centre is unrepresented in this list, or if you want to propose additional names, we shall be glad to accept them. (Cheers.) (Reads the names in his list.)

Mr. R. R. Kale (Satara): Mr. President, ladies and gentlemen, in rising to second this proposition I am sure that the names that have been just read out to you by the Hon. Mr. Paranjpye will commend themselves to you. I think the list is a fairly representative one and that you will accord your approval by acclamation to the names that have been proposed by him. (Cheers.)

The President : If any Centre is unrepresented or if anybody wants to suggest any names he is requested to suggest the name.

A gentleman : I beg to suggest two names : Govind-singh and Shunkersingh. They are of two social reformers in the Berars. (Hear, hear.)

The President : Now, gentlemen, I take it that there is no further suggestion.

Mr. Tatyā Saheb Kharkar (Thana) suggested another name ; that was of Mr. Choubal of Thana and it was accepted.

Mr. G. K. Deodhar. (Bombay) : I beg to propose that the name of Mr. Liladhar Sampat of Bombay may be included in the list. (The name was taken on the list.)

The President : Ladies and gentlemen, is it your pleasure that these gentlemen whose names were now read to you, should be appointed as the Subjects Committee ?

12 Bombay.

- | | |
|----|--------------------|
| 1 | Mr. K. R. Dafftary |
| 2 | „ G. K. Deodhar |
| 3 | „ D. S. Yande |
| 4 | „ R. B. Lotwalla |
| 5 | Dr. G. K. Desai |
| 6 | Mr. D. G. Dalavi |
| 7 | „ M. R. Jayakar |
| 8 | „ G. B. Trivedi |
| 9 | „ V. R. Shinde |
| 10 | „ A. S. Vagh |
| 11 | „ P. K. Telang |
| 12 | „ L. R. Sampat |

11 *Poona.*

- 13 Dr. P. V. Shikhare,
 14 Mr. N. G. Virkar,
 15 Prof. V. G. Kalé,
 16 „ H. G. Limaye,
 17 Mr. V. R. Gupte,
 18 Rao Bah: V. N. Khopkar,
 19 The Hon'ble Mr. B. S. Kamat,
 20 „ „ R. P. Paranjpye,
 21 Mr. Hari Narayen Apte,
 22 Miss Krishnabai Thakur,
 23 Prof. D. K. Karve,

2 *Satara.*

- 24 Mr. S. G. Deodhar,
 25 Rao Saheb R. R. Kale,

2 *Nasik.*

- 26 Mr. R. G. Pradhan,
 27 „ N. P. Patankar,

2 *Ahmednagar.*

- 28 Mr. D. G. Dhaneshwar,
 29 „ H. K. Patwardhan,

2 *Konkan.*

- 30 Mr. G. C. Bhate,
 31 „ G. G. Tipnis,

3 *Thana.*

- 32 Mr. B. V. Kharkar,
 33 „ D. M. Gupte,
 34 „ Chaubal,

2 *Sholapur.*

- 35 Mr. G. K. Tilak,
 36 „ R. M. Sane,

- 2 *Kolhapur.*
 37 Rao Saheb B. V. Jadhav,
 38 Mr. R. V. Vandekar,
- 6 *Berars & C. P.*
 39 Mr. V. G. Pradhan,
 40 „ R. R. Jayavant,
 41 „ R. V. Mahajani,
 42 „ S. G. Paranjpye,
 43 „ Govind Singh,
 44 „ Shanker Singh,
- 3 *Gujrat.*
 45 The Hon'ble Mr. Ramanbhai,
 46 Mrs. Vidyagauri Ramanbhai,
 47 Dr. Khandvala,
- 1 *Hyderabad.*
 48 The Hon'ble Mr. Keshavrao.
 and
 • { The President Mr. M. V. Joshi,
 5 { The Chairman Sir R. G. Bhandarkar,
 { The Secretaries { Prof. G. C. Bhate,
 { „ D. L. Sahasrabuddhe,
 { Mr. C. S. Deole.

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A gentleman : Yes. (There was a loud cry of 'Yes' in the hall.)

The President : Ladies and gentlemen, the Subjects Committee will meet in this very place after another 15 minutes. To-morrow we meet in the Conference at 7-30 o'clock in the morning. We shall have two sittings to-morrow for the Conference ; one in the morning and another in the evening, as we have to despatch a lot of work.

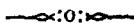
(The Conference was then adjourned till 7-30 a. m. next day.)

The Third Provincial Social Conference, Poona.

SECOND DAY.

(18th May 1914.)

First Resolution.



The President : Ladies and gentlemen, I call upon the Hon. Mr. R. P. Paranjpye (Cheers) to move the first resolution.

The Hon. Mr. R. P. Paranjpye (Poona): Mr. President, ladies and gentlemen, I have been asked to move the first resolution, which runs as follows:—

“That this Conference, while welcoming the increased interest in social matters, visible all over the country, considers that the time has now arrived for defining its ideals and principles of work, and that this Conference recommends for the consideration of the Committee, herein-after mentioned, that it is desirable that it should henceforward include only those persons who aspire at individual and social uplifting by promoting personal morality and by doing away with all artificial social distinctions, based on caste, birth, creed or sex ; and that, for the purpose of formulating regulations a committee, consisting of Dr. Sir R. G. Bhandarkar, Sir N. G. Chandavarkar, the Hon. Mr. R. P. Paranjpye, the Hon. Mr. Parekh, Mr. D. G. Dalvi, Mr. K. R. Duftari, Dr. Calyandas, Rao Saheb R. R. Kale, Mr. N. P. Patankar, Mr. M. R. Jayakar, Mr. G. K. Devadhar, the Hon. Mr. Ramanbhai, Miss Krishnabai Thakur, Mrs. Ramanbhai, Mr. Natrajan, Rao Saheb B. V. Jadhav, Mr. R. V. Mahajani, Mr. V. G. Pradhan, (Mr. G. K. Devadhar to be secretary and convener of the meeting, and Mr. M. V. Joshi, the President

of the Conference, to be the ex-officio President of the Committee) be appointed with instructions to report to the next sitting of the Conference'

Sir, the proposition, that I have read, consists of four parts. The first part records the gratification of the Conference at the progress that has been made during the last fifty years or so. As to this part, I think there can be hardly any doubt that great progress has been made quietly but surely, and this is visible to everybody that has eyes to see. Looking at the series of items with which the Social Conference has been dealing so long, we find that in every one of these items progress has been made (Cheers). Take, for instance, the case of marriage—the raised age of marriage. Here we see that while formerly girls, growing to the age of ten, were considered rather too old for marriage, people, now-a-days, find that the marriage of a girl is pushed forward to the age of 15. Widow-marriages, again, are becoming fairly common. Female Education calls for no remark, for even the orthodox people are now-a-days finding that the education of their girls is an important part of their duties. Caste distinction is an item of social reform in which, perhaps, there is the least real progress made; restrictions have, however, to a great extent, diminished in intensity, so far as eating together is concerned. In big cities unconsciously some progress is visibly made, and so far as inter-marriages among sub-castes are concerned, more sympathy is shown by people than it was possible to imagine fifty years ago. So that, as regards the first part of this resolution, which records the satisfaction of this Conference for actual progress that has been made, I don't think that there can be any doubt, though, of course, there is always the consideration as to how far this progress has been a conscious progress and how far it is a progress due only to certain circumstances—an unconscious progress. Unfortunately, this pro-

gress, that has been made, is, to a very great extent, unconscious progress, various circumstances leading to certain progress in these matters. The number of child-widows was increased by plague, which made such ravages among young men, as to open the eyes of people to the great need of this reform. Again, our ordinary methods of travelling by railway and steamers have done much in reducing the rigour of caste distinction. These distinctions must be thrown away if we are at all to go on in this respect. In Bombay, for instance, we find the ordinary 'Khanaval' (Laughter and hear, hear.) does not tolerate the principle of caste distinction. Different races of people have to sit together to dine. Thus, certain unconscious progress has undoubtedly been made. But although we record this progress to be such as we can rightly congratulate ourselves upon, it is not a progress that was due to conscious impulse or to certain well-thought-out lines of national advancement.

Well, ladies and gentlemen, although the first part of this resolution tells us that the Conference records its satisfaction on this progress, the second part of this resolution tells us that the time has now arrived for defining the actual ideal of our work—the ideal and principle of our work. I lay a very great stress upon this. Because, so long, it might have been thought that it was enough to get people in this 'Mandap' under the auspices of the President; but now the time has arrived when, after dealing with the cause of social reform for the last fifty years, we must lay down distinct rules and accept certain principles of conduct. Those only who accept these principles should be called real social reformers. Formerly, the name of 'Sudharak' was looked upon as a term of abuse. (Laughter.) Many people could not meet in this 'Mandap' at all. Men required certain amount of courage to appear here. Now-a-days nobody objects to the name of reformer. Social reformer now-a-days has

got respectability. (Laughter.) Now, the name does not involve any actual condition of invidious distinction. Let us now see how many people we are going to lose if we are going to lay down our conditions a little more strictly. I say it would be a desirable thing if these various conditions of respectability, that some people may attach to the name of reformer, were done away with. We only wish to have in this 'Mandap' people, who call themselves reformers and have strong convictions. We want people who are particularly entitled to be called reformers, only on account of their convictions. (Hear, hear). If we define our principles and scope of work and, therefore, shut out a few reformers, I don't think that it would be a great loss, provided that those that remain are men who are earnest and are men who are vigorous in their work. We may be told, as we record our satisfaction at the progress, that I have mentioned with reference to the first part of this resolution, "Why should you not let well alone? Let circumstances do the things they have been doing so long. Circumstances have done some work in the direction of social reform; why not allow things merely to go on their own way? why do you want reformers to define the principles of their actual work? There was no regular system of work fifty years ago." I think it can hardly be doubted that our progress in these matters was due more to accidents than to anything else. I think this doctrine of letting circumstances take care of themselves, of allowing progress to depend on circumstances, and of trusting that progress be made in spite of any conscious efforts and in spite of any individual action, is a vicious doctrine. I say no more vicious doctrine has ever been propounded. Progress must depend on the influence of human conscience and human vigour. We should always be aiming at conscious progress, and we may possibly find-after all our successors will find-that all this progress is within the

pale of certain laws. We must not let all responsibility for progress rest upon pure laws. Laws must be worked out by human agency. I, therefore, say that if we take this gathering to represent conscious human efforts, then we must have some conscious rules of conduct.

Ladies and gentlemen, the third part of this resolution tells us 'that this Conference recommends for the consideration of the Committee, herein-after mentioned that it is desirable that it should henceforward include only those persons who aspire at individual and social uplifting by promoting personal morality and by doing away with all artificial social distinctions based on caste, birth, creed, or sex. This principle is not absolutely a binding principle upon this Conference. The main object of my resolution is that a committee be appointed to whom these recommendations may be made and that that committee should formulate its proposals and bring them forward for actual sanction next year. The principles, enunciated in this resolution, contain solidarity, national solidarity, and they are of such a general nature, that hardly any one can doubt their efficacy or can doubt their reasonableness. What passes at present in the name of social reform in other countries is entirely different from what passes under that name in this country. Take, for instance, the question of female education. A lot has yet got to be done so far as the actual convictions are concerned, we have still got much work to do. But in England the question hardly admits of discussion. In England social reform is entirely a different thing. Town-planning, improving the condition of the labouring classes, and old age pensions—these come under the subject of social reform there, while here we discuss only elementary questions of Depressed Classes and widow-marriages. These questions touch the principles of equality, liberty and fraternity. They, in fact, are aim-

ed at in these recommendations to the Committee. The principles that we should advocate in connection with social reform are such as ought to be of an eternal nature, ought to be of a permanent nature. Well, then, our object is—my object, at any rate, is to ask this Conference to say that it is aiming at the very highest ideal that it can possibly find—the highest ideal that humanity is capable of thinking. The only ideal I want to speak of is this ideal of equality which anybody is at liberty to apply to himself. It is the noblest ideal. We are often told that reformers cannot always go on, on this ideal and that they must include among themselves certain people who accept a few items of social reform on certain principles. We have, for instance, people who defend reforms by Shastric laws. I have got the greatest respect for a man who has his convictions, but so far as the principles of social reform are concerned, the man who accepts merely the authority of any person or of any book is, in my opinion, not a proper reformer. We want a man to judge of his own conduct by other than Shastric methods. Shastric method is only a question of interpretation. If you, for instance, get one text to defend widow-marriage, the opponent of widow-marriage may quote fifty texts, which are opposed to widow-marriage. Therefore, I say, it is a question of interpretation, a question of Sanscrit scholarship rather than a question of reform. The Shastric methods are not eternal. The principle of equality, for instance, is a principle, so far as one can judge, that is eternal; it will be accepted as such not only in this country but in every other country, and it is the principle that we ought to lay before us as our guiding star. I am told that it may happen that by laying down such a high standard for social reform we may be sending away a few reformers. It will not do very great harm at present if you let go a few lukewarm reformers of this nature. (Hear, hear).

Fifty years back, lukewarm reformers, who cared more for respectability, would have, perhaps, done, but now circumstances require enthusiasts who will be sure guides in this cause. In fact, a few enthusiastic guides are worth far more than large numbers of these lukewarm invertebrate social reformers. (Laughter). We are, again, told if we put our ideals so very high, what will be the logical consequence of the ideal. Suffragettes will be a consequence of our ideal, but are we going to adopt their principles or methods of work? But we may chop our logic as we like, we will find that the logical consequence takes a long time to work out. Suppose, there are certain principles which we accept and enunciate, and they are acceptable to everybody; still circumstances may intervene and they will come in the way of the full fulfilment of all logical sequences of it. Take an illustration from astronomy; there we know that the general course of a comet is subject to perturbations, which arise according to certain laws of gravitation; in the same way, the actual logical sequences will take a long time to work out, for circumstances may arise to disturb the logical working out of our ideals. We have to make a journey of, say, 50,000 miles, and all we can, at present see of the road is a few yards, but provided our direction is correct, we need not stop but should proceed, though there may be rocks ahead by which we may be circumvented. All the same, we must get our direction correct and avoid the rocks when they appear, and the only way we can get a correct direction is by having principles which, so far as we can see, are eternal, and it is these eternal principles that this Conference recommends at the present stage, to the Committee, which have to bring forward cut and dry regulations for giving effect to these principles. The members of this committee have been taken from all parts of the country. If we leave a matter of this kind to discretion and deliberations.

of such a Committee as we propose to elect, in the fourth part of this resolution, I think, we should look forward with hope that next year we may have many more definite proposals coming before the Conference. The Committee will gather materials, and next year we hope to begin with laying down at least the superstructure of our future work. (Hear, hear.)

The President: Before I call upon Mr. Jayakar to second the proposition, ladies and gentlemen, I have to ask the speakers to confine themselves to time allotted to them, viz. 10 minutes to every proposer and 5 minutes to every seconder. We have to go through a lot of work and this rule will be enforced against every speaker who will try to speak beyond his allotted period of time, unless really, I find that there is something to be said and heard. I request all the speakers to confine themselves within this time. The proposition, now under consideration, is a very important one and was hotly debated in the Subjects Committee. The proposition, as laid down here, is the result of the hot discussion, upon which much time has to be spent, and certainly latitude ought to be shown to those who are going to speak on it, but as regards other propositions, the time-limit will be strictly enforced. (Cheers and laughter.) I now call upon Mr. Jayakar to second this proposition. (Loud cheers.)

The proposition seconded by Mr. Jayakar.

Mr. M. R. Jayakar (Bombay): Mr. President, ladies and gentlemen, I have been asked to second this proposition, but what little enthusiasm I had, has absolutely been chilled (Laughter) by the President's reminder of the time-limit (Renewed laughter). The Hon. Mr. Paranjpye has taken the wind out of my sails and there is very little that I can add to the admirable speech which he has made in moving this proposition for your acceptance. I wish, therefore, to content myself with

recommending for your consideration one or two aspects of this proposition which may satisfy a few doubts which caused a lively discussion in the meeting of the Subjects Committee.

To my mind, this proposition marks a new and a distinct era in the history of the Social Conference, and when we accept this proposition, we shall enter upon the second stage of the development of Social Reform. Social Reform in this country in its initial stage had to advance gradually making itself popular, and that necessitated the acceptance for a few years of the policy of admitting within its fold as large a number as possible without insisting upon the same standard of personal convictions and aspirations as a passport and guarantee. The attempt had to be made for several years to gradually popularize the social reform movement and to secure a sufficient number of people inside its fold. Now when that work has been done comes the second stage, the very important stage of self-analysis, when we begin to examine the credentials of those who have been admitted and have remained inside the fold for all these years. We begin now to find out how far these people, that had to be admitted with apparent laxity, approve and are prepared to adhere to the eternal principles of Liberalism on which Social Reform has to be founded.

It is now realized that such a self-analysis is necessary as it is possible for two individuals to belong to the party of Social Reform without being actuated by the same aspirations and motives. It is further realized that the mere acceptance of the Social Reform-tenets is not any guarantee of similarity of ideals and aspirations. I will give you one or two concrete instances of such a divergence. Take the case of the Depressed Classes Mission, which has been one of the foremost planks in the platform of the Social Reform movement. There are

two ways of looking at this movement. Some of us may look upon it as a humanitarian piece of work as it aims at the regeneration of a large section of the Hindu public who have for long been deprived of their birth-right as Hindus relating to the enjoyment of the several social and religious rights, which it is every Hindu's privilege to enjoy. One may think of raising these Depressed Classes on such broad ethical and humanitarian grounds, believing that it is a gain to humanity that the Depressed Classes be given equal rights and equal privileges with ourselves. On the other hand, there may be others amongst us, keen on the political regeneration of the country, who are prompted to join the cause, not out of the humanitarian considerations set forth above but because they feel that politically the Depressed Classes are a great natural asset. They see that in the Census report this large body of Hindus is left outside the pale of Hinduism and without caring for the ethical principle from our point of view, they desire to get the Depressed Classes into Hinduism, because their exclusion is a loss to the strength of Hinduism. So you will realize the two points of view. Both the types are members of the Social Reform movement, but while the one is actuated by the humanitarian principle, the other is moved by the utilitarian considerations of political unification. Both of them favour the raising of the condition of the Depressed Classes, both of them claim the Depressed Classes to be Hindus but on entirely different grounds.

For a number of years this difference of opinion might have been permissible among the social reformers, for the simple reason that the political and humanitarian aspirants had to join hands for the good of the country and in order to popularise the social reform movement. Now, however, the time has come when we should ask ourselves who really are agreed among us as to these basic

principles of our faith. It is time we should ask every reformer the question, this is the ideal before you; are you prepared to subscribe to those principles which make a real social reformer distinct from other types of workers?

Then take another instance of such a divergence viz., the abolition of caste by introducing inter-caste marriages about which you will have a proposition moved to-morrow. There again there are two sides, one side maintains that it is wrong that in the matter of choosing a wife once for life as a partner, one should be limited by the narrow bounds of a caste which one might have out-grown in sympathies and habits. That is the humanitarian way of looking at it. The political aspirant subscribes to this tenet, but with a view to its tendency to political solidarity and national unification. So that at present among us there are many who represent the two views, the humanitarian and the political. Both want people to go onward, but their reasons and motives are entirely different. It was reserved for Poona, and I congratulate Poona on that fact, to discover this weakening phase of the social reform movement and to come to the conclusion that the movement lacked virility on that score and to endeavour to apply the remedy.

Prof. W. B. Patwardhan, (Poona) supported the resolution with a Marathi speech as follows:—

Mr. President, ladies and gentlemen, the proposition is already placed before you. I shall simply give you the gist of it. Up to this time we have been soaring in the air; now we propose to walk on the land of social reform. We now say that only those should be called reformers who observe certain principles and certain ideals. Henceforth we want people to attend Social Conferences under certain terms mentioned in this proposition. So long as there is no binding on one, and no conditions for

one to observe, one goes on any way one likes, but the moment the binding force sets in, one begins to fidget about himself. I am speaking from personal experience. Twenty years ago, what happened was this with reference to a dinner accompanying a widow-marriage. We went round telling people 'if you come to dine, your name will be published; on that condition you must come to dine.' One gentleman said 'just collect 50 names, and then you may take mine as the 51st!' (Laughter.) Well, we succeeded in getting 50 names of persons who were willing that their names should be published, and then we went to this gentleman, for his 51st name, when he said 'what is there of importance in taking a common dinner?' (Laughter.) So that any amount of precept could be preached so long as the time had not arrived for practising it. It is said that (बद्धनाशिवाय मुक्ति नाहीं) there is no salvation without restrictions, so that if you want salvation, you must put up with restrictions. We have not stated in this proposition that only such men will be entitled to call themselves real reformers as follow certain principles. That is not what this proposition says. It only says that the committee we are going to appoint shall fix certain conditions which will be binding on the members of the social reform movement. You have given one year for the Committee to think over the principles. There is no abrupt compulsion brought to bear on you at this moment. This proposition aims at the social reformers maintaining their conduct pure and pious (सुद्ध व पावित्र आचरण) and destroying the artificial divisions of caste. Thereby only the regeneration of social reform is possible. The Committee, we are about to appoint, consist of ardent extremists on the one hand and supine moderates on the other. (Laughter.) It has a miscellaneous collection of members. Many times it happens that people are not prepared to write down what they like to practise. It is

my experience that many a person likes to become a delegate of this Conference ; they say 'we like social reform but we cannot write our consent ; it would be better if you do not make us write it.' And you cannot blame them for this attitude. What is mainly required in a social reformer is (आस्था आणि कठकठ) Zeal and enthusiasm when votes will be taken on this proposition, only the delegates and members of the Reception Committee and not the visitors, should be allowed to vote on the proposition, because visitors are not members of this Conference. With these words, I beg to support this proposition. (Cheers.)

We have arrived at a new era of internal consolidation and for that purpose we require more vigour. We, therefore, want to see how far these people, who have been moving within the pale of Social reform, are real reformers in the sense which these principles suggest. It would be argued that this proposition goes a little too far, because it wants men to subscribe to a certain "creed" an impression taken from political party warfare. We need not be frightened by the expression, but apart from it if you look at the proposition, you will find it is most excellently worded and commits you to no acceptance of a creed. The proposition is widely and liberally worded in the sense that it does not involve any reference to the actual work or the scope of it. It only wants you to accept intellectually and ideally a principle and to subscribe to something as a guide to your daily conduct in all your contact with your fellow-men. The ways and means to carry out this principle will be left entirely to the discretion of local bodies and will be suited to their requirements. In different cases the ways and means must necessarily differ. The ways and means are, therefore, wisely left to the discretion of the persons who have to choose them in their peculiar environment. All that this proposition wants you to do

is to solemnly undertake that you are prepared to carry out these ideals of personal behaviour circumstances permitting. It is not thought advisable to go beyond this at the present stage (cheers).

Prof. C G. Bhanu of Poona further supported the resolution with the following speech.

“ Mr. President, Ladies and Gentlemen, I have to make only one observation. Kindly do not think I rise to oppose the proposition under discussion (hear, hear). Allow me, gentlemen to remind you of what the philosophy of वेदिक monism (अद्वैत) has to say to us. The Path to ब्रह्म (the one Reality) implies the gradual elimination of all man-made restrictions. The higher one rises, the more free he becomes. The ज्ञानरूप emphasizes समता, बंधुता and स्वतंत्रता. The only way to achieve this triad is to realise the सच्चिदानंदत्व of Brahma. This is the Pole star This ought to be our goal. Every Reformer, secular or religious, individual or social, would do well to remember this and work on lines leading to this. By tradition and sentiment, we Hindus are the followers of monism and hence Buddhism, Jainism and Brahmoism failed in the past and will fail in the future. These latter were useful to correct us because we love and live for अद्वैत I pray, therefore, that we be inspired to base every reform upon the solid foundations of अद्वैत as preached and presented by the Upanishadas (cheers.)

SECOND RESOLUTION.

The Female Education.

Miss Mathurabai Moreshwar Joshi (Satara) moved the second resolution with a speech in English to the following effect :—

Mr. President, ladies and gentlemen, to me has been entrusted the moving of the proposition which says :—

- (a) That this Conference records its satisfaction at the progress, which the education of girls in this Presidency is making, and strongly urges upon the attention of Government and the public the great and urgent need of further expansion and improvement of the elementary, secondary, higher and professional education among the women in this presidency by providing more suitable and liberal facilities.
- (b) That this Conference exhorts the public to make strenuous efforts for the spread of knowledge among women by means of regular schools, home-classes, lectures, &c., &c., and has great pleasure in recording its appreciation of the useful work done by several institutions in this direction.

Ladies and gentlemen, this resolution is now of vital importance, and is the basis of almost all social reforms. The necessity of female education is every day being pressed upon the attention of the public, but no satisfactory result has as yet been achieved. This important subject has been placed before the Conference in a masterly manner every year, and mine are but a repetition of those thoughts and sentiments, and so I am afraid, they would tire you. But the subject deserves the attention of every well-wisher of social reform, and that is my apology for dilating on it. We, all, every year meet and pass resolutions for reform. Our enthusiasm raises to such a high pitch that an outsider begins to think that the amelioration of our society is a matter of the near future, but it is known to every one now that these outbursts of sympathy, though genuine, are not deep-rooted. My sisters, who are assembled here, will join me in thinking that a woman's intellect is in no way

inferior to that of man. (Hear hear). Proper use of the intellect must tend to bring about social happiness. The proper guidance of the intellect is equally necessary for men and women. By long usage, the intellects of women have been directed towards one channel of thoughts only, and that is only religious, and that channel is often distorted by the cunning priest-hood to keep their interests unaffected. (Laughter.) The continuous subordination of women and their thoughts to men have created a sort of canker in them, which repels any new idea, though entertained for their own benefit. This is, of course, the result of ignorance and also due to no general education being given them. Men have been sinning against women for such a long time that the sin is now supposed to be a virtue. (Laughter).

The real drawback of Social progress.

Some of our old writers have been so ungenerous as to express that 'No woman deserves liberty'. Apparently, those men, who have kept women under subjugation and have not taken the trouble of educating them, seem to think that given independence, women will not make the right use of it. But, now, if this rule be applied to the present Indian people by the British people, would they like such an idea? They are striving every day for gaining different franchises to ameliorate their present condition, and is it just of them to wink at the idea of raising the status of women? Is it not a fact that the various social evils, which have taken root in Indian society, are, to a great extent, the outcome of this subjugation of womanhood? Do not the advanced ideas of men, due to western education and thought, now demand improved homes and other various social improvements? Will these ideas be at all realised without female education? You are well aware that if a man be asked 'why he does-

not act up to his convictions as regards his social opinions,' he will invariably point out the non-co-operation of ladies of the family and the customs of his caste. If these ladies were educated and enabled to think independently, they would certainly have proved, as they are now proving in religious and other matters, their capability to advance according to the present times, and would have been of great assistance to men in carrying out general reform. (Hear hear.) In olden times, the views as regards female education were very wide, and girls were educated as freely as boys (Cheers.), and were even allowed the privilege of teaching and of passing their lives in celibacy, if they cared for it. The examples of Gargi, Maitrei, Vadava, Pratithei, Sulabha and the Vedic hymns-composers, Vishwavara and Lopamudra, are too well-known. Even the privilege of wearing the sacred thread was given to them. Those who wish to introduce reform on the old time-basis should not lose sight of the old order of things, that existed during the brightest times of the Aryawarta. Whichever may be the lines whether old or new, female education must play an important part and we, therefore, ought to be ready, in all frankness, to admit the narrowness of our minds and to set at once to right the wrongs that we have committed in treading down the due rights of women and the neglect of their education. For our neglect we would be answerable to our future generation because without sufficient education one can not be a good citizen nor can one be a supporter of the nation. For the moral and religious welfare of men, and for checking their wayward tendencies, educated women would act as strong checks and thus automatically restore the general morals conducive to home happiness. Good breeding of children is largely in the hands of women, and should we not, therefore, strive to put our youngsters into the hands of educated women, who will train them up as boys of character, in-

telligence, common sense and self-respect? Can you expect an ignorant woman to teach such things to her children? Ladies and gentlemen, we have thus seen that for social advancement, for improving the prospects of the future generation, for making the home sweet, and for other similar purposes, education to females is an absolute necessity

The different efforts of Female Education

Our benevolent Government is making efforts to read female education by establishing schools and colleges for women, but the direction taken by the Department of Public Instruction is not all that is desirable for the present wants of the people. As women will not generally be called upon to perform outdoor duties of men, the education of girls should not be exactly on the lines adopted for boys. Besides reading, writing, and moral education, it should include the art of cookery, of cutting, and stitching clothes, of embroidery, of needle-work, and knowledge of a few medicines for ordinary diseases and of some drawing and painting, music and other little whatnots, which would enable them to make their homes bright and cheerful. Unless this is done, female education will be of very little consequence and will not fulfil the ideals of the rising generation. It would, therefore, be very generous of the Government, if they were to add such branches to their schools. But we cannot advance this want on the part of Government as an argument for not promoting such instruction by private enterprise. We have seen that, people are generous enough to provide funds for boys' primary and higher education, and it cannot be said that they will not be able to do the same for their sisters and daughters, but the necessity of so doing must be impressed upon the minds of the masses by people of advanced ideas and education. It is a sacred duty of every social reformer

to see that this stigma is wiped off as early as possible. Hitherto I have tried to show you why women should be educated and what sort of education they should have. Let me now, in conclusion, review the results apparent to every one of the work done by the few social reformers, who have been discussing this subject for the late twenty-five years, and who have been trying their level best to spread it to every home in this vast country. First of all, we find the Seva Sadan doing its splendid work. Here the whole institution is being manned by women themselves. (Hear hear.) This is what ought to be done as in the words of His Highness the Maharajah of Baroda (Hear, hear.) 'The task of improving woman's position must be undertaken by the woman herself. If she desires a higher and securer condition, she must work out her own salvation.' Then we have Prof. Karve's Widows' Home, which is more or less firmly established, while his Mahila Vidyalaya is now showing signs of progress. Outside, we find female education slowly but surely making progress. Several Girls' Schools have been and are being started. Lady students are now found in Fergusson and Wilson Colleges, and women are even graduating from the University every year. Although conservative people continue to throw cold water on the efforts of social reformers, still the general antagonism to this question of social reform is on the whole, decreasing. Ladies and Gentlemen, if these results are achieved through the dogged perseverance of a few isolated social reformers, extending over a period of two decades or so, how far do you think this question will be advanced in the near future, if everyone of us turns out a reformer in his or her own sphere of activity? It is all in our hands, if we care to rise high above the meaningless prejudices of our old-fashioned relatives. Old days have gone, and with them have disappeared the old ways, customs and institutions. With the new social and poli-

tical conditions must come female education, and the earlier, therefore, we think of it the better. With these words let me cheerfully commend this proposition to you and seek your support for its acceptance. (Cheers.)

(*Rao Saheb Kale's speech follows.*)

Rao Saheb R. R. Kale (Satara) seconded the proposition with the following speech in Marathi :—

Mr. President, ladies and gentlemen, I have got to say only a few words with reference to this resolution, which was placed before you in English. I shall speak in Marathi. I don't think I need say much on the subject of female education. Everyone now does want female education. (Hear, hear.) The question we have in connection with this subject is as regards the provision to be made for imparting female education in small towns. I would, therefore, suggest that private enterprising people should come forward to give female education in villages and small towns. Just as we trouble ourselves with the education of boys, so also we should trouble ourselves about the education of girls. (Hear, hear.) As we go on asking for an increase in the number of boys' schools, we must ask for the increase in the number of girls' schools. (Cheers.) Speaking of girls' schools, I have to say this that great improvement must be made in the teaching arrangements in them.

A Want of good Teachers.

There are no good teachers available for these schools. I am not speaking of the girls' schools in Bombay and Poona when I say this. I am only referring to the girls' schools in the mofussil. Speaking from my personal experience about the Satara Municipality I may tell you that in that City the girls' school has not got as good teachers as it should have. When I speak of teachers, I mean both the male and female teachers. I submit that both the male and female teachers in girls'

schools ought to be of a different calibre and qualifications. I feel that for that sacred duty we should have ladies coming from the higher classes (उच्च वर्गीय महिला शिक्षिका). It is our sad experience that the manners and customs of the female teachers of the present day are not conducive to a satisfactory training of our girls. Therefore, this Conference is of opinion that those who are desirous of improving the condition of girls' schools, should bethink themselves of improving the material, the personnel of their teaching staffs. There are female training schools where female teachers are trained. Students from these institutions and other ladies who are of an advanced age and serious in their demeanour should be appointed. Unless such teachers are engaged for girls' schools, there is little chance for the education of our daughters to be placed on a satisfactory basis. Then, it has to be remembered that in the mofussil there is nothing like technical training imparted; there are no facilities for such; what is available there is education of an elementary character only. If social reform is expected to depend on female education, then let that education be suitable to the married life of women. I hope that a separate committee will be appointed to consider this all-important subject and to bring its conclusions before the next year's Social Conference. Let the Committee discuss and find out the excellent mode of teaching for the benefit of our girls. While the Committee will be doing its work, we may co-operate with private enterprising individuals and examine the curricula existing in the present girls' schools of the type of the Mahila Vidyalaya.

(स्त्रीशिक्षणाची दिशा व क्रम.)

The Aspects and curriculum of female education must be analysed and fixed upon on the basis that they are quite distinct from those in the case of boys. We should not only examine the curricula of Indian female schools such as those I have mentioned, but we

should also study the curricula obtaining in the female schools of England, America and Germany. By whatever means we can, we must obtain the necessary information on this subject for our guidance. Take the case of Miss Mathurabai Joshi. (Loud applause.) See what is the nature of her education. And yet she has not passed any University examinations! (Hear, hear.) She received the whole of her education at home. (Hear, hear.) She may be taken as an example of an excellent product of home training Her case reminds me of the question of home-classes and lectures given in private houses like those delivered in the Seva Sadan. These attempts had better be taken in hand first in bigger cities than in small or backward towns. Giving education means cultivating the mind, and the mind can be cultivated by means of education imparted in any place-not necessarily in a scholastic institution. I have already given you the instance of Miss Mathurabai Joshi as a student of that kind. There are also the instances of the wife of our worthy president (Loud applause.) and of Mrs. Ramabai Ranade. (Tremendous applause.) I have referred to the formation of a Committee. It should include gentlemen like Prof. Gune (Cheers.) who has just returned from Germany. What the conclusions of the Committee will be, may be placed before the next Conference and also before Government. (Hear, hear.) Ladies and gentlemen, with these words I beg to second the proposition. (Cheers).

Mr. G. K. Tilak (Barshi) supported the 2nd resolution in Marathi as follows:—

Mr. President, and Aryan brethren and sisters, in the year 1889 a session of the Social Conference was held in Bombay of which the late revered Hon. Mr. Justice Telang (Hear, hear) was the president. (Hear, hear). At that Conference 5 or 6 ladies were present, and the President felt admiration for them and congratulated the

meeting on having secured the co-operation of the fair-sex. (Cheers). That remark he made in a tone of enthusiasm and sympathy. If that gentleman was now alive to see this large concourse of our sisters gathered in this 'pandal,' how great would have been his sense of admiration on that account, can only be imagined. In this Conference we do not only behold a vast crowd of our sisters, but what is more, we see some of them actually standing on this platform and delivering addresses! (Hear, hear). What heart is there that will not be touched with the sense of gratification and pride on hearing words of wisdom issuing from fair lips? The presence of ladies in this hall and their speeches go to avert the necessity of discussing the question whether female education should be advocated and encouraged or not. Such a question does not arise, for it has gone far ahead of the stage of discussion and approbation. Time was when heated controversy raged around that question, but now a happy change has set in in the thoughts of our people, and our old persons, old Shastris, and what is still more remarkable, our old ladies (Laughter.) are now in favour of that kind of education. Nobody is now expected to wink at the idea of giving education to our girls. This is all due to a change that has come over public opinion. To-day it may be said that we have advanced 10 or 20 steps in this direction. The next question is how far are we going to proceed in our march for female emancipation, in what direction we should move and in what time we should achieve our object. The *asse's* bridge is crossed, in that we have secured the sympathy of people who, at one time, were deadly opposed to this sort of education. The future progress is free from that obstacle. The present generation is agreed on one point and that is that our females must be educated; that makes the rest of our route clear of all opposition. When we are thinking of expanding the scope of the spread of

this education we must admit this that the number of schools must be increased for educating girls not only in big cities but in small villages also. The other thing is that there should be changes made in the curriculum of the girls' studies which are suitable to their station in life. That there are faults in the curriculum of studies now obtaining in girls' schools cannot be gainsaid, and it is incumbent on us, therefore, to see that those faults should be removed.

The best education for women.

What sort of education would be the best for the girls may be settled after a deep and careful deliberation. The education should be such as to make the females excellent mothers, excellent wives and excellent citizens. (Hear, hear). Good mothers know how to look after their children in their illness and also how to bring them up as future pillars of the Empire. (Hear, hear). They must be expert in that art. Rao Saheb Kale, who preceded me, complained that we do not get good female teachers. This difficulty can be obviated if women are forthcoming to pass their lives in celibacy and earn their livelihood honestly by living as teachers. At least widows can not find a more desirable mode of earning their bread than by becoming teachers in girls' schools, but for that they must undergo the training that is necessary for the purpose. There are two other professions open to widows and to women who are dedicated to the public cause by remaining celibate, and these two professions are of Nurses and Midwives. Both the professions are as honourable as they are philanthropic. Female education can be spread by means of school-lectures or home-classes. Let us strive to have Sitas and Drowpadis in this century by means of education for which necessary alterations must be made in the curriculum now prevalent in girls' schools. (Cheers).

The proposition passed.

The President: Ladies and Gentlemen, this proposition has been duly proposed, seconded and supported. Is it your pleasure that it should be passed? (Cries of 'All, all'). Is anybody against it? (Cries of 'No, no'). I declare the resolution is passed unanimously. Ladies and gentlemen, we shall keep back resolution No. 3 for certain reasons till this afternoon and take up resolution No. 4. As all the speakers on this resolution are in Marathi, I shall call upon Mr. R. R. Jayavant to speak on it in English. (Cheers).

THIRD RESOLUTION.

The President: Ladies and gentlemen, we begin now with *resolution No. 3*, which we left over yesterday. I call upon Mr. D. G. Dalvi (Bombay). Mr. Dalvi moved the third resolution with the following speech:—

Mr. president, ladies and gentlemen, the resolution, which I am asked to move, runs as follows:—

- (a) 'That this Conference earnestly prays that
'opportunity will be taken of the Protection
'of Minor Girls' Bill to raise the age of consent
'as against strangers to 18, and further notes
'with satisfaction the strong expression of
'opinion on this subject on the part of the
'non-official members in the Imperial Legis-
'lative Council and the general public.'
- (b) 'That this Conference recommends that
'rescue-homes should be started on non-de-
'nominational basis, one in each Division of
'the Presidency, and that Government be
'requested to give liberal support in the
'shape of grant-in-aid to such Homes.'
- (c) 'That this Conference is of opinion that the
'clause, as revised by the Select Committee.

‘which virtually excludes from the benefits,
 ‘of the rescue-provisions girls, whom no co-
 ‘religionists are prepared to shelter, should
 ‘be modified so as to provide that such girls
 ‘should be sent to non-denominational rescue
 ‘homes as suggested above.’

Ladies and gentlemen, I think it is necessary to give you a short resume of the history of this Bill in order that you may understand the exact stage at which we have arrived in the passage of this Bill in the Imperial Legislative Council. I think it was ten years ago that an agitation, on this subject, was taken up by the Calcutta Missionary Society and other Missionary Societies, who sent memorials to the Government of India for the purpose of making one or two important amendments in sections 372 and 373 of the Indian Penal Code relating to the protection of minor girls. When those memorials were sent up, the Government of India circularised the Local Governments for information, and our Local Government of India circularised the public bodies for opinion, and our Local Government—it was, I think, the Government of Lord Sydenham or earlier, I cannot say which, said that no change was necessary, and all that they did, at the time, was to publish those two sections in all the vernaculars. The question rested there for a while. Then Lord Crewe, the Secretary of State for India, circularised the Government of India and Local Governments to take up the question again, and then it was that the hon. Mr. Dadabhoy (of Nagpur), who was then in the Imperial Legislative Council, found an opportunity to put up a private Bill for the purpose of securing better protection for minor girls. Then, our esteemed countryman, the Hon. Mr. Mudholkar, also brought forward a Bill on the same subject. As the Government of India had thus two Bills on one and the same subject, they put forward the Bill of the Hon. Mr. Dadabhoy for discussion,

and the Bill of the Hon. Mudholkar was withdrawn. When the Bill of the Hon. Mr. Dadabhoy came up for discussion, the Government of India saw that there was almost a consensus of opinion about the major principle of the Bill, and they said that they would bring a Bill of their own. Accordingly, last year, Sir Reginald Craddock brought forward a Bill, which, after its first reading, was sent up to the Select Committee, and in the Select Committee one or two important questions were raised, and the Bill, in its amended form, seems to have undergone a complete change. The Government of India, therefore, thought it better to give effect to the recommendations of the Select Committee by republishing the Bill for the consideration of the country. Ladies and gentlemen, we are at this stage of the Bill now. Having so far succeeded in the carrying out our agitation, I think, Ladies and gentlemen, we have every ground to hope that if we press forward one or two omissions in the Bill, to which I shall just refer, we shall be able to carry our point, before the Bill comes again for discussion next year. Coming now to the provisions of the Bill, the first important change, which the Bill, makes, is with regard to the burden of proof in sections 372 and 373 of the Indian Penal Code. The law, as it exists, provides that when a person is found guilty of selling or buying or otherwise disposing of a minor girl, under the age of sixteen, with the knowledge or intent that she would be used for immoral purposes, the person shall be punished in a certain way. I find, from the Case Law, on the subject, that in the early Law Reports there could be seen no difficulty with regard to the obtainment of conviction under these Sections. Most of the early cases turned on the subject of dedication of minor girls. The prosecution had to prove the positive fact that this disposal of the minor girl was with the intent and knowledge that she would be used for immoral purposes, and the mere fact of dedication was sufficient to prove the intent, be-

cause dedication meant no moral life, and, therefore, the presumption was that the girl would be used for immoral purposes. In subsequent cases it was found the disposal took the form of adoption. There we find the prosecution failed, for the simple reason that they could not prove the purposes for which the disposal took place. There are two cases in which the presumption was taken according to section 106 of the Evidence Act, which shifted the burden of proof on showing that the girl was a minor, that the person who sold or hired or purchased the girl, was a woman who was following the profession of a prostitute and that she must be using the girl or will use the girl for immoral purposes. You find in the Bombay cases that the Court insisted on the proof being that not only will the girl be used for immoral purposes, but that the immoral use will be before she attains the age of 16. That was a very heavy burden which the prosecution could not satisfactorily discharge. It was, therefore, found necessary to provide for this first and this important feature of this new Bill, namely, that it has shifted the burden of proof on the accused to show that the disposal of a particular person will not be for immoral purposes. That, ladies and gentlemen, is an important gain in this amended Bill, because it will facilitate prosecutions to a much greater extent than under the old law. The second important feature of the Bill is the little change they have made in section 552 of the Criminal Procedure Code, which says that in the case of abduction or of kidnapping where the person is convicted, the girl should be removed, before she has attained the age of 14, to what is called a 'proper custody.' The new Bill says that the age of 14 may be raised to 16, so as to bring it in conformity with law under sections 372 and 373 of the Indian Penal Code. Those are the two important changes in the existing law. The third important feature is with regard to the rescue provisions, which give power to Magistrates to issue notices to persons, who have im-

proper or illegal custody of minors; and to remove the minors from their custody and send them to what is called 'other and suitable custody.' For this purpose the Select Committee has made sufficient provision against any improper use or violation of this power given into the hands of the Magistrates. The first safeguard is that a notice must be given to the person, interested in a minor, to show why she should not be removed from what the law calls 'improper custody;' then the guardian may give security—and satisfy the Magistrate that the girl should not be removed from that custody. There are other provisions also giving Magistrates particular powers. All these are very important things in the Bill. We find there is, however, one change made by the Select Committee to which we can take exception, namely, that where the age of majority is mentioned. We say it ought to be 18. They say it should be reduced to 16 or 14. So that, the Select Committee, in that regard, goes even more backwards than what the existing law is on that point or the amended law is intended to be! Then, there is a great controversy raging around what are called 'Rescue Provisions.' The cardinal feature of the Bill, as brought forward by the Government of India, says, she shall be given, as far as possible, to a person of the same religion as the girl, but, ladies and gentlemen, you will remember that sometimes this is not quite easy or suitable. The girl is not to be given in the custody of her near relations who are suspected of improper conduct. Many of our non-official members are of opinion that where no satisfactory arrangement can be made for the removal of the girl from improper custody of persons of her own religion or of her relations who are not suspected of improper conduct, she may be given over in the charge of Missionary bodies. The law provides that if there is no person of her own religion to take the custody of the girl, then she should go back to the custody of the person from whose charge she was

brought. Therefore, our resolution prays that Government should undertake the responsibility of starting 'Rescue Homes' in each Presidency on strictly non-denominational lines, but if they are not prepared to do so, then they may give a grant-in-aid to certain institutions that exist in the Presidencies already. Speaking for our Presidency, there is the Bombay Lady Northcote Orphanage, the Surat Orphanage and the Pandharpur Orphanage. These would be prepared to take the girls, provided Government give them grants-in-aid for the purpose. In the important speech of the Home member on the present Bill, he suggested that Government would be prepared to help us, to a certain extent, and we, in this resolution, are not asking for more than what the Home Member himself suggests the Government would be prepared to do at our request. We feel it is necessary for us to tell Government with all the emphasis we can, that unless the provision for 'Rescue Homes' is made in the Bill, it should not be passed into law, because that provision goes to the very root of the whole Bill. The age of consent as against strangers should be raised. The law of the age of consent has raised the age up to 12 year. The law does not go beyond that. Now, take the case of girls who wish to study. We have already passed a resolution about late marriages. We want our girls to go to home-classes and to schools and colleges. They will have passed the age of puberty. Therefore, it is almost reasonable to say that the girls should have free movement. We hope that before they attain the age of majority, protection will be given to them against any persons who may entrap them or violate them and that those persons should be punished for their offence. On this subject the law is, at present, silent. Look at the anomaly as regards the law of the age of consent. A girl is not able, under the present law, to take care of her property up to the age of 18 that is the age of majority, but for the disposing of her person the law presumes she can give consent.

from the age of 12 to the age of 18! It was suggested to the Home Member that the age of consent should be raised from 12 to 18, but he said 'we cannot raise that age beyond 12, because the age of 12 is the natural guide, and we don't want to go by an artificial guide.' as a matter of fact, our girls do not display any sign or mental responsibility or the state of mental culture or mental advancement, so that they cannot be said to be able to understand their own affairs up to the age of 18. It is, therefore, wrong to suppose that before the age of 18 a girl can protect herself from any person in regard to immoral purposes. We should tell Government that the time has come for the raising of the age of consent from 12 to 18 at least. As earnest reformers, we should ask the Legislature to raise the age of consent from 12 to 18, or even onwards. By doing so we won't give rise to the cry of religion being in danger, for in our resolution we say except in the case of the husband the age of consent of the girl should be raised. So that no one can raise the cry that religion is in danger. We say that, with a view to give protection to the girls as against strangers, the age of consent be raised from 12 to 18. The plea put forward by our Local Government two years ago that Hindu Society will be enraged of this reform is most insulting to the Hindu standard of Morals. We cannot stand concubinage at any age and in any form. We called upon the Government of Lord Sydenham to tell us on whose authority such a statement was made. All that we were told was that His Excellency had consulted some leading gentlemen of Poona, but never told us what their status and authority was to speak in the name of Hindu Society. Ladies and gentlemen, with these words I beg to commend this resolution for your hearty acceptance (Cheers.)

Mr. V. R. Gupte. (Poona) seconded the resolution with the following speech in Marathi:—

Mr. President, brothers and sisters, my task has become very difficult, because the President has told me to finish my speech within five minutes. If I tell you the history of the subject, under consideration, it will take a long time. Hitherto Government did not pay attention to this subject, because they considered it was a socio-religious subject.

Now they have undertaken this legislation, because they are convinced that they ought to interfere in the matter, by the agitation carried on in England. That agitation and the introduction of two Bills on the subject, in the Supreme Legislative Council by the Hon. Rao Bahadur Mudholkar and the Hon. Mr. Dadabhoi brought home to Government the fact that this subject has the support of the general public and that, therefore, some law must be enacted to check the present practices. This is briefly the history precedent to the proposed legislation by Government. There is an old law touching this subject, but it is found to be insufficient to the needs of the day. That law did not properly punish the really guilty persons and hence, the new law was considered necessary. The difference between the existing and prospective laws is this: the old law says the people who sell a girl or buy a girl for immoral purposes should be punished. Under that law trafficking in innocence was successful. Consequently, the present bill is intended to punish the (नराचम) human fiends who abuse innocent girls. Kindly forgive me, ladies and gentlemen, if I happen to use a strong word or expression in the course of my remarks, because the conduct of the vipers that ravish innocent girls calls forth indignant expressions from our lips. There were one or two cases that actually happened in Poona, which gave the fillip to the people's demand that Government should no longer sleep over such an important subject. In one case one Pathan was involved in this way. He had lent a man the

sum of Rs. 10 or 12. and he demanded repayment of that money. You are aware of the mode of recovery of the Pathan's loans ! Well, he asked for his money to be given back. The debtor had none to give. The Pathan then made the following proposals ! ' If you have got no money to pay, give me for a month your 12 or 13 years old daughter !! The proposal was accepted by the poor father and the Pathan quietly walked away with that man's daughter to his own home ! He and she lived there—in one house—!! Well, subsequently there was a criminal prosecution against him, he was tried convicted. But there the matter was not allowed to rest. The Pathan filed an appeal against his conviction. No offence could be fastened on him and the Court of Appeal discharged him ! There it was that the authorities realised the serious defect in the law concerned, and they regretted that the guilty person could find opportunity to escape scotfree. Therefore, the Government thought it necessary to make a law for the purpose of protecting the morality of girls. They saw there was a great necessity for such a law, and so the present Bill has come before the Legislative Council. During the age of Consent Bill controversy, it was urged that the age of consent should be at 12 We now submit that it should be 18. To our Testamentary Law 18th year is believed to be the age of discretion of a woman. Therefore, the defect, as regards age, in the proposed new law, should be removed by changing the age of consent from the age of 12 to that of 18 in the case of the protection of minor girls also. In the original Bill, as moved by the Hon. Sir Reginald Cradock, the age of 18 was proposed but when the Bill went to the Select Committee, the names of whose members you know, they so changed the age that when it will become law, its result would be nugatory. There was some difference of opinion between the proposer of the Bill and the members of the Select Committee. If the Bill is

passed in its present form, it will be of no use to the country, and, therefore, we, in this conference, pray that the Bill should be passed in the shape in which it was primarily framed. The 'exceptions' annexed to the Bill make it (कायदाचा इन्वना) useless to the zero-point. Whatever be the result of this Bill, the one thing that stands out prominently is that we are all grateful to Government for introducing the law for our benefit. (Cheers.) For the mere conception of the law we are heartily thankful to them. The one great feature of this Bill is that it makes a clear provision for the punishment of the seducer of a minor girl. The other thing that is remarkable about this Bill is the fact that it contains a provision for the removal of a girl from the premises of her seducer to another place. There was a deal of discussion on this point in the Legislative Council, and it was ultimately resolved that the girl should be removed from the house of the seducer to the house of any of her relations, failing them, to the house of a person of her own religion, and failing him too, to the custody of a person of another religion. That was the original aspect of the Bill. In the Select Committee that aspect underwent a change in this respect that they resolved that the girl should never be handed over to people of another religion. Ladies and gentlemen, would you like the idea that the Bill should be passed with this aspect, that the girl should be made over to a person for immoral purposes rather than hand her over to persons of another religion. May I ask, would you be in favour of the scheme that the girl should be sent back to the place of vice from where she was brought? We say there should be Rescue-Homes for such girls in every part of the country. Government should be requested to establish such Homes, so that the girls may be brought to them irrespective of their castes or creeds. Under the present form of the Bill, the girls cannot be placed in Rescue-Homes. As such, because they may

not be educated by persons of her own religion. We, therefore, say in this Conference, that Government should be pleased to change the Bill so as to provide that girls can be accommodated in houses of no particular religion-to 'Non-denominational Homes. Such 'homes' should be started by Government and supported by people. The Home Member, in the course of this speech said that if such 'Homes' need be conducted, they must be conducted by people themselves, as Government have no money to spare for the purpose. Now, if Government are not capable of starting such institutions, people ought to do it. They cannot force the hands of Government beyond requesting them to do at least something if not much. The case of the Bombay Presidency is unique in this respect, for it already possesses such rescue institutions, and to them the girls of that Presidency may be shifted, but what of the girls of other parts of the country? One of these three fates await them: (1) Provide for them such 'Homes.' (2) Send them back to the evil places from which they were removed. (3) Give them into the custody of people of other religions. The time has arrived for you to exercise your sense of compassion and declare that you will not on any account let the girls be sent either to the places of shame, from which they were extricated, (Cheers).

The President: Ladies and gentlemen, this resolution has been duly proposed and seconded. Are you all for it? (Cries of 'All, all.') Is anybody against?

A Gentleman: I am unable to give my vote. I have not considered the question. I am neither for nor against it. (Hear, hear and laughter.)

The President: Very well, there is one indifferent.

The previous gentleman: I am not against the proposition. (Cheers).

The President: I declare the proposition is passed unanimously.

Condition of the Depressed Classes.

Mr. R. R. Jayavant (Amraoti) in moving the next resolution (*Resolution No. 4.*) said as follows in English:—

Mr. President, ladies and gentlemen, the reason why I am called to speak on this subject has already been made known to you, i. e. because some one must speak in English on this subject. I cannot claim to have done anything in the cause of social reform to justify my claim to speak on this subject. In fact, I have never taken any important part in the discussion of this subject or in doing anything towards the amelioration of the condition of the Depressed Classes. There is another reason why this business is entrusted to me, and that is that Mr. Shinde (Hear, hear,) himself cannot speak on this resolution, at least as its mover, because it is so worded that he cannot do so with propriety. Gentlemen, in thinking of the Depressed Classes, we must appreciate the services of Mr. Shinde. (Hear, hear.) Everyone must admit his claims for the approbation of his work, and, therefore, the wording of this resolution has placed him in an awkward position (Laughter.) He is, therefore, relegated to the place of the seconder of this resolution. We have to acknowledge the work of Mr. Shinde and his mission and of other bodies that have been doing good work for the Depressed Classes. The principle on which this Mission was started and the principle on which we ought to look at this Mission are both elaborately enunciated by our friend Mr. M. R. Jayakar. (Hear, hear.) It is a question depending entirely on the principle of equality of all human beings of any society. There was some opposition offered to this Mission, and that was not in Bombay or in Poona where such opposition generally originates but in the C. P. Those who help in raising these men of the Depressed

Classes, not only raise them but raise themselves. (Cheers.) In raising these people, Mr. Shinde is not raising them as lower classes, but is raising the higher classes also. We are attempting to raise the whole humanity or at least the whole Hindu Society by dealing with the Depressed Classes on the principle of liberty, equality and fraternity. These classes are no exception to that rule. We claim to raise them and thus to raise ourselves by supporting this principle. I have very little to say as regards the efforts that are being made by the Depressed Classes Mission and other bodies in this matter. They are well known to you. I dare say, Mr. Shinde will give you the details of his work undertaken during last year, and in that belief I beg to recommend the proposition for your acceptance with very great pleasure. (Cheers.):

Mr. V. R. Shinde (Bombay) seconded the resolution with a speech in Marathi the substance of which is as follows :—

“ Mr. President, sisters and gentlemen :—I had no desire to say anything on this proposition. Forsooth, it was my earnest wish that I should address you on some other resolution, but under pressure I am standing before you to say a few words on this one, after the able speech of our friend Mr. Jayavant, who moved it. You will accept my apology for being rather diffident to speak to you on a resolution which is so framed as to indirectly congratulate me on what little work I have been doing in connection with the Depressed Classes Mission. This resolution, deal as it does with the condition of the Depressed Classes, acts like the sting of a scorpion on my feelings for those poor people. I am upset at this moment ; my thoughts are not under my control. Hence, if I should happen to use strong language in saying what I have to say on the subject of this resolution, I beg you

will all forgive me: My feelings are so intensely worked up! In making a speech on this particular subject it becomes impossible for me to suppress my feelings. You will concede that, as a human being, I may have the weakness of not being able to check my feelings and prevent them from getting the better of me. I assure you that there is not a single word in this resolution to which exception can be taken or which can bear modification or contradiction.

The Problem Abroad.

Ladies and gentlemen, the subject of the Depressed Classes should not be taken to be one that is confined within the four corners of this country alone. It exists as well in the distant land of South Africa and elsewhere. If South India will consider this question then you should expect South Africa also to consider it. If you neglect it here, they will say they don't think it is worth their while to discuss it there. Remember one-sixth of our population is involved in the disabilities attached to the depressed. Therefore, I submit that you will have to consider this question most carefully and arrive at a satisfactory conclusion. Ponder over this subject and begin to act. (Cheers). You will then be supplying an impetus to others. From your mode of work others will be able to put their projects into a practical shape. Your ambition should be to give some points to the workers in South Africa in this direction. You solve the question here, and they there will be impressed with the idea that you are unanimous in arriving at the solution. Let the people of India work as one nation in this particular matter, and they will infuse stimulus into the South African thinkers on the problem there. Be cautious that if you are not ardent and genuine advocates of the Depressed Classes, you will supply a damper to the

people of South Africa. They will go to sleep over the question or they will shelve it aside. I would, therefore, beg of you to think over this subject and think over it earnestly, and not to restrict your efforts about it to speeches inside this 'mandap'. (Laughter.) No, go ahead. Go out of the 'mandap'. Work far afield. It is a matter of regret that of the people, for whom you are feeling so kindly as to move this resolution, only 3 or 4 are to be seen here ! Alas !! Only 3 or 4 persons of the Depressed Classes are here in the midst of this vast assemblage of their sympathisers !!! The sympathisers are doing their very best in furthering the cause in this Conference, notwithstanding the fact that the members of the Depressed Classes themselves are absent in a majority.

The Success of the Efforts.

"I may assure you, brothers and sisters, that the efforts that you are making to improve the condition of your helpless brethren and sisters, belonging to certain ranks of the Hindu society, are not lost on those people. Good results are apparent from those efforts. In Poona these efforts date back from the year 1850 or 1860. There was established in those days an association (Cheers) which took a keen interest in, among other things, opening schools for the children of the Depressed Classes. There was a school of that kind in 'Bhokar Wadi' in Nana's Peth. By a happy coincidence the same site has been now granted by the Poona City Municipality to the Poona Branch of the Depressed Classes Mission, which has been fortunate in securing the help of His Highness the Maharajah Holkar. With Rs. 20,000 from H. H. Holkar and perhaps a larger grant from the Bombay Government this Mission will soon have its first home on this same plot. (Loud applause.) So that fifty-

or sixty years ago the first attempt was made in this direction and that was in Poona, and the credit is due to this city for inaugurating a movement whose object you at this moment are met to help and admire. Those endeavours now need a still further pushing force. The force will bring about the revival of this agitation in right earnest, and I sincerely hope that the time will never come when that revival will commence to wane. There was only one discordant voice ever heard, and that was last year, in an isolated essay written by a gentleman, who hails from the province to which our worthy president belongs. With this exception, there never has a word been said in any responsible quarter in disapproval of the noble attempts made for the amelioration of the condition of the Depressed Classes during the last 6 or 7 years. And who will deny that this is a matter for congratulation and gratification? The essay in question urged its antagonism to this cause on the understanding that by raising the lower classes the higher classes will be lowered. The writer of the essay went so far as to maintain that the Bramans who had been interesting themselves in this subject were no Brahmans, at all! (Laughter) As against this misunderstanding there is an over-whelming testimony of the belief that attempts to raise the lower classes conduce to the raising of the higher classes also to a still higher stage. "*In elevating the depressed we are but elevating ourselves*" is the motto of the Mission, laid down by its President. (Hear, hear.) The one thing we have to remember is that the Depressed Classes must be reclaimed, and the other thing we must bear in mind is that the reclamation must be effected through noble channels.

The First Bitter Fruit.

"There is another thing which we should also take note of. When you give education to these people, you

must be prepared to face some evil consequences at the very start. There is no denying the fact that the first fruits of some trees are very bitter, and the first fruits from the tree of education, given to the Depressed Classes may happen to be anything but savoury. If the educated people among the Depressed Classes began to indulge in harsh language, you may say this that the dumb people have begun to articulate, in an undesirable manner. (Laughter) We should proceed in our work of regeneration of these Classes never the less. Of the helpers of the Depressed Classes Mission in various ways 90 per cent are Brahmans. (Hear, hear.) Ladies and gentlemen, I don't say this to flatter the much-maligned Brahman. I speak the plain truth of my every day experience. There is the "Nirashrit Sahyakari Mandali" busy helping the Depressed Classes. There are Brahmans in it and they and their wives (Hear, hear.) and their children treat the children of the Depressed Classes with great affection. Let others do the same and forget the foolish conduct of a small section of the Depressed Classes, which indulges in vituperation against the higher classes.

A Pan on Fire for Millenniums

"I will tell you how to look at that conduct. Suppose there is a baking pan on fire steadily for a couple of hours. Sprinkle some drops of water on that heated pot and you will see that the cool water is directly converted into hot vapour. In the same way, you may take it that the backward state of the Depressed Classes has been keenly aggravated during the past 2,000 or 3,000 years, and if you try to quench their thirst for knowledge by giving them a few sips of education, it is possible those will be lost, through absorption, in the seething mass of general ignorance. Those first sips will not only not

produce the desired effect of making the people intelligent, sober and mannerly at the first blush, but may even raise up a hot vapour of abuse against the educators themselves! The result of a sudden contact with education may not unnaturally be, and sometimes is, to make the recipients of the boon talk silly things against others. Genuine charity must be prepared for this contingency. What I would, therefore, ask you to do to meet the situation as persons of benevolent determination is, to read in the abusive expressions, in which they may indulge, positive signs of acknowledgment of the fact that the education you are imparting to them is taking a deep root into their minds. In spite of the good things you are doing for them, they are like babes ignorant enough to bestow kicks on you that serve them !!! But I say, ladies and gentlemen, there is nothing like disregarding what they say to you; go on with your praiseworthy work. Do not be vexed at 5 or 10 words of insult they fling at you; on the contrary, be ready to welcome as many as 5,000 worse insults. For, in these insults, as I have said, there is a distinct, though an indirect admission, that they are in receipt of the good things you give them.

अभेद मैत्री.

“Macaulay has given us English education. It is bitter in the first sip, but a sweet and saving nectar after all! Similarly, let us smell nectar in the abusive terms these people utter, in this sense that they are able to speak at all, because of the education given by you. Assuming the temper of the Depressed Classes grows rancid, because of the education they are given, take this for a fact that if that education is persistently given them for another 10 years, the result cannot fail to be this that, after the primary evil effects have worn themselves off,

(अभेद वैत्री जमेल) an indissoluble friendship will be formed between the Depressed and the other classes. I again repeat that you must be prepared to bear the kicks of the first generation of the educated portion of the Depressed Classes, remembering always that the latter have sunk deep under the weight of neglect and even injustice for the last 2,000 years and more. It is not unreasonable to expect that the effects of these two evils will manifest themselves for a while in the midst of the educative influence that you are bringing to bear upon these people.

A Hindu Contradiction.

“After the last census was published by Mr. Gait, the Brahmans of Benares met together and unanimously resolved in a public meeting that all the Depressed Classes were Hindus, though of a lower order. But while they did this in Benares, some higher class people in a district in the Central Provinces acted the other way round! I may tell you that in the Central Provinces, I came across many uneducated and even some educated men that were against the idea of including the Depressed Classes in the Hindu race. I will give you an illustration of this. In the Umred Taluka, Nagpur District, of the Central Provinces, there was once the Ganpati festival and all the Hindus had the images of the deity brought to and worshipped in their houses. Well, the Depressed Classes believed that they were also Hindus and so they publicly installed an image of Ganpati in their locality. They argued that if other Hindus would not let them approach the Ganpatis in their localities, they had better have the Ganpatis installed at their own cost in their own localities and they had that done. The higher class Hindus could not complacently brook this act of profanation and what did they do, you think? They rushed where there was the image of Ganpati, caught hold of it

and pitched it into a cesspool (Cries of 'shame.') Ladies and gentlemen, in a fit of jealousy the people of the Taluka miscalculated that the holy image of Ganpati of the Mahars deserved only an immersion in a 'gutter.' (Loud cries of shame.) What a contrast between the magnanimous conduct of the Brahmans of Benares and the sacrilegious behaviour of the educated people of Umred! While the former graciously resolved to admit the Depressed Classes within the fold of Hinduism, the latter superciliously vetoed such an admission!! Ladies and gentlemen, the present are not the times only for making speeches and passing easy resolutions. We have to take action now and we have to do it earnestly. We must not ignore the fact that the Depressed Classes have been steeped in ignorance for more than two thousand years, and would it, therefore, be too much to ask of you to have patience and wait for a generation or two of the Depressed Classes to come into being and develop signs of conduct and character which would be an undying proof of the good fruits emerging out of your efforts for their elevation. (Loud cheers.)"

Mr. Raghanendrarao Vakil (Gulgurba) supported the proposition with a Marathi speech as follows:—

Mr. President, sisters and gentlemen, from the most eloquent and compassionate speech of Mr. Shinde you must have gathered that 1/6th of the Indian population constitutes what are called the Depressed Classes. Now, the question is how to extricate them from their fallen condition. Time has indeed come for us to give a serious thought to that problem. The first thing to be done in the matter is to create wide-spread sympathy for those Classes in the minds of the people generally, and that cannot effectively be done by merely holding meetings or by making eloquent speeches or by passing re-

solutions. No. What ought to be done is that quite a campaign should be started in favour of this cause and committees appointed everywhere—in every Taluka, in every Zillah, everywhere. These committees should work might and main to bring home to the people at large the most pitiful condition in which these Classes are living. That these people are absolutely helpless should be brought to the door of every individual citizen in the country. These people are quite helpless; there is no one who can support them. If 1/6th of our population is steeped in poverty and backward state, what does it signify except this that the remaining 5/6th are dead to the heartrending condition of this fraction, which is allowed to shirk itself! It is undoubtedly the duty of the 5/6th portion of the population to remove the other 1/6th from the category of "helpless," and turn them into a valuable portion of the entire Hindu community. If they remain helpless, they are open to being received in affectionate embrace by people of other religions. Christians say that the Hindus treat these Depressed Classes as if they were so many beasts, and if they are educated they will become the "Gurus" of the higher classes of Hindus! And with that view they start the work of proselytism. You know the idea of the Christians is that they should take charge of all the people whom the High Class Hindus treat as worse than beasts. How do we, Hindus, treat the Depressed Classes? Why, we do not touch them, while we touch asses, dogs and cats, which never bathe! On the contrary, we ourselves bathe on encountering the gaze of a member of the Depressed Classes! This shows to what level we have degraded ourselves in our thoughts about humanity. Educated people are above the habit of bathing on seeing a member of the Depressed Classes, but in a place like Poona there are still to be found persons that bathe them-

selves on seeing persons belonging to Depressed Classes. From this it is evident that there are yet not a few who decline to accept the view that the Depressed Classes ought to be raised. I do not ask people to help the Depressed Classes with money. I only request them to treat those classes as human beings. We, of this century are not the first batch of sympathisers of these Classes. About 2,500 years ago Budha first broke the ice in this direction. Then came Ramanuja and Chaitanya and others, who followed suit. Formerly, the Depressed Classes were a large concourse of people, but when the Mahomedans and Christians came they, in turn, converted many of the members of the Depressed Classes into Mahomedans and Christians respectively.

The Critical Position.

Now, the critical position of the Depressed Classes may be briefly explained in these words. It so happened that during summer there was no water in a well in a village. In fact, all the wells in the village had run dry. The Depressed Classes residing in that village once went to the Tahsildar or Mamlatdar and said "what can we do, sir, we are not allowed to draw water from the well in the village, which has some water, by the higher classes, who have monopolised the use of the well." The Mamlatdar gave them a significant hint. He said to them "You become Mahomedans, and then we shall see how these higher classes dare to resist the claims of the Mahomedans to draw water from the well." (Laughter). On this the Depressed Classes of the town "en masse" became Mahomedans immediately and the next day presented themselves at the well for their "quantum" of water, and they had it, for the Mamlatdar directed the higher classes not to stand in the way of the Mahomedans in taking water from the

well. This incident has this moral that we shall not willingly listen to argument but bend before "force majeure." (दडबाजा). What a fun! We freely mix with Mahomedans and Christians and we let them touch our wells. We do not rub shoulders with the Depressed Classes so long as they are Hindus, and yet the moment they become Mahomedans or Christians, we have no scruple to touch them! Speaking before the Hindu Sabha at Amballa, Lala Lajpatrai said that the probability is that 20 lakhs of Hindus, belonging to the Depressed Classe of five district alone of the Panjab will go over to other religions in the next 5 years, as we do not solve this problem of their elevation. If we have any consideration for humanity and for this portion of the Hindu race, especially, we should not give these people an opportunity to become either Mahomedans or Christians. It is our duty to treat these people with sympathy and not to keep them "depressed". We must give them education, for without it the work of their elevation will not properly succeed. If we wont work zealously for them, they are sure to get converted to Christianity or Mahomedanism. If we be not up and doing, if we go on sleeping heavily over this question, time will not again come with the present facilities (Cheers.) to solve it.

Mr. M. P. Khalatkar (Satana) further supported the resolution with a Marathi speech to the following effect:-

Mr. President, ladies and gentlemen. Three or four speakers have already addressed you on this proposition. I will only say this that this trouble about the Depressed Classes rose on account of the caste distinction which came into existence 3,000 years ago. One-sixth of our Indian population falls under the head of Depressed classes. We ought not to allow them to exist as a fallen class; we ought to try to regenerate them. Improve

their condition and let them form an important section of the Indian nation. The Indian nation may be compared to a colossal being (विराट पुरुष), and that being so, it is inconceivable how one part of that being should remain as high and the other low. The division between these two parts of the one whole entity is not in consonance with the dictates of Hindu religion. In that religion there is no provision for this class, at all. We have got only four "Varnas," and whence comes this fifth 'Varna'?

If there is no fifth "Varna," and if the class is in actual existence, then where can you accommodate it except in the lowest of the present four orders under our religion. That means that the Depressed Classes may be taken under the head of "Sudras." In that eventuality you will have to work for their regeneration, for their emancipation, and for their civilization. Permit me, ladies and gentlemen, to state here my brief experience about the Depressed Classes living in the Baglan Taluka in Nasik Zillah. Here, I had the misfortune to come across people belonging to the Depressed Classes who have no clothing to cover their bodies and no food to eat. Thousands of them are dying of starvation, and nobody has paid attention to their case. If you think of raising their condition by means of education, I can assure you that you will wonderfully succeed in that. I have purposely brought this question before you in order that some more light may be thrown by you on it. I want to excite your sympathy on their behalf. I have opened a small school for them at Baglan and I am not diffident of success. There is something said in the Upanishad about a class of people which coincides with the Depressed Classes. As I have already said, this trouble of the Depressed Classes arose from one source and that is the existence of what is termed "caste distinction." For two thousand years efforts are being made to uproot this source of

trouble, but to no purpose. In the 20th century let us work, as members of an enlightened nation, to uplift the Depressed Classes. From the lips of the previous speaker you have just heard of the well-water' disputes arising from religious susceptibilities. This sentimentalism must be given a wide berth to in these days, enlightened people as we are. We cannot but do that if we are in earnest in the desire to remove the defect in the constitution of the Indian nation so far as the Depressed Classes are concerned. Take the cases of Bhils. During the last 50 or 60 years they have contracted habits of enjoying life by means of "Nautches" and "Tamashas". This sort of enjoyment is due to their social constitution, which can be improved by giving them education. Enable them to read and write, and give them technical education. In a word, make them apt to earn their livelihood decently, and make them preserve their "Arya Dharma." It is a matter for gratification that this question is taken up seriously in other parts of the country as well and that the Depressed Classes Mission is actively working throughout India. (Cheers.)

The President: Mr. Shinde has remarked about the conduct of a gentleman belonging to my province as regards the Depressed Classes. As I come from that province I deem it my duty to say a few words about that remark. Popular opinion in my province is favourable to the Depressed Classes movement. In my province there are schools where Sudra children also are admitted, and nobody ever takes exception to them. In fact, in every school there are 2 or 3 Mahar children. In one of the Municipalities in Berar there is a Mahar Councillor. He was called Rao Bahadur by Government. He was a thorough gentleman. He used to sit in the Corporation with Brahmin members. They used to let him sit with them. That is a well known fact. In these two provinces of Nagpur and

Berar there is this distinction that in our province they freely mix with Mahars, there are no scruples to touch them. I am obliged to state this because the name of my province was prominently mentioned by Mr. Shinde. (Laughter.) Although he mentioned the name of my province, I am not angry. In my province 90% of Brahmuns are supporters of the Depressed Classes Mission. (Hear, hear.) Kindly note the distinction between the two provinces, Nagpur and Berar (Cheers.) I will now ask you, ladies and gentlemen, if it is your desire to pass this resolution. Are you all in favour of this resolution? (Cries of "All".) Any against? (Cries of "None.") I declare the resolution carried unanimously. (Hear, hear.)

Mr. K. R. Daphatary moved the V. Resolution.

Mr. President, ladies and gentlemen., the next proposition, that is to be placed before you, reads as follows :—

“ That this Conference considers the institution of
 “ caste in the Hindu Society as antagonistic to a
 “ true national unity ; that, as a first step towards
 “ the abolition of this system, it welcomes the
 “ efforts made by various castes to amalgamate its
 “ sub-castes; and that, for the purpose of attain-
 “ ing this unity, it calls on all Social Reformers to
 “ adopt consciously and persevere in a course of
 “ conduct calculated eventually to obliterate the
 “ distinctions between castes.”

The proposition consists of three divisions. First of all, it says that the institution of caste is antagonistic to our true national unity. Secondly, it refers to the efforts made by certain castes to amalgamate their sub-castes. Thirdly, the proposition calls upon all social reformers, to do their duty consciously, and perseveringly to adopt

measures to obliterate the distinctions between castes and be consistent in their life and conduct. I will not recount all the evils accruing from the caste system. We read in the newspapers every day of the different evils and every day we see what ruin these evils have caused and are causing. Those who read newspapers know of the various questions that arise on account of this institution of caste. It mars the happiness in the homes of many people. There is the recent agitation in Bengal on account of the suicide of a certain girl, whose father could not pay dowry demanded by her would-be husband. That is the most recent incident due to the evil of caste system. The evil arising from Hunda is severely felt in this part of the country also. Early marriage is another evil due to caste system. Still another evil is the marriages of old men with young girls. (Laughter.) I will not refer in detail to this aspect of the caste question. I will confine my remarks to that part of the proposition which relates to national unity. Ladies and gentlemen, the question we want to ask ourselves is "Do we want national unity, at all?" If we want true national unity, then we must regard the caste system as an obstacle to that unity. Now, national unity we want; we must have it, both for our own purpose or the purpose of the political society to which we belong, and also in the interest of humanity at large. Then what do you propose to do? You are bound to direct your efforts to abolishing, or if that is not immediately possible, to reducing the force of, the obstacle of the caste system. This question of caste comes in our way everywhere, *e. g.*, it comes in the way of our personal advancement. Our "Dharma" is interpreted in several ways. But taking it in the highest sense, when we perform our duties to ourselves and duties towards others, caste system again comes in our way. If you want to do a thing you fear and say:—"If I do this thing, what will happen? Caste will molest

me." Look at the recent question, which has been agitating the Bhattia community, which is one of the mercantile communities in Bombay. That question arose this way: Some Bhattia gentlemen were very anxious to go to England for the purposes of trade. They wanted to bring back the trade which had gone out of their hands. They could not do it. Our men want to associate with certain persons and they cannot do it. So the caste system is a great impediment to national unity. Caste system goes to the very root of our own existence. It goes to the root of our own self-respect. Caste system comes in the way of national unity and of the political society to which we belong. As members of a political society, we have certain rights and certain duties, and we cannot exercise those rights and we cannot perform those duties to our personal satisfaction, as the caste system obstructs us in the exercise of those rights and in the performance of those duties. Mr. Shinde just now referred to the disabilities of our people in South Africa. You are also aware of similar disabilities from which our people suffer in Canada, and Mauritius and many other places. There has been a great agitation recently about it. The ground of the disabilities is that the Asiatics are prohibited to go to those places, except under certain conditions. Therefore, we want national unity. Without a true national unity we cannot direct our efforts to the progress of India or contribute to the progress of the world. In early times, it is admitted, Hindus had brought about an important civilization in India, but after a certain stage, we began to lag behind and now we are left behind entirely, and we are not contributing our proper mite to the progress of humanity. If we do not do that, if we are not able to do it, that will be a reflection against us, and we must degenerate. We must contribute to the needs of others, that we must do, if we want to

have national unity. In the first place, we must understand what are the particular things that are required for the national unity. For that we must realise the community of interests among the people of this country. Unless we realise that, we cannot work for national unity. For the realisation of this community of interests we must have co-operation. For all these things we must boldly and emphatically attack the system of caste, which is at present in vogue in this country. When we speak of co-operation in relation to the community of interests, that co-operation means, that it is necessary that our personal interests must be subordinated and even sacrificed to the interests of the whole political society or the whole community at large. We cannot do that as long as we have the terms "superiority" and "inferiority." They arise from jealousy of certain persons. Sometimes the jealousy is absolutely without any rhyme or reason. Although a man knows that other persons are better and more intelligent than himself, he will still be jealous of those people. He will hate them, because either they belong to a particular caste or because they are born in certain families. They will rise and this man will think of putting them down. If we have such hateful feelings, how can we have co-operation for national unity that we desire? Many of you must have read the evidence, which was given before the Public Services Commission? In giving evidence most of the English witnesses pointed out that we, Indians, are not fit for higher posts, because the work of the posts required that we should be perfectly efficient, perfectly just and perfectly competent to perform our duties. Here again the question of caste comes in our way. We are very often wanting in the sense of justice, in the judgment of public affairs and in the judgment of those questions which come before the officials, and I am ashamed to say that the witnesses

were not altogether wrong. If there is a Brahmin Magistrate, and if there is a question between the Brahmins and some other castes, however, just he may be, the feeling will remain in him that he is a Brahmin or that he belongs to a high family, and that the other man is a most ordinary man. It is this feeling that very often operates on his mind in the treatment of large questions. We want national unity, but in its way there is this caste system. The question of caste is a very important factor in our lives, it is one of the greatest impediments in our having that national unity that we want. A few words as to the second part of this resolution. Various castes have made efforts to amalgamate the sub-castes. I am personally of opinion that there are various reasons why sub-castes cannot amalgamate. Take some of the sub-castes in Gujarath. Efforts hitherto made to amalgamate the sub-castes there have failed. There are many opposite elements, *e. g.*, each caste has its own small property and fund, and it has got Shettias, who are vigilant. In Poona, however, efforts in the amalgamation of sub-castes are being made and I wish them success. The third part of the resolution calls upon the social reformers to adopt a course of conduct calculated to wipe out paltry differences between castes. This is an important part of this resolution. What the reformers have to do is the question before us. What definite work would be required from them to counteract the obstacle of the caste system? That is the question to be solved by every man, himself, with reference to himself, to the women and ladies of his family and to his own children. As regards himself, unless he makes up his mind not to think that he is a member of this caste or of that caste, unless he frees himself absolutely from that idea,—the idea that he belongs to a certain creed and to a certain caste—he cannot achieve the object of this resolution and

he cannot be true to his convictions and ideals. If a certain social reformer has to make an affidavit, he says he is so and so, a Hindu, belonging to such and such a caste and so on. Social reformers are very anxious to put down their castes and sub-castes they should say "I am not belonging to any caste." In the course of his conduct, each reformer should think out for himself in order to achieve the object of this resolution. Then there is the other point. You must not think that your wives have no souls. (Laughter.) Treat your ladies in the belief that they have their own individuality. As long as men are not prepared to deal with the ladies of their families according to their own standards, their work of progress will be hampered. We must also think of our children in the same way; they are our future generation. We should train them with strong convictions. They should be perfectly free from the idea of caste. It is our paramount duty to train our children up as having no idea of caste. They should be strictly prohibited from attending caste dinners and caste meetings. There is one suggestion I should like to make. Send your boys and girls to different countries in order to rid them of their angularities. English families send their children to some French families and the French families send their children to some German families. If the children of Gujarathi families are sent to Deccani families and the children of Deccani families are sent to Gujarathi families, that will help us in the achievement of our object. (Cheers.)

The President: Ladies and gentlemen, we shall finish our morning business by the end of this proposition; and I don't wish to detain you longer. I would, therefore, request the other speakers to confine themselves strictly within five minutes time. I will now call

upon Mr. V. G. Pradhan to second the proposition.
(Cheers.)

Mr. V. G. Pradhan (Nagpur) seconded the 5th proposition with the following speech:—

Mr. President, ladies and gentlemen, I stand before you to second the proposition so ably moved by my friend, Mr. Duftari. There was a time, ladies and gentlemen, when we used to consider our social problem mainly from the supernatural point of view. It was once argued that caste was something that was God-made and that it was an institution that could not be altered. Now that point of view has undergone a radical change. There is hardly a well-cultivated man even an educated lad who comes forward and says that caste is an institution that is based upon something supernatural or not naturally sanctioned. We view this from what we would call the historical standpoint. Now we know that a lot of evolution has played its part in the formation of Hindu society. It is quite plain to us, in these days, to say that caste has mainly been the outcome of economical and sociological interests. But these sociological interests or economical considerations have, we say, come in the way of our progress. They have hampered our progress, not only as human beings, but as units of humanity and units of national federation. In order to do away with the hampering elements, which are consequent upon this system of social organization, that is called "caste," it is absolutely necessary for us that we should give it up gradually, if not in hot haste. It is incumbent upon us to see that, if we wish to live as a nation, and if we wish to justify our existence in this world, as units of humanity, it is absolutely necessary that, in order to live as human beings, we expand this organization to a certain extent, and in order to achieve this expansion, it is necessary to

give up the artificial caste restrictions and caste considerations. Sooner or later this incubus must disappear, it is fatal to our Hindu society, for the matter of that, to human society generally. The time has come when we can no longer tolerate this thing, when we can no longer silence our conscience and when we can no longer suppress our highest instincts and aspirations, I hope the time will come, it must come, the day must come, and the generation must come, when all these caste distinctions must disappear, and we shall stand up as brothers and sisters, working shoulder to shoulder for the national regeneration and for the regeneration of humanity. In order to show that we are living as a nation, that we are living as humanity, it is absolutely necessary that the caste must go. Our national progress and political regeneration is hampered by caste. We live as divided on account of caste. One of the 'Upanishads' says that "Separatism leads to ruin." If we want to work in co-operation and fellowship and federation, it is absolutely necessary that serious efforts and earnest efforts must be made, to practically cease to exist as Kshatryas, Brahmins and Sudras. We should all live as human beings. (Hear, hear.)

Mr. S. G. Deorukhkar (Bombay) supported the resolution with the following speech in Marathi:—

Mr. President, brothers and sisters, this resolution is divided into 3 parts. The second part deals with the efforts made to amalgamate the sub-castes. In this connection I have to say this much that many a people instead of trying to advance the cause of anti-caste movement, stop satisfied with saying "let the sub-caste disappear first and then efforts should be made to mix different castes." But such should not be the case. It will do nothing but retard the real cause.

The third part of the resolution makes a call upon all the social reformers to adopt *Consciously* a course of conduct which will make the caste distinction disappear in the end. But it is a really difficult question as to what sort of this conduct should be, for it is observed that a mistaken idea prevails amongst many a reformer. It is sometimes insisted or at least said with vehemence that every social reformer must be ready to dine or intermarry with any other casteman even a Mahar or Bhangi from the street if such an offer is made to him. But I think, ladies and gentlemen, this is not what social reform aims at. This is just quite the opposite of it. Social reform is based on equality of rights as well as freedom of thought and action, and so it aims at doing away with all the artificial restrictions that come in the way of a person in applying those principles to his everyday affairs. Doing away with caste restrictions does not mean disregarding other considerations each as कुलशाल and आचार-विचार nor does it imply that a person should be forced to marry or dine with any other person of whatever standing or occupation; not in the least. It really means that if a person after considering other points as to कुलशाल and आचार विचार thinks, that a particular person or persons is or are equal to himself in all respects then he should not be *prevented* from dining or marrying with any of the said person or persons, simply on the ground that he does not belong to his or their caste. Just as an orthodox Brahmin of some position would never like to give his daughter in marriage to a son of a बचमट though he belongs to Brahmin caste but would try to secure the graduate son of a Rao Bahadur as his son-in-law, so a social reformer too would naturally seek a family of some standing for his marital relations; with this difference only that he will not consider what caste that family belongs to. Here too, gentlemen I have to make a warning that this argument of कुलशाल &c. should not be used as a

plea to avoid inter-caste marriages or attending inter-caste dinners as some of the most renowned social reformers are observed to do.

In coming to the close of my remarks I would like to express my opinion on the question raised by some of the delegates in connection with an inter-caste dinner, such as we are going to have this evening. It is argued by some that when the active sympathy is shown by actually taking part in such dinners, why should the names be published? I think that if there is anything worth doing in this matter then it is only the publication of the names of persons taking part in the dinner. It even matters little, if a person does not find time to actually attend the dinner if he is willing to allow his name being published as having dined with other persons. Without publicity there is nothing particular in such dinners, because otherwise we are having such dinners, in many an irani shop or Brahmin hotels such as one in the *Jogeshwari Bola* in Poona or that of Sakhubai in Bombay (laughter), and if only such dinners were what we wanted we would have better done our duty by congratulating and garlanding the owners of such hotels where no caste distinction is observed. But that is far from what we expect. Now the times have come to a pass when people have no personal scruples to dine with other caste people, but they are only afraid to openly admit that they do so for fear of caste panchayat censure, and so if we really want to advance, in the line of caste reform we must openly defy this censure, and the only way to do it is not only to dine with other caste people at a distance but to openly admit so in the face of our caste panchayat. Therefore I would humbly ask you gentlemen that if you want to dine without observing the restrictions of caste, then do it openly and bear your names being published. Surely, there is great credit in so doing. When we dine with Mahome-

dans and Christians, what we do is to draw a line with water between them and ourselves. They do not see through your trick but all the same the dodge is there. so everyone, engaged in the cause of social reform, should be above the scruples of publishing their names when dining at a cosmopolitan table. (Hear, hear and laughter.)

Mr. Govind Slagh (of Patur)

SUPPORTED THE RESOLUTION IN HINDI.

Mr. B. V. Jadhav (Kolhapur) further supported the resolution with the following remarks in Marathi:—

Mr. President, sisters and brothers,

The resolution so ably placed before you by Mr. Daphtari has been duly supported and seconded, and I feel it my duty to add only a few words in its favour and draw your attention to a state of things which requires to be mended as soon as possible. Every endeavour should be made to put down the institution of Caste. Miss Mathurabai Joshi has explained to us how the interests of the joint family suffer on account of the caste system, and Mr. Shinde has forcibly brought to your notice the unfortunate condition of the Depressed classes. I crave your indulgence to bring to your mind a vastly numerous class who are generally lost sight of and who are just a little above the Depressed classes, I mean the classes known as the Shudras. This middle class ought to be conceded all the social rights and its status should be raised to a complete equality with the so-called higher castes. The late Mr. Jotirav Fulay in this city of Poona worked for this class and organised his efforts by establishing the Satya Shodhak Samaj.

The claim of superiority by a man of one caste over another of a supposed lower caste on the ground of birth

alone is utterly untenable in these days of enlightenment and is very galling especially to those who have awakened to the sense of the equality of mankind. And when such a man is harassed in a civil or criminal court by a man of a supposed superior caste for the purpose of exacting his fees and thus assert his sanctity, fuel is added to the fire of caste hatred and animosity. It is a matter for regret that such cases are even now going on when the courts have on different occasions pronounced against the rights of the village priests. One such claim is contested in this district. It is urgently necessary to get these disputes settled amicably and such pseudo claims should be withdrawn at once. This step will not fail in fostering the feeling of amity among all the classes, by removing a cause of un-necessary friction. Care should also be taken that the susceptibilities of the lower castes are not wounded by speaking of them in terms very disparaging to their self-respect. The artificial distinctions based on caste should be done away with and all should be invited to march shoulder to shoulder in the advancement of the common object of forming the 'Indian Nation.'

The Resolution.

The President :-I call upon Mr. G. K. Tilak to move the sixth resolution. (Cheers.)

Mr. G. K. Tilak (Barshi) in moving the sixth resolution observed as follows:—

Mr. President and gentlemen, the resolution which I wish to propose for your acceptance is this:—

'That this Conference considers it desirable that the minimum marriage age of boys and girls be 21 and 16 respectively.'

Ladies and gentlemen, this resolution is a simple one, and, I trust, it requires little comments from me. The word-

ing of the resolution is that this conference *desires* so and so. This conference *desires* but does not *lay down any obligation* upon anyone member of it. The conference *desires* that the minimum age of marriage of boys and girls should be 21 and 16 respectively. I submit, this wording of the resolution is a mild one. (Laughter.) The conference *desires* that a girl should not be married before she attains the minimum age of marriage i. e. 16. The minimum age for girls, before they married, shall not be more than 16, and the minimum age, in the case of boys, should be 21. Now, gentlemen, it is a matter of common knowledge that in respect of these marriageable ages we have had some progress made during the last decade. But you will see that this progress is not the result of any conscious effort on our part. I regret to say it, but that is the fact, and, I think, ladies and gentlemen, you will agree with me. The circumstances for the raising of the marriageable ages have happily so combined themselves, during the last 10 years, that the result is that something is accomplished—the marriageable age, at present, ranging between 12 and 14 for girls, and between 18 and 20 for boys. Two years ago, I am told, there was a case of an elderly lady, who wanted, for her daughter-in-law, a girl of 8 or 9 years old. It was a fond wish of hers to have a baby-daughter-in-law! (Laughter.) Her wish was to have such a small daughter-in-law, so that she could treat her with the same fondness with which she would treat her own child. But the fun was that she could not at all get such a little girl for her daughter-in-law! It was, at one time, one of the most ordinary occurrences for girls to be married at the age of 8 or 9, then nobody gave a moment's thought to the question of raising the marriageable age, for it was considered the bounden duty of parents to give away their daughters in marriage at the age of 8 or 10. Then it was the solicitude of parents.

to watch the welfare of their daughters, and, therefore, they desired that the girls should be introduced into their new homes and families at an age when they could be properly trained in the ways and habits of the new families! This is an old story now, for, as I just told you a girl of 8 or 9 could not be found to become the daughter-in-law of an elderly lady, and so, that lady's wishes remained ungratified. Now, of course, it is a thing of common knowledge to all of us that girls are generally kept unmarried till the age of 12 or 13. Having regard to some of the reports of Social Conference, in respect of this question of marriage reform, men like Mr. Justice Ranade used to say that they would be satisfied with girls being kept unmarried till they attained the age of 12. So that, what was a dream some years back, has now been an accomplished fact. Moreover, we all know that nobody is now anxious to marry his girl at the age of 12. Now, why do we want to raise this limit? Because, we don't want our girls to be wives and to be subjected to the great responsibilities of motherhood at the time of their lives when they can hardly understand what marriage is, when they can hardly understand what the responsibilities of married life are, when they are physically unfit for sexual life, and when they are not even able to appreciate the pleasures of married life. Therefore, we want the age of marriage of girls to be raised to the minimum limit of 16. The second reason why we want to raise this age is because we want to educate our girls, we want to send them to schools. At present there is hardly any time for girls to go to schools and secure any appreciable amount of learning. The girls are only taught to read and write and are, thereafter, transferred to new families, where they are not trained, where they are not educated, and where they have to take upon themselves the responsibilities and burdens of married life at an age when they are not fit

for those responsibilities. I think this is a most deplorable state of things, and, therefore, the age of marriage of a girl ought to be raised, if we want our wives to be educated, to understand their duties in life, to understand their duties as mothers and to understand their duties as citizens. The third reason for the raising of this age is that we want to put a stop to physical deterioration. I think this is an evil that is very closely associated with the system of early marriage, which is in vogue here for centuries. We have been sleeping over this mischievous system for centuries, and we really wonder how we happen to be doing it. But the fact is there. (Laughter.) It is only now that we are awaking to the existence of this grave evil, which is sapping the very foundation of our society and causing it to deteriorate. The physique of our women is yielding to the effects of early marriage and their children are becoming weak and diseased. These are the evils, which result from early marriage, and the sooner we stop them, the better for us. These are the three reasons why we advocate these reforms. We say the raising of the age from 14, which is at present, to 16, which we insist on being the minimum, is a small jump. Many girls, at present, will be found to have attained the age of puberty at the age of 14. At that age they begin to menstruate. So that we have been tolerant to this extent, and from 14 to 16 is a small jump. Now, orthodox people say that if we keep the girls unmarried till the age of 14 or 16, it is likely that they will get astray—that they would turn immoral. (Laughter.) This is one of the strongest objections urged against this particular reform. In answer to this contention I would say that there are many child-widows among us, and nobody dare say that all child-widows have grown immoral or that they have gone astray. Really, we take care of them in our families, we bring them up well from a moral standard and protect them from evil-doers. Similarly, I say,

if we take care of our unmarried girls by giving them education and properly training them, there is hardly any likelihood of their going astray. The other thing is that physically even, they do not conceive the desire of leading an immoral life at that age. So, this objection is worthless. With these words, I, again, recommend this resolution for your acceptance. (Cheers.)

Miss Krishnabai Thakur (Poona) rose to second the proposition amid ringing cheers and delivered the following speech in Marathi—

Mr. President, brothers and sisters, the resolution is already placed before you ; and it is placed before you most lucidly ; it is my duty now to second it. The resolution says that the age of marriage of boys and girls should be raised. The minimum age of a girl should be 16. If the Conference requests that a girl should not be married before she is 16, the question naturally arises 'Why should she not be married before 16 ?' At present, woman is not supposed to be the unit of society. She is like an excellent book or an excellent cushion or an excellent piece of furniture. In the light of these excellent articles, a beautiful wife is clung to by her husband. (Laughter.) From that point of view he says 'Oh, she is my wife.' (Renewed laughter.) Like ordinary ornaments women are regarded in these days, and, 'mirabile dictu,' they feel grateful on that account ? (Laughter.) In thus feeling flattered and grateful for being valued as ornaments, women make one great mistake, and that it is this, that they do not ask themselves this question, viz., 'Are we genuine ornaments ? Are we real gems or are we false gems ? To drop the metaphor, do women ever ask themselves this question: 'Are we in our own houses ? Do our husbands address us in this language ?' If you are happy, we are happy ! Why are we wives ? What are

our rights ? " We women are not allowed to mix with men. We do not properly understand to what country we belong. A woman is so ignorant that she is not able to say 'I belong to India. And such an ignorant woman cannot be said to be an ornament either of the country or of society. If women are really to be valued not as ornaments, but as they ought to be they must be educated. This is only a passing remark, because we are not now dealing with the subject of female education. If you want women to be the important units of society, for 18 years, at least, they should be kept unmarried. (Hear, hear.) This must be done if you seriously desire to make her an educated woman. We in this Conference, do not ask for more than that the girls should be kept married till the age of 16. Gradually we may go further and request that 18 years be held as the minimum age for the marriage of girls, but, at this moment, we shall be satisfied with the age of 16 only. Till then a girl must be given education and must not be thrown into the trammels of wedlock. Once she is educated up to a certain standard till she is 16, she will be able to prosecute her studies further, provided she gets a good husband. The corollary of the girl being kept unmarried up to the age of 16, for the purpose of being educated, is that the system of late marriages will be introduced. This system has a double advantage. The one is that until she is 16, she gets some opportunity to study and learn, the other is that at the age of 12 or 13, she understands nothing, and she continues to understand nothing until she grows physically. If you put pressure on her of married life before she has grown physically, you will wreck her constitution, and make her suffer both in mind and body. Great injustice is done to the mind of a girl by marrying her at the age of 12, it is cruel to do this and then taunt her by saying (दगडाबा आपली आहे) 'She is a dunce.' (Laughter.) That is not good to her

and that is not good to anybody. If you want her to be bright and educated, keep her unmarried till the age of 16, and give her education. We know very well that no pain no gain and that nothing can be achieved (हुकटा फाकट) for nothing. Now, if you are in favour of the system of late marriages, you will have to give the go-by to caste distinction and seek husbands for your girls from other castes. You must be prepared for that eventuality, otherwise 'late marriages' would be a myth. There is a charge, and not altogether an unfounded one, that educated girls do not sometimes pull on well with their mothers-in-law, that they do not occasionally agree with their husbands and that, generally, they are disobedient to their parents, who openly say that they don't like such impertinent girls. Well, this much must be conceded on behalf of the educated girls that, as they understand how to watch their welfare, they will not allow themselves to be sacrificed to any husbands that their parents or guardians will try to force on them. (Laughter.) They will enquire 'Who is this gentleman, whom you choose to be my husband?' (Laughter.) They will oppose you in your orthodox theory: 'I have my girl. I can do with her whatever I like.' The duty of parents is to make their daughters realise their position. At the age of 20 or 22 they may claim to remain unmarried. You must be prepared for that. Then you have no right over your daughter. You are not her owner. You generally give all your money to your sons and nothing to your daughters. Your sons are everything, (Laughter.) Your daughters are nothing to you; then if you give them nothing what right have you to ask for perfect and blind obedience? You males, must think within yourselves thus: 'This is my wife or daughter; I have got to work for making them happy.' You have got to do that if you are in favour of the 'late marriage' of your

father of a girl is ready to spend about Rs. 5,000 for her marriage. I would suggest to him to spend that sum for giving her education. (Cheers.) We women will repay that Rs. 5000 by earning Rs. 10,000 in return. (Hear, hear.) You don't give your daughters anything. To your sons you give education and your estate too! So that he can easily grow rich!! (Laughter.) Supposing the daughter loses her husband, what happens? She suddenly becomes destitute but her brother as soon as he loses his father grows wealthy! This state of affairs ought no longer to be allowed to exist. It should be incumbent on the father to provide equally for his son and daughter both. From the point of view of paternal care and duty, to the father, the son and daughter ought to be equal. It is due by the father to his daughter that some provision should be made for her; for if she uses that father's name after her own, ought she not to be permitted to use his wealth? But what happens? The poor daughter is taken for (कःपदाश्च) a bagatelle! If 'late marriages' are 'your motto, then you must keep the girls unmarried till the age of 16 or 18, and get them educated. Young men should take note of this that when they get, as their wives, girls of the age of 16 or 18, and who are educated, they will have to submit to the latter's examination and cross examination. Suppose in the evening you go to the Cinematograph; well, next day, you will be severely cross examined by your wives. (Laughter.) She will catechise you in this strain: 'Where had you been, sir? What did you do with the money that was in your pocket?' (Roars of laughter.) 'You went to such and such a place; what did you do there?' (Laughter continued.) If you are ambitious to possess educated wives, be prepared to be subjected by them to a very searching cross examination. (Hear, hear and laughter.) There will be no happiness to you at home if you refuse to surrender yourselves to your

wives' fire of cross examination. (Laughter.) It may happen that the inquisitorial behaviour of your wives may drive you to repent for having married educated wives and to exclaim: 'Alas, it would have been much better, had I not married an educated girl!' Marry grown up and educated girls, and you must bid farewell to your spirit of overlording. You cannot help 'cow-towing' before them. (Roars of laughter.) Think of marrying grown up girls and educated girls, and be prepared to abdicate your right of lording over them. You will not then fail to taste of the excellent fruits of the tree of 'late marriages.' (Hear, hear.) If that tree were to give bitter fruits, then, naturally, the age of marriage of girls would be advocated to be taken back from 16 to 12! But there is no fear of the bitter fruits arising, at all. If the present mothers are held to be illiterate and ignorant, do accept the proposition of this Conference to raise the marriageable age of girls from 12 to 16 and make the future mothers thoroughly educated. (Hear, hear.) With these words, I beg to second this resolution.

Mr. N. K. Sathaye (Poona) supported the resolution with the following speech :—

Mr. President, Ladies, and Gentlemen, I am called upon to support the proposition, which is so eloquently seconded by Miss Krishnabai Thakor (Hear, hear), and while doing so, I beg to deal with a few census figures, showing thereby how absolutely desirable it is to increase the age limit of marriageable girls in the Hindu Society.

A comparative study of the history of our Social condition and its onward march, during the last 20 years, will not fail to convince one, that the age to go in for marriage in case of our girls, has very admirably been pushed forward of late. But this is by no

means attributable to our good and keen sense of judgment but to the force of circumstances. For, what we find with some families that have displaced the age bar, is not the result of their sincere and honest motive, "to fix the marriageable age of the girls higher up". But instances of the kind are few and far between. Those families though few in number are the pioneers of the reform movement. What we find with others, in slackening to a degree the usual age, or wishing to slacken it still, is merely the outcome of circumstances.

First, plague and famine have become our naturalized guests. Our social condition has undergone a vast change by the presence of the first annual visitor amongst us, nor has famine failed to tell upon our social condition. The present day living has become so very dear and costly through its effects. It is one of the radical causes of the growing tendency to bid for exorbitant sums on dowry, so it naturally became impracticable, if not impossible, to contemplate and to contract the marriage of a girl till the parent has actually laid by an adequate amount to satisfy the bid. Secondly, parents were naturally disposed though by slow degree, to postpone to a later stage, the marriages of their daughters, when they found their girls ranging between the years 14 to 16 deprived of their connubial happiness by the cruel hand of Plague! Thirdly, in the election of the bridegroom, howsoever high were his stars fixed and warranted by astrologers, still, his pecuniary circumstances demanded first consideration and so long these remained unsatisfactory marriage had to be postponed and this unconsciously led to raising the age limit for marriageable girls. Thus the extension of the age limit is not, a matter of course, but has been forcibly wrought out as the accumulated result of the three causes just referred to above and it is to be remembered that the

change has not come to pass in a gentler fashion but has engendered painful anxieties of the worse type in parents and their young daughters. To expect progress from such a society where the aged parents and their daughters are immersed in pain, misery or anxiety, is absurd; nay, it is casting a slur on the settled and fixed laws of psychology.

The desired results of adult marriage, will only be obtained when we would be actuated by honest impulses of giving our girls in marriage, after they are physically developed and their minds have undergone a course of training, in short, when they are fully fitted to take upon themselves the responsibilities of their high station in life to be the mothers of the generation yet unborn.

We find that young people, who ought to be sturdy and stalwart soldiers fighting their way in the keen struggle for existence, are weak and feeble, wanting in stamina and living in chronic ill health. Our women, especially, while in the prime of youth, look ghastly pale and devoid of the natural balmy lustre. The truth of this observation will only be realised by those who have occasion to find in cities like Bombay groups of Anglo-Indian, Jewish, Parsee and Hindu Ladies side by side.

Mere statements are less impressive, and therefore less convincing when they are unaided by considerations based on figures. I, therefore, beg to draw your attention to certain features of the census Returns of the Presidencies of Bombay, Madras, Punjab, Burma, by which you will be able to compare the number of females ranging between 15 to 20 years of age of our society, with that of other communities. Among Hindus in Bombay, Madras and Punjab, age limit of marriage of girls is too low when compared with that obtaining among the Anglo-Indians, Parsees, Mahomedans, and the Burmese.

Mr. Carr states that taking the country as a whole, the census taken during the last 30 years has disclosed a deficiency of females ranging from 37 to 46 for every 1000 males. A cursory view of the Census Returns of the three Provinces mentioned above, show that the figure for women of 15 to 20 years among the Anglo-Indians, Parsees, Mahomedans and the Burmese is commendably higher than that among the Hindus. The eminent German statisticians VON MAYR and KIRCHOFF have observed that the entries of 10 to 15 and 15 to 20 years are incorrect. The force of the above observation, will certainly be modified if we but consider, our present marriage system and figures of females of different societies, of the years 10 to 15 or 15 to 20. In Northern India certain instances of inaccurate entries might occur owing to seclusion of women, but figures for the Provinces of Bombay, Madras and Burma may be accepted as correct for all practical purposes.

From the figures it appears that there is a decrease in the number of females of 15 to 20 years among Hindus and is, in my humble opinion, the result of the early marriage. Our Hindu women are passing-through decline, and if the age limit for marriage, as is in vogue now, is not altered, it is difficult to imagine, the degree to which it would go in future! Although I am not alarmist enough to state that during the next 50 or 75 years our women would become extinct, still I cannot help reminding you of the words of an American writer when he carefully viewed the transition through which the Society had passed as well as its evil results especially among the womankind there. He says "mothers will have to be brought from beyond the Atlantic". God forbid! may we have no occasion to echo the fear on our side!!

With these words, thanking you all for the generous patience you have shown in lending me your ear. I

support the proposition put before you so ably by my learned sister (Loud Applause), Miss Krishnabai Thakor. (Loud cheers)

Prof. Karve (Poona) further supported the resolution with the following speech in Marathi:—

Mr. President, brothers and sisters, mine is the fourth speech on this resolution. I shall, therefore, not take up much of your time. I think this subject is generally discussed only from the Shastric point of view. I think it ought to be discussed also from another standpoint. There are three important considerations instilled into our minds, as Hindus, and they are these:—(1) That our girls must be married. (2) That their marriages must be performed within a certain limit of age, namely, before they arrive at the age of puberty, lest the parents should be committing sin by celebrating the marriage later on. (3) The marriages of girls and boys must be performed by their parents as a matter of bounden duty. (Laughter.) Now, let us analyse these three considerations. We will dispose of them seriatim. The first consideration is that our girls must be married. In olden times, when the population was not so large as it is now, and when the means of livelihood were the simplest, one would be justified in laying down the proposition that our girls *must* be married. Now, our condition of living is changed. We have to compete with other nations. The cost of living is increased and so is the cost of education. Under these circumstances; you will have to admit that it is impossible for every man and every woman, born in Hindu society, to get married. Even if it be necessary to be married it is not possible to be married. Then we come to the second consideration, that the girls must be married before they come of age. The Shastras say that if they are not so married, then at the time of marriage the ceremony of Gopradan has to be gone through several

times, the number of such times corresponding to the number of months that have elapsed since the girl was in her menses for the first time ! (Cries of 'Shame, Shame.') So that secrecy is observed in many cases of girls reaching the age of puberty before marriage ! We will now come to the third and last consideration, namely, that every father and mother are in duty bound to get their sons and daughters married. Whatever reason may have prompted this consideration to the thinkers of ancient times, my idea is that the real obligation that parents should consider as binding on them is to give what education they can to their sons and daughters. That is an urgent need of the time. The duty of parents should be to see not that their girls are married early, but that they are well educated and well trained. Give children proper education, I would say, and then your responsibility in regard to those children is at an end. From this basic point of view, it must be conceded that the time has come when we should change the three foregoing considerations. Strange as it may seem, it is the fact that neither the Shastras nor the custom revolt against the gradual raising of the marriageable age of boys ! While the limit of the boys' marriageable age has risen to 25 that of the girl's marriageable age is still below 14. In times of yore the marriageable age for a girl was supposed to be between 7 and 10, while that for a boy was believed to be between 10 and 14. In those days the difference between the ages of a husband and a wife was about 5 or 6 years. That difference, I am of opinion, contributed to the the complete physical development of the couple. I would prefer to have that difference in the case of the present married pairs, but that cannot be. At present, a young man is married at the age of 25 or 30 to a girl aged 12 or 13, or, at the most, 15. So that there is a difference of from 10 to 15 years between the ages of a married pair. This marriage I call (विजोड) ill-matched.

Such marriages are more harmful than the child marriages of earlier times so far as the health and physique of the mother and the children are concerned. Due to various causes, the age-limit of the boy is far in advance of that of the girl. I think this point ought to receive your careful consideration. One of the reasons of the increased limit of the marriageable age of girls is that suitable husbands cannot be found. There are grown up girls-grown up on this account-in the Mahila Vidyalaya. Enquiry into the history of some students will be an interesting study. There are some girls there for whom, say their fathers, 'We are trying our best to find husbands, but we cannot find them. They are growing up; what can we do? We have brought them here, because you will keep them here. Kindly keep them here while we are in search of husbands.' My opinion is that if a girl is to be allowed to grow up unmarried, then give her education. If the limit is to be raised, then use the interval towards her education. I will give you the instance of a gentleman. He has six daughters. (Laughter.) 'What shall I do?' he said, 'If I spend Rs. 1,000 over each girl and if her marriage proves a happy one, then it is well and good, but if anything untoward happens, then the girl would come back to me. How shall I be able to provide for all the six girls?' He has no sons and he thought he would regard his daughters as his sons and educate them. So, he sent his eldest daughter to our 'Vidyalaya.' After a brief stay she felt comfortable, and then came one of her sisters to the 'Vidyalaya,' (Laughter) and subsequently two more sisters! (Renewed laughter.) Now, we have got those four sisters with us, and expect to get the remaining two sisters in the 'Vidyalaya' as soon as they are grown up! To some people our "Homes" have proved a convenient asylum. I think the age-limit should not be raised without the girls being given edu-

cation. Mind you, it is just possible that if they are educated, they will never think of marriage, at all. Education will inspire them to say, "We are prepared for this: if we do not get suitable husbands, we shall spend our lives for the public good. We shall not think of getting ourselves married until we get suitable husbands." (Hear, hear.) You should be prepared to give girls education from the very beginning, and bearing that in mind, you must discuss the question of raising the marriageable age-limit. The solution of this question is sure to procure the solution of many a social questions; the solution of this question will solve the question of child widows. I think in no part of India is this question better understood than it is here. No one can better appreciate it than the people of the Western Presidency. Keen agitation has been raging around it, but, in my humble opinion, this question will cease to exist the moment you resolve that you shall not marry your girls at an early age. You must take courage and decide what your attitude should be. Proceed in the direction of progress with such a decisive step, and you are sure to make a great headway. With these words, ladies and gentlemen, I request you to pass this resolution with acclamation. (Cheers.)

The President: Ladies and gentlemen, since yesterday you have been listening to excellent speeches. Is it now your pleasure to pass this resolution? (Cries of 'All, all.') Anybody against? (Cries of 'No, no.') I declare the resolution is carried unanimously.

The President: Ladies and gentlemen, we will now take one more proposition this evening. I will call upon Mr. Deodhar to move the 7th resolution. (Cheers.)

Mr. G. K. Deodhar (Bombay) moved the seventh resolution with the following speech in Marathi:—

Mt. President, brothers and sisters, the seventh resolution, which I am asked to move before you, runs thus:—

‘That this Conference earnestly urges the necessity of keeping up a high standard of personal purity and temperance, and condemns the various undesirable practices, as the obscenities in connection with the Holi Festival, Nautch Parties, dedication of girls, etc., that are alleged to have the sanction of religion or social respectability.’

Ladies and gentlemen, what I have to explain in connection with this resolution is this, that individually, our words and our deeds do not coincide with the high ideal of morality that we have placed before us. I would ask my brethren that they should always be very very temperate. Our Society also should so conduct festivals, like the Holi Festival, that they should be dissociated from Nautch Parties and obscene things. The ‘Murlinautches’ should be weeded out of that festival. This is as regards Dakshani Hindus. The Gujarathi Hindus have their own way of celebrating the ‘Janmashtami festival.’ The forte of that festival is veiled gambling. (Laughter).. The first question that strikes one is ‘How did these customs come into being in our society?’ and secondly, ‘How did the society allow them to come and stay?’ The society tolerated them in the belief that religion was at their bottom. Pondering over this question we must express our view that that was a wrong belief, and we should tell people candidly that if they practise these indecencies in the name of religion they commit a sin. We should advise people to give up these objectionable practices by assuring them that the practices have neither been founded on religious injunctions nor have they the sanction of morality. In observing these prac-

tices we are doing what is prejudicial to the growth of higher moral and social ideas in this country. You have already listened to the speech of Miss Krishnabai Thakur. (Loud applause.) How skilfully she twitted us, males, for our strange conduct in social matters. Woman as she is, she made a bold stand for her sex! (Hear, hear.) Our friend, Mr. Patankar (Nasik) was as emphatic as Miss Thakur, in the course of his remarks last evening in the meeting of the Subjects Committee. He urged that great injustice is being done in our society to our woman-kind, by allowing husbands to marry as often as they choose even when their wives are living, albeit the latter are indifferent to what we are doing! Women have a peculiar idea—a very foolish idea—a very selfish idea—as regards the rights of a wife as against those of her husband. They cannot appreciate the situation well. Take this one point, for instance. A man can marry more than one wife and never think that he is committing a wrong from the point of view of personal purity! If one wife is living, he throws her overboard and gets another!! This is the policy of heartless husbands. There are even some (नरसिरामणा) in our society, who have one or two prostitutes living in their family houses, and who imperiously direct their wives to wait upon them!!! (Cries of 'Shame.') My friend, Mr. Patankar said, last evening, in the Subjects Committee's meeting, that we should pass a resolution from the point of view of the rights of woman and ask Government to make such conduct criminal. I think we should hold over the discussion of that aspect of the question for another time; at least, in this year's Conference we should not work on that basis. I purposely mention the circumstance for the information of this Conference. I say that if you desire there should be national progress, social progress and religious progress, in this country, if you desire to have

these things in all sincerity, then you cannot do better than by individually but scrupulously guarding yourselves against immorality, and for this simple reason. If you are not capable of maintaining such a high standard, how, on earth, can one expect you to realise your responsibility and to preserve the rights of others? Again, if you trample under feet your better-halves, through immorality on your part, how would you feel inclined to protect their rights? Hence, I say, it is your first duty to mend your own conduct and then strive for the attainment of social benefits. Your conduct must be above board if you desire to take part in the promotion of social progress. While I am speaking of the conduct of the people, let me turn, for a moment, to the conduct of some of them during the Holi festival. I am speaking from personal experience of the last 3 or 4 years gained mostly in Bombay. I have met scores of poor people and have argued with them on their conduct during the festival. They say, 'if you do not allow us to enjoy the festival in the way we have been doing, you will plunge us in a great sin. You see, our fore-fathers were doing the same, and our 'Bhadji' says 'we should do so!' Now, ladies and gentlemen, who can deny that these poor, ignorant people have fallen victims to 'blind faith?' If so, all that you ought to do to 'save' them, is to explain to them the meaning of different customs—their origin and their objects and their "raison d'etre." And on this mission we appointed orthodox Shastriṣ and Puraniks in Bombay, and we had 'Kirtans' in many places where the true significance of our ancient customs was explained and the reprehensible practice of 'yelling out obnoxiously' was condemned on the ground that religion did not sanction such a thing. People were thus taught that obscene acts were not ordained by religion and that their non-observance was not sinful. By sweet sermonising you

can do much good for these poor people. If you want to amuse them on festive occasions, adopt (सांख्यिक करमणुकीचे प्रकार) sober methods of entertainment. If you go on at this rate, these people come round supinely and steadily. They make no disturbance, they themselves feel interested in the work, and you have no need to call in the police. Tell the illiterate people that these are national games and that they have to get national education therefrom. You will not succeed in placating them by referring to the legal responsibilities resting on their shoulders, but you are bound to succeed if you rely on the educational methods of work. Sermons of this type, during the Holi festival, went home and their authors were everywhere greeted with enthusiastic reception and presented with garlands and bouquets. This is the way of creating the revival of festivals in their pristine purity in the minds of poor, illiterate people. Try to bring them up to your level by weaning them from vile customs and from their narrow ideas. This is essential for the regeneration of that class of people. "You must begin by removing their defects" I say from my experience, "and in that case you are bound to succeed in your mission." This resolution, ladies and gentlemen, I have placed before you for your acceptance. Kindly lend your support to it and pass it unanimously. (Cheers).

Mr. P. K. Telang (Bombay) seconded the 7th resolution with the following speech:—

Mr. President, ladies and gentlemen, I have the honour to second resolution No. 7, that has been so ably put before you by my friend, Mr. Deodhar, (Cheers.) Mr. Deodhar has touched on most of the important aspects of the problem and so I shall content myself by referring only to one or two points.

It is very necessary, I think, to turn the attention of the people to the significance of the religious principles

involved in our various social practices, and to show people clearly that religion itself does not sanction any of the absurdities, which have become grafted on them. Moreover, the aspect of this question, which was suggested to us last evening by our revered Chairman (Cheers.) ought to be emphatically put forward by us. The devout man finds his religion in the Scriptures, for to him the voice of the Scriptures is the voice of God. This is as it should be ; but then it must not be forgotten that God speaks to his children in another way also viz. through the Laws of Nature, and the Moral Law, which is binding on humanity. And that which stands against the Moral Law or the Laws of Nature cannot be willed by God. And if Scripture seems to go against these Laws, it is because there has been some mishandling or possibly a misapprehension with regard to the text.

An argument is sometimes put forward that these practices, absurd as they are, are, after all, excusable, because we have other nations-civilized nations--also indulging in practices, which are in principle equally absurd. We are told that men of light and leading in civilized nations take part in such absurd practices.

To take some examples, gambling in Divali and other days is said to be excusable, because big people in England and elsewhere indulge in betting on the turf and elsewhere. Drinking has been excused on the ground that civilised nations enjoy the "foaming bowl" and so on and so forth. But in our programme of Social Reform though we shall use the experience of other nations, we shall not repeat their mistakes. We are not going to do things simply because others have done them. We are going to do them if they are good for us.

We were told yesterday very clearly by the Hon. Mr. Paranjpye to look at these questions from the humanitarian standpoint and the revered Chairman of the Recep-

tion Committee asked us to treat these questions from the standpoint of the roused conscience and the enlightened intellect. (Hear, hear.) We do not care for the absurd practices in other parts of the world. They are nothing to us. That they are absurd, is enough to make us oppose them. It is necessary in such matters to be quite clear that we take our stand on humanitarian and rational grounds. This is an aspect of the question which does not probably strike us so much here, but have met with short-sighted arguments of this sort in Northern India. There, very often people say: Why do you worry so much about these things? Are not similar things going on without opposition in other countries which are progressive? I have generally answered them on the lines which I have just tried to explain to you. I don't think that there is anything more that I can add to what Mr. Deodhar has said, and so, I will content myself by recommending this resolution to your acceptance (Cheers).

Mr. V. L. Godbole (Poona) supported the 7th resolution with the following speech in Marathi :-

Mr. President and gentlemen, I rise to support this resolution, and the previous speakers having dealt with nearly all the points that arise on this question, I shall touch only one point on it, and that point is the point of 'Temperance.' Remember that 'temperance' and 'total abstinence' are synonymous terms. In India, the state of affairs in connection with the vice of drink is such that there can hardly be two opinions that steps should be taken with earnestness and promptitude to suppress the evil. The cause of social reform will progress rapidly if this vice is suppressed. Looking at our religion and public opinion, we find that both are in favour of throttling this monster. It is a matter of great regret that as much attention has not been paid to this subject as should have been paid. Every conceivable

remedy against the disease ought to be resorted to. Some of the present day advocates of this vice urge that in ancient times 'Somaras' was drunk with avidity by our people, and thus insituate the sanction of religion. Fortunately, reformers do not pin their faith to those ancient works in which there are references in favour of drinks. The late Rao Bahadur Deshmukh said, as far back as 65 years ago, that liquor-drinking was unknown in India in times gone by, that a man here and a man there might be drinking liquor, but that, that was not the universal practice. Since the advent of British Government the vice has taken a firm root in this country. People hold meetings and protest against certain Abkari Laws, but Government do not pay attention to them. The resolution of this Conference has behind it the weight of honest opinion of educated persons, and, therefore, chances are that it will attract the notice of Government. When Government are doing everything possible to check our vagaries in political matters, and when they are indifferent to their duty to suppress our liquor-drinking propensities, what shall we say, except this that we are under the evil eye of God, who does not inspire them to do their rightful duty by us. It is not the case that they are absolutely dead to our interests. 'Nothing of the kind. They do make laws to protect us by increasing the Abkari taxes. But apart from the endeavours of Government in this direction, we ought to put our own shoulders to the wheel, and that can be done by clinging fast to the theory of 'Temperance'. Temperance Societies will help you. If you cannot stand by this resolution of 'Temperance,' it would be futile to expect your other resolutions bearing good fruits. Pass this resolution unanimously, and other resolutions are bound to yield the expected results. (Cheers.)

Mr. G. G. Tipnis (Mahad) further supported the 7th resolution with the following speech in Marathi:—

Mr. President, gentlemen, brothers and sisters, this resolution is placed before you and supported by 2 or 3 speeches, so that very little remains for me to say. (Laughter.) One of the previous speakers pointed out that the vice of intemperance is on the increase. That is a fact which cannot be gainsaid. Because there are figures to prove it. But it is ungracious to hold Government responsible for it. Has Government ever forced people to go to liquor shops and have a drink? Never. If Government are adding on to liquor—taxes, they certainly are not preaching and inducing people to go and drink wine. If you have discovered the ruinous properties in liquor and if you wish to do something whereby to improve your society and your brethren, then do not throw the blame on Government either for introducing the stuff in the country or for callously allowing its spread to increase. Why wait for Government assistance in the matter of suppressing the vice? It is unfortunately our nature to be always dependent on others. We are used to ask other people to do for us what it is our duty to do. We should accustom ourselves to work on the principle of self-help and fling 'intemperance' away from our midst. We must work hard ourselves rather than blame others for not working hard for us. Let us help ourselves, and then others will help us. There is another point. We have a peculiar idea about (पवित्रपणा) purity. We touch another man, or we sit with another man and the purity of our person vanishes! So simple is our notion of purity! Our view of casting aside (अपवित्रपणा) the impurity of person is also equally simple. The uttering of the word 'Shankar' by a man of a particular sect is tantamount to committing a sin! *Per contra* if a man of another sect utters the word 'Shankar,' the sins of his

past seven generations get wiped out! with such ludicrous notions of 'purity,' and 'impurity,' what wonder is there if the 'impurity' of our person is expanding! (Laughter.) It was just now said that since the arrival of the British Government here, intemperance has been on the increase. As against this you remember the injunction of our own Shastras that 'you should drink, and drink' (Laughter.) Under the circumstances, where is the use of our blaming the Government? (Hear, hear.) Government are increasing taxes on liquor with a view to increasing its value and making it dear. If the Social Conference wants to take part in the suppression of this vice, let it send missionaries from place to place. Temperance movements are to be met with in large towns, but what about the smaller and remoter places like the one from which I hail? No one goes there, and consequently, the 'impurity' of person is steadily increasing. As a typical illustration of such 'impurity', I may say that in a given house, on the ground floor there are females sitting and working, while at the same time, on the upper floor, there is being performed the dance of fallen women! This state of affairs will disappear the moment you make a resolve that, come what may, the 'purity of person' must be secured. (Hear, hear.) With these words I beg to conclude my remarks with the hope that you will pass this resolution with acclamation. (Hear, hear.)

The President: Ladies and gentlemen, this proposition is duly proposed, seconded and supported. Is it your pleasure that it should be passed? (Cries of 'All, all.')

Is there anybody against it? (Cries of 'None.')

I declare this resolution is passed unanimously. (Cheers.) There are still 4 or 5 propositions to be dealt with. We shall consider them to-morrow. We shall meet to-morrow at 7-30 a.m. exactly. Before finishing I will request all those,

who have signed the tickets of dinner, to attend the dinner exactly at 9 p. m. to-day. (Laughter and cheers.)

(The Conference was then adjourned till 7-30 a. m., next day, i. e. Tuesday, 19-5-14.)

Third days proceedings.

The President:—I now call upon Mr. N. C. Kelkar to move the 8th resolution. (Cheers.)

Mr. N. C. Kelkar (Poona) moved the eighth resolution with the following speech in Marathi:—

Mr. President, brothers and sisters, the resolution No. 8, which is entrusted to me, runs thus:—

‘That this conference notes with satisfaction the efforts that are being made by Government to amend the law relating to religious endowments so as to ensure better management of these in the country, and urges that this legislation will be drafted on the lines of the private Bills brought before the imperial and the Provincial Legislative Councils.’

(Translates the resolution in Marathi.) Ladies and gentlemen, I cannot sufficiently congratulate this Social Conference on the admission of this subject into their programme. I say so advisedly, because this subject has a bearing on Hindu religion, and the Social Conference is said to exclude everything relating to religion and to God. (Laughter.) Now that it is introduced in the programme of the Conference, the popular belief, that such subjects are shut out by the Social Conference, will be agreeably removed. Well, ladies and gentlemen, the previous history of this legislation is this: You all know that in the Legislative Council the question of religious institutions was brought forward many years ago. I think it was first brought forward by the late Hon. Rao Bahadur Ananda Charlu. (Cheers.) But then the Bill was not passed. In the Bombay Council a similar measure was brought forward in

1911 by the Hon. Mr. (now Sir) Ibrahim Rahimtulla. In Madras the Hon. Mr. Sheshegiri Ayer had brought a similar Bill in the Council. Rao Bahadur Ananda Charlu's Bill was lost, because Government did not allow it. Sir Ibrahim Rahimtulla's Bill went before the Select Committee. The Select Committee approved of the Bill and recommended that the Council should pass it into law. But the Government of India took objection to the Bill and it was brushed aside. The Madras Bill also met with nearly the same fate. It was shelved. It is shunted on a siding, as it were, where it is lying in abeyance. Government have now got a Bill before the Legislature, which will be sent to the Provincial Legislative Councils for discussion. I think this Conference should show its approval of the measure so as to strengthen the hands of Government. Now, the question may be asked 'Where is the necessity for this Bill? The temples are not new things?' My answer is that the temples are of course old institutions, but temple mismanagement is co-eval with them. In fact, very few people pay attention to them—to their management and upkeep. Their decaying condition may be compared with the diseased state of our body. There is a disease imbedded somewhere in our body, but we do not get it diagnosed and treated by a doctor; nay, sometimes, we apply the wrong remedy! The same thing happens with regard to our temples. In India, temples have risen like mushrooms. Look wherever you like, you find them in heaps. They are to be seen in every village, in every Taluka and in every Zillah! The temples with the 'Serais', attached to them, are an embodiment of old people's belief in the attainment of their own salvation in the next world, and of public service in this. The old people looked upon public service as a 'पुण्यमार्ग'. So they left some money in the hands of others for the management of the temples and their concomi-

tants ; but because some trustees are good, from that you cannot say with positiveness that five years later their excellent management will continue 'in statu quo.' There are some instances of an opposite character. I remember one such instance. It is in connection with the Temple of Deoolgam in Berars. The delegates from Berars, who are in this hall, will, I am sure, corroborate my statement. The Temple is a very popular shrine, and, at its festival, in 2 or 3 days' time as many as lakhs of rupees are collected; and they are collected with ease, as they are voluntarily offered at the feet of God. So far so good, but what follows is disheartening. The management of the Temple and its affairs is so dreadfully irregular that the sum of 2 or 3 lakhs, which was easily collected within 2 or 3 days is allowed to as easily disappear in extravagant expenses, within a week or two ! And the Sowcar's help has to be again sought for the upkeep of the Temple !! It is a matter of regret and of shame that in the name of god criminal waste is perpetrated of the funds of the shrine. What one man does is undone by another ! Now, there is an idea among us that an apparition mounts guard over the wealth of this man or that. The apparition exists in the shape of a serpent, who will imperceptibly inflict a mortal bite on your hand or leg if you but attempt to molest it ! Let a stranger touch a brass farthing belonging to the Temple money, and he is certain to be bitten by the watchful serpent. (Laughter.) I heartily wish a lot of such spirits exercise their sway over the funds of all these Temples (Hear, hear and laughter.) so that no trustee dares touch a single farthing entrusted to his care, and then there would be no necessity for either a law or a reference to the High Court on the subject (Laughter.) In the absence of these ghost-guards, all the Temple funds find their way into the coffers of the trustees, and matters, in some cases, come to this pass that there is no money spent for pur-

chasing oil to be used in the perpetual lamp in the Temple, while money is profusely expended in buying perfumes with whose smell the air inside the house of the trustees is impregnated.' The Trustees cannot afford to procure clothes for the Gods in the Temple, but they can manage to furnish their own apartments with luxurious carpets. I am far from asserting this to be universally the case. I admit there are exceptions to this state of affairs. But it is a state of things which we cannot arrange to end or mend among ourselves, and, therefore, we have got to seek the interference of Government and pray to them to give us the necessary law. The case of several Temples is hopeless unless the law intervenes. Fortunately, Government are prepared to lend a favourable ear to our request. They had just held a Conference at Delhi and promised their help in this matter. We, therefore, in this Conference, pass this resolution in a constitutional manner and ask Government to support the Bill moved by private members. The opinion of this Conference is an index of popular opinion approving of the action of Government. (cheers.)

Mr. D. G. Dalvi (Bombay) seconded the 8th resolution with the following speech :—

Mr. Chairman, ladies and gentlemen, for the second time, in the course of this day, it has fallen to my lot to speak, and, therefore, now I am going to say only a few words on the resolution so ably moved by our friend, Mr. Kelkar (Cheers). We do not wish to approach Government for any piece of legislation unless we have ourselves done our best in the matter. On the subject of religious endowments, Bills have been shelved in the Council from time to time, but now we ask the Government of Lord Hardinge to deal definitely with the question, at present, under their consideration. We do not know exactly what kind of law is now going to be in-

troduced, for, so far, Government have kept their counsel to themselves on the subject. The deliberations of the Committee, to whose consideration the question was referred, are kept secret, and every precaution is taken to keep the whole thing confidential. When I wrote to the Government of India to kindly send me a copy of the Bill, they said that it was not for publication! Therefore, we, in this Conference, submit that Government will be pleased to publish their proposals before framing a definite bill. So that people may have an opportunity to discuss the measure before it is crystalised in the form of a regular Bill. I may here mention that His Highness the Gaekwar (Loud applause) of Baroda has already passed a law of Religious Endowments in his Dominions. The Registrar, who looks after these endowments, told me that in the course of two years he was able to consolidate charities in such a way that out of the surplus of these endowments he would be in a position to conduct one or two schools for the benefit of that particular township! (Hear, hear). You will, therefore, see, ladies and gentlemen, that this resolution is eminently necessary for the purpose of making a good use of our endowments. We can utilize the surpluses for our schools. We want a law for the purpose of looking into the accounts of these endowments from time to time, so that the trustees may be brought to book by having recourse to law courts when private efforts to keep them straight have failed. In this respect our law is somewhat defective. At present, an outsider can have no control over the endowments, unless he files a suit in a court of law and, for that purpose, is prepared to spend money from his own pocket. Very few people are prepared to do it, and, therefore, there is no control of this nature over endowments. If Government give us these facilities, we shall be in a position to exercise a better control over

endowments than hitherto. I don't think I need say more on this subject. I hope the Government of India will be able to make ready their proposals on this subject at an early date. With these words, ladies and gentlemen, I beg to commend this resolution for your hearty acceptance (Cheers).

The President :—Ladies and gentlemen, resolution No. 8 has been duly proposed and seconded. Is it your pleasure that it should be passed (Cries of 'all, all.'). Is there anyone opposed? (Cries of 'No, no.'). I declare the resolution is passed unanimously. (Cheers.)

The President: I call upon Mr. M. R. Jayakar (Cheers) to move the ninth resolution. (Cheers.)

Mr. M. R. Jayakar (Bombay) moved the ninth resolution with the following speech :—

Mr. President, ladies and gentlemen, the proposition, which has been assigned to me, runs as follows :—

'That in view of the sentiment among the increasing number of educated men against the present restriction on inter-marriage, and in view, especially of the declaration by the Registrar of the Bombay Presidency that the addition of any qualifying words expressive of the actual religious beliefs of the parties marrying, is inadmissible, this Conference emphasises the paramount urgency of legislation, making possible a legal marriage between persons of different castes.'

The reasons, which we assign, by way of a recital for this urgency or the emphasising of this urgency, are given in the first portion of this proposition, namely 'that in view etc.' The time at our disposal being very short, my friend, Mr. R. G. Pradhan, who seconds this proposition and myself, have come to an understanding, in order to save time, that I should deal with the legal as-

pect of the question and should leave the more emotional and interesting portion of the proposition, to my friend Mr. Pradhan, who is more gifted and competent to speak in this behalf than I am. I propose to content myself with a statement of certain facts by way of a brief introduction, in order that you may be able to appreciate the comments which my friend, Mr. Pradhan, will make when he comes up.

First of all, I would ask your attention to the declaration by the Registrar of the Bombay Presidency referred to in the proposition, but in order to understand the purpose and effect of the declaration I am afraid I shall have to go into a brief resume of this question, and to place before you the salient features of this controversy. We are here dealing with what has come to be technically known as the Hon. Mr. Basu's Bill. That Bill is one of the landmarks in the history of marriage reforms in this country. You remember the agitation that the passage of the Bill evoked throughout the country; and the futility of the agitation against the Bill will be apparent when you remember that a person who wishes to marry according to his own ideas, stands, at the present moment, in a very anomalous position. There is first of all, the law, as laid down by what is called the legislature. Then there is the law as evolved by adjudication, i. e. arising out of cases which come up before the court for decision. Between these two means—Legislature and Adjudication we stand in a very miserable plight. The limitations of the one are anomalous, and those of the other are far from clear. Marriage originally had nothing to do with the caste of the marrying parties, and people then took the sensible view that it was in the interests of society to allow a man to exercise his choice in ordinary life as regards the selection of his wife apart from questions of caste. Marriage was then regarded as absolute-

ly a matter of selecting a partner in life. Gradually it appears concessions came to be made to the feelings of the people grouped into castes in course of time, and then came the marriages of superior males with inferior females, called 'Anuloma' Marriages, under which persons of superior castes were allowed to marry women of inferior castes, the idea apparently being that the blood and culture of the superior should be allowed to filtrate into inferior ones. The basic idea of such marriages was to provide for a better working of the law of social filtration. If that wholesome law had been allowed in this country to continue, we should not have had any reason to complain against the rigour strictness and the vagary of the present law. But that is not the law given to this country by the British Administrators. That reminds me of the reproach which has been levelled against British Administration in this country by no less a person than the late Mr. Justice Telang that whatever its advantages in other respects growth and progress of Hindu society on its natural lines has been unknowingly arrested by British adjudication in this country. Being strangers to the civilization and culture of the vast hordes whom they govern and alien to the progressive forces which are moving amongst the subject race the British judges are ever afraid of reforming the law in conformity with equity and justice lest their endeavours may encroach on some coveted prerogatives and rules of the Hindu caste. They are, therefore, afraid of either making new laws or modifying old ones to suit the changing times, and the result is that we are still governed in matters like marriage by rules and injunctions which are several centuries old and were based on social forces and environment which have practically ceased to exist. These judges in their ignorance of present day conditions of Hindu Social life, are guided by what a certain set of thinkers call "Shastric injunctions".

Before I proceed further I will give you an illustration how many of the so-called Shastric injunctions have been misunderstood and misapplied, some of them in a shocking way. In Hindu law you are perhaps aware that no woman can have any share in inheritance unless there is a special mention naming her as an heir. In the early stages of my short practice in Bombay this rule puzzled me very much, until I began to dig into its foundations and came across the texts on which people rely for this rule against female inheritance. I began to furrow deeper and deeper to find out the reason for this rule and I found out that the text which is regarded as the basis of the rule has nothing to do with the law of inheritance but is taken, through sheer ignorance or perhaps ill-will, out of a treatise relating to the performance of the Vedic Soma Yajña. Now the chapter in which the text appears, begins by giving certain directions and injunctions for the preparation of the juice, how the herb should be obtained, cleared and pounded and then follows a direction relating to the distribution of the juice that the juice should be given to males only, and not to women because women do not possess the 'Indriya' the virile sense which the potion was calculated to invigorate. The text is *स्त्रिया निरिन्द्रिया अदायादाः* i. e. women are not fit for receiving the (the portion of Soma juice) for they do not possess the marital sense. When so read the text is full of meaning. But the word *दाया* caused the mischief. It meant in the above text a portion of the juice, but it also meant a share of inheritance, so a facetious person, opposed perhaps to the growth of female rights solemnly made it the basis of an anti-female system of inheritance and we have been, quite blindly, perpetrating this hoax for several centuries, until it has become the law of the country, on the principle that the errors of multitude come to be the law. This is a remarkable in-

stance of how Shastric injunctions sometimes arise and the instance is by no means singular.

Another anomaly of the present Marriage law is that you can not marry any person outside the larger section of the caste to which you belong, in other words, a Marathi speaking Brahman in the Dekkan can marry a Brahman in southern India, who perhaps left the Dekkan and the language, culture and environment which it provides, several centuries ago, and had in the meanwhile become entirely an alien to all Dekkani habits, literature and traditions. Yet the law says, you can marry such a person, no matter what your present social disparity is; because ten centuries ago you lived in the same district and were born in the same caste. But you can not marry a Nayastha though he may be your present neighbour, may speak your language, may possess your habits of thought and life and what is the reason assigned? That several centuries ago your ancestors were different. In other words in our marital selection, past environment plays a greater part than present affinity of thought and life. The position is anomalous and ignores all the laws of social grouping, out of which a wholesome and progressive system of marriage can arise. This anomaly, which is really deplorable, has been perpetuated and crystallized by British Adjudication. Then if you look to Legislature, and the activity of that Department as a reforming agency you find that in the year 1857 we came to a period when reasonable changes were made in several religious and social institutions in spite of the bugbear of caste, e.g. Suttee was discouraged, widow remarriages allowed, infanticide checked, freedom of religious faiths established. Then came the year 1872 when we got Act III of 1872 passed. The purport of that Act was that any person could marry any woman he liked of whatever caste, by making a declaration before the Registrar. All that the

couple had to do was to go before the Registrar one morning and declare with all the solemnity of which they were capable, that they did not profess the Hindu, Christian, Buddhist or any other of the great religions. Such is the declaration which is required to be made as the price for the marriage, apart from whether the declaration is true or not. The result is that a Deccani Brahmin, who wanted to marry a Kayastha Prabhu, has to make a declaration before the Registrar that neither he nor his bride are Hindus, (Laughter.) though they may be Hindus in every sense, may believe in all the Hindu Pantheon, may worship all the deities, may subscribe to all the tenets of Hinduism, like the Law of incarnation and the Law of Karma and Avatars and everything else that Hindus believe in (Laughter.) and although in accepting 99 out of 100 tenets they are Hindus still they have falsely to swear, for the purpose of their marriage, that they are not Hindus, because they choose to differ from caste rules as regards marriage alone. After they return home from the marriage Registry the couple may go on openly professing Hinduism and may worship all the family gods again! (Laughter.) The law requires them to make the sham and momentary declaration before the Registrar and thereby the law is satisfied, and has received its pound of flesh and thereafter does not care to see whether the couple continue to follow the declaration or not. The result of all this sham formality is, we say, that the law encourages a considerable amount of hypocrisy and insincerity. And prompted by this feeling, the Hon. Mr. Basu wanted to remove this anomaly. He, therefore, brought a short Bill, a very small one, as regards the declaration wanted by the Legislature. He wanted the Legislature to do away with the declaration required by the Act of 1872. His was a very simple measure, indeed, and purely an enabling one. The position under the old

Act in all other respects remained what it was and the orthodox people were left absolutely untouched. Mr. Basu's Bill was based on the feeling that the Act of 1872 could be availed of mostly by persons who were prepared to pay the price of insincerity and also on the principle that the Hindu community had no right to ask a person to abjure his coveted religion; because, he chose to take a different view from the orthodox section as regards *one* marriage rule. Unfortunately, the agitation against the Bill, conceived in ignorance and carried on with prejudice, was more persistent than that in favour of the Bill, and the result was that with public opinion so divided and with Government, I must say with sorrow, having shown, by no means, a great desire to pass this measure, it fell through; and unless further pressure is brought to bear on Government, this Bill will never get on the Statute-Book. In this connection, I may mention some further developments of the problem which occurred recently in Poona. Our energetic friend Prof. G.C. Bhate (Hear, hear.) took the advice of his legal advisers as to the difficulties created by the Act of 1872, and he was advised a certain way of avoiding them. Somebody has said that however strict the legislative lawyer may make an Act, the practising lawyer will always find a means of avoiding it. The means suggested in this particular case were that as the Act only wanted a declaration, it should be made but coupled with an interpretation to the effect that by the expression 'I do not profess the Hindu religion,' the declarant means that he does not profess the Hindu religion as regards marriage regulations obtaining at present and as interpreted by orthodox Hindus. He believes his marriage to be valid according to Hindu Law. This declaration was made before the Sub Registrar, who is not a reformer nor a law-giver (Laughter.) and not at all competent

to interpret the law. The case was reported to the Registrar, Bombay Presidency. He has ruled that though Mr. Bhaté's case be accepted as a valid marriage, no such additions or interpretations would be allowed in future. It is for this reason necessary to make a fresh attempt to put on the Statute-Book a law which will deal with this question more effectively and will remove the defects in the old law or if that is not possible with regard to all Indians the conference asks that the law should be confined entirely to Hindus, and the declaration should not be required in cases where both the parties are Hindus. This will explain why in the proposition I am moving the words 'in view especially of the declaration by the Registrar of the Bombay Presidency that addition of any qualifying words expressive of the actual religious beliefs of the parties marrying is inadmissible' have been inserted. And it is for this reason that the Conference emphasises the paramount urgency of legislation, making possible a legal marriage between persons of different castes.' With these words, I beg to recommend this proposition for your acceptance. (Cheers.)

Mr. R. G. Pradhan (Nasik) Seconded the resolution with the following speech.

Mr. President, brothers and sisters, in moving this resolution, my friend Mr. Jayakar said that I was gifted with the power of arousing emotion. I really don't know whether I ever had that gift, but even if I had it, I am afraid, I have lost it (laughter); nor do I regret that I have lost it. Instead of being sentimental and trying to appeal to your emotions, I would rather follow in the footsteps of my esteemed friend, Mr. Jayakar, and deal with the resolution in a matter-of-fact manner. In the first place, I would request you to realize the scope of this resolution. In this resolution, we do *not* ask for legislation legalizing marriages between Hindus and those who are not Hindus. Personally I am entirely in

favour of the principle sought to be embodied in the Hon. Mr. Basu's Bill. I feel convinced that marriages between Hindus and those who are not Hindus are likely to take place in increasing proportion. We may approve or we may not approve of such inter-marriages between Hindus and non-Hindus. Whatever that may be, such intermarriages are bound to take place, and I for one see no reason why the consequence of such inter-marriages should be to throw the marrying parties outside the pale of any recognised religion. However, in this resolution we do not ask the Government to legalize such intermarriages. All we ask is that marriages between Hindus of one caste and those of another should be legalized. Now such inter-caste marriages are at present valid only if they are celebrated in accordance with the provisions of Act III of 1872. But that Act requires, as Mr. Jayakar has explained to you that the marrying parties should, *inter alia*, make a declaration to the effect that they do not belong to any of the recognised religions, in other words that they are not Hindus, Mussalmans, Parsees, Christians &c. That Act was passed in 1872 when Hinduism had not been, I think, as critically studied as it has been since then. Much water has flowed under the bridge since then and Hinduism has been very critically studied by scholars both European and Indian. The result of this critical and careful study has been that there is at present a general consensus of opinion that the caste system which involves restrictions on intermarriages between one caste and another does not form an essential part of Hinduism. I am aware that there are still some men even among the educated classes who believe that the caste system *does* form an essential part of Hinduism. However, there can be no denying the fact that the general consensus of opinion among educated Hindus seems at present to be that the critical study of Hinduism

reveals the fact that caste is not of the essence of Hinduism. But before the passing of the Act of 1872, the notion generally prevalent was, I think, that caste *was* of the essence of Hinduism. Consequently when the Brahmos appealed to the Government to legalize inter-caste marriages the Government thought that there was no objection to introducing a clause demanding a declaration from the marrying parties that they do not belong to the Hindu religion. The *Brahmos* also, as far as I can see, took no objection to the introduction of such a clause in the Act. But times have changed, and we have begun to realize that caste is not of the essence of Hinduism. Consequently things have come to this pass viz. you may be a genuine Hindu, you may believe in all the essential tenets of Hinduism, but if you are opposed to caste and to the restrictions on inter-caste marriages and want to marry a person belonging to a different caste, you have got to do this i.e. you have to be a hypocrite, as my friend Mr. Jayakar said, you have to go to the Registrar and make a declaration that you are not a Hindu. There can be no doubt that this is a very unsatisfactory state of things and the sooner it is got rid of the better. Mr. Jayakar has dealt with the second clause in the resolution and said that I would deal with the first clause. That clause refers to the sentiment among the increasing number of educated men against the restrictions on inter-marriages between one caste and another. What has led to the growth of that sentiment? One cause of the growth of that sentiment, I have already mentioned. It is the belief that caste is not of the essence of Hinduism. But there is also another cause that has led and is leading to the growth of that sentiment. It is the increasing and burning desire to become a nation. The greatest problem that we have to solve, the problem of problems that demands our most earnest consideration, is how to build up this vast country

into a strong, united and progressive nationality. This problem lies before us all for solution, to whatever school of thought we may belong. Whether we are social reformers or whether we are political reformers, we are all agreed that this question of nationality is the greatest question before us and that we must do all that lies in our power to make India a nation. Well, we social reformers believe that if India is to become a nation, caste must go to the wall. The endless divisions and sub-divisions that have hitherto divided the Hindu Society and impaired its capacity for progress must be removed. It is no use ignoring or minimizing these innumerable differences that prevail in the Hindu Society! I am not aware of any other society throughout the whole world where such differences exist (Hear, Hear). We have to frankly recognise these differences and to remember that so long as they are not removed, it is hopeless to expect that India will ever become a strong and united nation. We must, therefore, try to obliterate these caste distinctions and the only effective way by which they may be obliterated is to promote inter-caste marriages. It is this ardent aspiration for nationality that has largely contributed to the growth of the sentiment against the restrictions on inter-caste marriages. But such inter-marriages, as I have already said, are valid only if celebrated under Act III of 1872 and that Act requires that marrying parties to declare that they are not Hindus. Hence, we appeal to the Government to legalize inter-caste marriages without the necessity of making any such declaration; and I have not the least doubt that in the long run, Government will accede to our representation and enact a law legalizing inter-marriages between different castes. With these remarks, I second the resolution proposed by my learned friend, Mr. Jayakar.

Prof. Dharmananda Koushambi supported the resolution with a speech in Marathi.

(Loud Cheers).

Mr. Shivaratansingh (Patur) further supported the proposition with the following speech in Hindi :—

Mr. President, dear brethren and sisters, three speeches we have heard on the subject of the law of inter-marriages. Before the law is passed, we had better ascertain how many people are for it, how many against it and how many indifferent to it. You see we, Arya Samajists, do not care to have this law; we are perfectly indifferent to it, because our marriage ceremonies are performed according to the rites laid down by Rishis in ancient times. Inter-marriages take place according to those rites among Arya Samajists. It is no use merely passing resolutions on this subject. You must agitate, you must do more active work, and you must create public opinion in favour of the Bill like that of the Hon. Mr. Basu, and then you will succeed. First of all, secure education as much as possible. With these words, I beg to further support the resolution. (Cheers.)

The President: Ladies and gentlemen, this proposition has been duly moved, seconded and supported. Is it your pleasure to pass it? (Cries of 'All, all.')

Anybody against? (Cries of 'No.')

I declare the proposition is passed unanimously.

Prof. V. G. Kale (Poona) moved the tenth resolution with the following speech :

Mr. President, ladies and gentlemen, the resolution, which has been entrusted to me, is a very simple and brief one. Several speakers, who spoke on previous resolutions, have already dealt with the question of dowries, and consequently they have taken the wind out of my sails,

I would not, however, complain of their having done so ; on the contrary, I shall thank them for having lightened my work (Laughter.) and having made it easier. (Renewed laughter.) The resolution runs as follows :—

‘That this Conference condemns the growing practice of demanding dowries, as calculated to render marriage a mere mercenary transaction and leading to many other evils.’

Ladies and gentlemen, this question of dowries has been in the social reform programme for a good many years, but it has been invested with special interest recently on account of certain deplorable happenings in Bengal. The race of Bengalis has been described as a sentimental race, and consequently, certain tragedies have occurred there. Such tragedies might not be possible in other Provinces, where the evil of dowry is equally serious, and yet the question has become a very grave one even in other Provinces. Dowries, as such, are innocent things. (Laughters.) Dowry is a gift voluntarily made by the father of a bride to the bride-groom. It is considered as money or wealth brought by the wife to her husband. Consequently, it cannot be treated by anybody except as a gift, however large it may be ; but gifts have, often times, the knack of developing into exactions. (Laughter.) We have in English history examples of gifts made by subjects to British sovereigns. Though called gifts they were really impositions, certain exactions made by the absolute and despotic kings of England, impositions upon unwilling Subjects. Similarly the dowries here are fast developing into exactions levied upon the unwilling and helpless fathers of brides. This question has become a serious one, on account of the fact that the supply of bride-grooms is not adequate to the demand for them. To speak in the language of Economics, the marriage-market has become overstocked with

brides (Laughter.), while the supply of bridegrooms is quite inadequate. Consequently, the price of bridegrooms has gone up, and the only way to reduce that price is either to increase the number of bridegrooms (Laughter.) or to decrease that of brides. (Renewed laughter.) However, once more to use the language of Economics, the supply of brides is not elastic-while that of bridegrooms is elastic (Laughter.) on account of various causes. Young men are unwilling to be tied down in the groove of marriage, and they are not coming forward for marriage. As the supply of brides cannot be curtailed on account of the fact that they are what may be called a perishable commodity, (Laughter.) they have become a drug in the market. Somehow or other, they have got to be disposed of, and however high the price, it has to be paid. Hence, heavy prices are demanded and so the prices of bridegrooms have gone up and those of brides have become cheap. The only way to check this evil is to postpone the marriages of girls, but here comes the difficulty. The marriage age cannot be pushed on, because there is the idea among the Hindus that every girl, that is born in this world, must be married! According to our notion, marriage is as inevitable as death! (Laughter.) By adapting the language of Kâlidâs, I may say विवाहः प्रकृतिः स्त्रीणां विवाहो विकृतिरुच्यते' (Marriage is natural to woman; refraining from marriage is a departure from nature).

This is the language that may be used with regard to marriages we are talking of. Inasmuch as every girl, that is born, must be married, the market of marriageable girls is always overstocked, and in the marriage season there is a clearance sale (Laughter) every year. This state of things cannot be remedied unless the bridegrooms come forward to be married or unless the brides refuse to be married. (Hear, and laughter.) The other remedy that may be applied to this evil is this that the

power of arranging marriages of girls must be taken away from the hands of parents and entrusted to those persons, who are mainly interested in the marriage business. At the present moment marriages are always arranged by proxy. Parties to a marriage do not know whom they are going to marry, because their parents believe it to be their bounden duty and a sacred duty, to arrange these marriages themselves! As every boy has to be brought up or has to be educated, so he has to be married also by parents! It is supposed to be the duty of parents to do this. As provision has to be made for boys in other ways by parents, so this is a provision which is incumbent upon parents to make! There is a complaint against parents' choice, and as education spreads, this complaint will become louder. Parents ought not regard it as their duty to arrange marriages of their sons without their consent. If girls and boys are left to themselves in this matter, the evil of the dowry system will disappear to a very large extent. The practice of demanding a dowry must be knocked on the head. In this resolution we do not condemn the practice of demanding dowry as such. If it is left to boys and girls to settle their marriages, the question of dowry will become very simple. The father, who has got sons, regards them as his important assets in life. (Laughter.) Unfortunate is the man, who has got daughters to be married. If a man has got both daughters and sons, the one group may be set off against the other, but the man, who has got only daughters, is really an unlucky man. The man, who has both sons and daughters, is in the habit of, on every occasion, demanding dowries and giving dowries. The third remedy, that has been suggested, to remedy this evil of dowry, is to cut off marriage expenses. Dowries are both the cause and effect of extravagance in marriage ceremonies. They are a cause because there is a certain standard of expendi-

ture, that has to be incurred in every marriage, and, in order to keep to that standard, a certain amount of dowry has to be always demanded. Similarly, when a dowry is exacted, a man must undergo a certain amount of expenditure. If this expenditure on marriage ceremonies is curtailed then, again, this question of dowry will be simplified. There are various ways in which we can remedy the present evil. Among them is public opinion which must be educated against this custom of taking dowries and then and then alone we may see the last of these dowries. We have to condemn the growing practice of demanding dowries, as it is calculated to render marriage merely a mercenary transaction. We call marriage a sacrament, but by bringing it into the market and carrying on the struggle for dowries, it does not become a sacrament; it becomes an ordinary transaction in the market. We want marriages to be placed upon a higher level, upon higher considerations—the considerations of companionship and so on. Marriages will always remain mercenary, so long as the age of marriage is not raised. Therefore, raise the age of marriage. The raising of the age of marriage is one of the easiest and one of the most efficacious remedies that have got to be applied. I need not refer to other remedies. I shall, therefore, with these words, commend this resolution to your acceptance. (Cheers.)

Mr. J. M. Samant (Sholapur) seconded the resolution with the following speech in Marathi:—Mr. President, brothers and sisters, in this resolution the most important words are these; 'growing practice of demanding dowries—' The word 'demanding' means in Marathi उकळून काढावयाचा. The resolution is framed on the lines of Hindu 'Sutras.' It does not profess to suggest what the remedies are against the evil which it condemns. Perhaps, some of the remedies you might adopt

may prove economical, but a subject like this cannot be properly dealt with from simply economical point of view. How to avert the evil, arising from dowries, is a question that I would like to treat from another standpoint. It may not be bad for one to take 'hunda,' but it is certainly demoniacal to extort especially when it is difficult for one to give it. We have sometimes to sell our houses if we want to get our girls married to suitable bridegrooms. For a man to have numerous daughters means that he is called upon to do penance for his numerous sins in past lives! With some the idea is that the larger the dowry a man demands, the greater the status he secures for his son in society. (सामाजिक दर्जा वाढविणें आहे.) We can pretty well succeed in checking the evil of dowry, if we rise above the suicidal sentiment, which is ingrained in us, that it is our misery for life to be blessed with a number of daughters. We say to ourselves: 'Alas, what is our life?' 'How unhappy is our family that there should be so many girls in it?' Until we have cast off this despairing mood, most of our remedies will be of no avail, for they would be misplaced ones. To adopt them against the evil in question would be like applying a remedy to the leg which is intended for a disease in the stomach. Every man is a talking shop (Laughter.), and he goes on suggesting any remedies that occur to him, be they howsoever random! 'How shall I fare with so many daughters in the house?' is an idea that ought to be obliterated from a man's mind (ही भावना नष्ट झाली पाहिजे.) Some suggest female education as a remedy. Speaking of female education, it reminds me of the humorous incident of a man who, having heard the words 'विदुषी क्ली' thought it was 'विदुषकली' (Laughter.), and immediately flew into a passion and exclaimed: 'Oh God, has it come to this that our females are to be made 'Vidushaks?'' (Roars of laughter.) Those with light of

learning do not give womanhood its due. There is another thing that I wish to tell you, ladies and gentlemen, about female education. An incident took place in Poona not very long ago, where there is, what is called the 'Vedastrottejaka Sabha.' There people are examined in Vedas and Shastras. A 20 year old Brahmin maiden was sent there by her father to be examined. Well, she was a virgin and she had studied Sanskrit language and studied medicine and so she had to pay the penalty for all these things! That is what the Secretary of the Sabha wrote in disqualifying her to be examined by the Sabha! And the Secretary is a Bachelor of Arts! (Laughter.) But when did the reply come from the Secretary? You see the girl's father asked that she should be examined in Vaidya shastra (science of medicine). There was no reply for one whole month! The Secretary fell into a dilemma. He feared the world was coming to an end by a maiden offering herself to be a candidate for the classic examination, and he cut the Gordian Knot replying thus: 'We will not examine the girl openly. We cannot do so, and we cannot give her a certificate! (Cries of 'Shame' and laughter.) Our terms are that the candidate must be a Brahmin, he must be a male, he must be a bachelor and he must not have come of age! (Laughter.) Such was the elaborate reply given by the Secretary a B. A., after one month, mind you, ladies and gentlemen (Laughter). Alas, the girl spent her own money to come all the way to Poona, and this fate awaited her! If you look at the Manu Smriti, you find this theory propounded:

काममामरणान्निष्ठेत् कन्यर्तुमत्यपि।

नचैवैनां प्रदद्यत् शुण्डीनाय कर्हिचिद्।

This means that if a girl cannot get a good husband let her remain a maid throughout life. (Hear, hear.) Ill-luck followed the girl; she was not examined at all, and she had to go back disheartened. We must change our

notion prejudicial to the prospects of females. Some force must operate to bring about this change, but it must operate from the side of females. Change the notion that it is a sin to be born a female. Yesterday Miss Krishnabai Thakur (Loud applause.) made a very good impression on the minds of the audience. (Hear, hear.) Miss Pankhurst some may call her of this presidency. (Hear, hear and roars of laughter.) We are not accustomed to listen to such speeches, but they are the speeches that will make our path of progress smooth. (Hear, hear.) A father of a girl says in a moment of despondency 'what am I born for?' Well, he must understand that he has got some important work to do in this world, he has a certain mission in this world, and the mission is to improve the lot of his sons no less than that of his daughters. Keep this idea in mind and you will succeed in this world. Inter-marriage is not a solution of this difficulty. Increase the marriageable age of girls and boys and make them both educated: These are remedies in their own way. other remedies spoken of, which, so far from being helpful, will tend to make the matter worse. 'Hunda' is taken under various circumstances. Sometimes a man passes a resolution for not taking 'Hunda' commensurate with his son's qualifications! Sometimes a man says 'I am for setting my face against 'hunda,' but (आमची ती)—that blessed wife of mine (Laughter.) has to be reckoned with. (Renewed laughter.) (ती चारचौपांत तोंड काढूं देणार नाही) 'She will make it too hot for me to face the public.'

My dear sisters, it is our desire to improve our common condition, but in improving it, we count on your help. We want your lashes to egg us on in our work. It is said that a few curtain lectures (Laughter). are worth all the sermons in the world (Renewed Laughter.) We are born in the world for a specific mission—the mission of improving the condition of our society (Hear, hear). In

the resolution reference is made to 'many other evils.' Indeed, there are evils in one's house to make one wish to bid farewell to the house (घर नकोसें होतें.) (Laughter and cheers). I have referred only to the most sure and patent remedy which is most likely to remove the evil complained of in this resolution. (Cheers.)

Mr. P. K. Desai (Ahmedabad) supported the resolution with the following speech :—

Mr. President, ladies and gentlemen,

I have very great pleasure in supporting the resolution moved by Prof. Kale. (Cheers.) In our social conferences, from years' end to years' end, we have been dealing with some of our social evils, such as early marriage, enforced widowhood, artificial restrictions of castes and numerous others. All these evils claim the sanction of hoary antiquity and, therefore, we find it hard to eradicate them. But the one, against which I am called upon to speak this morning, claims no such sanction of antiquity. It is entirely of recent growth. It has entered our society since the advent of English education. English education is considered, and I think rightly considered, to be one of its causes, so much so that dowries, on our side are spoken of as gains of learning and they vary directly as the University qualifications of the bridegroom. (Laughter.)

Ladies and gentlemen, in presence of such an intelligent audience, it is superfluous to describe the evils of this pernicious custom. They are so manifest that he who runs, may read. It brings down the sacred institution of marriage from its high pedestal to the low level of a commercial and mercenary transaction. It reduces many a poor father to the state of utter wretchedness and bankruptcy because he has to give away his life's saving to satisfy the greed of the avaricious parents of the bridegroom. Sometimes many a fair and intelligent girl has to

be married to an entirely un-worthy husband and thus has to bear life-long miseries. At times, we have even to hear of such tragic and heart-rending incidents as the one which recently took place in Bengal—I mean the suicide of 'Snehlata.'

It is, therefore, quite in the fitness of things that in this conference we have been called upon to condemn this evil. Let us condemn it with all the emphasis that we can command. But mere condemnation of it is not enough. As practical persons, let us try to find out its causes and suggest the remedies to eradicate the evil.

This evil has of late entered my community and therefore I have been able to watch it from its small beginning to the gigantic proportions which it has now assumed.

I have found that one of the causes of this evil is that the fathers of boys are now not so anxious to get their sons married before they finish their education, and in these days, education can hardly be said to have been finished before a boy comes to the age of 25 or so. Thus, we see that at present the marriageable age of boys is increased. But marriageable age of girls has not proportionately been increased. As soon as a girl reaches the 14 or 15 her parents are anxious to get her married. They run from one boy to another and the parents of boys are now indifferent. So the parents of girls have to bribe them in the form of large dowries, for a dowry is nothing short of a bribe. Under the circumstances the remedy that I would suggest is that the parents of girls should not be very anxious to get their daughters married soon. They must proportionately increase the marriageable age of girls. If the parents of boys are indifferent to get their sons married till they come to the age of 25 the parents of girls should also make a bold stand and become equally indifferent to get their daughters married till they reach the age of 20 and even beyond.

The other remedy that I would like to suggest is to give higher education to girls. Barring some brilliant exceptions, at present hardly any of our girls have received any education worth the name. So in selecting the wife for their sons the fathers of the boys do not look to any other qualifications of the girls except the money which their fathers would pay. If like boys, we give higher education to girls, their qualifications "will be increased, and the education and accomplishments of girls will be as great a qualification, if not greater than the money which their fathers might pay as dowries and the system of taking dowries might perhaps get a blow.

But these more or less mercenary remedies will be of no avail unless we rouse the moral conscience of our boys and girls.

I would, therefore, appeal to our girls—especially the educated girls to take a vow, a solemn vow, never to marry with boys who are not prepared to accept them on their own merits only but who degrade their womanhood (Hear, hear) by demanding from them large sums of money. If they take such a vow and stick to them with firmness and resolution the boys and their parents will come to their proper senses (Laughter and hear, hear.) and this pernicious custom will die away very soon from our society. I would also appeal to our young boys—for it is hopeless to appeal to the greedy old people (Laughter) to form themselves into associations and take a vow never to degrade the womanhood of their wives by demanding an exorbitant price for them (Hear, hear). If our young boys and girls seriously make an attempt, the evils of dowry are bound to diminish. With these words I commend the resolution for your acceptance. (Cheers.)

The President: This proposition is duly proposed and seconded and supported. Is it your pleasure to pass

this resolution? (Cries of 'All, all.')

(Cries of 'No.')

I declare the proposition passed unanimously.

The President: I will now request Mrs. Ramanbhai (Loud cheers.) to propose the eleventh resolution. (Cheers.)

Mrs. Ramanbhai, B. A. (Ahmedabad), rose amid loud cheers and moved the following resolution:—

'That this Conference, while noting with satisfaction the increasing number of widow-marriages among some of the high-caste Hindus, and the growing sympathy shown by the general public with the cause of marriage of young widows, expresses regret at the fact that the progress of this cause is very slow, even among intelligent and educated classes and, therefore, invites the special attention of these classes and of the people generally to the miserable and pitiable condition of widows and earnestly appeals to the intelligent and educated classes to give up their indifference and apathy, and strongly urges upon the Social Reformers the necessity of pushing forward this cause by sustained and united efforts, such as the establishment of Widow Marriage Associations and Homes for the protection and education of widows and the opening of a vigorous propaganda by means of lectures, pamphlets, and kindred ways.'

In support of the proposition she said as follows:—

Mr. president, ladies and gentlemen, it will, perhaps, be said that a woman has no business to come forward to advocate that widows should be allowed the liberty of remarriage, because, men, in this country have decided long ago that liberty of remarriage is not

to be allowed to women, but is to be allowed to men only. But may not one ask that the position, so adopted admits of reconsideration? And, when we live in times when the ideas of liberty, equality and justice prevail, does not the question require to be viewed in the light of these lofty ideas? It cannot be denied that in our society grave injustice has been done to the widow and that cruel wrongs have been perpetrated upon her. She has been denied the liberty of determining how she shall repair her misfortune; compulsory widowhood has been enforced upon her; she is denied the comforts of ordinary life; and she is looked upon as an accursed thing, to be shunned as an ill-omen. And this unrighteous treatment of the widow has, in its turn, brought about moral degradation in the people, which it is not possible to contemplate with a complacent mind. It is sometimes said that a widow ought not to remarry but ought to devote herself to the life of asceticism. It has never been explained why the same is not the ideal for widowers (Laughter). All that the Social Reform movement claims is that the subject of marriage must be a matter of free choice for widows. If a widow feels that she can be happy by entering into married life, why should she be denied the fulfilment of such a choice? A life of asceticism is in its way a good thing, but it is a life, which only a few can adopt, and which can never be enforced upon anyone. Those, who feel called upon to enter such a life, are welcome to do so, but certainly it is inhuman to inflict hardships and miseries on widows, in the name of asceticism. Even those widows, who do not remarry, are entitled to all the comforts of ordinary life, and if they are destitute, means of decent and respectable livelihood be open to them. The society, which imposes an unnatural and pitiless life upon widows, is responsible before God and man for the shame and sin which inevitably result. I

shall not speak here of the Scriptural authority permitting the marriage of widows. Such authority has been quoted times without number on social reform platforms. What is necessary is to awaken the conscience of the society, so as to make it realise the grave wrong it is doing. How can a nation expect to build up robust manhood and robust womanhood in its people, so long as it acquiesces in the violation of the principles of justice and humanity in the treatment of its own members? This Resolution also refers to the establishment of Homes for the protection and education of widows, and these institutions are required to bring relief to helpless widows, who, for want of social status and want of property, are unable to acquire means of livelihood. Much good has been done by the few institutions of the kind that already exist, and their multiplication is a great desideratum. With these remarks, I recommend this proposition to your favourable consideration.

(Loud cheers.)

Mr. N. P. Patankar (Nasik) seconded the resolution in Marathi.

या ठरावाच्या भाषणाच्या अनुमोदनार्थे. रा. गिरिराव जण्णा बानी केलेले भाषण:—

“अध्यक्ष महाराज, बंधूनी आणि भगिनीनी, असे संबोधित बसेन तर यांतच पांच मिनिटे निघून जातील; कारण तितकीच मिनिटे बोलण्याकरिता मिळाली आहेत. (हंश). विधवाविवाहासारख्या महत्त्वाच्या विषयावर पांच मिनिटांत बोलणे, ही माझी भयंकर स्थिति विधवाच्या स्थितीपेक्षाही जास्त भयंकर आहे. (हंश). माझ्या-पूर्वीचे सन्मान्य वक्ते म्हणाले की, ‘गेल्या पन्नास साठ वर्षांत उच्चवर्ण हिंदूंत अमळांत आलेली विधवाविवाहाची संख्या इतकी लहान आहे की, समाजसुधारकांचे अभि-नंदन करणे गैरवाजवी आहे. ‘व्यक्ति स्वातंत्र्याच्या दृष्टीने असे मत धारण व प्रदर्शित करण्याचा हक्क असेल, परंतु विधवाविवाहाच्या वाढत्या संख्येबद्दल या परिषदेला जर समाधान वाटत आहे तर एका व्यक्तीच्या असमाधानाची काय किंमत? सभ्य गृहस्थही, हाकय तेवढ्या त्वरेने हा ठराव वाचून संपविला पाहिजे. कारण पांच मिनि-

टाचें आयुष्य संपत आलें. (हंशा). तरुण विधवाविवाहाच्या पक्षाला सामान्य जन-तेर्वा सहानुभूति अधिकाधिक मिळत आहे. याबद्दल सभेस जर संतोष वाटतो तर आपणही संतोष मानला पाहिजे. पण शिंकलेल्या व समंजस सजाजांतही ही चळवळ फारच मंदगतीने पाऊल टाकित आहे. याबद्दल परिषदेस खेद वाटत असल्यामुळें आपल्यासही तसेंच वाटलें पाहिजे (हंशा). म्हणून त्या समाजाचें व इतर जनतेचें लक्ष अत्यंत विषादमय व अनुकंपनीय अशा विधवाच्या स्थितीकडे ही सभा वेधीत आहे. आणि या गोष्टीबद्दल निष्काळजीपणा व विरोधभाव टाकून समाजसुधारकास, एक-जुटीनें काम करण्याची, आस्थापूर्वक विनंति आहे. ती आपण मानालच. (हंशा) हंसुं नका; पांच मिनिटांत संपवावयाचें भाषण याखेरीज दुसऱ्या पद्धतीनें कसें करतां येईल ? (येथें अध्यक्षानीं जास्त बोलण्याची परवानगी दिली). गेल्या खानेसुमारीच्या रिपोर्टांत निजाम इलाह्यांत एका वर्षाच्या वयाच्या आंतील विधवाची संख्या शंभरांवर नमूद केली होती. अशा शास्त्रीय शोधाच्या युगांत गर्भ पुरुषाचा कीं स्त्रीचा, हें शोधून काढण्याची युक्ति कोणी काढल्यास पुरुष-गर्भ व स्त्री-गर्भ धारण करणाऱ्या दोघी स्त्रियास समोरासमोर उभे करून व अंतःपट धरून लग्न लागळें असतें व विधवा-वस्थेंतच कन्यानीं जन्मण्याची व्यवस्था केली असती. परंतु उपाय नाही. (हंशा). एकीकडे असा प्रकार व दुसरीकडे विधवाविवाहाचा प्रतिबंध. यामुळें समाजस्थिति फार भयंकर झाली आहे. विधवाच्या कष्टमय आणि करुणाजनक स्थितीकडे लक्ष पुरवून समाजसुधारकास एकजुटीनें काम करण्याची पद्धत सभा अशी दर्शवीत आहे कीं, विधवाविवाहसंवर्धक मंडळ स्थापन करणें, त्याच्या संरक्षणाकरितां, व त्याच्या शिक्षणाकरितां गृहें उघडणें, व व्याख्यानें देणें व हस्तपत्रकें वाटणें वगैरे अशाच प्रकारच्या खटपटी करणें. सभेस मान्य असलेली चळवळीची पद्धत, आपण स्वीकारली पाहिजे. चळवळीचे सर्व प्रकार तर स्पष्ट आहेतच पण ' वगैरे ' या शब्दात आणखी एखादी तरी चळवळ सामील केली पाहिजे. कालपासून विदुषी भगिनींचीं मीं जीं भाषणें ऐकिलीं, त्यावरून त्याच्या ठिकाणीं बरेंच सामर्थ्य आल्याचें दिसून आलें. अशा प्रसंगां ' अबला-कनवाद्द ' पुरुष वर्गावरच त्यानीं जास्त भिस्त ठेवूं नये.

' जो दुज्याची वाट पाहे, त्याचें कार्य कर्षीं नोहे ' हे तत्त्व ध्यानांत ठेवून सजाती-याच्या दुःखविमोचनाकरिता त्यानींच कंबर बाधली पाहिजे. आजच्या अध्यक्षासारखां, पुरुषवर्गांतून फितूर झालेलीं मंडळीं त्यांना येऊन मिळाली आहेत. यामुळेंही विदुषी भगिनींच्या खटपटीस बराच सोपेपणा आला आहे. जरी अध्यक्षांनीं परवानगी दिली तरी त्यांच्या सौजन्याचा फाजिल फायदा न घेतां पुढें आलेल्या ठरावास आपण सर्वे एकमतानें अनुमोदन द्याल अशी आशा करून मी आपलें भाषण पुरें करतो (एका, एका) :-

Mr. G. K. Devadhar, (Bombay) moved the 12th resolution with the following speech in Marathi :—

Mr. President, brothers and sisters, I am asked by the President to speak in Marathi in proposing the XII Resolution. I think I ought to first explain to you why this subject has been included in this year's programme of the Social Conference. The resolution which is entrusted to my care runs as follows :—

‘ That this Conference urges that the movements
 ‘ of Co-operation and Social Service should be
 ‘ extended throughout the Presidency, as part
 ‘ of social reform.’

Ladies and gentlemen, for the last three days we have been trying to think of measures for the purpose of regenerating our people and our country with very great enthusiasm in this Conference. We are doing it from the point of view of social reform ; and social reform as understood in this country, is somewhat different from what it means in other countries. The present scope and nature of social reform in this country are very limited and they have got to be so ; but the problem of social reform in other countries is much more varied and extensive in scope and work. The fabric of our society is differently woven and in order to keep pace with the modern times and to recognize the force of the spirit of the age we have to modify or recast many of our basic ideas. In doing this, the subject-matter of my resolution will be of great help and for that purpose the movements of Co-operation and of social service have got to be explained to you from the social reform point of view. In other countries people, who are socialists, carry on this work for the regeneration of the people. The movement of co-operation is a very formidable one and it has come to be considered as the movement of the age. The Co-operative Credit Act was passed in India in 1904, and during the last 10 years about 12,000 Credit Societies have come into being with the investment of the capital

of about 5 crores of rupees. As the Social Conference desires to remove artificial differences between man and man and between man and woman, and to remove the existing water-tight compartments in the same way; the Co-operative Credit movement is attempting to subordinate these barriers by alleviating the condition of poorer agriculturists, poorer working classes, poorer industrial people, and also other poorer classes of people. I have had occasions to come into contact with different people in connection with the work of Co-operative Credit Societies in various places and what I am going to tell you now is from my personal experience. Near Poona there is a little village called Hadapsar, where a co-operative credit society of this type is formed by me. It has 170 members, some of whom come from such classes as Mahars, Mangs and Chambhars. Besides, there are also some Christian and Mussalman members. In fact, the members of that institution represent nearly all the sections of the village community. What is wonderful, and still what is true, is that about 17 or 18 women have joined the society as members. (Hear, hear.) All these persons meet together, consult each other and thus make the success of the movement possible. The members of the Managing Committee go to these people—Mahars, Mangs, and Chambhars and ask them what they could do for them and explain to them that if they joined their co-operative society it could help them from time to time; but if they are not members nothing could be done for them in the hour of their difficulty. If they are members, the members of the society immediately feel inclined to run to their rescue, because they are taught the basic principle for co-operation, which is "*One for all and all for one.*" This is an aspect of social service and it is a plank in the platform of the social reform. If I had sufficient time to explain to you all the aspects of the subject, from this particular point of view, I would have

willingly done so. I will give you another illustration to show how this work brings the higher and backward classes of people together. At the time of the last annual meeting of the Hadapsar Co-operative Society, the ladies of the Seva Sadan in Poona took a prominent part, 40 ladies of the Seva Sadan went there and ten ladies sang songs on that occasion on the subject of co-operation specially composed. They brought eatables with them, entertained the visitors, serving the latter with their own hands. If advantage of such occasions be taken to bring about the union of hearts, the work of social reform can be expedited to a considerable degree. In Bombay, we have a Co-operative Society of Bhangies. In its list of 70 members there are 5 or 6 women. The main idea of the Society is to get the members freed from their indebtedness to Marwaries or other Sowcars. While moving among these people it was found that they could hardly eat with peace in their minds the honest bread they earned, because they were heavily indebted; and though they worked hard and earned good incomes they had nothing left because all their savings were absorbed by Marwadi creditors. I thought my first duty in helping these poor brothers was to get them out of the meshes of these creditors. The rate of interest they had to pay varied from 50 per cent to 300 per cent: You know the way the Pathan creditors recover their dues. (Laughter.) Sometimes, the debtors have to consign to the care of these people their own daughters (Cries of shame.) Well, we formed a Co-operative Credit Society of Bhangis, and in 7 months' time the Society was able to advance the sum of Rs. 10,500 to about 42 men, who were thus relieved from the bondage of Marwaries. Money was borrowed from rich and public-spirited men at 9 per cent. Whereas, I know of cases in which better-class persons, who were advanced loans on my security, failed to pay the dues, and I had to make good the money to the creditors,

-in virtue of my security, there has not been a single instance in which these poor Bhangis have failed to pay their instalments when becoming due. (Hear, hear.) And you will be pleased to hear that out of the said sum of Rs. 10,500 the sum of Rs. 3,500 in various forms has already been recovered from these poor people. (Loud applause.) Besides, a sum of Rs. 450 comes back to us every month from the debtors of the society with remarkable regularity. You will be further pleased to see the way these Bhangis keep their accounts. I am emboldened, from what I have seen of the work of these people, that hundreds of such Societies should be started exclusively for them. The question of their education and association ought to be considered by you if you seriously desire to help them to rise to a higher level. It is your duty to try and lift them up, because you must not forget that they too have a soul. (Hear, hear.) Think that way, admit them into your company, sit with them and enjoy tea with them. These amenities you must vouchsafe to them by considering them as your brothers. Education by association is a great factor in social uplifting. Once I was struck that some of them were seized with internal jealousy and hatred. I immediately threw myself into their midst; spoke to them, cajoled them, advised them and at last succeeded in prevailing on them to love one another as brothers. (Cheers.) In the course of a day, two of them, who were bitter foes of each other, bent before persuasions, became friendly and shook hands with each other. This shows that they are amenable to reason. I have full faith in their good nature. If you come any evening or night to our Home in Bombay you will find about half a dozen Bhangis and about 4 or 5 Mahars working there as servants, and in the same house distinguished ladies and gentlemen come and work there. Once the Hon. Mr. Pattani gladly received these people in his house in Poona. Perhaps, you may think that a shudder

must have passed through his frame the more so as he comes from Bhavnagar and they also hail from Bhavnagar where they are treated in a peculiar way. Well, the Hon. Mr. Pattani spoke to them with the greatest kindness for half an hour. (Cheers.) On another occasion he got himself photographed along with them. (Hear, hear.) Ladies and gentlemen, this aspect of the social problem has to be worked out from the stand-point of duty and brotherly affection. In doing social service, we need not for one moment fear that we are violating the religious injunctions. At the time of one of the annual gatherings of the Holika Sammelan, Bombay, there were gathered about four thousand people and the assembly included among them Bhangis, males and females, and there were also present in the gathering a member of the Executive Council of the Government of Bombay (Hear, hear.) and a judge of the High Court. (Cheers.) They all sat in the same "Mandap" and all partook of refreshments. This is one of the ways of bringing about social reform among these classes. In dealing with them you must show that "they are your countrymen." (Hear, hear.) This idea should take possession of your mind. Ay! this is the prominent idea that must be uppermost in the mind of every one, who thinks of regenerating his mother-country. (Cheers.) I myself always move among them and say to them: "you are my brothers; I am your brother; we are children of the same God; if you err it is my duty to set you right and not to condemn you." If you address them in this strain, and if you allow your hearts to be united with theirs, nothing more is required to convince them that you are earnestly trying to lift them up from their irksome position. As earnest social reformers, I entreat you to do this. With these words, Ladies and gentlemen, I commend this proposition to your hearty acceptance. (Cheers.)

Mr. L. V. Kaikini (Yeotmal) seconded the resolution and R. R. Jayavant (Amraoti) supported the resolution. Then the resolution was unanimously passed.

The President: Ladies and gentlemen, I will now call upon Dr. Gune to move the 13th Resolution. (Cheers.)

Prof. P. D. Gune, (Poona) moved the 13th Resolution with the following speech in Marathi:—

Mr. President, brothers and sisters, the business of this Conference is nearly over, and it is a matter of pleasure that the President has given me a hint to close my remarks within 5 or 10 minutes. The resolution, entrusted to me, is the one that brings up the rear of the Conference business, just as in our religious ceremonies, 'Arti' brings the proceedings of the ceremonies, to a close. The resolution runs thus:—

'That this conference re-affirms the resolutions passed at the previous Conferences in regard to the following questions of social reform:—

- (1) Promotion of better feelings between various castes and communities.
- (2) Condemnation of unequal marriages between adults and young girls.
- (3) Doing away with restrictions on foreign travel and the advisability of admitting persons returning from foreign countries into society without any difficulty.
- (4) Condemnation of the system of polygamy.
- (5) Discouragement of extravagant expenditure in connection with marriages, 'Shrad-dhas,' and other ceremonies.

I shall only offer a remark on (1) and (3).

Owing to the existence of numerous castes and still numerous sub-castes among us it is not unnatural that the spirit of jealousy and competition should influence our thoughts and actions. But, we must concede this that this is not as it should be. We have to look at our various affairs with an eye to the necessity of bringing about social, political and economical regeneration from the humanitarian point of view. Social reform has taken a deep root among us in these days especially, in that we have allowed Mahars, Mangs and such other castes to rise above the old groove of their surroundings, and to take their place in the ranks of the higher strata of society, who, in their turn, are happily fast suppressing the bogey of caste-distinction. With regard to the question of foreign travel, in Allahabad and in Madras the old Shastris are still persistent in their opposition, which is nothing if not a fool's paradise. Fortunately for me, Bombay is free from that sentiment, for, on my return from England, wherever I have been, I have had to encounter no opposition. (Hear, hear.) No one has yet refused to take water from my hands (Laughter and hear, hear.) and no one has yet declined to dine in my company. (Cheers.) So that, we, in Bombay, have certainly gone pretty far on the road to social reform in this direction, but that is not enough. We have still to go much further. With these words, Ladies and gentlemen, I beg to place this 'Omnibus resolution' before you for your acceptance. (Cheers.)

The Hon. Mr. Keshavrao (Nizam's Hyderabad) seconded the 13th Resolution with the following speech in Urdu:—

Mr. President, ladies and gentlemen, I am asked to speak in Urdu language. The resolution, which I stand here to second, is in English and it is translated into Marathi.

It consists of five divisions. I mean to address you a few words on the fourth division, namely, the condemnation of the system of polygamy. It is a disgrace for a man to marry a second, third and even a fourth time when his first wife is living. That being so, this Conference, rightly expresses its sense of condemnation of that practice. In the Census Report you learn that the Hindu society possesses 5, 21,15,029 unmarried men and 3,38,96,622 unmarried girls. This shows that for one man there is hardly one woman in this country. Then, again, 1,82,18,407 males remain unmarried throughout life. In spite of these figures, we still go in for marrying 2 and 3 and even 4 wives in the life-time of one another! I fully concur with the opinion of the Conference on this question and heartily join it in wishing that a better state of things should prevail. With these words, I beg to second this proposition. (Cheers.)

The President: Ladies and gentlemen, this proposition has been now duly put before you. Is it your pleasure that it should be passed? (Cries of 'All, all.') Anyone against it? (Cries of 'No.')

I declare the proposition to be passed unanimously.

Mr. N. P. Patankar made an appeal for a special fund to carry on the work of social reform throughout the year and a good round sum was collected on the spot.

The Hon. Mr. Ramanbhai (Ahmedabad) moved a vote of thanks to the Reception Committee and the Volunteers.

Prof. Kale seconded it and it was passed by acclamation.

Prof. Limaye moved the vote of thanks to the Chair.

Dr. T. C. Khandawalla seconded it and it was passed with enthusiasm.

The President was garlanded by Principal Paranjpye amid tremendous applause.

Presidential Final Remarks

The President, who rose amid loud cheers, delivered the final address in the following terms in Marathi :—

Brethren, and sisters, the business of the Conference is now over. We have finished all our speeches. I myself have not much to say. I shall say a few words only. I delivered my opening speech in English. Now I wish to address you in Marathi. When I was requested to preside at this Conference, the first ground on which I tried to get out of the position was that I did not belong to this province, because for the last forty or fifty years I have been away from Poona. In fact, I know very little of it, although I belonged to it several years ago. But the sympathy which I experienced at your hands makes me confess that I was wrong in my estimation that I was a stranger in your midst. (Hear, hear.) I must express my thankfulness for the co-operation I received from the Secretaries (Cheers.), Volunteers (Loud cheers.), the Reception Committee (Applause.), and last but not least from the revered Chairman of the Reception Committee. (Loud cheers.) Without such a combined co-operation it would have been hopeless for me to discharge my duties in the Chair to your satisfaction. I don't think I need take up your time in commenting on the numerous speeches to which we have been listening these three days. They all breathed complete sympathy with the cause of social reform, and many of them were characterised with ardour and enthusiasm. The success of these proceedings means the crowning triumph of those young men in Poona, who have devoted themselves heart and soul to the cause of social reform. On their activities I must congratulate them. The question 'How to bring about social reform?' cannot be better answered than by each individual exclaiming 'I shall try to do my best in that way according to my lights.' (Hear, hear.) Miss:

(Krishnabai) Thakur (tremendous applause.) made a bold pronouncement on behalf of her sisters, and she deserves to be congratulated on her outspokenness and sincerity. (Cheers.) Eligible women must come forward to co-operate with males in the direction of female education. Parents and guardians of girls also would do well to work hand in hand with the female teachers for achieving female emancipation. Turning to the question of marriage, we were told that a very large number of our men remain unmarried for life. Young men are not willing to be married. There is a friend of mine, a pleader like me, (Laughter and hear, hear.) who said to me "my son says 'I am not going to marry,' (Laughter.), and I told him 'you must be married.'" (Laughter.) What is happening is that the present young generation is engaged in the cause of progress all round. While old people wink at the rapid rate at which progress is being made, the young generation works breathlessly for it. There are three elements to be reckoned with in the race of reform, namely, old people, young men, and the womankind. What we require is the co-operation of the womankind with the younger generation. Young men should bow down and prostrate, for that matter, before their parents and beg their forgiveness for moving on the path of reform against their grain. (Hear, hear.) Ladies and gentlemen, I have done. (Cheers.) Before declaring this Conference dissolved, I would like to invite the next year's Social Conference to Amraoti (Loud cheers.) The time of holding it will be announced hereafter. I invite you there on behalf of Berar and Nagpur. (Loud cheers.) I now declare the Social Conference dissolved. (Ringing cheers.)

Three cheers were lustily called for the President of the Conference and they were as lustily given. The assembly then broke up. (10-50 a. m.)

Members of the Reception Committee.

POONA.

- | | | | |
|-----|---------------------------------------|-----|-------------------------------------|
| 1 | Mr. S. G. Apte. | ✓48 | Prof. H. G. Limaye. |
| 2 | Prof. Dharmanand Kosambi. | ✓49 | Mr. K. P. Paranjpye. |
| 3 | " D. L. Sahasrabudde. | ✓50 | Dr. V. C. Gokhale. |
| 4 | The Hon'ble Mr. B. S. Kamat. | 51 | Mr. K. P. Limaye. |
| 5 | Prof. K. R. Kanitkar. | 52 | " V. N. Tipnis. |
| 6 | The Hon'ble Principal R.P. Paranjpye. | 53 | " P. C. Patil. |
| 7 | Mr. G. R. Gandhi. | 54 | Dr. H. H. Mann. |
| 8 | " V. R. Gupte. | 55 | Prof. G. C. Bhat. |
| 9 | " N. V. Kanitkar. | | (Ladies.) |
| 10 | Raosahab V. A. Patwardhan. | ✓56 | Miss Krishnabai Thakkar. |
| 11 | Rav Bah. K. B. Marathe. | 57 | Mrs. Sitabai Paranjpye. |
| 12 | Barrister K. P. Gadgil. | 58 | " " Bhandarkar. |
| 13 | Mr. D. V. Deshmukh. | ✓59 | " " Duple. |
| 14 | Prof. M. R. Paranjpye. | 60 | " Kamalabai Gandhi. |
| 15 | Rao Bah. Ichcharambhai. | 61 | " Banutai Sahasrabudde. |
| 16 | Dr. P. D. Gune. | 62 | " Saraswatibai Apte. |
| 17 | Mr. R. B. Joshi. | 63 | " Gajarabai Bhat. |
| 18 | " K. B. Pradhan. | | BOMBAY. |
| 19 | " V. A. Tamhane. | 64 | Mr. G. K. Devadhar. |
| ✓20 | " N. G. Virkar. | 65 | " N. M. Joshi. |
| 21 | " L. D. Thosar. | 66 | " D. G. Vaidya. |
| 22 | " Appurao Chitnis. | 67 | " C. S. Deole. |
| 23 | " L. M. Satoor. | 68 | " V. R. Shinde. |
| 24 | Prof. D. K. Karve. | 69 | " The Hon'ble Mr. L. A. Shah. |
| 25 | " W. B. Patwardhan. | 70 | " S. M. Kakini. |
| 26 | " S. L. Ajrekar. | 71 | " A. S. Vagh. |
| 27 | " V. M. Joshi. | 72 | " D. S. Yande. |
| ✓28 | " C. G. Bhasu. | 73 | " B. V. Vidwans. |
| 29 | The Hon'ble Div. Bah. K. R. Godbole. | 74 | The Hon'ble Mr. Lallubhai Samaldas. |
| 30 | Mr. R. B. Bhagwat. | 75 | Mr. Bhagwandas Madhavdas. |
| 31 | Rao Bah. L. M. Deshapande. | 76 | " D. G. Dalavi. |
| 32 | Mr. G. C. Bhat. | | (Ladies) |
| ✓33 | " G. S. Khare. | 77 | Dr. Miss Kashibai Navarange |
| 34 | " R. G. Mhaske. | 78 | Mrs. Ramabai Bhandarkar. |
| ✓35 | Rao Bah. V. N. Khopakar. | | KONKAN. |
| ✓36 | Dr. V. B. Bapat. | 79 | Dr. S. R. Lad (Thana). |
| 37 | Prof. N. B. Utgikar. | 80 | Mr. G. G. Tipnis (Mabad). |
| 38 | Mr. G. G. Sane. | 81 | Major K. V. Kukade (Thana). |
| ✓39 | " H. N. Apte. | 82 | Mr. Gopal C. Bhat (Roha). |
| 40 | Dr. Sir. R. G. Bhandarkar. | | NASIK. |
| ✓41 | Dr. P. V. Shikhare. | 83 | Mr. N. P. Patankar. |
| 42 | Mr. B. H. Naik. | 84 | " R. G. Pradhan. |
| ✓43 | " L. R. Gokhale. | | SATARA. |
| ✓44 | " D. R. Bhandarkar. | 85 | Mr. S. G. Devadhar. |
| 45 | " D. M. Gupte. | | |
| 46 | " V. G. Bhatkhande. | | |
| ✓47 | Prof. V. G. Kale. | | |

- 86 Mr. V. R. Karandikar.
87 Raosaheb R. R. Kale.
- SHOLAPUR.**
- 88 Mr. G. K. Tilak (Barsi).
89 " R. M. Sane (").
90 " K.R. Bhonsale (Pandhar-
pur.)
- AHMADNAGAR.**
- 91 Mr. T. G. Dhaneshwar
92 " H. K. Patwardhan.
93 " N. B. Deshamukh.
- BELGAUM.**
- 94 The Hon'ble Mr. D. G. Belavi.
95 Mr. M. B. Marathe.
96 Dr. V. J. Shirgaonkar.
- KOLHAPUR.**
- 97 Mr. A. B. Latthe.
98 Raosaheb B. V. Jadhav.
99 Rao Bah. M. G. Dongare.
- HYDERABAD (Deccan).**
- 100 The Hon'ble Mr. Keshavarao
Vakil.
101 Mr. Raghavendrarao Vakil.
C. P. & BERARS.
- 102 Mr. V. G. Pradhan.
103 " S. K. Kolhatkar.
104 B. D. Annigiri.
105 Rao Bah. N. K. Kelkar.
106 Mr. H. B. Parchure.
107 Dr. K. N. Pradhan.
108 Rao Bah. S. G. Paranjpye.
109 " R. G. Mundle.
110 Mr. B. R. Ranaing
111 " G. G. Kanitkar
112 " L. V. Kaikini.
(Ladies).
113 Mrs. Ramabai Paranjpye.
114 " Vimlabai Kaikini.
- GUJRAT.**
- 115 Dr. Y. V. Modak
116 " S. B. Mehta.
117 The Hon'ble Rao Bah.
Ramanbhai Mahiputram.
(Ladies.)
118 Mrs. Vidyagauri Ramanbhai.
119 " B. S. Mehta.
- DELEGATES.**
- 1 Mr. V. G. Kelkar.
2 " S. V. Apte,
3 Rao Bah. S. B. Bapat.
4 Mr. B. K. Thakor.
5 " G. N. Khare.
6 " D. H. Wakanis.
7 " S. M. Shrotriya.
8 " B. R. Gune.
9 " N. C. Kelkar.
10 Dr. N. G. Sardesai.
11 Prof. S. G. Sathe.
12 Mr. H. P. Paranjpye.
13 Prof. V. S. Ghate.
14 Mr. R. J. Gokhale.
15 " M. Gokhale.
16 Dr. K. V. Khare.
17 Mr. Tatyasaheb Chapekar.
18 " Haribhaoo Dalavi
19 " N. K. Sathaye.
20 " B. G. Deshpande.
21 " S. G. Naravane.
22 " N. R. Sahasrabuddhe.
23 " G. N. Sahasrabuddhe
24 " B. N. Sahasrabuddhe.
25 " D. S. Barve.
26 " R. R. Tipnis.
27 " G. N. Chiplunkar.
28 Dr. N. K. Bal.
29 Mr. G. G. Thakar.
30 " B. V. Kaulgikar
31 " V. G. Gokhale.
32 " G. W. Sane.
33 Dr. H. S. Deo
34 Mr. R. S. Asavale.
35 " M. K. Gadgil.
36 " A. C. Bhat.
37 " G. B. Chiplunkar.
38 " V. B. Kapade.
39 Prof. G. V. Tulpale.
40 Mr. V. L. Godbole.
41 " B. V. Mulay.
42 " R. K. Vaidya.
43 " R. R. J. yavant.
44 " S. G. Sane.
45 " V. G. Sane.
46 " G. B. Yemkanmurdi.
47 " D. N. Patwardhan.
48 Dr. Sahasrabuddhe.
49 Mr. S. B. Raje.
50 " N. M. Dharkar.
51 " Joshi.
52 " Joshi.
53 " Mudholkar.

- 54 Mr. Deshpande.
 55 " A. V. Patwardhan.
 56 Prof. D. L. Dixit.
 57 Mr. G. V. Kelkar.
 58 " P. N. Pandit.
 59 " S. R. Chitre (Bhor.).
 60 " M. R. Sabale (Kirki.).
 61 " P. S. Nikaljay. (").
 62 " Kanitkar
 63 " B. J. Gokhale.
 64 " S. K. Garge.
 65 " V. R. Mudhar.
 66 " Shinde.
 67 " Madhavagiri.
 68 " Nurasing Piru.
 69 " Kasam Gopal.
 70 " Nayak.
 71 " S. N. Gaikwad.
 72 " K. B. Dabir.
 (Ladies).
 73 Mrs. S. Khare.
 74 " Shantabai Naravane.
 75 Miss Ambubai Marathe.
 76 Mrs. Gangabai Khedkar.
 77 " Manoramabai Paranjpye.
 78 Miss Manubai Sahasrabudhe.
- BOMBAY.**
- 79 Dr. P. S. Shilotri.
 80 Mr. P. N. Pradhan.
 81 " S. N. Pathare.
 82 " B. V. Kharkar (Thana).
 83 " G. D. Hatkar.
 84 " K. H. Powdwal.
 85 " K. M. Pitale.
 86 " V. S. Javeri.
 87 " M. S. Satare.
 88 " A. C. Chattarji.
 89 " S. G. Dewarukhkar.
 90 " R. V. Vandekar.
 91 " Desai C. S.
 92 " R. B. Lotwalla.
 93 " R. S. Bhagwat (Thana).
 94 " G. B. Trivedi.
 95 " P. K. Telang.
 96 " K. R. Mitra.
 97 " S. T. Bhandare.
 98 " A. M. Chaubal.
 99 Dr. D. D. Sathaye.
 100 Prof. S. R. Bhandarkar.
 101 Mr. M. R. Jayakar.
 102 " C. S. Trilokekar.
 103 " L. R. Sampat.
 104 " K. R. Daphtary.
- 105 (A) Dr. K. G. Desai.
 (Ladies).
 106 Mrs. Krishnabai Madan.
 107 " Sushilabai Bhate (Roha).
- KONKAN.**
- 108 Mr. D. G. Deshmukh.
 109 " R. K. Bal.
 110 " B. N. Bhundarkar.
 111 " V. K. Kamat.
 112 " E. R. Inamdar.
- NASIK.**
- 113 Mr. M. P. Khalatkar.
- SATARA.**
- 114 Mr. G. A. Marulkar.
 115 " R. P. Karandikar.
 116 Dr. Fansalkar.
- LADIES**
- 117 Miss Mathurabai Joshi.
 118 Mrs. Saraswatibai Joshi.
- SHOLAPUR.**
- 119 Mr. J. M. Samant.
 120 " A. N. Kaulgikar.
 121 " R. L. Deshmukha.
- AHMEDNAGAR.**
- 122 Mr. D. B. Lefe.
- S. M. COUNTRY &c.**
- 123 Mr. S. G. Kelkar (Belgaum).
 124 " A. M. Sayad (Hubli).
- H. H. THE NIZAM'S
 DOMINIONS.**
- 125 Mrs. K. B. Deshmukh.
 126 " Girrao Anna.
 127 " Sudarshanrao.
 128 Rao Bah. G. R. Kale.
 129 Mr. G. M. Kale.
 130 Dr. Chakradeo.
- MADRAS PRESIDENCY.**
- 131 Mr. K. K. Deobhankar
 (Adyar).
- C. P. BERARS.**
- 132 Mr. T. R. Gadre (Nagpur).
 133 " N. B. Thatte (Akola).
 134 Thakur Govindsing Varma.

- 135 Thakur Shivaratansinha.
 136 Mr. P. N. Bhalero.
 137 Thakur Shankarsinha.
 138 Rao Bah. V. M. Mahajani.
 139 Mr. R. V. Mahajani.
 140 " T. B. Khatriya.
 141 " V. K. Bhagwat.
 142 " R. R. Jayavant.
 143 " N. W. Harkare
 144 Mrs. Indirabai Parchure.

INDORE.

- 145 Mr. S. L. Nadkarni.
 146 Mrs. Kashibai Devadhar.

GUJRAT.

- 147 Dr. T. C. Khandawala.
 148 Rao Bah. Khaseraso Jadhav.
 149 Mr. P. K. Desai.
 150 " M. A. Desai.
 151 " G. G. Dhru.
 152 Mrs. Sushilabai Modak.
-

An Open Intercaste Dinner.

The following persons attended the dinner.

- | | |
|--|---|
| <p>1 Rao Bahadur G. R. Kale.
 2 Rao Saheb R. R. Kale.
 3 Mr. S. G. Devadhar.
 4 " R. G. Ghole.
 5 " G. B. Potanis.
 6 " V. B. Kapade.
 7 " H. V. Joshi.
 8 " G. B. Chiplunkar.
 9 " A. S. Vagh.
 10 " Chaman Desai.
 11 " R. S. Bhagwat.
 12 " R. V. Fansalkar.
 13 " G. K. Devadhar.
 14 " M. R. Jayakar.
 15 " B. R. Mankar.
 16 " V. G. Pradhan.
 17 " R. G. Pradhan.
 18 " H. B. Parchure.
 19 " S. G. Sane.
 20 " N. W. Harkare.
 21 " D. A. Patwardhan.
 22 " Narasing Piru.
 23 " Kasam Gopal.
 24 " W. G. Sane.
 25 " B. V. Mulay.
 26 " K. V. Rajwade.
 27 Prof. W. B. Patwardhan.
 28 Mr. G. N. Sahasrabuddhe.
 29 " D. H. Bhat.
 30 " B. N. Sahasrabuddhe.
 31 Dr. Y. V. Modak.
 32 Mr. K. G. Paranjpye.
 33 " S. G. Naravane.
 34 " G. N. Jadhav.
 35 " Y. G. Potadar.
 36 " P. K. Desai.
 37 " M. A. Desai.
 38 " G. G. Dhru.
 39 The Hon'ble Rao Bahadur
 Ramanbhai Mahapatram.
 40 Mr. V. R. Karandikar.
 41 " S. K. Kolhatkar.
 42 " V. M. Joshi.
 43 " G. D. Hatkar.
 44 " D. G. Dalavi.
 45 " V. R. Mudliar.
 46 The Hon'ble Mr. B. S. Kamat.
 47 Mr. C. S. Deole.</p> | <p>48 Mr. L. V. Kaikini.
 49 " G. B. Yemkanmurdi.
 50 " K. R. Devbhanekar.
 51 " D. B. Lele.
 52 " R. R. Jayavant.
 53 " G. M. Chiplunkar.
 54 " K. B. Deshmukh.
 55 " G. M. Kale.
 56 Prof. D. Kausambi.
 57 Mr. N. K. Kamat.
 58 " G. B. Trivedi.
 59 " B. H. Naik.
 60 " N. M. Dhakar.
 61 " S. B. Raje.
 62 " R. R. Chitnis.
 63 " K. M. Pitale.
 64 " K. R. Bhonsale.
 65 " K. B. Dabir.
 66 " H. K. Patwardhan.
 67 " N. V. Kanitkar.
 68 " C. S. Trilokekar.
 69 " D. R. Bhandarkar.
 70 " S. R. Bhandarkar.
 71 Dr. T. C. Khandawalla.
 72 Mr. P. K. Telang.
 73 " N. R. Sahasrabuddhe.
 74 " Kaka Sane.
 75 " S. M. Padhye.
 76 " P. N. Pradhan.
 77 " A. M. Chaubai.
 78 " M. S. Tathare.
 79 " V. G. Gokhale.
 80 " J. M. Samant.
 81 " N. K. Modak.
 82 " M. V. Joshi (The Presi-
 dent of the Conference.)
 83 The Hon'ble Principal Paranj-
 pye.
 84 Thakur Shivaratansing.
 85 Thakur Govindsing.
 86 Mr. D. G. Deshamukh.
 87 " J. R. Kale.
 88 Dr. V. C. Gokhale.
 89 " P. V. Shikhare.
 90 Prof. G. C. Bhate.
 91 " D. L. Sahasrabuddhe.
 92 Mr. Gopalrao Bhate.
 93 " Raghavendrao Vakil.</p> |
|--|---|

- 94 Mr. M. R. Joshi.
 95 " G. K. Mahajan.
 96 " S. B. Ranade.
 97 " R. T. Deshmukh.
 98 " P. B. Hirve.
 99 " V. B. Pradhan
 100 " N. B. Dhole.
 101 " C. V. Joshi.
 102 " P. B. Kale.
 103 " G. N. Modak.
 104 " S. N. Raddi.
 105 " M. L. Jayavant.
 106 " V. V. Kharbhai.
 107 " H. R. Bhangale.
 108 " S. L. Nadkarni.
 109 " M. P. Khalatakar.
 110 " B. V. Dhadphale.
 111 " D. G. Phadke.
 112 " B. S. Tarkhad.
 113 " N. G. Virkar.
 114 " Gandhi.
 115 Rao Bahadur S. G. Paranjpye
 116 Mr. S. G. Deorukhkar.
 117 Prof. Karve.
 118 Mr. R. S. Nikaljay.
 119 " M. R. Sabale.
 120 " R. R. Inamdar.
 121 " G. G. Chitnis.
 122 Rao Saheb Jadhav.
 123 Y W r. N. Tipnis.
 124 " S. R. Chitre.
 125 " Deshmukha.
 126 " Mitra.
 127 " Daftari.
 128 Dr. K. Desai.
 129 Mr. R. B. Lotawalla.
 130 " L. R. Sampat.
 131 " V. K. Chitnis.
 132 " T. G. Yeolekar.
 133 " B. G. Jagtap.
 134 " S. K. Shinde.
 135 " R. R. Hivarganekar.
 136 " J. B. Umegikar.
 137 " B. S. Kulkarni.
 138 " M. B. Hudlikar.
 139 " M. V. Joshi.
 140 " G. M. Chakradoo.
 141 " V. G. Bhatkhande.
 142 " T. R. Gadre.

- 143 Mr. Gulam Ahmad.
 144 " S. R. Chitnis.
 145 " P. L. Vaidya.
 146 " D. S. Barve.
 147 " S. H. Dildar.
 148 " M. G. Bhat.
 149 " R. V. Chitre.
 150 " M. W. Patwardhan.
 151 Prof. Kanitkar
 152 Mr. G. C. Bhat.
 153 The Hon'ble Mr. Keshavrao.
 154 Dr. V. B. Gokhale.
 155 " P. D. Gane.
 156 Mr. L. M. Satour
 157 " S. N. Chinchankar.
 158 " Telang.
 159 Prof. Limaye.
 160 " M. R. Paranjpye.
 161 (A) Master Yeshevant Paranjpye.

LADIES.

- 162 Mrs. Lalabai Bhat.
 163 Miss Anusayabai Bhat
 164 " Kashibai Gokhale.
 165 Mrs. Ramabai Bhandarkar
 166 " Vidyagauri Ramabhai.
 167 Miss Krishnabai Thakur.
 168 Mrs. Sitabai Dukale.
 169 " " Bhandarkar.
 170 " Dwarakabai Pongusky.
 171 " Ramabai Paranjpye.
 172 " Gangabai Samant.
 173 " Kamalabai Raye.
 174 " Putalabai Tipnis
 175 " Sitabai Paranjpye.
 176 " Banubai Sahasrabuddhi
 177 " Manuamabai Deorukh-
 kur
 178 " Vimalabai Kaskim.
 179 Miss Durgeshanundini
 Gandhi
 180 " Kashibai Gode
 181 " Manubai Sahasrabuddhi
 182 Miss. Sushilabai Modak
 183 Miss Ambabai Moruthi
 184 Mrs. Bhagirathibai Patil
 dhan.
 185 " Kashibai Decadhar.

SPECIAL—FUND.

No.	Name.	Sum promised.		
		Rs.	s.	p.
1	Mrs. M. V. Joshi	100	0	0
2	Yamunabai Joshi	5	0	0
3	" Sitabai Paranjpye	5	0	0
4	" Lilabai Bhat	5	0	0
5	" Ambubai Pandit	1	0	0
6	" Lazmibas Date	12	0	0
7	Mr. M. V. Joshi	100	0	0
8	" Raghavendrarao Vakil	5	0	0
9	R. B. L. M. Deshpande	5	0	0
10	Mr. C. G. Bhanu	3	0	0
11	B. B. V. N. Khopakar	5	0	0
12	Mr. H. V. Joshi	1	0	0
13	" V. B. Kapade	1	0	0
14	" R. R. Inamdar	5	0	0
15	" G. G. Tipnis	3	0	0
16	Prof. D. K. Karve	12	0	0
17	Mr. S. G. Devadhar	3	0	0
18	" V. G. Pradhan	5	0	0
19	Dr. Y. V. Modak	2	0	0
20	Mr. R. B. Joshi	5	0	0
21	" B. H. Naik	2	0	0
22	" K. R. Mitra	10	0	0
23	" V. K. Bhagwat	5	0	0
24	" R. G. Deshmukh	3	0	0
25	Prof. D. L. Dixit	2	0	0
26	" S. R. Bhandarkar	5	0	0
27	Mr. J. M. Samant	5	0	0
28	" G. B. Yemkanmurdi	5	0	0
29	" M. P. Khalatkar	1	0	0
30	" V. A. Tamhane	0	8	0
31	" N. V. Kanitkar	0	8	0
32	R. B. V. M. Mahajani	25	0	0
33	Thakur Govindsing Mansabdar	20	0	0
34	" Shankarsing Mansabdar	10	0	0
35	Mr. S. B. Upasani	20	0	0
36	Dr. T. C. Khandalawala	10	0	0
37	Mr. N. W. Karkere	1	0	0
38	" G. M. Kale	1	0	0
39	" K. B. Powdwal	1	0	0
Carried forward		410	0	0

No.	Name.	Sum promised.		
		Rs	a.	p.
	Brought forward	410	0	0
40	Mr. K. B. Deshmukh	3	0	0
41	„ V. K. Joag	1	0	0
42	„ D. V. Bapat	1	0	0
43	„ R. S. Ruikar	1	0	0
44	Mrs. Shantabai Narasane	1	0	0
45	Mr. Hebalikar	1	0	0
46	„ D. M. Gupte	5	0	0
	Total	423	0	0

SPECIAL-FUND.

No.	Name.	Promised Sum paid.		
		Rs.	s.	p.
1	Mrs. Saraswatisbai Joshi	2	0	0
2	" Annapurnabai Apte	10	0	0
3	" Parvatibai Gokhale	2	0	0
4	" Ranabai Lohagavankar	1	0	0
5	" Sushilabai Bhate	10	0	0
6	" Parvatibai Gadgil	1	0	0
7	" Yesubai Gadgil	1	0	0
8	" Laxmibai Phadke	0	8	0
9	" Sitabai Joshi	0	8	0
10	" Bayabai Joshi	0	4	0
11	A Sister	0	1	0
12	Mrs. Gangabai Samant	1	0	0
13	" Annapurnabai Kanitkar	0	4	0
14	" Indirabai Gune	0	8	0
15	" Yamunabai Chiplunkar	2	0	0
16	A Sympathiser	1	0	0
17	Mrs. Kamlabai Raju	0	8	0
18	" Krishnabai Chakradeo	0	4	0
19	Mr. M. G. K. F. F. S.	2	0	0
20	" Gole	0	4	0
21	A Sympathiser	0	4	0
22	Mr. V. D. Nagarkar	1	0	0
23	" G. K. Devadhar	2	0	0
24	" R. M. Sane	2	0	0
25	R. B. S. G. Paranjpye	25	0	0
26	Raoesheb B. V. Jadhav	10	0	0
27	Mr. P. C. Patil	5	0	0
28	" L. D. Thosar	2	0	0
29	" A. R. Kamat	1	0	0
30	" H. B. Parchure	5	0	0
31	" K. R. Bhonsale	1	0	0
32	" S. G. Apte	0	8	0
33	" G. G. Sane	1	0	0
34	" Y. N. Tipnis	5	0	0
35	" D. S. Yande	5	0	0
36	R. B. S. B. Bapat	5	0	0
37	Sahasrabuddhe Family	1	0	0
38	Mr. H. P. Paranjpye	1	0	0
39	" C. S. Trilokekar	3	0	0
40	" S. K. Gurge	0	4	0
41	" G. M. Chiplunkar	0	4	0
42	" S. L. Nadkarni	0	8	0
43	" N. M. Dharkar	1	0	0
Carried over		113	13	0

No.	Name.	Promised Sum paid.		
		Rs.	a.	p.
	Brought forward ...	113	13	0
44	Dr. H. S. Deo.	2	0	0
45	Mr. S. G. Naravane	1	0	0
46	" N. K. Sathaye	1	0	0
47	" B. J. Gokhale.	0	4	0
48	" L. K. Joshi	2	0	0
49	Barrister M. R. Jayakar	100	0	0
50	The Hon'ble Keshavrao	50	0	0
51	Mr. N. P. Patankar	10	0	0
52	" N. M. Athavale	1	0	0
53	" C. V. Rajavade	1	0	0
54	" K. M. Kumbhar	0	8	0
55	" Y. R. Ranade	1	0	0
56	" M. K. Gadgil	1	0	0
57	" G. G. Dhru	1	0	0
58	" G. N. Jadhav	0	8	0
59	" R. R. Jayavant	10	0	0
60	" B. V. Kaulgikar	5	0	0
61	" A. N. Kaulgikar	10	0	0
62	" D. B. Lele	0	8	0
63	The Hon'ble Mr. Ramaubhai	10	0	0
64	Mr. D. G. Dalavi	10	0	0
65	R. B. G. R. Kale	10	0	0
66	Mr. Kanaskar	0	4	0
67	" Umbergi	1	0	0
68	" Deshpande	0	12	0
69	" Mokashi	0	1	0
70	" Lokhande	2	0	0
71	" Likhate	0	4	0
72	" Pujari	0	2	0
73	" Deodhankar	1	0	0
74	" V. S. Javere	1	0	0
75	" K. M. Pitale	1	0	0
76	" G. R. Kelkar	1	0	0
77	" P. N. Pradhan	1	0	0
78	" S. B. Deshpande	0	4	0
79	" M. D. Ashtekar	0	8	0
80	" L. B. Khandekar	0	4	0
81	" H. B. Modak	0	4	0
82	" H. R. Kulkarni	0	4	0
83	" N. B. Karnekar	0	4	0
84	" D. D. Abhyankar	0	0	3
	Carried over ...	352	12	3

No.	Name.	Promised Sum paid.		
		Rs.	s.	p.
	Brought forward	352	12	3
85	Mr Malavankar	1	0	0
86	Mrs. Sushilabai Modak	1	0	0
87	" Banubai Sahasrabudhe...	1	0	0
88	" Parohure	1	0	0
89	Mrs. Harnabai Kaulgikar	0	12	0
90	Through Miss Thakur	12	0	0
91	Mrs. Gangabai Khedkar	5	0	0
92	Mr G. K. Tilak	5	0	0
93	" M. R. Sabale	1		0
94	" D. G. Deshmukh	4	0	0
95	Mrs. S. G. Apte	0	8	0
96	Raosahab R. R. Kale	10	0	0
97	Extra	0	8	0
	Grand Total	395	3	

Statement of account of the Conference for 1915.

No.	Receipts.	Amount.			Total.			No.	Expenses.	Amount.			Total.		
		Rs.	a.	p.	Rs.	a.	p.			Rs.	a.	p.	Rs.	a.	p.
1	Members of the Reception Committee.	673	0	0				1	Mandap accomodation and furniture ...	482	0	0			
2	Delegates.	314	8	0				2	Dinner ...	310	14	6			
3	Contributions	234	12	0				3	Expenses in connection with the lodging and boarding of the President and delegates	133	3	0			
4	Boarding and Lodging fees	103	8	0				4	Short-hand writer ..	88	0	0			
5	By sale of Tickets	169	4	0	1495	0	0	5	Stamps ..	59	13	6			
	Deficit	215	15	9				6	Tang and Colli charges ...	45	4	0			
								7	Clerk ...	36	0	0			
								8	Stationery ...	18	10	9			
								9	Miscellaneous ..	95	0	0			
								10	Printing ...	115	6	0			
								11	, Report ...	326	15	0			
									Grand Total				1710	15	9

3. ~~Unlabeled money matter in~~
~~to along 2 & Frontier~~
~~Insurance Fund and what~~
~~was done with it as~~
~~affected by Charles ¹⁹⁶² ~~Brooklyn~~~~
X72-8193: (22,5232) B9

4. Report of the ~~activities~~
~~of the National Social~~
~~Conference held at ~~Wilmington~~~~
-1948. Y:4:67p2 D4

10 Report ~~with subject~~ ~~Financial~~
~~Control Conference~~ ~~held at ~~Wilmington~~~~
1948 Y:4:67p231, N12

~~12. The Soviet ~~in ~~the~~ ~~United~~ ~~States~~~~~~
~~Banking, ~~1948~~ ~~Annual~~ ~~Report~~~~
~~1948~~

18819

17119 H = General literature

(Pamphlets in all 22)

18819

THE
Social Service League,
BOMBAY.

FOURTH ANNUAL REPORT.

1914-15.

Life is an opportunity for service; not as little as we dare, but as much as we can.

Bishop Westcott.



OFFICE:

Servants of India Society's Home,
Girgaum, Bombay.

1915.

Printed by Chimanram Sakharan Deole, at the Bombay V. J. Bhav Press,
Servants of India Society's Building, Sandhurst Road, Bombay.
Published by Narayan Malhar Joshi, Joint Secretary Social Service League,
Sandhurst Road, Bombay.

The Social Service League, Bombay.

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THE
Social Service League, Bombay.

FOURTH ANNUAL REPORT.

*(For the year beginning with 1st June 1914 and
ending with 31st May 1915.).*

The Social Service League, Bombay, entered on the fifth year of its career on 19th March 1915. The following report deals with its work done during the period beginning with June 1914 and ending with 31st May 1915:—

During the period under report the usual work of the League relating to the Free Travelling Libraries, Lantern Lectures, Night Classes, University Extension Addresses; First Aid, Home Nursing and Home Hygiene Classes; Publication of Leaflets, Co-operative Credit Society, the Anti-gambling Movement, Fresh Air Excursions and Open Air Sports was continued.

Among the new activities undertaken by the League during this period, mention must be made of the Information Bureau and the Register of Philanthropic and Social Service Institutions, the Social Service Quarterly and the weekly meetings of the League's workers.

For some time the League had to battle against difficulties in the way of maintaining the Institution in a sound financial

condition. But it is gratifying to mention that on the whole the year passed off well even in this respect.

The detailed account of the work done during the year under report is given below under the following heads:— (1) Mass Education, (2) Higher Education, (3) Sanitation and Hygiene, (4) Medical Relief, (5) Social work in Poor Localities, (6) Fresh Air Excursions for Poor Children, (7) Open Air Sports for Poor Children, (8) Anti-gambling Movement, (9) Co-operative Credit Societies, (10) Register of Philanthropic Institutions and Information Bureau on Social Questions, (11) Propagandist Work, (12) Building up the finances of the Institution.

I. MASS EDUCATION.

The work under this heading consists of (A) Free Travelling Libraries, (B) Night Classes, (C) Lantern Lectures.

(A) Free Travelling Libraries.

The Free Travelling Libraries are well fulfilling their purpose of creating a taste for reading among the masses. All the Libraries consisting of boxes of 50 books each were withdrawn from circulation in the month of August 1915 for the purpose of being rearranged. This step was necessitated by two causes. Firstly, when the movement was started, owing to the stock of books being small, there was very little scope for a proper selection of books for each box. Secondly, as the Libraries were in circulation for more than two years, some of the books were torn and some lost and it was necessary either to get them bound or to replace them. The boxes were again rearranged in a more systematic manner. All boxes contain different books so that when a centre takes a fresh box it is sure to get new books to read. Again the number of books on Fiction, History, Biography, Essays, Popular Science etc., is maintained in equal proportion in all the boxes. The newly arranged boxes were again put into circulation in the month of November 1915.

Number of books:—The total number of books in the Free Travelling Libraries as shown in the last report was 6604 (3538 Marathi and 3066 Gujarati). When the boxes were rearranged 845 books (456 Marathi and 389 Gujarati) were found either missing or in a useless condition. The number of fresh books added during the year 1914-15 was 941 (589 Marathi and 352 Gujarati). Therefore, the total number of books at present is 6600 (3571 Marathi and 3029 Gujarati). Out of the total number of fresh books added to the list 217 (66 Marathi and 151 Gujarati) were purchased and 624 (423 Marathi and 201 Gujarati) were presented by different persons. The names of persons who presented Marathi books for the Travelling Libraries are as under:—

The Dnyan Prakash Press	325
A. G. Kirtikar Esqr.	25
K. R. Mitra Esqr.	16
Mr. Kher	11
Others who gave less than 10 books	46
	<hr/>
Total	423

The names of persons who presented Gujarati books for the Travelling Libraries are as follows:—

Mrs. Kusumgauri Thakur:	15
A Sympathiser	15
Mr. K. M. Javeri	30
Mr. B. V. Mehta	15
Mrs. Vimalagauri Setalvad	40
Mr. Shivilal C. Desai	10
Mr. D. N. Vakil	15
Mr. N. D. Sheth	15
Others who gave less than 10 books	46
	<hr/>
Total	201

The League offers its thanks to the abovementioned donors.

Use made:—A box is kept at a centre for two or three months after which period it is replaced by another, containing a fresh stock of books. The total number of boxes is 100 (50 Marathi and 50 Gujarati). These libraries travelled through 158 (66 Marathi and 92 Gujarati) centres during the year under report. Out of these centres, 15 Marathi and 10 Gujarati were in charge of women. The number of centres for the Depressed Classes was 20 (10 Marathi and 10 Gujarati). The other centres are situated in localities occupied by the backward classes of the community. The total number of readers at all these centres came to 2912 (1452 Marathi and 1460 Gujarati). Among the readers there were 551 (122 Marathi and 429 Gujarati) women and 287 (179 Marathi and 208 Gujarati) persons belonging to the depressed classes. The total number of books issued during the year came up to 6636 out of which 2569 were Gujarati and 4067 Marathi.

Visits to Hospitals—One of the League's workers has been paying visits throughout the year twice a week to the Gokuldas Tejpal Hospital for the purpose of giving books to the patients and thus during the year 250 books were read there. When the Lady Hardinge War Hospital was opened in Bombay permission was asked for the League's representative to visit the Hospital which the President of the War Hospital Committee was kind enough to give. Since 26-2-1915 Mr. Kolhatker has been visiting that Hospital and by the end of May 1915, 250 books were issued to the wounded soldiers (146 Hindi, 54 Marathi and 50 Urdu).

Readings—Readings for the benefit of the illiterate people were given at 18 centres (10 Marathi and 8 Gujarati). The total number of readings during the year was 272 (216 Marathi, 56 Gujarati) and the total number of people who took advantage of these was 3379 (2562 Marathi and 817 Gujarati). The average attendance at each reading was 12.

Librarians' Club—During the year under report 4 meetings of the librarians in charge of the League's Travelling

Libraries were held to discuss various questions concerning their management. The meetings were held on 25th July 1914, 25th October 1914, 31st January 1915 and 25th April 1915. At the first meeting Mr. M. A. Shah read a paper on "Library Management", at the second meeting Mr. Joshi spoke about "Library management" and at the the third meeting Mr. Kalekar read a paper on "the Duty of Librarians."

Inspection—The work of inspecting the working of libraries was continued throughout the year. As the work of the depressed class centres requires special attention, two supervisors have been engaged to look after their inspection. Mr. Marwari, a school-master was in charge of the Gujarati centres and Mr. S. D. Wavle was in charge of the Marathi centres. The other centres were inspected by Messrs. Mirashi, Warde, Naik, M. A. Shah, and Gaitonde.

(B) Lantern Lectures.

Slides—The total number of slides with the League is 970, the number of new slides purchased this year being 273. Among the new slides some are on the Mahabharat and the story of the Ramanaya and some on "How Cholera is produced?" and such other subjects.

Lectures—During the year under report 90 lectures were arranged on behalf of the League, out of which 11 lectures were delivered outside Bombay. Prof. H. M. Bhatt of Junagadh used the League's slides at a lecture on "First Aid" and "Co-operation" delivered at Junagadh on 12-12-1914. Prof. Kantilal C. Pandya M. A. used the slides on "Great men of India" at St. John's College, Agra, on 17th February 1915 and on "Some Indian Scenes" at the Medical School, Agra, on 29th March 1915. The slides on Plague and First Aid were used at Balsar by Dr. T. C. Khandwala at two lectures. The slides on Plague and Indian scenes were used at Amod, Jambusar, and

Broach by Dr. M. R. Dalal and Mr. N. K. Desai for 5 days in the month of May. The League offers thanks to Messrs. S. G. Devarukhkar, V. J. Dhond, J. M. Thakore, M. A. Shah, P. P. Chachad, Mr. Bahadkar and others who have helped in this work by giving lectures and arranging demonstrations.

NIGHT CLASSES.

There are three Night Classes conducted by the League in three different localities *viz.* Parel, Chikhalwadi and Tardeo. A fourth Night Class on Carrol Road, Elphinstone Circle, conducted by Shri Sanmarga Pradarshak Samaj, has been placed under the supervision of the League by its conductors since April last. Out of the students attending the Night Classes, 94 are wage-earners, and 18 dependents upon their parents or guardians. Out of the wage-earners 13 work in mills as half-timers and 71 as full-timers, 2 work in offices as peons and the remaining 8 do some other work.

(1) Parel Night Classes.

These Night Classes are being held in Morarjee Gokuldas's Chawl at Parel where two rooms have been placed at the disposal of the League free of rent by the Agents of the Morarjee Gokuldas Mills. The League also receives an annual contribution of Rs. 200 from the Mill for the maintenance of the classes. The classes were first opened in April 1914. Boys are taught there from the Marathi Primer to the Marathi Fourth Standard. The boys in the advanced classes are also taught the English Primer. The number on the roll at present is 56. Out of these students 54 are wage-earners, most of whom work in mills. The classes were examined in the month of January 1915. This School is in the charge of Mr. C. B. Lalaye, a member of the Managing Committee of the League.

(2) Chikhalwadi Night Classes.

These classes were started in August 1914 and they are being held in a room in Rao Saheb Manaji Rajooji's Chawl,

kindly placed by him at the disposal of the League free of rent. The number of boys in these classes at present is 17, out of whom 9 are wage-earners working in mills or offices. In the classes, boys are taught from the Marathi Primer to the Marathi Fourth Standard. The classes are under the supervision of Mr. A. S. Wagh, one of the Secretaries of the League.

(3) Tardeo Night Classes.

The Tardeo Night Classes have been in existence for more than three years. Looking at the number of students this class may be considered very unsuccessful. There are at present 9 students in the class, all of whom are wage-earners working in mills or in offices. These classes are held in rooms placed at the disposal of the League by the Agents of the Maneckji Petit Mills at Tardeo free of rent. A Prize Distribution Gathering was held on 14th January 1915 under the presidency of Mr. J. B. Petit when Mrs. Petit gave away the prizes.

(4) Carrol Road Night Classes.

The Sanmarga Pradarshak Samaj, an organization among the depressed classes had been conducting a Night Class on the Carrol Road, near Elphinstone Road Station. As they could not obtain a good place for holding their classes they applied to the League for help and the League was able to secure for them the rooms of the Municipal Urduo School in that locality on condition that the school was placed under the supervision of the League. The classes have at present an average attendance of 30. Out of these 24 are wage-earners working in mills or elsewhere.

II. HIGHER EDUCATION.

(A) Text-Books for Poor Students.

The work of providing text-books for poor students in High Schools and Colleges was continued during the period under report. In all 44 students were helped with 212 books.

Out of these 18 belonged to High Schools and 26 to Colleges. A detailed statement is given below. Mr. B. V. Mehta gave last year Rs. 25 and Mr. A. V. Mehta Rs. 10 for this purpose.

Statement showing how the students were helped.

No.	Name of the Institution.	No. of the Students helped.	No. of Books given.
(1)	Wilson College,	23	118
(2)	Elphinstone College	3	14
	Total	26	132

SCHOOLS.

(1)	Israelite School, Mazagaon	1	6
(2)	Students' Literary School	2	15
(3)	Dadar New English School	1	5
(4)	Chikitsak Samuha School	2	7
(5)	Wilson High School	1	5
(6)	Aryan Education High School	3	9
(7)	New English School	5	23
(8)	Gokuldas Tejpal High School	3	10
	Total	18	80
	Grand Total	44	212

(B) University Extension Lectures.

In this series only six lectures were arranged during the year under report. Miss Sheereen Sorabji Paruck M. A. gave three lectures on "Science and Free-Will." Mr. Avinash Chandra Muzumdar, a Missionary of the Brahma Samaj, gave two lectures on "Social Service." Mr. W. P. H. Anderson, Secretary, Indian Mission to Lepers, gave a lantern lecture

showing the Homes of the Mission and methods used in the care and treatment of Lepers in India. The League has now decided to discontinue this series and to organise a series of lectures on social subjects only.

III. SANITATION AND HYGIENE.

The work under this head consists of (A) First Aid, Home Hygiene and Home Nursing Classes (B) The Social Service League Hindu Division of the St. John Ambulance Brigade, (C) Publication of Leaflets, (D) Work in Mofussil.

(A) First Aid, Home Hygiene and Home Nursing Classes.

During the year under report three First Aid classes and two Home Nursing classes, begun in the previous year, completed the course of instruction during the year. Four First Aid classes, one Home Hygiene class and two Home Nursing Classes were started during the year under report. In all 65 students passed the First Aid Examination, 36 passed the Home Nursing Examination and 5 passed the Home Hygiene Examination. Out of the 105 students that passed 34 were male and 71 female students.

First Aid Classes :—

(a) The late Dr. Mandhale L. M. & S., L. R. C. P. conducted a First Aid class for men in the Kelewadi Municipal School, Girgaum, from June to October 1914. The examination was conducted by Dr. Karode and out of 25 students who appeared 10 passed.

(b) Dr. B. V. Ved. L. M. & S. conducted a First Aid class for men in the New English School, C. P. Tank Road, from June to October 1914. The class was examined by Dr. Karode and out of 23 students who appeared 13 passed.

(c) Dr. Shamrao N. Navalkar L. M. & S. conducted a First Aid class from January to April 1915 in the Students'

Literary and Scientific Society's Girls' High School in Bhai Jivanji Lane. The class was examined by Dr. S. C. Jog L. R. C. P. S. on 5th April 1915 and out of 28 ladies who appeared 26 were declared successful.

(d) Dr. M. B. Senjit L. M. & S. conducted a First Aid class from February to July 1915 in Kelwadi Municipal School. The class was examined by Dr. Prabhakar on 5th July 1915 and 28 students out of 35 were declared successful.

Home Nursing Classes:—

(a) The late Dr. V. S. Sanzgiri conducted a Home Nursing Class at Kelwadi from January 1914 to July 1914. The class was examined by Dr. D. B. Khote and 7 students out of 8 who appeared were declared successful.

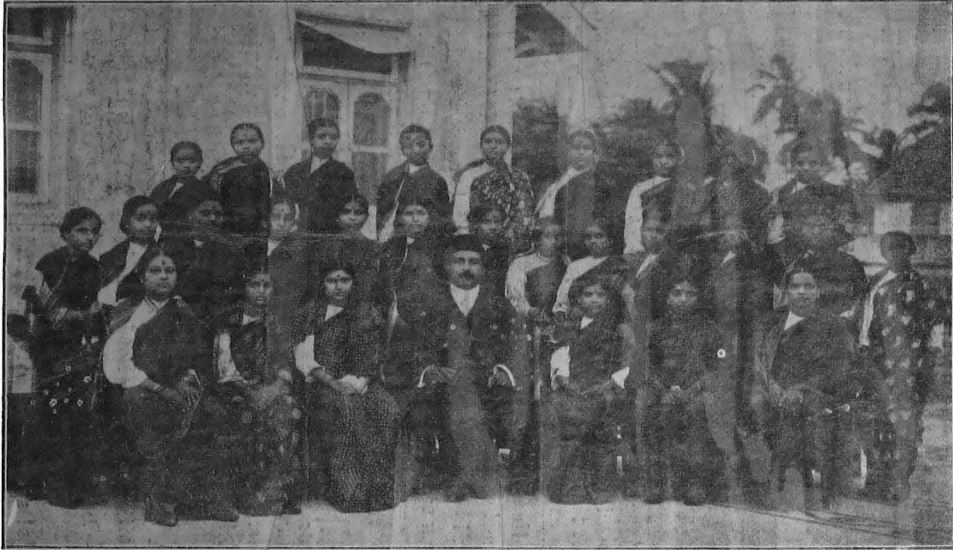
(b) Dr. Shamrao N. Navalkar conducted a Home Nursing Class for ladies in Students' Literary and Scientific Society's Girls' High School in Bhai Jivanji Lane, Thakurdwar, from July to December 1914. The class was examined by Dr. T. D. Welinkar on 5th December 1914 and 29 ladies out of 30 were declared successful.

(c) Dr. D. B. Khote L. R. C. P. & S. conducted a Home Nursing Class from January to August 1915 in the New English School, C. P. Tank Road. The class was examined on 22nd August 1915 by Dr. Senjit and 11 students out of 19 were declared successful.

The Home Hygiene Class:—

A class for Home Hygiene was conducted by Dr. Vazkar L. M. & S. from February to August 1915 in the Kelwadi Municipal School. The class was examined by Dr. Dhairyawan and 5 students out of 9 were declared successful.

Distribution of Certificates:—On 25th March 1915 a special gathering was held in the Hall of the Gujarati Hindu Stree Mandal to distribute the First Aid, Home Nursing and Home Hygiene certificates to the successful students, Sir



Dr. S. N. Navalkar and students of the Home Nursing Class
conducted by him in Bhai Jivanji's Lane, Thakurdwar,

Henry E. E. Proctor Kt., presided and distributed the certificates.

The thanks of the League are due to all those persons who have helped in this work either by conducting or by examining the classes and to all those who acted as volunteers in managing the same.

(B) Social Service League Hindu Division of the St. John Ambulance Brigade.

The Division which was originally started under the auspices of the Social Service League has been practically doing its work independently. Rao Saheb A. K. Pai B. A. is in charge of it.

The Division organises First Aid and Home Nursing Classes and does ambulance work in the city and outside. Last year it organised 6 First Aid Classes from which 76 students obtained certificates. 16 members of the Division obtained Home Nursing certificates. The members of this Division removed 26 cases from one place to another at the request of certain medical practitioners and others and they also treated 18 cases of accidents in the city individually. The Division rendered valuable services on the occasion of several fairs in the city. It also sent squads to Devhoo in the Poona District, to Pandharpur, both on the occasion of the Ashadhi and Kartiki Fairs, to Dakore in Gujarat and to Hardwar in the U. P. The Division also did its duty during the embarkation of the Army from the Alexandra Docks, at Railway stations, and at the Lady Hardinge War Hospital.

(C) Publication of Leaflets.

During the year under report two thousand copies of two-leaflets in Gujarati were published. One of them was on "The Health of Women" and the other on "Malaria." The leaflets are being distributed gratis among the poor people.

(D) Work in the Mofussil.

The work of the League is chiefly confined to the city of Bombay, but some of our mofussil members take pride in doing social service in their villages in the name of the Social Service League. Dr. W. A. Warti and Mrs. Warti both of whom are members of the League have done good work in the district of Jalgaon. Dr. Warti has toured in about 50 villages giving lectures on Plague and Malaria with the help of lantern slides. He also showed these slides to the students of the Jalgaon Middle School. Mrs. Warti also did splendid work as a volunteer nurse for two years and attended labour cases free of charge. She has also done good work in giving practical lessons in cleanliness to the poor people. Mrs. Warti is now engaged as a nurse by the Khandesh Nursing Association.

IV. MEDICAL RELIEF.

Babula Tank Dispensary:—The Babula Tank Charitable Homeopathic Dispensary was opened on 1st August 1913 and since then has been in charge of Dr. B. V. Raykar. The Dispensary is located in a school building belonging to the D. C. Mission and is kept open from 6 P. M. to 7 P. M.

During the year under report 2007 cases were treated. Of the total number of patients 1097 were men, 491 were women and 419 children. During the current year a Committee under the chairmanship of Dr. Daji has been appointed to supervise and manage the Dispensary. We offer our heartfelt thanks to Dr. B. V. Raykar for his self-sacrificing work.

Distribution of Quinine:—The work of distributing quinine through the librarians of the Free Travelling Libraries was continued. We distributed 5755 pills in the several parts of the city during the course of the year.

V. SOCIAL WORK AT TARDEO, CHIKHALWADI AND PAREL.

In England, America and other countries educated persons, inspired with the idea of improving the social condition of the poor classes, live in their localities and start various educational and social activities for raising their standard of living. These centres of social work are known as settlements. Under the present circumstances the Social Service League cannot think of starting such settlements. Last year, however, it made a beginning of doing work on similar lines at the following centres:—Dorabji's Chawl at Tardeo, Rao Saheb Manaji Rajooji's Chawls at Chickhalwadi and the Morarji Gokuldas Chawl at Parel. The activities in this direction generally consist of a Night Class, a Sunday Class and a Lecture Series, Open Air Games, a Co-operative Credit Society and occasional meetings.

(A) Social work at Tardeo.

Sanitation work:—To maintain the chawls in a sanitary condition a Committee consisting of two representatives of each of the four chawls is appointed and Mr. V. B. Pandit L. C. E., who is an Engineer of the Maneckji Petit Mills and looks to the management of the chawls, has kindly consented to become the Chairman of this Committee this year. The Committee collects a voluntary monthly subscription of one anna from each tenant and out of the funds thus raised maintains three lamps in the chawl. Last year the Committee collected Rs. 52 and spent Rs. 28.

Night Classes:—The details of this class are given in a previous part of the report under the heading 'Night Classes.'

Sports Club:—Last year some persons in these chawls formed a club for cricket, swimming and other sports. The members of the club went out to the sea four times for swimming.

Sports for children:—Sports for children were arranged on two occasions during the last year. The first programme was

arranged on 18th October 1914 under the supervision of Mr. V. B. Pandit. About 60 children took part. Prizes were distributed to the winners by Mrs. Jehangir B. Petit. Sports were again arranged on 2nd March 1915 in which about 75 children took part and prizes were distributed at the hands of Mr. Gopalrao Savant.

Fresh Air Excursions—Children from these chawls were taken out for Fresh Air Excursions twice. Once they were taken to Andheri on 4th October 1914, and again to Malad on 30th May 1915.

Lectures—For the general information of residents, seven lectures were arranged from time to time on different subjects. In October 1914 Mr. Joshi gave a lecture on 'The Present War and Our Part in it.' In November 1914 Mr. Mirashi gave a lecture on 'Education.' In December 1914 Mr. Joshi spoke on 'Co-operative Stores.' In January 1915 Mr. Devadhar spoke on 'The Co-operative Credit Societies.' In the same month Mr. Mirashi spoke on 'Religion.' In March 1915 Mr. S. D. Joglekar spoke on 'Education.' In February 1915 at a special meeting held for expressing sorrow at Mr. Gokhale's death Mr. Kalekar spoke on the 'Life of Mr. Gokhale.'

Besides these, four lantern lectures were arranged in the locality on the following subjects, 'Eminent Indians', 'The Mahabharat', 'The Evils of Gambling', and 'Co-operative Stores.'

Annual Gathering—An annual gathering was organised on 19th October 1914 at which Mr. Jehangir B. Petit presided and prizes were distributed by Mrs. Petit to the successful students of the Night Class. About 300 people attended the gathering and reports of the different activities were read. At this meeting Mr. Petit announced his intention of becoming a Life-member of the League.

Co-operative Credit Society—The Co-operative Credit Society in this locality is being managed under the supervision

of the Servants of India Society. There are at present 58 members and the working capital is Rs. 1700. Loans amounting to Rs. 4470 were advanced to 51 persons. Some persons in these chawls started a grocer's shop to be ultimately developed into a Co-operative Store; but the attempt was found to be premature.

Holika Sammelan:—During the Holi holidays a programme of some interesting items was arranged at Chikhalwadi and at Tardeo for providing healthy counter-attractions to the mischievous practices generally indulged in by people during these days. On the second day Mr. S. D. Joglekar addressed a well-attended meeting at Tardeo. A programme of sports was organised in which children from Tardeo and Chikhalwadi took part. Prizes were distributed to the winners on the same day at the hands of Mr. Gopalrao Savant.

(B) Social Work at Chikhal Wadi.

Night Class:—The details of this Night Class are given in the previous part of the report under the heading of Night Classes.

Sunday Class:—A Sunday Class was begun in this locality from November last. An hour is spent with boys either in reading some portions of an instructive book or in conversations on useful topics. On some Sundays children were given practice in drill and on other Sundays they were taken to Gowalia Tank to play foot-ball.

Open Air Sports:—On 14th January 1915, the Makarsankrant day, sports were arranged in which 60 boys took part. Prizes were distributed at the hands of Shet Tukaram Javji.

The Library:—From November 1914 a special library has been opened in the school-rooms. In this library there are about 250 books. Upto the end of May 1915, 515 books were issued.

Lecture Series:—Five lectures were arranged in this series during the year under report. In the month of June and again in August 1914 Mr. Joshi spoke on "Co-operative

Credit Society.' In August again Mr. S. K. Naique spoke on 'What we should do?' In October Mr. Joshi spoke on 'Sanitation' and in November he again spoke on 'The Present War'.

Fresh Air Excursions:—Children in this locality were taken out for fresh air excursions twice during the year. In October 1914 they were taken to Andheri and in May 1915 to Malad.

The Co-operative Credit Society:—The Co-operative Credit Society in this chawl began work in the month of March. There are now 10 members and its capital is Rs. 172-12-0 and loans amounting to Rs. 100 have been advanced to two members. Rao Saheb Manaji Rajooji has given a deposit of Rs. 100 without interest to this Society.

The work at this centre was under the special charge of the late Mr. V. F. Bapat. Mr. Bapat worked enthusiastically for the League for more than three years. By his premature death the League has lost a sincere social servant.

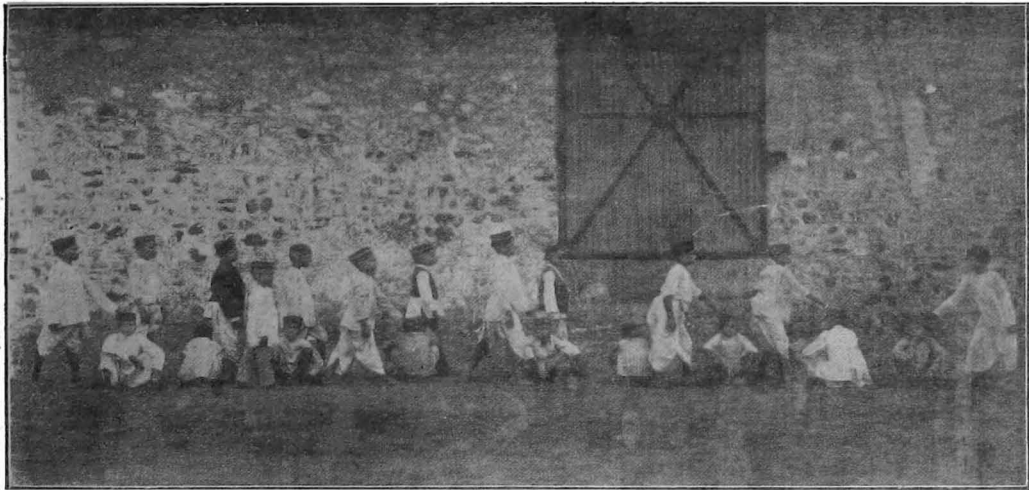
(C) Social work at Parel.

The centre of work in this locality is the Morarjee Goculdas Chawl.

The Night Class:—The details of this Night Class are given in the previous part of this report under the heading of Night Classes.

The Sunday Class:—A Sunday class is being regularly held, where some instructive book is read and on certain Sundays boys are taught singing. Mr. Lalaye, or some other gentleman specially invited, addresses the children on different subjects of general information.

Open Air games:—After the Sunday class is over the boys generally play foot-ball or *kho-kho*. Some time is spent in practising drill. The boys have begun subscribing one anna per month for their Athletic Club. They arranged a small social gathering for which a special contribution was collected



Boys in the Night Class in Morarji Gokuldas Parel Chawl
playing *Khokho* on Sunday evening.

by the boys. Sports were arranged in connection with the Holika Sammelen when prizes were distributed to the successful competitors.

The Library—The Free Reading Room and Library was opened in the Morarji Gokuldas Chawl two years ago. There are at present 351 books in the library. During the last year 1046 books were issued to 778 persons.

Lantern Lectures—At this centre 6 lantern lectures were given on different subjects by Messrs. Joshi, Wagh, Devarukhkar, Vaze, Samel and Chachad. 308 persons attended these lectures.

Holika Sammelen—The Holika Sammelen was organised on 1st, 2nd and 3rd March 1915. The programme for the first day consisted of the reading of songs on the Puranas by Mr. Barve and a lecture by Mr. Trilokekar. The programme for the second day consisted of songs on temperance, sports, and a lecture by Mr. Lalaye and on the third day sports were arranged in the afternoon in which children and some adults from the locality took part.

Prize Distribution Gathering:—A special meeting was held on the third day in connection with the Holika Sammelen when prizes were distributed to the successful students in the Night Class and to the winners in the sports at the hands of Mr. P. A. Baptist, the Manager of the Morarji Gokuldas Mills. Mr. Lalaye read an account of the work that was being done at the centre. Messrs. Joshi, Wandekar and Dr. Salunke addressed the meeting.

The Co-operative Credit Society:—A Co-operative Credit Society for the benefit of the workers in the Morarji Gokuldas Mill was started in this chawl in April 1915. There are now 43 members and the working capital amounts to Rs. 614-4-0. So far loans amounting to Rs. 755 have been so far given to 16 members. The Society promises to be a great success.

The work in this centre was in the special charge of Mr. C. B. Lalaye to whose untiring, sincere and enthusiastic efforts

the success of the activities at this centre is principally due. Mr. Lalaye was assisted by Mr. Kailaschandra G. Khandekar in his work.

VI. FRESH AIR EXCURSIONS.

For the last two years the League has been arranging Fresh Air Excursions for poor children. This is done for the purpose of giving to the children who have to spend their days in work in the smoky atmosphere of factories and their nights in dirty, dingy hovels, an opportunity to spend a day in the enjoyment of the pleasure of fresh air and in learning to appreciate the beauty of nature. During the year under report 8 such excursions were arranged in the different suburbs of Bombay. This year again Sir Henry E. E. Proctor Kt., a Vice-President of the League, gave a donation of Rs. 100 to meet the expenses of an excursion and the proprietors of the "Times of India" gave Rs. 75 for the same purpose. Several other gentlemen helped the League in this work and the League is deeply thankful to them all for their generous assistance.

First Excursion—75 children of the Tardeo and Chikhawadi Night Classes were taken to Andheri on 4th October 1914. The children were taken to the Jogeshwari caves in the morning and in the evening sports were arranged and prizes were distributed to the winners. Rao Saheb Karamsi Damji lent his bungalow for the use of the children and the Hon'ble Mr. Lalubhai Smaldas C. I. E. paid the expenses of the entertainment of children.

Second Excursion—110 boys of the Durgadevi School and Young Men's Hindu Association Night School were taken to Versova on 20th December 1914. In the morning the children attended a meeting which was called by the Talati of the village to give information to the villagers about the present war. After dinner the children were taken to the Mudd Fort and in the evening to the Bungalow of Dadabhai Navroji where they had an opportunity of paying their respects to the Grand Old Man of India.



Party of Poor Children on a Fresh Air Excursion to Elephanta Caves.

Third Excursion—90 children of the local Prarthana Samaj Night Classes were taken to the Canary Caves by Mr. A. S. Wagh. The expenses of this excursion were met out of the donation of Sir Henry E. E. Proctor Kt.,

Fourth Excursion—75 children of the remaining schools of the Prarthana Samaj and of the Bombay Presidency Social Reform Association Night School were taken to Borivli on 14th March 1915. The expenses of this excursion were met out of the donation of Rs. 75 given by the proprietors of the "Times of India Press."

Fifth Excursion—75 children of Parel and Chikhalwadi Night Classes were taken to the Elephanta Caves. The Executive Engineer, Presidency Division, had kindly given a free pass for the children. The chief features of the caves were explained to the children by the Superintendent. The expenses were met from donation of Rs. 100 given by Sir Henry E. E. Proctor. For this excursion Mr. Pansare, a fruit merchant, gave a good quantity of fruit for the children's lunch.

Sixth Excursion—90 children of the Gujarati speaking depressed classes were taken to the Vihar Lake on 16th May 1915. The Municipal Commissioner very kindly lent the Municipal Bungalow for our use.

Seventh Excursion—50 children of the Chikhalwadi and Tardeo Night Schools were taken to Malad where they were entertained by Shet Tulsidas Kuwrji and Shet Mangaldas Maganlal Brokers and Mukadams of Messrs. F. Crystal and Co.,

Eighth Excursion—90 boys belonging to the Servants of India Society's Night School at Ahmedabad were taken to the Kankariya Tank and Shah Alam's Mausoleum of Ahmedabad by Mr. A. V. Thakkar. In the evening they were taken to Mr. M. K. Gandhi's Ashram where they were entertained by Mr. Popatbhai Makamchand.

The best thanks of the League are due to all the above-mentioned gentlemen for their sympathetic support in this direction.

VII. OPEN AIR SPORTS.

For the last two years the League has been arranging Open Air Sports for the children of mill-hands and other labouring classes in order to give them an opportunity of enjoying the pleasures of physical exercise in the open air and of creating in them a taste for such exercise and of relieving the dullness of their lives. During the year under report sports were arranged on nine occasions at different places in the city and 500 boys took part in them. The work of organising these sports was mainly in the charge of Mr. T. A. Kulkarni B. A., the proprietor of the New English School, Bombay, and Mr. C. B. Lalaye. The programme of these sports generally consisted of running races, high and long jumps, tug-of-war etc.,

Sports at Tardeo:—35 children of Dorabji's chawl at Tardeo took part in the sports on 18th October 1914. Prizes were distributed at the hands of Mrs. J. B. Petit.

2. Sports at Madanpura:—150 boys of the Agripada Improvement Trust Chawls and the Dagadi Chawl in Madanpura took part in the games. Prizes were distributed by Mr. A. S. Wagh on 28th November 1915.

3. Sports at Purbhadevi:—75 children of the D. C. Mission Schools took part in the sports on 7th February 1915. Prizes were distributed by Mr. A. V. Thakkar of the Servants of India Society.

4. Sports at Chikhalwadi:—Sports were arranged in Rao Saheb Manajee Rajooji's chawls at Chikhalwadi on 14th January 1915. Under the supervision of Mr. T. A. Kulkarni. Prizes were distributed to the winners by Shet Tnkaram Javji J. P., Proprietor of the Nirnaya Sagar Press.



Mill-hand boys who took part in sports arranged at Byculla.

5. Sports at Parel:—Sports were organised at Parel on 3rd March 1915. 60 children took part in the games. Prizes were distributed by Mr. P. A. Baptist, the manager of the Morarji Gokuldas Mills.

6. Sports at Byculla:—Sports were organised in the compound of Mr. Balkrishna Vinayak Vasudeo on DeLisle Road in which about 50 children took part. Prizes were distributed at the hands of Mr. Damodar B. Padwal.

7. Sports at Byculla:—Sports were organised in the Makba Compound on 1st April 1915 in which 50 children took part. Prizes were distributed at the hands of Mr. Damodar B. Padwal.

Sports at Curry Road:—Sports were organised at Curry Road on 10th May 1915 in the compound of Mr. Sitaram Kumbhar. About 50 children took part in the games and prizes were distributed to the winners by Mr. N. M. Joshi.

Sports near Byculla Station:—150 children took part in the games arranged in the Improvement Trust Compound near Vithoba's temple. Prizes were distributed to the winners at the hands of Mr. C. B. Lalaye.

The League is thankful to all the gentlemen whose names have been mentioned for their participation in the above work.

VIII. THE SOCIAL PURITY WORK.

Anti-gambling movement.

This movement is organised in order to put a check to the practice of gambling in which certain sections of the Hindu community indulge during the month of Shravana and especially during the Janmashtami holidays. In order to arrange a campaign for the above purpose a Men's committee and a Women's committee were appointed. Mr. V. P. Vaidya Bar-at-Law, was the Chairman of the former and Messrs. Chaturbhuj K. Shroff, C. N. Pandya, Prabhudas L. Mody and K. J. Chitalia were

secretaries. Mrs. Jamnabai Nagindas Sakkai was the President of the Women's Committee. Mrs. Jamnabai Malvi was the Vice-President and Mrs. Ramkuverbai Sunderdas, Mrs. Maniben Pranashankar Bhatt, Mrs. Ratanbehen Laxmidas Harilal, Mrs. Ichhadevi Maharani Shankar Sharma were the Secretaries.

The first women's meeting was held on 7th August 1914 in Morarji Gokuldas Market when Mrs. Krishnagauri Setalvad presided. 200 ladies were present at this meeting. Mrs. Ramkuverbehen Sunderdas, Mrs. Ichhadevi Sharma, Mrs. Ratanbai Laxmidas and others addressed the meeting. The second women's meeting was held in the Gujarati Hindu Stree Mandal Hall on 8th August 1914 when Mrs. Benkorebehen presided. About 150 ladies attended this meeting. Miss Vijayakumari Vora, Mrs. Ichhadevi Sharma and Mrs. Kalavanti Motiwala addressed the meeting. The third women's meeting was held in the temple of Ram Mandir in Nagdevi Street on 8th August, when Shrimati Manibai Gajjar presided. 300 women attended this meeting. Mrs. Manibehen Bhatt, Mrs. Gulabba; Sheth, Mrs. Benkorebehen were among the speakers. Devotional songs were sung after the speeches. The fourth women's meeting was held on 10th August in the Bhatia Balraksha Vidyalaya under the presidency of Mrs. Mangalagauri C. Setalvad when 150 ladies attended. Mrs. Chandabeheh Thakurdas, Mrs. Kesherbehen Mulji Parekh and Mrs. Pramilabehen Vibhakar were the speakers at this meeting.

The first Men's meeting was held on 10th August 1914 in the Mulji Jetha Market when the Hon'ble Mr. Manmohandas Ramji presided. Lantern slides depicting the evil effects of gambling were shown at the end of the meeting.

The second men's meeting was held on 11th August in the Mandvi School when Rao Saheb Devji Odhavji Chhotani presided. At the end of the meeting the school boys sang songs and recited dialogues. The third men's meeting was held on 14th August in the Municipal School in Fort, when Mr. Laxmi-

das Haridas presided and at the end of the meeting Mr Devarukhkar entertained the audience with feats of mesmerism.

The two committees together collected more than Rs. 350 by small subscriptions, of which Rs. 120 were subscribed by ladies. In all the meetings, cartoons, handbills and songs showing the evil effects of gambling were freely distributed.

The league is very thankful to all the ladies and gentlemen who have helped us in this movement.

IX. ECONOMIC IMPROVEMENT WORK.

Co-operative Credit Societies.

(A) The Social Service League Co-operative Credit Society.

This Society was started in 1913 and is intended for the members of the League, its object being to afford them facilities for obtaining small loans on easy terms in consonance with one's sense of self-respect. There are at present 73 members and they have subscribed 110 shares of Rs. 10 each. The total working capital is Rs. 1010. Loans amounting to Rs. 1868 were advanced to 27 members during the last year. Mr. V. J. Dhond is the Chairman of the Managing Committee and Mr. B. A. Vaidya is the Secretary.

The Society may claim to have rescued at least a few of its members from the hands of Pathans and Marwaris.

(B) Morarjee Gokuldas Mill-hands' Co-operative Credit Society.

This Society was started in April 1915 and is intended for the workers in the Morarji Gokuldas Mill at Parel. There are

at present 43 members and the working capital of the Society is Rs. 614-4-0. Loans amounting to Rs. 755 have so far been advanced to 16 members.

(C) Chikhalwadi Co-operative Credit Society.

This small Society was started in January 1915 and is intended for poor people in Chikhalwadi. There are at present 10 members and the working capital is Rs. 172-12-0. Loans amounting to Rs. 100 have so far been advanced to 2 members. The office of this Society is situated in the chawls of Rao Saheb Manaji Rajooji who has very kindly given a deposit of Rs. 100 without interest.

X. PROPAGANDIST WORK.

(A) A Library of books on Social Service.

This Library consists of books on different social problems and is intended for the use of the members and workers of the League. There are at present more than 400 volumes in the Library including annual Government Reports of the departments with which the League's work is concerned. Copies of the annual reports of the Departments of Charity and Correction of the different States in America have been secured. The Library also receives about 20 magazines dealing with social service activities.

Descriptive Catalogue—A classified list of books in the Library with annotations by Mr. B. N. Motiwala has been recently published. These annotations will be very useful in the course of study in the selection of books on different social problems. The book is priced at 4 annas, though members of the League can obtain it for 2 annas.

(B) Leaflets on Social Service.

This year the League began the preparation and publication of leaflets in vernacular languages on the different aspects of social service. So far four leaflets in Marathi and three in Gujrati have been published. The first leaflet is on "The Schools for Mothers" The second on "Old and New Charity." The third on "Toynbee Hall", and the fourth on "Organisation of Charities."

(C) Information Bureau.

The work of forming an Information Bureau of social work has been commenced and satisfactory progress has been obtained. A large number of reports of different institutions doing social work in India, as well as of some in England and America have been collected. The reports are classified and registered and they are sure to prove valuable to social workers. At present reports of many Indian Institutions have been collected and a Register of philanthropic, educational, and social institutions and a separate one for the city of Bombay have also been maintained. The League will be very happy to supply information on social questions to all who are interested in this kind of work.

(D) Social Service Quarterly.

Last year the Managing Committee of the League decided to start a quarterly organ of the League. On account of the conditions that prevailed after the war broke out the arrangements for starting the magazine were somewhat delayed, but the League was able to issue the first number in July last. This is the first magazine in India which is solely devoted to social service. It will contain articles discussing the principles and the problems concerning social service and its different aspects, and will record social service activities in the different parts of India. As such it will be very useful in spreading the ideas and work of social service. The first two issues of the magazine have been very favourably received by the general public. A quarterly report

of the work of the League will be published in each issue. This will keep the members of the League well informed of its work. It is also proposed to give from time to time accounts of the work of the several Social Service Leagues in India and thus make this magazine a common link for them all.

(E) Workers' Meetings.

The practice of holding a workers' meeting every Wednesday night has been continued. These meetings are useful in enabling workers to discuss plans of work and settle the details. At these meetings some one of the workers is also asked to speak for about half an hour on some topic connected with Social Service. This is a small beginning in the training of the League's workers as social servants. These meetings were begun from the 28th October 1914, and upto the end of May, the number of meetings held was 21.

FINANCIAL POSITION.

During the year under report the total income from all the sources amounted to Rs. 9509-15-10 and the expenditure amounted to Rs. 5254-11-9. The income shows a slight increase of Rs. 409-15-10 over last year's income. On account of the war every possible effort has been made to keep down the expenditure.

Income.

Subscriptions:—During the year under report the total income from annual subscriptions amounted to Rs. 2072-0-0. This is the principal source of the League's present income and it is a matter of great satisfaction that a steady increase in this item from year to year has been noticeable.

Donations:—During the year under report the total income from donations came upto Rs. 5567-6-9. Out of this Rs. 2759 were received from Mr. Ratan Tata. Including this sum Mr. Tata's whole donation came to Rs. 5000, being the sum he promised to give to the League on certain conditions. The League takes this opportunity of tendering its best thanks.

to Mr. Ratan Tata for his generous help without which the work of the League would not have prospered as much as it has done. It is hoped that Mr. Ratan Tata will continue his interest in the work of the Institution and help it with his usual generosity. During the year under report Miss Hamabai F. Petit gave the League a donation of Rs. 1000 and was elected a Patron. The League has also received the second instalment of his donation of Rs. 500 from H. H. The Aga Khan who was made a Patron last year. Rs. 500 have also been received from Mr. Jamshedji C. Dubash through Mr. K. J. Dubash one of the Secretaries of the League. During the year Rs. 200 each from Mr. J. B. Petit, Dr. K. E. Dadachanji and Mr. B. B. Lotewala have also been received. Sir Dorab J. Tata has kindly consented to increase his annual donation from Rs. 100 to Rs. 150.

During the year two benefit cinema shows, one by Messrs. Dubash Bros., Proprietors of the Royal Cinema and the other by the Coronation Co., Ltd., were arranged. The League takes this opportunity of thanking all the donors and contributors for their generous support and help which, it is hoped, will be continued hereafter.

Expenditure.

The total expenditure for the year amounted to Rs. 5204-11-9. Out of this Rs. 931-2-7 were spent on Travelling Libraries, Rs. 161-8-6 on Lantern lectures, Rs. 143-8-6 on educational work, Rs. 291-5-0 on sanitation, Rs. 182-2-0 on medical aid, Rs. 412-1-6 on the Social Service Library, Rs. 299-5-6 on the Anti-gambling movement, Rs. 476-5-3 on Fresh Air Excursions, Rs. 105-2-9 on Open Air Sports, Rs. 190-15-2 on the Information Bureau and Rs. 1338-2-9 on general expenses, such as establishment, rent, postage etc.,

In conclusion, it is gratifying to mention that during the year H. E. Lady Willingdon graciously consented to become a Patron of the League.

Appendix

Statement of Receipts and Expenditure of the Social Service

RECEIPTS.

	Rs. a. p.	Rs. a. p.
Opening Balance	...	4621 5 7
(1) Subscription:—		
Annual Subscription from members	...	2072 0 0
(2) Donation towards the General Fund:—		
Mr. R. J. Tata	... 2759 0 0	
Miss Hamabai Petit	... 1000 0 0	
H. H. the Aga Khan	... 500 0 0	
Mr. J. C. Dubash	... 500 0 0	
Mr. R. B. Lotwalla	... 200 0 0	
Dr. K. E. Dadachanji	... 200 0 0	
Dr. J. B. Petit	... 200 0 0	
Sir Dorab J. Tata (Annual)	... 100 0 0	
Secretaries, Miss Florence Night- ingale Village Sanitation Fund	100 0 0	
Other donations	... 8 6 9	
	<hr/>	5567 6 9
(3) Travelling Libraries Fund:—		
'Anonymous'	... 10 0 0	
Other contributions	... 11 8 0	
	<hr/>	21 8 0
(4) Lantern Lectures Fund:—		2 5 0
(5) Sanitation, First-Aid etc. Fund:—		
Sale proceeds of books, certifica- tes and bandages	... 81 8 0	
(6) Education Fund:—		
Mr. A. V. Mehta	... 25 0 0	
In memory of Narandas Motiwalla, deceased	... 60 0 0	
	<hr/>	85 0 0
Carried over B ^c.	...	<hr/><hr/>12450 15 4

A.

League, Bombay, from 1st June 1914 to 31st May 1915.

EXPENDITURE.

	Rs.	a.	p.	Rs.	a.	p.
(1) Travelling Libraries Fund:—						
Cost of Marathi Books ...	70	1	0			
Cost of Gujarathi Books ...	140	1	9			
Cost of Urdu Books ...	16	0	0			
Printing charges ...	108	11	6			
Binding charges. ...	84	6	0			
Painting charges of trunks ...	33	12	0			
Cost of trunks, locks, transfer charges and hire of chairs for meetings ...	62	5	6			
Supervision charges ...	39	15	0			
Cost of establishment ...	375	13	10			
				931	2	7
(2) Lantern Lectures Fund:—						
Cost of slides ...	73	0	0			
Conveyance charges, cost of carbide, and other petty charges...	88	8	6			
				161	8	6
(3) Education Fund:—						
Text books ...				143	8	6
(4) Parel Centre:—						
Allowances to teachers ...	142	0	0			
Books and Newspapers for Library ...	108	4	0			
Furniture etc. ...	35	14	0			
Prize-distribution charges ...	26	9	9			
Supervision charges and other contingent expenses ...	46	6	6			
				359	2	3
(5) Chikhalwadi Centre:—						
Allowances to teachers and contingencies ...				132	10	0
				1727	15	10
Carried over Rs. ...						

Brought over Rs. ... 12450 15 4

(7) Parel Centre:—

Manager, Morarjee Goouldas Spin- ing and Weaving Mills ...	150 0 0	
Sheth Tricamdas Dharamsi ...	100 0 0	
Mr. P. A. Baptist ...	10 0 0	
	<hr/>	260 0 0

(8) Chikhalwadi Centre:—

Fees from School-boys ...		6 0 0
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(9) Tardeo Centre:—

Fees from School-boys ...		36 8 0
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(10) Anti-Gambling Movement:—

Contribution in aid of the move- ment		362 4 6
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(11) Fresh-Air Excursions:—

Sir H. E. E. Proctor... ..	100 0 0	
The Times of India	75 0 0	
Messrs. Tulsidas Kuverji and Mangaldas Maganlal	50 0 0	
Hon. Mr. Lalubhai Samaldas ...	37 8 0	
Trustees of the Durgadevi School	15 0 0	
Students of Mr. D. A. Telang's School... ..	11 10 0	
	<hr/>	289 2 0

(12) Open Air sports:—

Mr. C. D. Panday	10 0 0	
Other contributions	4 0 0	
	<hr/>	14 0 0

**(13) Cinema Benefit Perfor-
mance... ..**

295 10 0

**(14) Interest on Government
Promissary Notes and on
Deposit in the Bank of
Bombay**

134 2 7

Carried over Rs. ... 13848 10 5

Brought over Rs. ... 13848 10 5

(15) Miscellaneous Receipts:—Discount (including interest upto
the date of purchase) on Govern-
ment Promissary Notes purchas-
ed during the year... ..

214 15 0

Other miscellaneous receipts ...

23 8 0

238 7 0**(16) Suspense Account ...**

44 4 0

Grand Total Rs. 14131 5 5

*Examined and found correct.***KESHA VLAL, BHIKABHAI MANIAR,
KARSONDAS MADHAVJI,***Hon. Auditors.*

			Brought over Rs. ...	3637	9	10
(14) Relief to Poor ...	...			10	0	0
(15) Information Bureau Fund:—						
Cost of establishment	...	78	9	2		
Cost of cupboard	... ..	80	0	0		
Cost of reports and postage charges	... ..	32	6	0		
					190	15 2
(16) General Expenses:—						
Cost of establishment	...	346	11	3		
Rent for the year ending 31-5-1915	... ..	180	0	0		
Cost of Stationery	... ..	71	14	6		
Postage charges	... ..	200	2	9		
Printing charges	... ..	322	0	0		
Type-writing charges	... ..	17	14	0		
Other miscellaneous charges (Supervision charges, cost of furniture, hire of chairs for meetings and other petty expenses)	... ..	199	8	3		
					1338	2 9
(17) Suspense Account ...					78	0 0
(18) Closing Balance:—						
Twelve Government Promissary Notes of Rs. 500 each of 3½% loan	... ..	6000	0	0		
Deposit in the Bank of Bombay	...	2484	8	5		
Balance in hand	... ..	392	1	3		
					8876	9 8
					Grand Total Rs...	14131 5 5

G. G. GOKHALE,

V. L. MEHTA,

Hon. Treasurers.

Appendix B. A Statement Showing the Number of Books Issued from the Travelling Libraries.

No. of Libraries used.	No. of books issued by Males.			No. of books issued by females			Total No. of books issued by touchables.	Total No. of books issued by untouchables.	Total No. of books issued.	
	Touchables.	Untouchables	Total.	Touchables.	Untouchables.	Total.				
66	3273	515	3783	270	9	279	3543	524	4067	Marathi.
92	1359	265	1624	935	10	945	2294	295	2569	Gujarathi.
158	4632	780	5407	1205	19	1224	5837	819	6636	Grand Total.

Appendix C. A Statement showing the Number of readers of the Travelling Libraries.

No. of Libraries.	No. of Libraries used.	No. of Male readers.			No. of female readers.			Total No of touchable readers.	Total No of untouchable readers.	Grand Total of readers	
		Touchables.	Untouchables.	Total.	Touchables.	Untouchables.	Total.				
50	66	1156	173	1329	116	6	122	1272	179	1451	Marathi.
60	92	926	105	1031	426	3	429	1352	108	1460	Gujarathi.
110	158	2082	278	2360	542	9	551	2624	287	2911	Grand Total.

Appendix D.

A Statement Giving Detailed Information about Lantern Lectures

Lecture No.	Place.	Date.	Slides.	Total Number of persons	Language.	Lecturer and Demonstrator.
1	Arya Samaj Girgaon.	7-6-14	Human Body.	80	Gujarati	Dr. K. J. Desai, J. M. Thakore N. L. Oza, V. L. Oza.
2	Lohana Building Kandewadi.	13-6-14	Mahabharat and Eminent men.	100	Do.	Messrs J. M. Thakore and V. L. Oza
3	Arya Samaj, Girgaon.	14-6-14	Human Body.	75	Do.	Dr. K. J. Desai, J. M. Thakore V. L. Oza and N. D. Sodha.
4	Satya Shodhak Mandal M. G. Market, Byculla.	26-6-14	Co-operation.	32	Do.	Messrs. J. M. Thakore and V. L. Oza.
5	" " "	27-6-14	Temperence.	62	Marathi	Messrs V. J. Dhond, N. M. Joshi.
6	Bhargav Samaj Girgaon.	28-6-14	Indian History and Astronomy	70	Gujarati	„ J. M. Thakore and S. L. Oza.
7	Yadav Shikshan Prasarak Mandal, Matunga.	3-7-14	Temperence.	80	Marathi	Messrs S. G. Devrukhkar and Chachad.
8	Naigaum, Dadar.	4-7-14	Temperance and gambling	30	Do.	Messrs. S. G. Devrukhkar and Joshi.
9	Pathar Bunder, Kochin Street	21-7-14	History of Sugar and gambling.	50	Gujarati	Messrs. K. J. Chitalia and V. L. Oza.
10	Tardeo Municipal School near Tardeo Bridge.	24-7-14	Well known persons.	70	Marathi	Mr. S. G. Devrukhkar.
11	New English School, C. P. Tank Road.	30-7-14	First Aid to the injured.	100	English	Dr. V. S. Sanzgiri, Messrs. J. M. Thakore and V. L. Oza.
12	Vaidya Bhuvan.	1-8-14	Human Body.	60	Gujarati	Dr. Popat, P. Vaidya and V. L. Oza.
13	Kashi Bag C. P. Tank Road	6-8-14	First Aid.	100	Marathi	Dr. Sanzgiri and Mr. Thakore,
14	Vaidya Bhavan,	7-8-14	Human Body	40	Gujarati	Dr. Popat and Mr. Oza.

15	M. G. Cloth Market Hall.	13-8-14	Gambling.	80	Gujarati	Messrs. K. J. Chitalia and Thakore
16	New English School C. P. Tank Road.	13-8-14	First Aid.	80	Marathi	Dr. Sanjit and Thakore.
17	Bhendi Bazar Parsi Chawl.	14-8-14	Gambling	110	Gujarati	Mr. M. A. Shah and a Volunteer.
18	Aryan Education Society.	19-8-14	First Aid.	85	Marathi	Dr. Patwardhan and Mr. Bapat.
19	Girgaum Back Road.	5-9-14	Indian Scenes.	50	Gujarati	Mr. M. A. Shah.
20	Babula Tank.	8-9-14	Eminent Indians.	60	Do.	Messrs. Chitalia, Bapat and Karandikar.
21	Parel, Morarji Mill Chawl.	10-9-14	Do.	60	Marathi	Messrs. Oza, Kolhatkar and Shah.
22	Barbhaya Street.	11-9-14	Mahabharat and Ramayana.	50	Gujarati	" Chitalia and Thakore.
23	Lalwadi, Parel	12-9-14	Temperance, Eminent men and Indian Scenes.	50	Marathi	" Joshi and Wagh.
24	Morarji Mill Parel.	17-9-14	Co-operation etc	100	Do.	" Joshi and Kolhatkar.
25	Barbhaya Street.	18-9-14	Mahabharat.	90	Gujarati	" Chitalia and Shah.
26	Bhendi Bazar	19-9-14	Eminent Indians.	65	Do.	" Shah and a Volunteer.
27	Babula Tank	22-9-14	Mahabharat.	40	Do.	" Thakore and Chitalia.
28	New English School.	23-9-14	Indian History Part I.	80	English	" Kulkarni, Thakore and Chitalia.
29	Tardeo Chawl.	24-9-14	Sacred places and Mahabharat	100	Marathi	" Joshi and Devrukhkar.
30	Barbhaya Street.	25-9-14	Sacred places and Eminent men	75	Gujarati	" Chitalia and Shah.
31	Lad Mandal.	27-9-14	Budhist and Eminent Indians.	100	Do.	" Chitalia and Thakore.
32	Parel Morarji Mill.	1-10-14	Gambling.	50	Marathi	Messrs. Joshi and Wagh.
33	Balsar.	10-10-11	Plague.	300	Gujarati	Dr. T. E. Khatdwalla. and V. S. Oza.
34	"	11-10-14	Do.	120	Do	Do.
35	Ladies' Club, Girgaon.	19-10-14	Indian Scenes.	70	Marathi	Messrs. Devrukhkar, Joshi and Kolhatkar.

36	Jamset Chawl, Tardeo.	Do.	Gambling.	50	Do	Do.
37	Parel.	14-11-14	Eminent men of India.	90	Do.	Messrs. S. K. Nayala and V. K. Ranade.
38	Dorabji Chawl, Tardeo.	20-11-14	Gambling.	60	Do.	„ Kolhatkar and Devrukhkar.
39	Petit Compound, Tardeo.	21-11-14	Co-operation	125	Do.	„ Wagh and Joshi.
40	Babula Tank, Mazagaon.	23-11-14	Mahabharat.	65	Gujarati	„ J. M. Thakore, Chitalia.
41	Daivadnya Debating Society's Girls School.	28-11-14	Sacred places and Indian Scenes.	80	Marathi	Messrs. Devrukhkar and Kolhatkar.
42	Daivadnya Debating Society's Girls School.	12-12-14	Buddhism.	80	Marathi	Messrs. Devrukhkar and Kanekar.
43	Tardeo, Dorabji's Chawl.	14-12-14	Co-operative Stores.	150	Do.	Messrs. Joshi, Devrukhkar and Kolhatkar.
44	Bahaudin College, Junagadh.	12-12-14	First Aid and Co-operation.	60	Gujarati	Prof. H. M. Bhatt.
45	Grant Road.	16-1-15	Gambling and Indian Scenes,	100	Marathi	Messrs. Kanekar and Joshi.
46	Parel M. Y. Night School.	16-1-15	Temperance and Co-operation.	50	Do.	Messrs. Devrukhkar, Samel and Kolhatkar.
47	Borivli.	24-1-15	Indian Scenes.	120	Do.	Messrs. Joshi and Shah.
48	Kumbhar Tukda, Bhuleshwar.	24-1-15	Co-operation.	50	Gujarati	Mr. M. A. Shah.
49	Young men Educational Society's Night School.	30-1-15	A History of Sugar.	100	Marathi	Messrs. Devrukhkar and Prabhakar.
50	Kumbhar Tukda, Bhuleshwar.	3-2-15	A History of India.	50	Gujarati	Mr. M. A. Shah.
51	Do.	10-2-15	Mahabharat.	50	Do	Do.
52	Do.	17-2-15	„	50	Do	Do.
53	Morarji Gokuldas Market Lady Class	6-3-15	Mahabharat and Sugar Story.	50	Do	Do.
54	Madhavbag.	1-3-15	Do.	125	Do	Messrs. M. A. Shah, Bhadkar, and Chachad.
55	Mandvi Koliwada.	1-3-15		105	Marathi	Messrs. Bhadkar, Chachad, and Gandhi.

56	Chinchpokli Arthur Road.	3-3-15	Do	140	Do.	Do.
57	Lalbaug, Pruchi Wadi.	3-3-15		200	Do.	Do.
58	Agra, St. John's College	17-3-15	Great men of India.	150	English	Prof. K. C. Pandya.
59	Vadnagar Nagar Mandal, Gandevi.	25-3-15	Mahabharat and Inidan History.	85	Gujarati	Messrs. J. L. Mehta and J. M. Thakore
60	Belgaumker Mandali Mara- thi School.	11-4-15	Temperance and Educa- tion.	130	Marathi	Messrs. J. M. Thakore, K. R. Samel, and C. B. Lalaye.
61	Medical School, Agra.	28-3-15	Social Service.	100	English	Prof. K. C. Pandya.
62	Do.	29-3-15	Some Indian Scenes.	200	Do.	Do.
63	Makba Building Byculla.	15-4-15	Co-operation and Emi- nent men.	400	Marathi	Messrs V. J. Dhond and J. M. Thakore.
64	Rao Saheb Manaji Rajooji's Chawl Chikhhal Wadi, Grant Road.	17-4-15	Eminent men, and what path will you take.	125	Marathi	Messrs. V. J. Dhond, V. P. Bapat and Pathak.
65	Valpakhad, Depressed Class School.	20-4-15	Temperance and Co-ope- ration.	50	Gujarati	Messrs. K. M. Thakore, J. M. Thakore and N Y. Modi.
66	Sadanand Building Gir- gaum.	23-4-15	Co-operation, Eminent- men.	80	Marathi	Messrs. V. J. Dhond, S. G. Mandaikar and Y. N Pathak.
67	Jacob Circle Night School.	30-4-15	Mahabharat and Indian Gambling.	130	Do.	Messrs. Pathak, Gaitonde, Mirashi and Kolhatkar.
68	Kumbhar Tukda.	2-5-15	Indian Scenes part I, II	50	Gujarati	Messrs. M. A. Shah and Dalal.
69	Morarji G. Night Class.	7-5-15	Human Body.	100	Marathi	" Devrukhkar and Chachad
70	C. P. Tank Road.	8-5-15	Eminent Persons and Indian History.	25	Gujarati	" Thakore and Pathak.
71	Morarji Market Ladies Class.	8-5-15	Indian History.	100	Do	" Chitalia and Shah.
72	Bhendi Bazar, Jivara, Balu's House	15-5-15	Mahabharat.	55	Gujarati	" Shah and Dalal.
73	Bhendi Bazar, Pasuval's Mala.	16-5-15	Do.	55	Do.	Do.
74	Kumbhar Tukda, Bhule- shwar.	17-5-15	Indian Scenes.	50	Do.	Do.
75	Bhendi Bazar.	19-5-15	Natural Phynomina.	80	Do.	Messrs. Shah and Master.
76	Kumbhar Tukda Bhuleshwar.	26-5-15	Geography.	50	Do	Do.

77	Jivraj Balu's Mala, Bhendi Bazar.	27-5-15	Ramayana.	75	Do	Messrs. Shah and Vallabhdas.
79	Kumbharwada.	28-5-15	Which path will you take and sugar	90	Do.	Messrs Shah and Dalal.
80	Passimala's Mala, Bhendi Bazar.	Do.	Ramayana and Sugar.	83	Do.	Messrs Shah and Vallabhdas.
81	Parel.	29-5-15	Geography.	50	Do.	Messrs Shah and Master.
82	Vithal Wadi.	Do.	Mahabharat.	55	Do.	Messrs Shah and Vallabhdas.
83	Khandawani's Mala.	30-5-15	Delhi Darbar and Eminent persons	85	Do.	Do.
84	Anand, Broach District	22-5-15	Plague.	200	Do.	Mr. N. K Desai, B. A.
85	Jambusar (Broach Dist.).	23-5-15	Plague.	400	Gujarati	Dr. M. R. Dalal, D. PH. I. R. C. P.
86	Broach (Hindu Ladies).	26-5-15	Do.	50	Do.	Mr. N. K. Desai, B. A.
87	Broach, (Dadabhoy Naoroji Free Reading Room).	27-5-15	Do.	80	Do.	Do.
88	Broach, Govind Bhuwan Theatre.	28-5-15	Do.	600	Do.	Do.

Appendix E.

Statement showing the number of patients who attended the Social Service League Charitable Dispensary during the year 1914-1915.

Dispensary Hour:—One hour every evening except Sundays.

Serial No.	Names of months.	Patients.			Total.	Remarks.
		Males	Females	Children		
1	August 1914 ...	99	21	16	136	
2	September ...	85	65	25	175	
3	October ...	35	19	51	105	
4	November ...	51	70	61	182	
5	December ...	102	11	54	167	
6	January 1915 ...	89	30	49	168	
7	February ...	67	4	16	87	
8	March ...	184	0	17	201	
9	April ...	106	65	58	229	
10	May ...	53	114	38	205	
11	June ...	49	62	17	128	
12	July ...	177	30	17	224	
	Total ...	1097	491	419	2007	

Babula Tank
Bombay, 31-7-15. } (Sd.) B. V. RAYKAR (*Doctor in charge*).

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THE
Seva Sadan Home/ Classes.

REPORT ~~OF~~ WORK

from January to September 1914.



1914.

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The Seva Sadan Home Classes.

(*Report of work from January to September 1914.*)

Mr. G. K. Devadhar, as Secretary of the Seva Sadan Home Classes Committee, submitted the following report of the Committee's work from January to end of September 1914 to the General Secretary of the Seva Sadan Society.

It is notorious that the custom of early marriage leaves the education of Hindu girls in a very imperfect condition, and the urgent need of starting Home Classes to remedy this state of things—classes where girls of an age advanced beyond the normal school-going years would be taught certain selected subjects at convenient hours which they could spare from their domestic duties—has been universally recognised. The Seva Sadan authorities were always keenly alive to this need, and had latterly contemplated this direction of expanding their work. Practical shape was given to this project, however, at the instance of a meeting of the women of Bombay held on 14th November 1913 in the Hall of the Servants of India Society, at which it was resolved to request the Seva Sadan to start and conduct Home Classes in suitable places in the city with the help of the local men and women. The Seva Sadan Society readily responded to this appeal, and the undersigned was called upon to draft a scheme for starting Home Classes. The Seva Sadan then appointed a Committee to arrange for these Classes, and also sanctioned a grant-in-aid of Rs. 50 per month for a year, the rest of the funds to be derived from fees from students and public donations. The Home Classes Committee proceeded at once to draw up certain general rules for the conduct of these classes, and took steps to open one

centre in Girgaum for Marathi-speaking women. Accordingly, the first Home Class was commenced on 26th January 1914 and has since been working satisfactorily. In the beginning doubts were entertained as to whether a sufficiently large number of women would be found willing to avail themselves of the facilities afforded by the Committee; but the gradual rise in numbers will show how the effort has been appreciated and the following information in regard to the students' castes, their ages, their conditions and their position in life, will be found interesting and will bring out the fact clearly that there existed a real need for efforts in this direction.

ADMISSIONS.

2. The number of pupils, which was only 5 on the opening day, rose in three months by steady increases to 40, and now stands at 58. The number of pupils so far admitted into the Class stands at 88, which means that about 30 pupils, having joined the institution, left it later, and the remaining 58 have stuck to their studies. Among the 88 that joined the Class during the 8 months 68 are married women, 5 are widows and the remaining 15 are grown-up unmarried girls. Of these 59 are Gaud Śaraswat Brahmins, or 67 per cent. of the total number; 17 are Deccani Brahmins, or 19 per cent. of the total number; 5 are Daivadnya Brahmins; 4 are Marathas, 1 Kshatriya, 1 Tailor, and 1 Telagu. Their ages range between 13 and 25, though half a dozen of them exceed that limit. The daily attendance averages 80 per cent. of the number of pupils on the roll, and may thus be considered very satisfactory, regard being had to the fact that the Class is meant for such women as have their home duties to attend to and can devote only their leisure hours to the study of useful subjects. Among the 58 whose names stood on the roll for the month of September, 42 were married women, 3 were widows, and 13 were grown-up

unmarried women. From this it will be seen that the unmarried and widows generally stick while the married are forced to leave owing to domestic difficulties. Of these 58, only 4 were admitted free, and among the rest 22 women undertook to pay Re. 1 per month, 17 As. 8 per month and 15 As. 4 per month as fees for their tuition, it being remembered that there is absolutely no compulsion in the matter of payment of fees.

STANDARDS OF STUDIES.

3. There were only two standards to start with, but the number had to be increased to five almost immediately after, and now one more standard has been added, raising the total to six. The standards are formed according to the amount of the previous knowledge of English possessed by the pupils; they run through all the grades from the Primer to the Fourth Reader Standard, the First Reader Standard having now been divided into two.

HOURS AND SUBJECTS OF INSTRUCTION.

4. The hours of instruction were at first two, but they have now been raised to three, the Class being open generally from 1 to 4 P. M. every day. The curriculum of studies has undergone a similar process of enlargement. At first English and Marathi alone formed the subjects of instruction; to these have now been added History, Geography, the Geeta, Sewing, Singing and First Aid, one after another. The allocation of the available hours to these subjects is roughly as follows:—English, 6 hours; Marathi, 2 hours; History-Geography, 1 hour; the Geeta, 2 hours; Sewing 2 hours; Singing, 2 hours; and First Aid, 1 hour. The addition of singing and first aid to the course of instruction has been warmly appreciated by the pupils, and the attendance specially at the former is matter for congratulation. Instruction in the Geeta, in the commence-

ment of which we received valuable assistance from Prof. P. K. Telang who taught the class for a fortnight, consists of broad unsectarian truths such as are contained in that book, and indeed for the most part of recitation of its slokas without much attempt at interpretation. This work is entrusted to Mrs. Gopikabai Lele, one of our capable and enthusiastic teachers. Marathi would appear from the above time-table to be relatively neglected, and not without good ground; but the promoters of the class have had to contend with some peculiar difficulties in this respect, the chief among which is that the majority of pupils being Karwaris with the Konkani for their mother tongue, they do not feel that enthusiasm for the study of higher Marathi, which could be expected from Marathi-speaking pupils. An earnest effort will, however, be made from the next week after the completion of the quarterly examination to devote more time to Marathi and to create warmer interest in the pupils for the subject. Occasional lectures are also arranged on subjects of general or topical interest, and an effort is thus made to widen the range of culture possessed by the women. Four such lectures were arranged on useful subjects. Sir Narayanrao Chandavarkar, Prof. P. K. Telang, Mr. G. K. Devadhar and Mr. Varde deserve the thanks of the Committee for this kind of help.

THE TEACHERS' STAFF.

5. The Home Classes Committee always make an attempt to awaken public interest in the Class, and secure, so far as is practicable, gratuitous services of teachers. Though there are obvious disadvantages attaching to the system of employing volunteer teachers, in that it necessitates frequent changes in the staff and breeds some irregularity in the attendance, the advantages resulting from it far outweigh the disadvantages. The low cost of administration is not the most important of the advantages, the

high quality of teaching and enthusisam on the part of teachers, which are thus secured, being of far greater consequence. The Committee have been peculiarly fortunate in this respect; they have always secured the services, free of remuneration, of a number of capable and earnest-minded ladies and gentlemen, to whom the success of the Class such as it has attained is largely due. The period for which these honorary teachers continue their work at a stretch is brief, but others are always forthcoming to fill the places vacated by them. Thus about 20 teachers have so far taught in the Class, and the work done by them, so long as they continued, has in every instance been satisfactory. The prejudice which showed itself among the pupils at first against men-teachers has now almost entirely worn itself away, and the men- and women-teachers till very recently were divided about half-and-half. The following are the names of the men and women who worked as honorary teachers:—

- (1) Mr. V. K. Deshapande, B. A.
- (2) ,, K. G. Limaye, B. A.
- (3) ,, S. A. Apte, B. A.
- (4) ,, K. B. Dabir, B. A.
- (5) ,, N. B. Kudalkar, B. A.
- (6) ,, K. M. Khadye, M. A.
- (7) ,, L. S. Kate, B. A.
- (8) ,, D. V. Kelkar, B. A.
- (9) ,, D. L. Purandare.
- (10) Mrs. Girjabai Bhagvat.
- (11) ,, Kamalabai Malankar.
- (12) Miss Sharada Dharmadhikari.
- (13) Mrs. Kamalabai Tipnis.
- (14) ,, Sushilabai Kudmal.

The names of the present honorary teachers are:—

- (1) Mrs. Manjulabai P. Laud.
- (2) ,, Laxmibai Gadgil.

- (3) ,, Avantikabai Gokhale.
- (4) ,, Khote.
- (5) Miss Kantabai Turkhud, L. M. & S.

In addition to the above mentioned five honorary teachers who teach at present we have employed the following paid staff:—

- (1) Mrs. Gopikabai Lele.
- (2) Miss Lanubai Velkar.
- (3) Mr. K. T. Mantri.
- (4) ,, H. Raghuram.
- (5) Miss Bambai Marolia, a Parsi Lady who teaches sewing.

PROGRESS OF STUDIES.

6. A terminal examination took place soon after the last report was submitted at the end of April. The number of pupils who continued their attendance at the Class at the time was very low, for reasons explained in the report, such as plague, summer heat, general sickness, &c., &c., and so only 23 women could appear for the examination, of whom 15 passed the test satisfactorily. The work done by each standard since then till the middle of September is given below:

ENGLISH.

Fourth Reader Standard:—(5 pupils.)

Prose:—10 pages of one book,
and 14 ,, ,, another.

Third Reader Standard:—(8 pupils.)

Prose:—40 pages.

Translation:—2nd book complete.

Second Reader Standard:—(10 pupils.)

Prose:—80 pages.

Translation:—10 lessons of 2nd book.

First Reader Standard (Senior):—(9 pupils.)

Prose:—57 pages.

Translation:—14 lessons of first book.

First Reader Standard (Junior):—(12 pupils.)

Prose:—50 pages.

Translations:—12 lessons of first book.

Primer Standard:—(14 pupils.)

Prose:—30 pages.

Translation:—just begun.

The progress made by the pupils in Marathi is so very various even in each standard that it is difficult to give any figures regarding it. Equally difficult is it to specify the progress made by them in sewing.

The Geeta:—(30 pupils.)

Nearly two Adhyayas (11 and 12) finished.

Singing:—(45 pupils.)

20 songs.

First Aid:—(39 pupils.)

6 lectures.

Thus from the progress of studies during the last four months it will be seen that the time of the ladies was usefully employed. The earnestness of the pupils, coupled with the enthusiasm with which they come, makes it easy for them to learn, and my view based upon my experience in Poona is that women learn much quicker than boys as they combine developed understanding with zeal for study. But I only wish they had fewer difficulties in their way than those which surround the career of male students. There are a number of women who began their English alphabet and who have now completed their first English reader.

THE LOCATION OF THE CLASS.

7. As the six standards of the Class were thought to press too hardly on the room which a single middle-class family could make available, they were first housed in two buildings, kindly placed at the disposal of the Committee, by Mrs. Laxmibai Gadgil and Mrs. Manoramabai Devrukhakar, on the two sides of the new Small Causes Court; but it was found inconvenient, particularly in the rainy season, for the girls to shift from one building to the other, as they had frequently to do. All the standards were, therefore, removed to Mrs. Gadgil's house in June, and they invaded far into it, no doubt to the serious inconvenience of the family. Mr. Ranchhoddas Bhavan Lotawalla, who feels very keenly for the spread of education among women, however, kindly came to our assistance by offering accommodation for the classes on the ground floor in the spacious Hall of the Arya Mandal Library in his new house called Arya Bhavan on the Sandhurst Road, where the Class was removed on the 2nd of October. He has thus placed the Committee under great obligations, for which he is entitled to their deep gratitude. .

THE HARMONIUM FUND AND POOR WOMEN'S EDUCATION FUND.

8. Some addition has been made to these funds since the last report was issued; they stand now at Rs. 231-5-0 and Rs. 285-2-0 respectively.

A SEWING CIRCLE OF THE WAR RELIEF FUND.

9. The Class has been made a centre of work on behalf of H. E. Lady Willingdon's War Relief Fund, and has undertaken to sew clothes for the use of soldiers who have gone to the front. About 240 articles have been made up so far, and many more will be made in the course of the

next few days. The pupils have been impressed with the pressing need and importance of this work, and all have been heartily co-operating in it under the supervision of Mrs. Laud and Mrs. Gadgil.

THE HOME CLASSES COMMITTEE.

10. No change has been made in the composition of the Committee since the first report on this subject was submitted. It consists of:—

Mrs. Sonabai Jayakar, (President,)
 Mrs. Manjulabai P. Laud, (Treasurer,)
 Mrs. Laxmibai Gadgil, (Joint Secretary,)
 Mr. G. K. Devadhar, (Secretary,)
 Mrs. Sushilabai Kudmul,
 Dr. Miss Nagutai M. Joshi,

and Mr. S. G. Vaze.

There have been several meetings of the Committee, and when meetings were not possible the work was disposed of by circulars.

INCOME AND EXPENDITURE.

11. The total expenditure up-to-date for eight months has amounted to Rs. 672-15-9. If we deduct from this what came in by the sale of books and the sewn articles, the net expense totals Rs. 618-15-9. If we further deduct from this the expense incurred on account of two matters of large initial outlay, namely, the purchase of a harmonium and a sewing machine, the total expenditure of a recurring nature amounts to Rs. 474-1-9 for eight months, or averages Rs. 52-8-0 per month. Against this we have to set in the first instance the receipts in the way of tuition fees, which amounted to Rs. 143-3-0 for seven months, *i. e.*, which average Rs. 20-8-0 per month.

The rest of the cost, *i. e.*, about Rs. 30 has to be met out of the grant-in-aid given by the Seva Sadan and public donations, and should be divided half and half between the two. The Home Classes Committee has resolved to do its best to appropriate to each Home Class not more than Rs. 20 per month for the first three months, and not more than Rs. 15 subsequently, out of the monthly grant of Rs. 50 made by the Seva Sadan, an effort being made to secure public donations to meet the balance of expenditure. The financial basis of the Class is, therefore, roughly this, that the entire cost, excluding such as may be incurred on things involving heavy initial outlay, will be equally distributed between the three sources of income open to the Class, *viz.*, the proceeds of fees levied on pupils for tuition, the grant-in-aid of the Seva Sadan, and donations from the sympathising public. The proceeds from the last source of income amounted to Rs. 285-2-0. A special harmonium fund has been created, which has a balance of Rs. 110-8-0 to its credit. As regards the money spent on books it must be explained, first, that it is found very convenient to purchase text books in the first instance out of the Committee's funds, so that when new students are admitted, they can at once commence work without losing time, and, secondly, that the Committee has decided to give copies of the Geeta and First Aid free to all the pupils. The Committee offer their best thanks to the ladies and gentlemen that have helped these classes with money; but the names of three or four deserve special mention. Mrs. Ramabai Pattani and Mrs. Munjulabai Laud contributed Rs. 100 each, Mr. Govind Ballal Dewal has promised Rs. 100, Mr. Wamanrao Kelkar of Secunderabad paid Rs. 60, and Mrs. Ramabai Ranade paid Rs. 30.

THE NEEDS OF THE CLASS.

12. The most urgent need of the Class now is that it should be supplied with a Library of its own containing a

moderate stock of Marathi and English books for the use of the students. The Committee has ever set before itself the aim of instilling in the minds of pupils a real love of knowledge and an ambition of attaining a wide culture. As a means towards this end, it is necessary to furnish them with a small library of select books in Marathi and English, which the students, with their own unaided effort, could read and master with advantage. The estimated cost of such a library is Rs. 200, which could be defrayed partly by appropriations from the Seva Sadan grant and partly from public donations. The urgency of such a library and the heaviness of its charge will perhaps be thought to warrant such an appropriation, though the ways and means of providing a library have yet to be considered by the Committee. A circular letter was recently addressed to some publishers of books and magazines, and it is cheering to note that a few of them have responded to this request.

HOME CLASSES FOR GUJARATI LADIES IN FORT.

13. As planned in one of my letters to the Council efforts were being made for some months to secure a suitable place in Fort to start similar classes for Gujarati ladies and to obtain the necessary facilities. I am glad to report that the preliminaries for starting such classes have been completed and the first meeting to educate public opinion on the Fort side took place on Saturday the 3rd of October under the presidency of Lady Jagmohandas and it was a success. It should be noted in this connection that Shet Khimjee Assur Virjee has promised a place free of rent and other assistance also; a trained mistress has been secured on a salary of Rs. 20 per month, plus tram hire, and a Class will soon be started by relaxing some of the conditions for starting such classes especially in Gujarati localities where enthusiasm for the education of women is not very keen. This Class will be run on the same lines

as those that are laid down for the Deccani Ladies' Class in Girgaum and an effort will be made to secure as much assistance from the pupils and the public as possible.

PERMANENT SUBSCRIBERS.

14. It is very difficult to continue the work without sufficient financial assistance. The element of honorary teachers, though useful in the beginning, cannot be permanently relied upon and, therefore, the Committee will have to work hard to get additional funds. One of the sources of such help will be the subscriptions that will be regularly received from the sympathisers of the cause. A letter was addressed to the guardians of the present pupils and I am glad to say that nearly half a dozen of them have come forth to make small annual contributions. If more friends will be found to follow their example a portion of the necessary funds may be obtained in this way. It is not possible to secure a larger income by way of fees. One of the sources, therefore, that may be tackled is the grants-in-aid from the Educational Department for which the classes will have to be got registered by the Department, and I hope the Council will have no objection to this procedure if the Committee thinks of adopting it in the near future. Such classes have been registered in Poona and a grant will be obtained from Government at the minimum rate of one-third of the total expenditure. This will go a great way in securing the permanence of this work, in meeting its growing wants, and in expanding the operations of the Committee.

NORMAL CLASSES.

15. It is under the serious contemplation of the Committee to start in Bombay a normal class to train young women as teachers so as to enable them to obtain the First Year's Certificate of the Training College for Women. Two

similar classes have been opened by the Seva Sadan, Poona Branch, and if it be found possible to secure the necessary facilities here the Council, we hope, will give us additional facilities for undertaking this useful work. It is found from general inquiry that there is a need for such a class and, if we could open one, a real want in the direction of teachers for primary schools will be supplied by the Committee.

CONCLUSION.

16. Thus it will be seen from the above paragraphs that the efforts of the Committee have been so far successful in achieving the object which it has placed before it, and with greater facilities it hopes to do much more. I must in conclusion add a few remarks as regards the work of the ladies on the Committee. They have spared no pains in mightly fulfilling the obligations they took upon themselves and for the energy and the sacrifices of time they have made they are entitled to the best thanks of the Council.

THE Social Service League, BOMBAY.

FIFTH ANNUAL REPORT.

1915-16.

Life is an opportunity for service, not as little as we dare, but as much as we can.

Bishop Westcott.



OFFICE :

**Servants of India Society's Home,
Girgaum, Bombay.**

1916.

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THE Social Service League, Bombay.

FIFTH ANNUAL REPORT.

*(For the year beginning with 1st June 1915 and
ending with 31st May 1916.)*

The Social Service League completed the first quinquennium of its existence on 19th March last. During this brief period with what little it has been able to achieve in the field of social service, it has succeeded in establishing for itself a place of its own in the life of this great City. The following report deals with the work done during the period beginning with June 1915 and ending with 31st May 1916.

During the period under report, the usual work of the League relating to the Free Travelling Libraries, Lantern lectures, Night Classes, First Aid, Home Nursing and Home Hygiene Classes, Publication of leaflets, the "Social Service Quarterly," Information Bureau and Register of Philanthropic and Social Service Institutions, the Co-operative Credit Societies, the Anti-gambling movement, Fresh Air Excursions and Open Air Sports was continued. The Sunday Class is a new activity, the object aimed at being to enable the poor boys to pass their Sundays happily. The University Extension

Addresses were discontinued, and instead, lectures on social subjects were arranged.

The results of the activities of the League have been on the whole encouraging, but it is to be confessed that, in view of the vast field of social service yet unexplored, the benefits of these have reached only a limited portion of the City's large population. Nevertheless, the League has every reason to congratulate itself that, in spite of failures and shortcomings—and there have been failures and shortcomings—it has been able, through its work and its workers, to infuse a new spirit of social service and helpfulness among not a few of the citizens of Bombay. The League has always recognized the need of developing its work so far as its finances have permitted. During the year under report, for instance, special attention was paid to the Night Classes, and it is intended that along with an increase in the number of these classes, the existing classes should be developed, and with this object it is proposed to make enquiries as to the causes of the irregular attendance at the classes and the economic condition of the persons attending them. The need of further extension is also felt as regards the Travelling Libraries which remain as popular as ever. More boxes are needed and more books in the boxes. The League for the present proposes to increase the number of books from 50 to 75 in each of the existing boxes.

But the greatest need is for work of the character done at Toynbee Hall in London. The basic idea of such a settlement is that social workers should go and live with the poor, in the midst of all their disabilities, and be their guide, philosopher, and friend. These workers should toil to bring light of education where darkness is, to create hope and self-respect, and to encourage men and women to raise themselves and also to see where conditions and laws press with cruel severity upon the lives of the poor and advocate, and, if possible, bring about reform. The League has been doing some work in this direction in three centres: Parel, Chikhalwadi and Tardeo. It

what is needed is a permanent settlement. The League, therefore proposes to establish such a permanent settlement at Iarel, which will include, among other things, a Library, a Hall, and a Social Club where the workers of other institutions as well as of the League itself should stay and work in common.

I. MASS EDUCATION.

The League attempts to spread education among the masses by means of (A) Free Travelling Libraries, (B) Lantern Lectures, and (C) Night Classes.

(A) FREE TRAVELLING LIBRARIES.

These libraries have continued to fulfil their purpose of creating a taste for reading among the masses.

Number of Books:—The total number of books in the Free Travelling Libraries as shown in the last report was 6620 (3591 Marathi and 3029 Gujrati). When the boxes were rearranged 996 books (526 Marathi and 469 Gujrati) were found either missing or in a useless condition. The number of fresh books added during 1915-1916 was 262 (63 Marathi and 199 Gujrati). The total number of books at present is therefore 6769 (3558 Marathi and 3151 Gujrati). Of the additional books in the last 23 (9 Marathi and 14 Gujrati) were purchased and 239 (54 Marathi and 185 Gujrati) were presented by different persons.

The names of the persons who presented books for the Travelling Libraries are as follows.—

Mr. Jayashankar Pitambar Trivedi	67
Mr. Hakemchand H. Maniar	55
Mr. Vaman Ramchandra Joshi	50
Mr. Nanabhai M. Shroff	13
Mr. J. M. Thakore	10
Others who presented less than 10 books	44

Total 239

The League offers its thanks to the above-mentioned donors.

Use Made:—A box is kept at a centre for two to four months, after which period it is replaced by another, containing a fresh stock of books. The total number of boxes is 100 (50 Marathi and 50 Gujrati). These libraries travelled through 174 centres (89 Marathi and 85 Gujrati) during the year under report as against 158 (66 Marathi and 92 Gujrati) centres last year. Of these centres, 8 Marathi and 10 Gujrati were in charge of women. The number of centres for the depressed classes was 17 (10 Marathi and 7 Gujrati). The total number of readers at all these centres came to 3062 (1203 Marathi and 1854 Gujrati) against 2912 (1452 Marathi and 1460 Gujrati) readers last year. Among the readers there are 515 (110 Marathi and 405 Gujrati) against 551 (122 Marathi and 429 Gujrati) women last year, and 358 (218 Marathi and 140 Gujrati) persons belonging to the depressed classes. The total number of books issued during the year came to 7523, of which 3142 were Marathi and 4381 were Gujrati, whereas last year 6626 (2569 Gujrati and 4067 Marathi) books were issued. There was thus an appreciable increase in the number of books issued from these libraries and in the number of readers.

Stationary Libraries:—Besides these sets of libraries there are two stationary libraries. One of them is located at Parel in the Morarji Gokuldas Chawl. The total number of books in this library is 451 and 1208 books were read during the year under report by different men. The second library is located in Chikhalwadi in Rao Saheb Manaji Itajooji's Chawl and contains 182 books and during the year under report 200 books were read.

Visits to Hospitals:—One of the workers of the League paid daily visits throughout the year to the Gokuldas Tejpal Hospital and the Lady Hardinge War Hospital for the purpose of giving books to the patients; and in this way during the year under report, 410 (185 Marathi and 225 Gujrati) and 665 (425 Hindi, 5 Gujrati, 30 Marathi and 205 Urdu) books were read in

the two hospitals, respectively. As the League had no stock of Urdu, Hindi, and Gurmukhi books for the use of the wounded soldiers in the War Hospital, an appeal was made through the Newspapers in Northern India, and as a result a good number of these books were secured. Thanks are due to the Manager, Sidhoo Press, Delhi, Secretary, Deva Samaj, Lahore, the Chief Khalsa Diwan, Amritsar, Hariprasad Bhagirathi, and Sheth Khemraj Shrikrishnadas of Bombay for the help given in securing these books.

Readings:—Readings for the benefit of the illiterate people were given at 11 centres. The total number of readings given during the year was 60 and the total number of people who took advantage of these was 853. The average attendance at each reading was 14.

Librarians' Club:—A feature of the work in connection with these libraries is the club of librarians. The first meeting of this Club was held on Sunday, October 3, 1915 at the Servants of India Society's Home under the Chairmanship of Mr. N. M. Joshi of the Servants of India Society. About 40 Librarians took part in it. Mr. Rajaram C. Mirashi spoke in Marathi on the usefulness of libraries. Messrs. N. T. Mehta, B. P. Pattani, M. M. Kamble and K. G. Patade took part in the debate. Mr. K. G. Patade said that sometimes people wanted books which were not in the boxes and therefore it would be better if such books as were in demand from time to time were also included in the boxes. The Chairman said that the League would be very glad to accept Mr. Patade's suggestion.

The second meeting of the club was held on 26th February 1916, when about 25 librarians were present, Mr. S. K. Bole being in the Chair. Mr. Shringarpure read an article on libraries. In the discussion that followed Mr. N. M. Joshi pointed out that although even in the past there were some good libraries, they were meant only for the use of the learned few. The modern library movement not only took cognizance

of the claims of the masses, but was principally meant for their education only.

The Third meeting of the Club was held on Sunday the 21st May 1916 when about 20 librarians attended the meeting. Mr. A. S. Wagh was in the Chair. Mr. Manishankar Shanaji Shivdevi suggested that the library boxes should be sent outside Bombay to places in the mofussil where there was urgent need for such books. Mr. C. B. Lalaye spoke on the duties of librarians.

(B) LANTERN LECTURES.

The League has 991 slides on 20 different subjects. Out of these, 21 slides on the Development of the Human Race are fresh additions.

During the year under report 72 lectures were arranged, of which 5 were delivered outside Bombay. Mr. S. G. Deva-rukhkar who has been in charge of this work took advantage of his private visit to Dabhol to deliver lectures on Mahabharat, Ramayana, Sacred places in India and Temperance. The League's lantern slides were also used at Broach where Dr. Dalal and Mr. N. K. Desai used them for 5 Lectures.

The League offers thanks to Messrs. D. G. Mulherkar, Shah, Dr. Lad, Dr. M. B. Senjit and others who have helped in this work by delivering lectures and giving demonstrations.

(C) NIGHT CLASSES.

By the end of the last year there were 4 Night Classes under the control of the Social Service League. In the year under report two more night classes were added. Since April 1916 a Night School established and conducted by the Maharashtra Aikya Vardhak Samaj has been placed under the management of the League. A new night class was opened at

Mandvi in the Hall of the Grain Merchants' Association from March 1916.

Two more night classes were started in May 1916 the last month of the official year of the League: one in Kashiabag for Gujrati labourers and the other in the new compound of the Manekji Petit Mill at Tardeo for the Marathi speaking mill-hands. But as the classes had hardly made a beginning during the year under report their progress cannot be recorded here. During the current year the League will have, at least, 12 Night Classes under its control.

At the beginning of the year there were 128 students in these classes and by the end of the year there were 318 students, showing an increase of 90. During the year though 530 pupils were admitted 440 left the schools. This fact reveals a grave problem in connection with the night schools. The difficulty of securing regular attendance has so far baffled the efforts of the managers of these classes and attempts are being made to inquire into the causes of the irregular attendance so that it may be possible to know what steps should be taken to secure an improvement in this respect. Out of 318 students who were on the roll on the last day of the League's official year there were 173 wage-earners, while 45 were dependent on their parents or guardians; 126 worked in the mills, 21 in offices, 16 in Grain Merchants' shops, 3 were carpenters, 2 worked in a printing press and one was a hawker. The ages of the students studying in these classes varied from 8 to 30. Out of the 6 schools, 2 were purely Marathi, 3 were Anglo-vernacular and one purely English. There were 15 teachers in all the schools and most of them were paid. A paid Inspector has been appointed to inspect all the Night Schools.

On the 1st August 1915 a gathering of the students of the League's Night Schools was held in the Servants of India Society's Home, when Sir Narayan Ganesh Chandavarkar

presided. After refreshments the students were taken to the Chaupati sea-side for an evening walk.

A meeting of the teachers of all the Night Schools is held once every month in the office of the League when all the teachers gather together and discuss questions concerning the Night classes.

The total expenditure of all the Night schools during the year under report amounted to Rs. 982-1-0.

The following is a detailed report of the various night classes :—

Parel Night Classes:—In Moraji Gokuldas Chawl at Parel, where these classes are held two rooms have been placed at the disposal of the League free of rent by the Agents of the Moraji Gokuldas Mill. The League also receives an annual contribution of Rs. 200 from them towards the maintenance of these classes. The classes were first opened in April 1914. The students are taught Marathi from the Primer to the Fourth Standard. The students on the roll at present are 50. 106 pupils were admitted during the year under report and 110 left the school. All these 50 boys are wage-earners. 48 work in mills, one in an office and one is a hawker. Students from 10 to 26 years old take advantage of these classes. Average attendance for the month of May 1916 was 29. Three paid teachers teach the classes. This school is in charge of Mr. C. B. Lalaye, one of the Secretaries of the League.

(2) **Chikhawadi Night Classes:**—These classes were started in August 1914. They are held in the chawls of Rao Sahab Manaji Rajooji who has kindly placed two rooms at the disposal of the League for this purpose free of rent. At present there are 57 boys in these classes. During the year 147 students joined the school and 97 left it. Out of the 57 students 40 are wage-earners, 22 work in the mills, 17 in offices and one is a carpenter. 35 was the average attendance of the class in the month of May. Students from 10 to 28 years old attend this school. Last year the students were taught Marathi from the Primer to the Fourth Standard. This year English 1st Standard is also taught. Three paid teachers are engaged to take these classes and Mr. A. S. Wagh supervises them.

(3) **Tardeo Night Classes:**—These classes have been in existence for more than 4 years. At the beginning of the year under report the number of students had gone down to 6, but at present there are 35 students, out of whom 17 are wage-earners and the remaining 17 are dependents. 16 work in mills and one in an office. The average attendance for the month May was 18. The age of the students in these classes varies from 8 to 24 years. Marathi upto the Fourth Standard and English upto the Second standard are taught. These classes are taken by two paid teachers. Two rooms are placed at the disposal of the League by the Agents of the Maneckji Petit Mill at Tardeo free of rent specially for these classes. These classes are also under the supervision of Mr A. S. Wagh.

(4) **Carrol Road Night Classes:**—This school formerly conducted by the Samnarga Pradarshak Samaj has been placed under the supervision of the League since last year. Students are taught Marathi from the Primer to the Fourth Standard. The classes are taken by three volunteer-teachers who belong to the depressed classes. Last year there were 19 students in these classes, but during the year under report the number has gone up to 28. 102 students were admitted and 93 left the school. Out of these 28 students on the roll at the end of the year 25 work in mills and three elsewhere. There are three Mahomedan boys in these night classes. The average attendance for the last month of this year was 21. The classes are held in the rooms of the Municipal Urdu School.

(5) **Mandvi Night Classes:**—This Night School was started in the month of March 1916 for Gujrati speaking students. The classes are held in the hall of the Grain Merchants' Association who have kindly lent it to the League free of rent for this purpose. There are 21 students on the roll. Out of these 21, 16 students work in the shops of the Grain Merchants and five are dependents. In the month of May the average attendance of the boys was 13. One Mahomedan boy attends the school. Advantage is taken of this school by the students aged from 10 to 25. English (First and Second Standards) is taught by two paid teachers.

(6) **Byculla Night Classes:**—Upto April 1916 this night school was conducted by the Maharashtra Aikya Vardhak Samaj established in 1905 but since then it has been given under the management of the League. At the end of May 1916 there were 27 students on the roll out of which 25 were wage-earners and the remaining two dependent on their guardians, 19 boys worked in mills, one in an office, two were in a printing press and two were carpenters. During the year under report 106 students were admitted and 105 left. The average attendance was 22. Students are taught Marathi from the Primer to the Marathi Fourth Standard. There are two teachers in this school. The classes are held in the rooms of the Municipal School.

II. HIGHER EDUCATION.

Text-books were as usual supplied to poor students attending High schools and Colleges. In all 47 students were helped with 204 books. Of these students 23 belonged to 11 schools and 24 to two Colleges. The following statement gives detailed information :—

No	Name of the Institution	No of Students helped	No of Books given.
(1)	Wilson College,	21	63
(2)	Elphinstone College	3	11
		<hr/>	<hr/>
		24	104

SCHOOLS.

(1)	Dadar New English School	2	5
(2)	Gokaldas Tejpal High School	5	21
(3)	New English School	1	3
(4)	Wilson High School	3	11
(5)	Murud High School	1	3
(6)	Robert Money High School	1	3
(7)	Aryan Education Society's School	3	23
(8)	Tribhuvan Terrace Night School	2	3
(9)	Chikitsak Samoocha School	3	13
(10)	Israelite School, Mazagaon	1	5
(11)	Students Literary and Scientific Society's Girls' High School	1	7
		<hr/>	<hr/>
		23	100
		<hr/>	<hr/>
	Grand Total	47	204

III. SANITATION AND HYGIENE.

(A) FIRST AID, HOME NURSING AND HOME HYGIENE CLASSES.

One First Aid Class, one Home Nursing Class and one Home Hygiene Class begun in the previous year completed the course of instruction during the year under report. Three First Aid



Mother's Class conducted by Dr. Miss Kashibai Navrange.

classes, one Home Nursing Class and one Home Hygiene class, were started during the year. In all 51 students passed the First Aid Examination, 36 passed the Home Nursing Examination and 4 passed the Home Hygiene Examination. Out of the 91 that passed, 54 were male and 37 female students.

The thanks of the League are due to all the doctors who have helped the League in this work either by conducting or by examining the classes and to all those who acted as volunteers in managing the same.

The detailed information of the above-mentioned classes is given below :—

First Aid :—(1) The First Aid class conducted by Dr. M. B. Senjit which met 10 times was examined by Dr. N. G. Prabhakar on 4th July 1915. 23 students out of 35 who appeared were declared successful. (2) The First Aid class for ladies conducted by Dr. Miss Nagubai Joshi at Mr Telang's House, Kandewadi, which met 7 times was examined by Dr. S. B. Shrigaokar on 21st November 1915. 9 students out of the 15 who appeared for the examination were declared successful. (3) The First Aid class for ladies conducted by Dr. R. D. Patwardhan at Rukshmini Hospital which met 8 times was examined by Dr. V. N. Bege on 9th December 1915. All the 3 students who appeared for the examination were declared successful. (4) The First Aid Class conducted by Dr. M. B. Senjit at Kelewadi Municipal Marathi School, which met 10 times was examined by Dr. G. V. Kher on 23rd April 1916. 11 students out of 29 who appeared for the examination were declared successful.

Home Nursing :—(1) The Home Nursing Class conducted by Dr. D. B. Khote at Kashi Bag, C. P. Tank Road, which met 10 times, was examined by Dr. Soneji on 21st August 1915 and 20 students appeared for the examination of whom 11 were declared successful. (2) The Home Nursing Class for ladies conducted by Dr. S. N. Navalkar at the Students' Literary and Scientific Society's School in Bhai Jivanji Lane, Thakurdwar, which met 14 times, was examined by Dr. K. G. Sathe on 11th December 1915. All the 25 students who appeared for the examination were declared successful.

Home Hygiene .—(1) The Home Hygiene Class conducted by Dr. G. S. Vazkar at Kelewadi, which met 10 times, was examined by Dr. K. K. Dhairyawan on 5th September 1915 and 4 students out of 8 were declared successful.

**(B) THE SOCIAL SERVICE LEAGUE HINDU DIVISION OF THE
ST. JOHN AMBULANCE BRIGADE.**

The Division which was originally started under the auspices of the Social Service League has been practically doing its work independently. Rao Saheb A. K. Pai is in charge of it.

During the year under report the Division organised 6 First Aid and 2 Home Nursing Classes in different parts of the city and about 320 students took advantage of them. 36 cases of convalescence and sickness were removed from one place to another at the request of medical practitioners. Some of these cases were removed even to such distant places as Marwad and Karachi. On the day of Mahashivratra the members of the Division attended at the bathing tank near Walkeshwar temple. As in the past, 5 members of this Division were sent for First Aid and Ambulance duty to Devhoo on the occasion of the Fair in honour of Saint Tukaram in the month of March. 16 members also went to the Hardwar Kumbha Mela in the same month. The Volunteers of this Division also rendered very useful service on the occasions of the Ashadhi Ekadashi and Kartiki Ekadashi Fairs at Pandharpur and of the Alandi Fair. Since the beginning of the War the members of the Division have been working at the docks and hospitals for the removal of wounded and invalid soldiers when they are disembarked from transports and Hospital ships.

IV. MEDICAL RELIEF.

Babula Tank Dispensary:—The Babula Tank Charitable Homeopathic Dispensary has been working for more than three years and has been in charge of Dr. B. V. Rayakar from the beginning. The Dispensary Sub-committee with Dr. J. K. Daji as Chairman met six times during the year. In all 3304 patients were treated, out of whom 1441 were males, 701

females and 1142 children. The Dispensary is located in a school-building belonging to the D. C. Mission but the Managing Committee on the recommendation of the Dispensary Subcommittee has now decided to remove it to an independent place to be rented for it. The Dispensary is at present kept open from 6 P. M. to 7 P. M. During the year under report Mr. R. B. Ewbank I. C. S., Registrar, Co-operative Societies and Sir Bhalchandra Krishna Bhatavadekar Kt., visited the Dispensary and expressed their satisfaction with its working. The League's thanks are due to Dr. B. V. Rayakar for his energetic and self-sacrificing work.

V. SOCIAL WORK AT TARDEO, CHIKHALWADI AND PAREL.

In England, America and other countries educated persons inspired with the idea of improving the social condition of the poor classes, live in their localities and start various educational and social activities for raising their standard of living. These centres of social work are known as settlements. In 1914 the League made a beginning of doing work on similar lines at the following centres:—Dorabji's Chawl at Tardeo, Rao Sahab Manaji Rajooji's Chawl at Chikhalwadi and the Morarji Gokuldas Chawl at Parel. The activities in this direction generally consist of a Night Class, a Sunday Class, a Lecture series, Open Air Games, a Co-operative Credit Society and occasional meetings.

(A) SOCIAL WORK AT TARDEO.

Sanitation Committee:—A meeting of the residents was held in Dorabji's Chawl on the 2nd July 1915 when Mr. V. B. Pandit, L. C. S., presided. A Committee consisting of 23 members including Mr. Gopal B. Savant and Shivram N. Hindalekar was formed to work from July 1915 to July 1916. The anna Fund of this chawl out of which the expenses of the lighting of the three lamps and of sanitation work are met yielded an income of Rs. 69-15-0, of which Rs. 49-10-0 were spent.

Night School:—The details of this school are given under the separate heading (Night Schools).

A Club of Adults:—This Club was started in April 1915. The members of the Club went to play cricket on the Gowalia Tank Maidan on 8 occasions. On Ashadhi Ekadashi, Kartiki Ekadashi and Shivratra they arranged swimming parties on the sea. They also organised a picnic during the year.

Athletic sports for Children:—On 20th February 1916, in Dorabji's Chawl, Athletic sports were arranged and Mr. Jehangir Bomanji Petit distributed prizes to the winners. On the 3rd of March sports were organised in Petit Mills Compound at Tardeo and prizes were distributed by Mr. Gopalrao Savant.

Meetings:—With a view to impart general knowledge to mill workers a series of 7 lectures was arranged, the average attendance being 100.

A Sunday Class:—A Sunday Class of school children meets every Sunday to impart information on various subjects to children and to give them opportunities of having some open air physical exercise. 5 lectures were arranged in connection with this class and children were taken either to play foot-ball or for a pleasant walk.

Magic Lantern Lectures:—Three magic lantern lectures, one on Ramayana, another on the Co-operative movement, and the third on History were delivered by Messrs. Devrukhtkar and Mulherkar.

Annual Meeting:—On 20th February 1916 a meeting was held in this chawl when Mr. J. B. Petit was in the Chair. A complete report of all the work done by the league was read and prizes were distributed to the winners in the athletic sports and to the students of the night school who passed their examinations with credit.

A Class for Mothers:—In this chawl Dr. Miss Nagubai Joshi held talks for mothers on 6 occasions. She gave instructive information on the care of children to the mothers.

Co-operative Credit Society:—The work of Co-operative Credit Society of the mill-workers at Tardeo is going on smoothly and the Registrar, Co-operative Credit Societies, thinks very highly of this Society. It has 60 members including 2 ladies. The capital is Rs. 1860 and Rs. 4075 have been lent to 54 persons out of which Rs. 3450 have been repaid. The reserve fund is Rs 164-2-4. The Dividend given to share-holders is 6½ p. c. Mr. Yeshwant M. Naik is the Secretary and Mr. Shivram Narayan Hundalekar is the President. The work of this society is supervised by Mr. N. D. Kadam.



Some Members of the Chikhalwadi Co-operative Credit Society.

Holika Sannmelan :—In March 1916, Holika Sannmelan work was done for three days and Katha, Bhajan, Magic tricks, children's songs, lectures and other things made up the programme. About 150 persons attended.

Visits :—This chawl was visited by Mrs. Carmichael, Mrs. Whitehead, wife of the Bishop of Madras, and the Secretary, Social Service League, and some other gentlemen from the same city.

(B) SOCIAL WORK AT CHIKHALWADI.

Night School :—The details of this school are given under a separate heading (Night Schools).

Sunday Class :—The Sunday Class met 22 times during the year, the average attendance being 22. On each of these occasions the children were taken either to play foot-ball on the Gowalia Tank play ground or for an evening walk.

Lectures :—With a view to impart general knowledge two lectures were arranged, the average attendance being 175

Athletic sports for children :—Open Air sports were arranged twice during the year once on the 14th January and again on 20th February 1916 and prizes were given to the winners.

Cleanliness and Sanitation :—Mr. A. S. Wagh now and then visits the chawl and explains to the students therein the importance of keeping the chawl clean and decent. Special arrangement through the Municipality has been made to keep eight dust-bins in the chawl for the rubbish.

Co-operative Credit Society :—This Society is specially organised to lend money to the poor people at a small rate of interest. It was started in the month of March 1915 and it has now got 21 members. The share capital amounts to Rs. 92-4-0. The amount of deposits is Rs. 150. The loans advanced, amount to Rs. 350 out of which the sum of Rs. 185 is already returned.

Magical Lantern Lectures —Mr. Devrukhkar delivered two lantern lectures, one on 30th March 1916 and the other on 11th April 1916. The audience present at each meeting was about 200.

Holika Sannmelan —In this chawl Holika Sannmelan was celebrated on the 1st, 2nd and 3rd March 1916. On the first day a lecture was delivered on Temperance. The next day songs were sung by school children and the boys were taken to Tardeo New Compound for Open Air sports and on the third day there was a Puran on the life of Tukaram and Prof. Babere showed magical tricks

(C) SOCIAL WORK AT PAREL.

Night School :—The details of this school are given under a separate heading "Night Classes".

Sunday Class :—On Sundays or on days when the mills are closed stories are told to children with a view to impress moral lessons upon them. During the year under report the class met 34 times and the total number of boys present was 861, giving an average of 25.

Open Air Sports :—After the work of the Sunday Class is over the children spend about an hour or two in playing football, *kho-kho*, *atyapatya* and other games. At times they go out for a walk.

Tea party .—Near the Night School, a small garden is laid out. In this garden the workers of the League were given a tea party out of the proceeds of the anna fund collected by the children. Mr. K. J. Dubash presided. After a few songs by the children Messrs. N. M. Joshi and others made speeches.

Library —With a view to impart general knowledge a small library was started in this chawl. The number of books is 454. 1208 books were read, the average number of books read per month being 100. The League gives to the Library two dailies, the *Dnyanprakash* and the *Indu Prakash*. A copy of the *Jagad Vrista* is sent free for this Library.

A Magic Lantern Lecture :—A lecture illustrated by magic lantern slides was delivered on 15th February by Mr. S. G. Devrukhkar, the subject being Ramayana. The attendance was nearly 100.

Holika Sammelan :—The programme for the first day consisted of children's songs, running races, *atyapatya*, and Mr. Lalaye's lecture on Holika Sammelan. The second day's programme consisted of Puran, lectures by Rao Bahadur N. T. Vaidya and Mr. Jogalekar, Pleader, and songs. The last day's programme consisted of magic performance by Mr. Desai and speeches by Messrs. N. M. Joshi, T. A. Kulkarni, C. B. Lalaye and Devrukhkar.

Co-operative Credit Society :—The Co-operative Credit Society was established in 1915. There are 79 members on the roll and the share capital amounts to Rs. 623. The deposit amounts to Rs. 525. Loans amounting to Rs. 2585 were granted to 53 members.

All the social work at Parel is done under the supervision of Mr. C. B. Lalaye.

VI. FRESH AIR EXCURSIONS.

For the last three years the League has been arranging Fresh Air Excursions for poor children. This is done for the purpose of giving to the children who have to spend their days in work in the smoky atmosphere of factories and their nights in dirty dingy hovels, an opportunity to spend a day in enjoyment of the pleasure of fresh air and in learning to appreciate the beauties of Nature. During the year under report 760 boys belonging to different Day and Night Schools were taken out of Bombay to seven different places. Two of these excursions were arranged for Mahomedan children numbering about 250. The expenses of the excursions for the Mahomedan boys were met out of a sum of Rs. 314-11-6 placed at the disposal of the Social Service League by the Committee of the Moslem League Entertainment Fund. As regards the expenses of the other excursions, the Hon'ble Mr. Lallubhai Samaldas paid Rs. 75, the Proprietors of the Times of India Press contributed an equal amount, Sheth Malji Lakshmidas gave a donation of Rs. 82-14-0, and Sheth Hansraj Pragji Thackersey defrayed the expenses of the excursion to the Canary Caves and Mr. Manmohan L. Pratap entertained the children at Bassen. The total expenditure for all excursions came to Rs. 891-15-4.

First Excursion:—A party of 105 boys was taken to Jogeshwari on Sunday the 24th January 1916. The boys left Bombay in the morning and reached Andheri at 8 A. M. where they were received by Mr. V. L. Mehta. The party consisted of 50 boys from the Depressed Class Mission, Parel and 55 boys from Carrol Road Night Classes. After spending an enjoyable day the party returned home in the evening. Messrs. A. S. Wagh and J. M. Thakore were in charge of the arrangements. Mrs. Krishnabai Wagh, Dr. Miss Joshi and Mrs. Chandubai Kulkarni accompanied the party. The Hon'ble Mr. Lalubhai Samaldas paid the expenses of this excursion.

Second Excursion:—A party of 100 boys from the Ideal Seminary and Mr. Rokde's Day School was taken to Vihar Lake on Sunday the 13th February 1916. The boys got down at Kurla where they were served with tea and refreshments. They then proceeded to the Lake where they dined under the trees. After seeing the Lake and the Reservoir and spending a happy day there, the party returned home in the evening. The arrange-

ments were under the supervision of Messrs. A. S. Wagh and J. M. Thakore. The expenses of this excursion were met out of the donation of Rs. 75 received from the Proprietors of the Times of India Press.

Third Excursion:—A party of about 100 boys from New English School, Mr. Pawashar's Classes and the Dairvadnya Association's classes was taken to the Canary Caves on Sunday the 5th March 1916. The boys reached Borivli at about 9 A. M. and walked to the Caves, where they reached at about 10 A. M. After taking tea they were taken round the Caves. At about 1 P. M. the dinner was served. At three in the evening tea was served again and the party returned in the evening via Borivli. Mrs. Krishnabai Wagh and Mrs. Chandubai Kulkarni had accompanied the party. Mr. A. S. Wagh with some of the workers of the League was in charge of the arrangements. Mr. Hansraj Pragji Thackersey paid the expenses of this excursion.

Fourth Excursion:—A party of about 100 boys out of whom 40 were from Bai Jainabai Orphanage, 30 from Mammad Raoji Orphanage and 30 from Ahmed Jakaria Orphanage was taken to Jogeshwari on Sunday the 26th March 1916. The boys reached Andheri at about 8 A. M. and were received by Mr. and Mrs. B. N. Motiwala. When the boys reached the caves they were served with tea and refreshments. At 12 in the noon dinner was served. Tea was again served in the afternoon. The boys were taken to Mr. Motiwala's Bungalow where a group of photograph was taken. After spending a happy day the party returned home in the evening. The expenses of this excursion were met out of the funds of the Moslem League Entertainment placed at the disposal of the Social Service League for the benefit of Mahomedan boys.

Fifth Excursion.—A party of about 100 boys from the League's Parel Night School and from the Night School of the young men's Educational Society was taken to Bassein on Sunday the 22nd April 1916. It reached Bassein Road Station at about 9-30 P. M. Saturday and went to Papadi, a village at a distance of about 2 miles from the station where arrangements were made for their reception by Mr. Manuohan L. Pratap B. A. LL. B. The boys were served with tea and refreshments and slept in a temple. On Sunday morning at about 5-30 the boys left for the Bassein Fort. After strolling round the Fort the boys were going to the sea-shore when a painful accident took place. While 90 of the boys, together with some of the volunteers of the League, were crossing the Suspension Bridge over the Creek, the Bridge gave way and the whole party was precipitated into the mud below. One boy named Govind Mahadu died on the spot on account of the injuries received, while twenty-five other boys received injuries of a minor nature. A representation was made to the Collector of Thana requesting him to



Excursion Party of Mahomedan Boys taken to Jogeshwari.

inquire into the cause of the collapse of the bridge and asking for compensation for those who had suffered injuries. As a result of this representation the Thana District Board paid Rs. 600 to be distributed amongst the sufferers from the accident.

Sixth Excursion:—About 115 boys and 15 teachers from 4 municipal and 2 D. C. M. Schools at Mazagaon and Parel were taken to Kurla. They walked to the Municipal Colony at Chembur (Katcharpatti) and thence to the Katchra reclamation. They were given trolley rides by turns, and also to the masonry tanks. They passed the noon in the Colony and dined under the trees. Recitations were given by the boys of the various schools and Mr. Madan, the Sub-Inspector in charge of the Colony provided all the necessary aid and conveniences. At about 4-30 the party was taken for a stroll to the village of Chembur and from there to the Bungalow of Mr. Oke near the station. After spending a quiet half an hour there they were given tea at Kurla and then they returned to Bombay. Messrs. A. S. Wagh and A. V. Thakkar were in charge of the party. The expenses of this excursion were paid by Shet Mulji Lakshmidas.

Seventh Excursion.—A party of about 84 boys from the Currimbhui and Ladhahbai Orphanages was taken to Jogeshwari on the 20th May 1916. They left Bombay from Grant Road Station in the morning and reached Andheri at about 8 A. M. The boys walked to the Caves where they were welcomed by a short but sharp shower of rain. It was a strange scene to see the boys protecting themselves from rain with matting meant for sitting on. As there was no water in the caves, the dinner was prepared under the trees near a well. After the dinner which was supplemented with sweetmeats supplied by Mr. Govindji Vasauji, the wellknown confectioner of Bombay free of charge, a programme of music was arranged. After taking tea and spending an enjoyable day, the party returned in the evening Messrs. V. L. Mehta and S. A. Brelvi had come to the station to see the boys off. Mr. A. S. Wagh with a band of volunteers was in charge of this party. The expenses of this excursion were met out of the funds of the Moslem League Entertainment placed at the disposal of the League for the benefit of the Mahomedan boys.

VII. OPEN AIR SPORTS.

For the last three years the League has been arranging Open Air Sports for the children of mill-hands and other labouring classes in order to give them an opportunity of enjoying the pleasure of physical exercise in open air and of

creating in them a taste for such exercise and relieving the dullness of their daily life of work. During the year under report athletic sports for the benefit of poor children were arranged at 8 different places. About 1350 children of different communities took part in them and the number of prizes distributed was 445. On one occasion a programme of sports was arranged specially for the Mahomedan boys belonging to different Orphanages and on another occasion sports were held for Gujrati children of the Depressed Classes. The total expenditure for the sports was Rs. 221-0-6 out of which Mr. Jannadas Dwarkadas contributed Rs. 16.

Sports at Chinchpokli:—A programme of Open Air Sports was arranged at Jan Dharmastanak of Damjibhai Laxmichand at Chinchpokli on Sunday the 6th February 1916. About 200 boys from the Parel Night School, Lady Northcote Hindu Orphanage and from the vicinity took part in them. High and wide jumps, running races and tug-of-war made up the programme of the day. The boys also played khokho. About 50 prizes were distributed at the hands of Dr. F. N. Bism. Sir Bhalchandra Krishna Kt and Mr M. V. Pradhan were among those present. Messrs T. A. Kulkarni and C. B. Lalaye were in charge of the arrangements.

Sports at Mazgaon —A programme of Open Air Sports was arranged at Mazgaon in the Compound of the Institution for the Deaf and Mute on Sunday the 13th February 1916 under the management of Mr. Pereira, the Secretary of the Institution. About 150 boys including the inmates of the institution took part in the sports. High and wide jumps, running races and tug-of-war formed the programme for the day. About 60 prizes were distributed at the hands of Rao Bahadur Chentlal Hanlal Satalvad c i k. in the presence of a large assembly consisting mainly of the guardians and parents of the boys and some members of the League. Messrs. C. B. Lalaye, V. S. Dongre, G. M. Shaik and S. S. Dongre were in charge of the sports.

Sports at Tardeo:—A programme of Open Air Sports was arranged at Tardeo in Dorabji's chawl on Sunday the 20th February 1916. About 100 boys from the chawl took part in the sports. The programme consisted of high and wide jumps, running races and tug-of-war. The sports took place in the morning while the prize distribution was held in the evening when 40 prizes were distributed to the winners by Mr J. B. Pent. Messrs. G. K. Devadhar and A. V. Thakkar were among those present. Mr. C. B. Lalaye was in charge of the sports.

Sports at Agripada:—A programme of Open Air Sports was arranged at Agripada on Sunday, 2nd March 1916. About 200 boys from the Agripada Urdu School, Madanpura Urdu School and Madanpura Marathi School took part in them. The programme included high and wide jumps, running races and tug-of-war. There was also a race of girls attired in their fancy dresses which created a pleasant scene at the time of prize distribution. The prize distribution took place in the compound of the Agripada Urdu School when about 50 prizes were distributed at the hands of Mr. B. N. Motiwala, Messrs. C. B. Lalaye, V. S. Dongre, S. B. Nalvade and S. S. Dongre were in charge of the sports.

Sports at New Nagpada:—A programme of Open Air Sports was arranged at New Nagpada on the Improvement Trust Recreation Ground on Sunday, 12th March 1916. About 200 children including 20 girls from the New Nagpada Municipal School and New Nagpada Urdu School took part in the sports. The programme included running races and tug-of-war. After the sports were over, the girls from the New Nagpada Girls' School sang a song welcoming the President, Mr. Ramchandra Eklaram Nark. The Head Mistress then made a short speech thanking the President and the Secretaries of the Social Service League. Mr. Nark then distributed the prizes which numbered about 80. Messrs. G. M. Shaik and V. S. Dongre were in charge of the sports.

Sports at Babula Tank:—A programme of Open Air sports for the Gujarati speaking Dopedressed Class children at Babula Tank was arranged on Sunday 4th April 1916. About 100 children including 30 girls took part in the sports. High and wide jumps, running races, sack races, coin races, plantain races and tug-of-war made up the programme for the day. Mr. Jannadas Dwarkadas then distributed the prizes to about 80 children. Among those present were Messrs. L. B. Nayak, N. V. Thakkar and Dr. Y. G. Nadgir. Mr. Jannadas paid the cost of the prizes.

Sports at Nagpada:—A programme of sports was arranged at Nagpada on Sunday the 16th April 1916. About 300 boys from the Jainabai Orphanage, Mamad Raoji Orphanage, Ladhahbai Orphanage and Currimbhai Orphanage took part in the sports. Running Races, high and wide jumps, plantain races and tug-of-war made up the programme for the day. In the plantain race only two boys from each Orphanage were allowed to take part and the prize was won by the Bai Jainabai Orphanage. Both the prizes of the tug-of-war were carried away by the Currimbhai Orphanage. About 50 prizes were distributed at the hands of Mr. Bahamtoola Currimbhai.

Sports at Carrol Road.—A programme of sports was arranged at Carrol Road on Sunday 21st May 1916. About 100 boys from the chaalis occupied by the Depressed Classes took part in the sports. The programme included high and wide jumps, running races and tug-of-war. After the sports were over, Mr. W. B. Shringarpure made a short speech and impressed upon the boys the necessity of Open Air Exercise. Mr. C. B. Lsaye then distributed prizes to 35 winners and in a short speech showed them the usefulness of education and asked them to take full advantage of the Night School opened by the Social Service League in the vicinity.

VIII. THE ANTI-GAMBLING MOVEMENT.

It is now well-known to the readers of our Annual Reports that a few sections of the Hindu community indulge in some forms of gambling during the second half of the month of Shrivana. Both young men and women play at home as well as in temples and Dharmashalas, staking small sums of money. This practice appears to have arisen on account of the necessity of keeping awake till mid-night—the time of the birth of Shri Krishna—on the eighth day of the latter half of the month of Shrivana. To protest against and to put a check to this harmful practice, the Social Service League during the last four years has held separate meetings on the occasion for men and women in different wards of this city. To make arrangements for these meetings this year, a women's committee and a men's committee were appointed under the Presidency of Lady Laxmibai Jagmohandas and Mr. V. P. Vailya B. A., Bar-at-Law, respectively, and with Mrs. Ichhagauri Bhulabhai Desai, Mrs. Nani-behen Gujjar, Mrs. Manibehen Bhatt and Mrs. Ratanbehan Laxmidas and Messrs O. K. Shroff, Jaminadas Dwarkadas, C. N. Pandya, K. J. Chitalia and J. M. Thakore as Secretaries, respectively. Mrs. Krishnagauri Setalvad, Mrs. Ramkuvarbai Sunderdar, Mrs. Jaminabai Malvi, Mrs. Lilavati Kikabhen, Mrs. Surabehen Manjilal, Mrs. Benkorebehen, Mrs. Mogan-behen, Mrs. Kesarbehen Parekh, Mrs. Jaminabehen Sakai and Messrs. Kanji Karamsi Master, Karsondas B. Ved and Girder-

lal G. Mehta also took a leading part in the movement. In all nine meetings were arranged out of which five were men's meetings and four women's. At every meeting leaflets, cartoons and song-books specially prepared for the occasion were freely distributed.

Cartoons and other literature specially printed for this movement were sent to Cochin, Bhavnager, Rajkot, Amreli, Baroda, Ahmedabad, Kunta, Junagadh, Veraval and Dhoraji for distribution.

The details of the Meetings are as given below :—

Men's Meetings :—1. The first men's meeting was held at Madhav Bag on Saturday, the 21st August, under the presidency of Mr V. P. Vaidya, B. A., Bar-at-Law. About 250 people attended, and Messrs I. K. Yajnik, Jambadas Dwarkadas, Mangaldas Gopalji, H. K. Mehta and Pandit Jadavji Maharaj made suitable speeches.

2. The second men's meeting was held in the Bhatia Bal Raksak Vidyalaya Hall in the Fort on Sunday, the 27th August under the chairmanship of Mr. Mathuradas Kanji Matani. About 100 people attended and Messrs. Vaidya Kavi D. S. Dhruva, G. G. Mehta and C K Shroff addressed the meeting and two boys recited a dialogue specially prepared for the occasion.

3. The third men's meeting was held at the Hall of the Grain Merchants' Association, Mandvi, on Sunday the 29th August when Mr. Lakhamai Hirji Malsberi presided. Messrs. Shivji Devahi, Hathibhai Kalyanji, and Kanji Karamsi spoke in the meeting and Miss Manibai Hathibhai and some school boys recited songs and dialogues.

4. The fourth men's meeting was held at Suklaji Street under the chairmanship of Mr. A. V. Thakkar on the 1st of September when Messrs H. K. Mehta, M. C Parekh, I. K. Yajnik and S N. Marwadi addressed the meeting and some boys recited dialogues and songs.

5. The fifth meeting was held at Durgadevi school, when nearly 150 people were present. Songs and dialogues were recited by the students of the school and sweetmeat was distributed among the boys.

Women's Meetings:—1. The first meeting of ladies was held at the Chanda Ramji Guls' High School on the 17th of August, when Mrs. Maganbehen, Superintendent of the Jain Shrivika Ashram, was the president and Mrs. Ichhadevi Sharma and Mrs. Vasantbehen C. Pandya addressed the meeting which was attended by 150 ladies.

2. The second meeting of ladies was held at the Morarji Gokuldas Market Hall on the 20th of August under the chairmanship of Mrs. Lakshkoovertai Sunderdas when Mrs. Jannabehn, Mrs. Dehibehn and Mrs. Gulabbai Shah spoke and 200 ladies were present.

3. The third meeting of ladies was held at the Ram Manoir in Nagdev Street on 26th August when Lady Laxmbai Jagmohandas presided. Mrs. Nanibehn Gajjar and Mrs. Jannabehn addressed the meeting which was attended by 200 ladies.

4. The fourth Meeting of the ladies was held in the Fort under the chairmanship of the late Mrs. Jannabai Sakhai, when Mrs. Nanibehn Gajjar and Mrs. Manibehn Bhatt spoke. About 100 ladies were present.

IX. ECONOMIC IMPROVEMENT WORK.

CO-OPERATIVE CREDIT SOCIETIES.

Chikhalwadi Co-operative Credit Society:—This Society which is specially organised to lend money to poor people residing in Chikhalwadi at a moderate rate of interest was started in the month of March 1915 and since then it has admitted 21 members. The share capital amounts to Rs. 92-4-0. The amount of deposits is Rs. 150. The loans advanced amount to Rs. 350 out of which the sum of Rs. 185 is already returned. Mr. Gangaram Kadam is the Secretary and Mr. Bajirao Savant is the President of the Society.

The Morarji Gokuldas Millhands' Co-operative Credit Society:—This Co-operative Credit Society was established in the year 1915 in the Morarji Gokuldas Chawl at Parel. The number of members on the roll is 79. The share capital amounts to Rs. 628 and the deposits to Rs. 525. Loans amounting to Rs. 2585 were granted to 53 members.

The Social Service League Co-operative Credit Society:—The Co-operative Society which was started with the object of affording to some of the members of the League facilities for obtaining small loans on easy terms consistent with their sense of self-respect, has completed the third year of its work. There were upto 31st March 1916, 103 members on the roll and they have subscribed 147 shares of Rs. 10 each. The paidup share capital amounts to Rs. 1348. The gross receipts on account of deposits amount to Rs. 590-12-10. Loans amounting to Rs. 3120 were advanced to 41 members during the year of the society ending 31st March 1916. The rate of interest charged is 9½ p. c. The total interest earned during the year under report amounts to Rs 179-11-4. The Reserve Fund of the Society now amounts to Rs. 202-12-2.

Mr. B. A. Vaidya has been acting as Secretary of the Credit Society and the League is grateful to him for his self-sacrificing work.

X. PROPAGANDIST WORK.

(A) LECTURES ON SOCIAL SUBJECTS.

During the last four years, the League arranged a series of lectures called the University Extension Lectures. But in view of the fact that several institutions in the City arrange lectures on similar subjects, the League has decided to arrange lectures on Social Service topics alone. Fourteen lectures were thus delivered during the year under report.

(1) Mr. C. Selvaraju of Madras, Secretary, All India Temperance Conference, delivered a lecture on "The Drink Problem," on 3rd September 1915 at the Servants of India Society's Home, under the Chairmanship of Mr. Fritchley, Secretary, Bombay Temperance Council. About 100 people attended the lecture.

(2) Mr. L. B. Gadre F. A. of Akola delivered a lecture in English on "Booker T. Washington his life and work," on Monday the 6th September

1915 at the Prarthana Samaj Hall at 6-30 P. M. under the Presidency of Prof. N. M. Muzumdar B. A.

(3) The third lecture in the series was delivered by Mrs. Annie Besant at the Empire Theatre on the 13th September 1915 on "The Submerged Classes here and in England." under the presidency of the Hon'ble Justice Mr. L. A. Shah. Admission to the lecture was by tickets of Rs. 2, 1 as. 8 and 4. The net proceeds of the lecture amounted to Rs. 500. The theatre was almost full, the total attendance being estimated to be more than 1000.

(4) The fourth lecture was delivered by Mr. V. S. Sohoni in Marathi on "The Efforts made for the Depressed Classes in Bombay," under the presidency of Rao Bahadur Sadanand T. Bhandare on Monday the 18th October 1915 at the Prarthana Samaj Hall at 6-30 P. M. (S. T.).

(5) Mr. R. P. Masani delivered a lecture in English on "Child Protection" on Saturday the 25th October 1915 at 6-30 P. M. (S. T.) at the Prarthana Samaj Hall under the presidency of Dr. Harold H. Mann.

(6) Mr. B. R. Swami Rao delivered a lecture in English on the "Problem of Beggars" on Monday the 25th October 1915 at 6-30 P. M. (S. T.) at the Prarthana Samaj under the presidency of Sir N. G. Chandavarkar, Kt.

(7) Dr. D. A. Tarkhad, M. B. O. M. delivered a lecture in English on "Guinea-Worm Disease" on Friday the 29th October 1915 at 6-45 P. M. (S. T.) at the Bombay Sanitary Association, Princess Street under the presidency of Dr. J. A. Turner.

(8) Col. Stevens of the Salvation Army delivered a lecture on "Some Aspects of the Drink Question in India" on Monday the 15th November 1915 at 6-30 P. M. (S. T.) at the Prarthana Samaj Hall under the presidency of Mr. B. N. Bhajekar.

(9) Dr. J. K. Daji delivered a lecture in English on "The Aim of Life and the Service of Man" on Friday the 19th November 1915 at 6-30 P. M. (S. T.) at the Prarthana Samaj Hall under the presidency of Sir N. G. Chandavarkar, Kt.

(10) Mr. B. N. Motiwala delivered a lecture in English on "The Romance of a Great Indian Social Servant" on Monday the 6th December 1915 at 6-30 P. M. (S. T.) under the presidency of Mr. K. Natarajan, B. A., Editor, Indian Social Reformer.

(11) Dr. Constancia Coutinho, Medical Officer, King George V Anti-Tuberculosis League, delivered a lantern lecture on "Tuberculosis" on Monday the 13th December 1915 at the Prarthana Samaj Hall, Gurganna, at 6-30 p. m. (S. T.) under the Chairmanship of the Hon Mr. J. P. Orr.

(12) Dr. Lamuel L. Joshi, M. D., Municipal Analyst, delivered a lecture on "Suggestions for the Solution of the Milk Problem in Bombay" on Monday the 14th February 1916 at the Prarthana Samaj Hall, at 6-30 p. m. (S. T.) when the Hon'ble Mr. G. Carmichael, presided.

(13) Rev. Father A. Goodier, Principal, St. Xavier's College, delivered a lecture on "The Social Value of Religion" on Monday the 20th March 1916 at the Prarthana Samaj at 6-30 p. m. (S. T.) under the chairmanship of Mr. M. A. Mirza, M. A., LL. B., Solicitor.

(14) Mr. Jehangir Jamshetji Vinadatal, M. A., LL. B., Solicitor, delivered a lecture on "The Value of Morals to Society" on Monday the 27th March 1916 at the Servants of India Society,

(B) THE SOCIAL SERVICE LEAGUE LIBRARY.

This Library consists of books on different aspects of social service and is intended for the use of the members and workers of the League. There are at present nearly 700 volumes in the Library including annual Government Reports of the Departments with which the League's work is concerned. Copies of the annual reports of Departments of Charity and Correction of the different States in America have also been secured. The Library also receives about a dozen magazines dealing with social service activities. This Library is in charge of Mr. S. J. Gaitonde whose voluntary and steady work in this department deserves special mention.

(C) SOCIAL SERVICE QUARTERLY.

The Social Service Quarterly has now entered on the second year of its existence and the reception it has got from the public as well as from the members is as encouraging as it is gratifying. The following ladies and gentlemen rendered great help to the Editorial Committee by contributing articles and reviews:—

Dr. Mann, Sir Narayanao Chandavarkar, The Hon'ble Mr. R. P. Paranjpye, the Hon'ble Mr. Lalubhai Samaldas, Mrs. Annie Besant, Mr. R. P. Masani, Mrs. Whitehead, Prof. V. G. Kale, Rev. R. M. Gray, Mrs. Hester Gray, Prof. N. M. Muzumdar, Mrs. Anstey, Miss Flora Robinson, Mr. I. G. Khare, Dr. Sunant B. Mehta, Mr. B. N. Motiwala, Mr. V. R. Shinde, Mr. Venkata Subbaya, Mr. A. V. Ramnathan, Mr. D. Hanumantrao, Rev. H. A. Popley, Dr. Subba Rao, Mr. Krishna Natrajan, Dr. Miss Nagubai Joshi, Mr. P. G. Kanekar, Mr. B. M. Anandrao, Dr. D. N. Maitra. The magazine may be considered as a success even from the business point of view. Some well-known firms have helped this new venture by giving advertisements to it. The League offers its thanks to all those gentlemen who have assisted in various ways in making the Social Service Quarterly a success.

XI. MEETINGS OF THE MANAGING COMMITTEE AND OF THE GENERAL BODY.

Managing Committee :—During the year under report the Managing Committee met six times, the average attendance of members being 11. There was no occasion on which a meeting had to be adjourned for want of a quorum.

A Special General Meeting :—a general meeting of the members of the Social Service League for the purpose of discussing the Hindu and Musalman Disposition of Property Bill introduced in the Viceregal Council by the Hon'ble Mr. C. H. Setalvad and for submitting to the Government of Bombay the League's views on the same was held at the Servants of Society's Hall, on Saturday the 27th May 1916. On the motion of Mr. K. R. Koregamkar, seconded by Mr. K. J. Dubash, the meeting unanimously approved the draft letter for submission to the Government by the President of the League.

XII. THE LEAGUE'S MEMBERS.

It is very gratifying that the number of members of the League in all classes has been increasing year after year. The total number of our present members comes to 796 including 9 Patrons who have paid Rs. 1000 or more, 3 Fellows who have paid Rs. 500 or more, 21 Life-members who have paid Rs. 200 or more, 50 members in Class A paying annually Rs 25, 61 members in Class B paying annually Rs. 10, 167 members in Class C paying annually Rs. 5 and 485 members in Class D paying annually from Re. 1 to Rs. 4. During the year under report Mr. Baban Gokhalay, Dr. A. L. Nair, Mr. M. W. Pradban, Mr. D. L. Vaidya, Mr. C. M. Seth, Mr. Shantidas Askuran Shah, Mr. Dwarkadas Jaikisondas Gangalas, Mr. Jamshetji Ardeshir Wadia and Mr. Vasanti Mulji were admitted as Life-members. The number of new ordinary members admitted during the year under report is 112. Out of these 9 belong to Class A, 17 to Class B, 24 to Class C and 62 to Class D.

XIII. FINANCIAL CONDITION.

The total income during the year under report amounted to Rs. 9597-4-7, and the expenditure to Rs. 6825-2-6 leaving a balance of Rs. 2762-2-1. Although the year ends with a balance of nearly Rs. 3000, the financial position of the Institution cannot be considered to be quite satisfactory in as much as the regular annual income is only about Rs. 3000 while the expenditure is nearly Rs. 7000 and promises to increase very considerably during the current year on account of the increase in the number of night schools and on account of new activities that are being added to the programme of work which is already extensive. The Institution thus depends upon casual donations for more than half of its expenditure. The total balance at the end of the year 1915-16 amounted to Rs. 11638 and this amount may be considered as the Reserve Fund of the Institution. For an institution the annual expenditure of which will soon go up to Rs. 10,000 the above Reserve Fund

is very small indeed. It is hoped that the generous public of Bombay will enable the League to build up a substantial annual income and an adequate Reserve Fund and thus put it on a sound financial basis.

(A) RECEIPTS.

The total receipts for the year 1915-16 have amounted to Rs. 9597-4-7. Income from the annual subscriptions from members amounted to Rs. 2986. It is a matter of great satisfaction that the income from this source is steadily increasing year after year and the basis of our finances is becoming stronger and stronger. The total income from donations for the general fund amounted to Rs. 3063-5-0. This sum includes donations from Mr. H. A. Wadya who has become a Fellow of the League and from those gentlemen who have become our Life members. Mr. J. A. Wadia has kindly consented to pay Rs. 100 annually in addition to his contribution of Rs. 200 for the Life-membership. The Hon'ble Mr. G. K. Parekh has also consented to pay an annual contribution of Rs. 50 in addition to his fee for membership. The income from special contributions earmarked for particular items of work amounted to Rs. 1164-3-6 including Rs. 250 from the Morarji Gokuldas Mill for the Parel Night School, Rs. 314-11-6 from Mr. Hansraj Pragji Thackersey, Treasurer of the Moslem League Entertainment Fund, Rs. 82-14-0 from Shet Mulji Laxmidas, Rs. 75 from the Times of India and Rs. 75 from the Hon'ble Mr. Lalubhai Samaldas for Fresh Air Excursions. The income from the Social Service Quarterly amounted to Rs. 1065-8-0.

(B) EXPENDITURE.

The total expenditure during the year under report came to Rs. 6835-11-2 including Rs. 982-1-0 for Night Schools, Rs. 229-10 for Travelling Libraries, Rs. 248-0-0 for Lantern Lectures, Rs. 41-0-0 for Text-books for Poor Students, Rs. 228-13-0 for

Medical Aid, Rs. 99-5-0 for Lectures on Social Problems, Rs. 137-13-0 for the Anti-gambling movement, Rs. 825-9-3 for Fresh Air Excursions, Rs. 231-9-6 for Open Air Sports, Rs. 264-3-0 for the Social Service Library, Rs. 166 for the Information Bureau, Rs. 1090-1-7 for the Social Service Quarterly, Rs. 569-2-0 for Printing, Rs. 535-0-10 for general establishment, Rs. 223-0-0 for rent of the office, Rs. 130-0-0 for stationery, Rs. 175-0-0 for typewriter and Rs. 64-0-0 for a harmonium for the night classes.

Statement of Cash Receipts & Payments of the Social Service

RECEIPTS.

	Ra' a. p.	Rs. a p.
Opening Balance as per last printed account ...	8876	9 8

RECEIPTS IN CONNECTION WITH,

Subscription :—

Annual Subscription from members	2986 0 0
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Donations :—

Mr. H. A. Wadya, Bar-at-Law ...	500	0 0
Mr. Baban Gokhale ...	200	0 0
Dr. A. L. Nair ...	200	0 0
Mr. M. W. Pradhan ...	200	0 0
Sir Janshetji Jeejibhoy ...	200	0 0
Mr. D. L. Vaidya ...	200	0 0
Shet Narottam Morarji ...	200	0 0
Mr. C. M. Sheth ...	200	0 0
Mr. Shantidas Askuran Shah ...	200	0 0
Mr. J. A. Wadia ...	200	0 0
Mr. Dwarkadas Jekisondas ...	200	0 0
Mr. VasANJI Mulji ...	200	0 0
Sir Dorab J. Tata (annual) ..	150	0 0
Mr. K. D. Shahani ...	50	0 0
Hon. Mr. G. K. Parekh ...	50	0 0
Mr. Punjabi Tikamdas ...	30	0 0
Other donations ...	83	5 0
	<hr/>	8063 5 0

Carried over Rs. ...

 14025 14 8

League, Bombay, from 1st June 1915 to 31st May 1916.

PAYMENTS.

EXPENSES IN CONNECTION WITH,

	Rs.	a.	p.	Rs.	a.	p.
1 Travelling Libraries:—						
Establishment charges ..	144	0	0			
Supervision charges ..	26	5	0			
Transfer charges of boxes ..	27	7	0			
Printing and other miscellaneous charges... ..	31	14	0			
				229	10	0
2 Lantern Lectures:—						
Honorarium to the lecturers and operators & conveyance charges.	115	1	3			
Cost of slides	99	4	0			
Cost of carbide	31	11	0			
				246	0	3
3 Education:—						
Supervision of Night Schools .	92	0	6			
For books and registers for Night Schools including Printing charges	25	2	6			
Text Books:—						
Text Books for poor students...	41	10	0			
				158	13	0
4 Parel Centre:—						
Salaries of Teachers of the Night School	171	3	3			
Allowances to the Librarian ..	18	0	0			
Subscription of news-papers ..	18	2	0			
Garden expenses	89	8	0			
Cost of furniture	30	0	0			
Supervision charges including monthly contingent expenses of the Night School	99	15	6			
				426	12	9
Carried over Rs. ...				1061	4	0

	Brought over Rs. ...	14925	14	8
3 Travelling Libraries	...		3	0 0
4 Lantern Lectures	... ..		1	0 0
5 Education :—				
Contribution for night schools	... ..	5	0	0
Text-books	... ..	30	0	0
		<hr/>		35 0 0
6 Parel Centre :—				
Manager, Morarji Gokuldas Spin- ning and Weaving Mills	... ..	250	0	0
7 Chikhalwadi Centre	...		0	12 6
8 Tardeo Centre	...		2	10 0
9 Sanitation, First-Aid etc.			11	10 0
10 Medical-Aid :—				
Mr. M. D. Altekar	... ..	50	0	0
Other cotributions	... ..	23	0	0
		<hr/>		73 0 0
11 Anti-gambling movement			55	0 0
12 Fresh Air Excursions :—				
Mr. Hansraj Pragji Thakersey, Treasurer, Moslem League Enter- tainment Fund	... ..	314	11	0
Mr. Mulji Laxmidas	... ..	82	14	0
The Times of India	... ..	75	0	0
Hon. Mr. Lalubhai Samaldas	... ..	75	0	0
		<hr/>		547 9 6
		<hr/>		
	Carried over Rs. ...	15005	8	8

	Brought over Rs. ...	1061	4	0
5 Chikhalwad Centre:—				
Salaries of teachers of the Night School	127	11	8	
Prize-distribution charges	29	5	9	
Miscellaneous charges including subscription of news-papers, printing, furniture & the monthly contingencies of the Night School	60	11	3	
	<hr/>			217 12 8
6 Tardeo Centre:—				
Salaries of teachers of the Night School	64	5	0	
Prize-distribution and printing charges	29	15	0	
	<hr/>			94 4 0
7 Byculla Centre:—				
Salaries of teachers and contingencies of the Night School ...				27 0 0
8 Carrol Road Centre:—				
Grant for the Night School ...				13 12 9
9 Kashibag Centre:—				
Night Class teacher's salary ...				10 0 0
10 Mandvi Centre:—				
Salaries of teachers and contingencies of the Night School ...				75 8 0
11 Sanitation, First-Aid, etc. :—				
Cost of First-Aid certificates and books	39	11	0	
Printing charges	35	2	0	
Other miscellaneous charges	13	13	0	
	<hr/>			88 10 0
12 Medical Aid:—				
Monthly contingent expenses of the Babula Tank Dispensary ...	169	1	0	
Printing charges of the annual report	40	0	0	
Postage and other miscellaneous charges	19	12	0	
	<hr/>			228 13 0
	<hr/>			1817 0 3
	Carried over Rs. ...	1817	0	3

	Brought over Rs. ...	15905	8	8
<i>13 Open-Air Sports</i>	...		18	0 0
<i>14 Cinema Benefit Performance</i>			168	10 0
<i>15 Interest on Government Pro- missory Notes and on Deposit in the Bank of Bombay</i>	...		245	1 7
<i>16 Postage Charges recovered</i>	...		19	10 0
<i>17 Miscellaneous Receipts:—</i>				
Proceeds of Mrs. Annie Besant's lecture	561	0	0	
Discount (including interest upto the date of purchase) on G. P. Notes purchased during the year.	412	12	0	
Other miscellaneous receipts ...	59	12	0	
	<hr/>			1033 8 0
<i>18 Amount paid but kept in Suspense now recovered</i>			20	0 0
<i>19 Social Service Quarterly:—</i>				
Annual subscription from persons other than members of the S. S. League	318	8	0	
Advertisement charges recovered.	747	0	0	
	<hr/>			1065 8 0
	<hr/>			
	Carried over Rs.	...	1473	14 3

Brought over Rs. ... 1817 0 3

13 Social Lectures :—

Printing, Postage and Lighting charges	99 5 0
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14 Anti-gambling Movement :—

Expenses in connection with the movement	137 8 0
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15 Fresh-Air Excursions :—

Andheri trip	71 7 3
Do Do	118 9 3
Do Do	86 8 0
Vihar Lake Trip	96 7 0
Borivali Trip	129 9 3
Chembur Trip	82 14 0
Bassein Trip	199 14 6
Establishment and other charges ...	40 4 0
	<hr/>
	825 9 3

16 Open-Air Sports :—

Expenses in connection with sports at various places including printing and postage charges ...	194 1 6
Establishment charges ...	37 8 0
	<hr/>
	231 9 6

17 Library :—

Cost of books	181 11 0
Printing charges	82 8 0
	<hr/>
	264 3 0

18 Relief of Distress	19 0 0
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19 Information Bureau :—

Cost of establishment	166 0 0
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 Carried over Rs. ... 3559 14 0

Carried over Rs. ... 18473 14

 Grand Total Rs. ... 18473 14 3

We have examined the books with the vouchers, Bank Pass Books etc. and verified the Securities in hand, and certify that according to the best of our information and the explanations given us, the above is a correct abstract of the figures appearing in the books.

NOWROJEE FAKIRJEE DAMANIA, F. A. A.

Associated Accountant (LONDON)

KURSONDAS MADHLOWJEE.

 } *Hon*
 } *Audtors.*

Brought over Rs. ... 3559 14 0

20 General Expenses:—

Salaries of establishment ..	535	0	10
Rent for year ending 31-5-16 ...	223	0	0
Cost of stationery ..	130	0	6
Postage charges ...	164	14	3
Printing charges including charges for annual reports in English, Gujrathi and Marathi ..	569	2	0
Cost of Type-writer ...	175	0	0
General Supervision charges ...	62	4	6
Gathering and Photo charges ...	47	4	6
Hire of chairs for meetings ...	44	2	0
Cost of Harmonium ...	64	0	0
Other miscellaneous expenses ...	63	15	0
			2078 11 7

21 Amount paid in advance and kept in Suspense. ...

107 0 0

22 Social Service Quarterly:—

Cost of establishment... ..	141	11	1
Printing charges	804	14	6
Postage and other miscellaneous charges... ..	143	8	0
			1090 1 7

23 Closing Balance:—

Seventeen G. P. Notes of Rs. 500 each at 3½% loan for the Reserve Fund	8500	0	0
Deposit in the Bank of Bombay ...	2852	1	7
Balance in hand	286	1	6
			11638 3 1

Grand Total

Rs. 18473 14 3

G. G. GOKHALE,

A. S. WAGH,

Hon. Treasurers.

Appendix A.

ANNUAL GENERAL MEETING, SOCIAL SERVICE LEAGUE, BOMBAY.

The fifth annual general meeting of the members of the Social Service League, Bombay, was held in the hall of the Servants of India Society's Home at Girgaum on 31st January 1916. Sir Narayan Chandavarkar, the President of the League, occupied the Chair and a large gathering of the members showed the growing interest and keenness aroused among many educated persons in Bombay in the work of the League as well as the ideal for which it stands. The proceedings commenced with the reading, by Mr. N. M. Joshi, one of the Secretaries of the League, of the Fourth Annual Report.

Mr. K. Natarajan in moving the adoption of the Report referred with satisfaction to the hold which the idea of social service was obtaining over the educated classes as revealed in the increasing number of the members of the League. He also dwelt on the part which the social service movement plays, and can play in a larger measure in the immediate future, in building up a broad national life, offering as it does a common platform of service to all Indians without distinction of caste or creed. Mr. Krishnalal M. Javeri, who seconded the motion, emphasised the influence of the Social Service League in promoting social purity and made a special reference to the work done in connection with the Holika Sammelan.

After the adoption of the report, Mr. Palekar moved and Mr. Vishwanath P. Vaidya seconded the resolution appointing the following Managing Committee for the next two years:—

President:—Sir N. G. Chandavarkar, Kt. *Vice-Presidents*:—Sir Bhalchandra Krishna Kt., The Hon'ble Sir Jateshaji Jeejibhoy Bart., Sir Henry E. Proctor Kt., The Hon'ble Sir Fazulbhoy Currimbhoy Kt., The Hon'ble Mr. G. K. Parekh, H. A. Wadia Esqr., Bar-at-law. *Secretaries*:—B. N. Motiwala Esqr B. A. LL. B., J. P., K. J. Dubhash Esqr. B. A. LL. B., Solicitor, Huseinbhoy A. Lalji Esqr., V. L. Mehta

Esq., B. A., T. A. Kulkarni Esq., B. A., C. B. Lalaye Esq., N. M. Joshi Esq., B. A., *Assistant Secretaries*.—J. M. Thakore Esq., S. J. Gaitonde Esq. *Auditors*.—Navroji Fakirjee Damania Esq., Karondas Madhavji Esq. *Treasurers*.—Ganesh Govind Gokhale Esq., A. S. Wagh Esq. *Managing Committee*.—Mr. K. M. Jhaveri, M. A. LL. B. Mr. K. Natarajan, Mr. Umer Sobhani, Mr. Hansraj Pragji, Mr. G. K. Devadhar M. A., Dr. Miss Nagubai Joshi L. M. (Dublin) M. B. C. S. (London), Mr. Jambandas Dwaikadas, Mr. M. K. Azad, Mr. Ratanji Dharamsey, Mr. L. B. Nayak, Mr. V. P. Vaidya, Mr. K. R. Koreganekar M. A. LL. B., Mr. S. A. Brelvi M. A. LL. B., Mr. A. V. Thakkar L. C. B., Mr. M. W. Pradhan B. A. LL. B., Mr. S. K. Bole, Mr. Motilal Vallabhji, Rao Saheb A. K. Pai B. A., Dr. P. V. Rayakar, Mr. P. R. Green, Dr. J. K. Daji L. M. & S.

Sir Narayan Chandavarkar in his closing speech stated that the League had every reason to congratulate itself on the good and substantial work it had so far been able to do, especially as it had been the means of enlisting the voluntary services of many an eager young man in its cause. Referring to the Social Service Quarterly, he said that it was particularly gratifying that the journal had proved a success within the very brief period of its existence and that ample testimony to this was afforded by the reception it had received in the press and the letters which he himself had received from many prominent men from all parts of the country. But while satisfactory results had been achieved, much, he added, still remained to be done by the Social Service League which had the duty laid on it to labour, day in and day out, in removing the impression under which the so-called "lower classes" had hitherto been brought up that they were born merely with "duties" to perform, and to instil into their minds instead the idea that they possessed "rights" which must be respected and enforced. And this could only be done if it were brought home to the "higher classes" that they had certain "duties" to perform by the "lower classes," duties which could not be lightly shirked or ignored.

Appendix B.

LIST OF MEMBERS

OF

The Social Service League, Bombay.

President :—

Sir Narayanrao Ganesh Chandavarkar, Kt.

Vice Presidents :—

Sir Bhalchandra Krishna, Kt. Sir Jamsetji Jeejeebhoy, Bart. Sir Henry E. Proctor, Kt.	The Hon. Sir. Fazalbhoy Currim- bhoy, Kt The Hon. Mr. G. K. Parekh. H. A. Wadia, Esqr., Bar-at-law.
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Patrons :—

H. E. Lord Willingdon G. C. I. E. Her Excellency Lady Willingdon. H. H. The Agakhan G. C. S. I. &c. Sir Dorab J. Tata. Sir Ratan Tata.	Miss. Hamabai F. Petit. Mr. Narottam Morarji Gokuldas. „ Motilal Dahyabhai Shroff. „ Pestonji D. Khan. Sir Shapurji B. Bharucha.
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Fellows .—

Sir P. D. Pattani.	H. A. Wadia Esq. Bar-at-Law.
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Life Members :—

The Hon. Justice Sir John Heaton. Sir Jamshetji Jeejeebhai, Bart. Lady Dorab J. Tata. The Hon. Mr. Justice L. A. Shuh. Sir Henry E. Proctor. The Hon. Mr. C. V. Mehta. Mr. T. N. Malvi. „ M. B. Jayakar. „ Jehangir Bomanji Petit. Dr. K. E. Dadachanji. The Hon. Mr. Purshottamdas Thakurdas. Mr. R. B. Lotewalla. „ Baban Gokhale. Dr. Anandrao Laxman Nair. Mr. Moreswar V. Pradhan.	Mr. D. L. Vaidya. „ C. M. Sheth. „ Shantides A. Shah. „ Dwarkadas Jaikisandas. „ VasANJI Mulji. „ Manubhai Rangildas. „ Natverlal Maganlal. Mr. M. V. Rajadhyaksha. „ V. C. Sheth. „ S. R. Bomanji. „ Umar Sobhani. „ Fazulbhoy Jumabhoj Lalji. „ Abdulabbhoj Lalji. „ Nanabhai Talakchand. „ Mulji Haridas.
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Members in Class A, Paying Rs. 25/- Annually.

Sir Vithaldas D. Thackersey.
 Sir Stanley Reed.
 Mr. K. M. Javeri.
 Dr. Miss Nagubai Joshi.
 Mrs. G. Carmichael.
 Mr. S. S. Patkar.
 „ Ehaakerrao V. Mehta.
 „ Padmanabh B. Shingne.
 „ A. J. Bilimoria.
 „ J. R. Gharpure.
 „ R. K. Dadachanji.
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 „ G. M. Ghatwal.
 „ S. C. Irani.
 „ Trimbak B. Jog.
 „ Kashiram V. Hadkar.
 „ Krishnarao R. Samel.
 „ Vithal S. Gurjar.
 „ Shivram Narayen Hindlekar.
 „ Gopal B. Savant.
 „ Anant V. Khot.
 „ G. M. Dandekar.
 „ Kantilal B. Desai.
 „ Vithaldas Mulji Gotecha.
 „ Shanker Sitaram Bendre.
 „ S. S. Dabholkar.
 „ Dwarkadas Sadanand.
 „ Purshottam Sitaram Kalamkar.
 „ Dattatraya Ganpatrao Gupte.
 „ Narayan Bhika Rathod.
 „ Balubhai N. Vaidya.
 „ Shambhu Tukaram Garkwad.
 „ R. B. Nayak.
 „ B. G. Marathe.
 „ Purshottamdas Narsingdas.
 „ Shridhar A. Kalgaonkar
 „ C. D. Mehta.
 „ Jamnadas Gordhandas.
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 „ B. R. Hajare.
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 Mr. Dattatraya P. Gupte.
 „ Habib Rehman Khan.
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 „ Dattatraya B. Shahapurkar
 „ M. B. Shrinivas Rao.
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 „ Mahomedalli R. Jamal
 „ Sakharan T. Rawool.
 „ W. B. Shringarpure.
 „ Shantaram S. Gawaskar.
 „ M. N. Aiyangar.
 „ Keshav S. Khopkar.
 „ Y. D. Joshi.
 „ G. M. Shah.
 „ S. B. Kantak.
 „ K. V. Bhatkhande.
 „ G. C. Sheth.
 „ Mulji Gokuldas.
 „ Ramji Hemraj Bhatia.
 „ D. A. Lotlikar.
 „ M. L. Khanvilkar.
 „ R. S. Dave.
 „ P. S. Mulgaonkar.
 „ P. V. Gokhale.
 „ R. G. Pandit.
 „ Mahadeo Subhanji.
 „ Mathuradas C. Mehta
 „ Ambalal M. Shah.
 „ B. J. Devrukkar.
 „ B. DeSouza.
 „ Padmanabh Atmarao Dhond.
 „ Ragho Narayen Vannali.
 „ I. C. Daru.
 „ V. K. Chaugule.