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Report
of
The Sixteenth
Indian
National Social Conference
Held At
Ahmedabad. 1902

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REPORT
OF
THE SIXTEENTH
INDIAN
NATIONAL SOCIAL CONFERENCE.

HELD AT
AHMEDABAD
ON THE 24TH AND 25TH DECEMBER 1902.

WITH
7 APPENDICES.

Bombay:

PRINTED AT THE "NATIVE OPINION," PRESS.

1903.

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APPENDIX I.

DR. BHANDARKAR'S SHOLAPORE ADDRESS.

The following is the full text of the Presidential address delivered by Dr. R. G. Bhandarkar M. A. Ph. D, C. I. E. at Sholapur, on Sunday the 26th October :—

Ladies and Gentlemen.—Hitherto India has lived an individual life and not a corporate or *national life*. The advancement of the individual was the object of thought and endeavour with Hindus ; and as spiritual good is superior to temporal, attention was especially devoted to the former. Profound religious conceptions were developed in the minds of the gifted ones of the race, and the summum bonum was found in union with God and a condition of perfect purity and holiness which did not admit of the ordinary distinctions between right and wrong which pre-suppose an imperfect moral condition. But these gifted Hindus had in all likelihood no conception of a national existence and therefore did not concern themselves with questions about the national weal. We have an extensive religious poetical and legendary literature, but no work on politics or history. Whatever happened in the political world, the people generally followed the even course of their occupations undisturbed by it. The great grammarian Patanjali and his pupils quietly pursued the studies of grammar while a town very near the place where they lived was besieged by a Yavan who was probably Menander, a prince belonging to the Græco-Bactrian dynasty, as if they were totally unconcerned with it. Similarly, in latter times, other princes of that dynasty and foreign tribes of the names of Sakas, Kushanas, Abhuas and Guroars established themselves in the country, but the Indian population at large does not

seem to have ever troubled itself with the matter and took no part in these political revolutions. This portion of our history we have entirely forgotten; because the foreign race that settled in the country became Hindus and were relegated to the Kshatriya or Sudra caste. The various tribes in Central Asia that poured into the country had no specific religion of their own and became worshippers of Siva or Vishnu. In later times Mahomet gave them a religion and since that time the invaders of India formed a distinct community when they settled in the country. The incursions of the Mahomedans were not a new event in the History of India. They were a continuation of those of similar races of the pre-Mahomedan period. The people at large did not care who governed them, and all that the conqueror had to do was to subjugate the military classes. And this disregard for corporate interests shows itself in trifling matters also. Most of our towns in the Mahratta and Gujrat country had and even have their water closets with their hind parts turned towards the streets." They kept the interior of their houses clean and considered the street as the proper depository of all sorts of filth, and it was nobody's interest to see whether the streets were kept clean. The effect of this indifference to corporate or national interests was that from time to time the country was governed by foreigners. In social matters, some of our good customs such as marriages of girls at a mature age and the practice of widow marriage became obsolete, burning of widows on the funeral piles of their husbands which had been discontinued in Vedic times, was received; infanticide and the marriage of a great many girls with one man came into use; and these evils did not attract the attention of anybody and were allowed

to grow. The number of castes increased a thousand-fold. The germs of the caste system existed among the European Aryans also. The Patricians in Rome formed at first a caste. There was no connubium with the Plebeans. But the Romans and the modern races were actuated by an intense national spirit and hence the distinction had to give way. Ignorance and poverty gradually increased in our country and it was reduced to an abject condition, but now with our minds enlightened by our contact with Western nations we cannot afford to be so indifferent to national or corporate interests.

THE OBJECT OF SOCIAL REFORM.

We are on all sides pressed by foreign nations seeking to profit themselves at the expense of our country, and in the keen competition which has already set in we must suffer and be reduced to a miserable condition. It is, therefore, high time to set our house in order so that the energies of our people may have full scope and all obstacles to our development in all departments may be removed. And this is the object of Social Reform. The political agitation that has been going on for so many years has for its object the redress of certain grievances and the acquisition of the new political powers. But the object of social reform with which I would here associate moral reform is to render us fit for the exercise of these powers. The social reform movement, therefore, is of greater importance than the other in so far as it seeks to render the nation vigorous and free from social obstacles and restrictions. Those of us that have seen its importance have been endeavouring for more than sixty years to introduce certain reforms into our society.

A REVIEW OF THE MOVEMENTS.

And I will devote a short time to the consideration of the history of Social Reform, in order that the experience of these years may serve us as a guide in our future endeavours. Female education began to be practically undertaken about the year 1848; and schools for teaching girls were established in the principal towns. At first it was in the hands of private individuals only, and latterly Government has taken it up. But after all, the result is very imperceptible. The custom of early marriages necessitates the premature removal of girls from schools and thus the education that is given is of a very elementary character. As respects early marriage, there has been a perceptible improvement in the case of boys, who in rare cases are at present married before the age of eighteen at least in those classes that have come under influence of new ideas. But the improvement in the case of the girls is very little. In some cases they are kept unmarried till twelve, but even that I consider to be a very early age. As regards widow marriage, the first on this side was solemnised in the year 1869, and there have been a good many more since then, but the number is far from satisfactory, and this reform, I may, without contradiction, say has not penetrated very widely into our society. Even highly educated natives without the slightest compunction, when they become widowers even when they are themselves forty-five or more, marry a girl of ten or twelve instead of a grown up widow. A good many are afraid openly to enter into social relations with a remarried widow and her husband. In connection with this, I may say that the heartless custom of sacrificing little girls by mating them with old men between fifty and sixty years of age, still continues to flourish, and, it

grieves my heart to so say, even among educated men, *Alumni* of the Deccan and the Ephinstone Colleges. The plague which has been committing dire ravages in our country has thrown many a female child into the condition of widowhood, but there has been no educated man during these five years to rescue any one of these helpless creatures from her pitiable state. so that widow-marriage upon the whole, seems to have made every little progress.

“WHERE ARE WE GOING?”

But in another respect we are distinctly going backward since we began to speak about Reform. About 1850 a secret society called *Paramhansa Mandali* was formed in Bombay for the abolition of caste. Since it was composed of men who had not the courage to face opposition, the society became defunct when the doings of the members began to be talked about outside. In my early days I remember whenever there was any public movement, all classes, Hindus, Parsis and Mahomedans joined in it and a feeling of brotherhood existed among them. But in these days, we find these classes conducting such public movements independently of each other, and even the separate castes of Hindus following suite. There is as great, or even greater estrangement between these large classes and Hindu castes, than there existed before Social Reform was thought of. There are separate clubs of Brahmins, Sarasvats, or Shenvis, Chandraseniya, Kayasths and Daivadnya. What can be more discouraging to the heart of a sincere reformer than this condition of things? Not only has no progress been made towards the union of these classes and castes, but the differences between them have become accentuated. “Where are we going?” is the question that constantly troubles my heart.

I may here make a passing allusion to the rather bitter disputes between the Marathas and the Brahmans going on at Kolhapur and Baroda which set this back-sliding of ours in a lurid light. I have already referred to the fact that during the pre-Mohamedan period the foreigners who settled in the country became Hindus, the dynasty that ruled over Kanauj in the eighth and ninth centuries originally belonged, as has recently been proved, to a foreign race that of the Gurjaras, and Mahendrapala one of the princes of that dynasty is spoken of by the celebrated poet Rajasekhara who was his *Guru* and called himself a Mharashtriya in one place, as having sprung from the solar race. Similarly we have reason to believe that the Charumans, Paramars, and the Solaukis belonged to the same race. But they have in the course of time become Rajputs. If foreigners could become Kshatriyas in this way, there is no reason why Maharashtra Brahmans of the present day should not similarly declare the Rajas of Kolhapur and Baroda to be Kshatriyas even supposing that they have not descended from a Puranic line, especially when a Mahrata Brahman of great eminence, Gagabhata, decided that the founder of the Maratha Empire was a Kshatriya. And, on the other hand, one is at a loss to see why such an importance should be attached to the performance of domestic ceremonies according to the Vedic ritual. But certainly it is devoutly to be wished that in one way or the other this unseemly quarrel should come to an end.

CASTE vs NATIONALITY.

One of the Social reforms advocated by us, viz., travelling to foreign countries has been progressing recently at a rapid rate. It appears to me that every one who has come more or less under the influence of the new ideas is

ready to go to England, Japan or other countries and the only obstacle is the want of sufficient funds. What the advocates of this reform look to is that the men who travel to foreign countries should on their return be received back in their castes. This is good as a temporary measure, but if truth must be followed, it will not do to ignore the fact that most of those who go to England and other countries are not able to adhere to the rules of caste while in those countries. The caste is thus in almost all cases practically given up. And to assume it again on coming back to this country is in my eyes going backward, and points to the inveterate nature of the institution by means of which, though really giving up caste we ostensibly or outwardly stick to it. From all I have said and a good deal more that falls under observation it appears as if the germs of Caste formed an essential ingredient of our blood. To eradicate them is perhaps as hopeless as drying up the Indian Ocean. The race of Europe destroyed these germs in their infancy by using the antidote of the spirit of nationality; in the absence of that antidote the germs of the disease have had an extensive development, became extremely strong in India and rendered the formation an Indian nationality an impossibility. If, however, you think we can form a nation with caste let us try. But at least caste differences must be forgotten in practical matters, and we should act towards each other as if no caste differences exist between us. But we should also make a beginning in the destructive way; and thus endeavour to bring about a fusion of sub-castes and this is what one of the propositions before us contemplates. This appears to me to be a promising matter; but even here it will not do to be too optimistic.

CUSTOM VS. SHASTRAS.

I have thus briefly gone over the principal planks in the platform of the social reformer. In what I have observed there is a great deal to discourage an earnest reformer who heartily wishes that his country should progress; and one feels inclined to agree with the late Isvarchandra Vidyasagar that the Hindus would never adopt social reform. But there is no cause for despair. Sir Auckland Colvin describes, I believe, our position correctly in his article on India in the new volumes of the *Encyclopædia Britannica* when he says:—"Torpor is shaken off, and a nervous activity takes the place of silence and inaction. The Princess has arisen and moves forward though with dazed eyes and uncertain steps encumbered by the folds of her old-world garments." Having slept so long our eyes are dazzled by the new light we see; we do not see our way clearly before us; our steps are uncertain and we are encumbered by the folds of our former garments. But our steps should certainly become more certain, and endeavours must be made to cast off the encumbering folds. For this reason it appears to me that the proposals you have made for establishing a Central Reform Association at Bombay and branch associations in the districts is very good. We must by means of lectures, pamphlets and leaflets educate public opinion of our people and bring them to receive the justice and reasonableness of the reforms we advocate, and the dangers ahead which will overtake us if we reject them. At the same time we must form a strong body of reformed public opinion amongst ourselves, when men of sixty marrying a girl of twelve or fathers marrying their boys and girls when they are little children will be afraid of. At the same time, those who are conducting

this agitation for social reform should themselves be persons who have shown their sincerity by introducing one or other of their reforms in their family. The method often spoken of, of winning over the spiritual heads of the different communities and introducing reforms with their help is, I am afraid, not destined to be successful. At the same time to interpret the Shastras so as to make them agree with our views is a method which also is extremely unpromising. My view of our people is that the great Sastra or spiritual adviser whom they obey is custom, and if the Guru or Sastra goes against this, they will be disobeyed and set aside. The feasible plan, therefore, appears to me to be silently but sincerely to introduce the reforms we advocate so that in the course of time they may themselves become the prevailing customs. But the great question is whether our conscience has been sufficiently aroused to enable us to withstand whatever opposition or persecution we may meet with in our course. If it is not, it must be, if we are to progress and not sink lower and lower until we are wiped off the face of the earth. And there is another question, will the idea of Social Reform in its elf inspire us with the necessary enthusiasm? In Bengal, Social Reform is almost given up by persons who are not members of the Brahmo Samaj, and it is the latter institution that conducts both religious and social reform. Things have not come to that pass here, as the present Conference shows. But the very slow progress we have made and the steps backward that we take as

well as the fact that a social reformer more or less by his own acts sets aside the Hindoo religion as it is, make one think that the only efficacious way is to devise a radical course of reform based upon the reform of Hindu religion. A religious belief is calculated to invigorate the conscience, and social reform will then become an imperative duty. But for obvious reasons I must not go into the question further and leave you to decide the whole matter for yourselves.

APPENDIX II.

Associations and Meetings which elected Delegates to the 16th Indian National Social Conference.

1. The Prarthama Samaj :—Bombay.
 2. The Arya Samaj :—Bombay.
 3. The Aryan Social Union :—Bombay.
 4. The Bhuleshwar Street Samaj :—Bombay.
 5. A Public Meeting of Social Reformers :—Bombay.
 6. The Liberal Association :—Bombay.
 7. A Public Meeting of social reformers :—Bombay.
 8. A Public Meeting of social reformers :—Bombay.
 9. A Public Meeting of social reformers :—Bombay.
 10. The Social and Literary Association :—Palanpur.
 11. A Public Meeting of social reformers :—Nagpur.
 12. The Hindu Social Reform Association :—Hydrabad.
 13. A Public Meeting of social Reformers :—Bawda.
 14. The Hindu Social Reform Association :—Madras.
 15. The Arya Samaj :—Hyderabad
 16. The Arya Samaj :—Bhownagar.
 17. A Public Meeting of social reformers :—Gantur (Madras Presidency.)
 18. The Social Literary Association :—Ahmedabad.
 19. The Prarthama Samaj :—Ahmedabad.
 21. The Sansar Sudhara :—Ahmedabad.
 22. The Widow Remarriage Association :—Ahmedabad.
 23. The Social Parity Association :—Ahmedabad.
 24. The Anjuman-i-Islam :—Ahmedabad.
 25. The Samasta Nagar Sabha :—Ahmedabad.
 26. Vedaprachrami Sabha :—Bombay.
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APPENDIX III.

Funds subscribed for the Banade Social Reform Fund.
for the Bombay Presidency.

The Hon'ble Mr. G. K. Parekh	...	...	Rs. 1500
The Hon'ble Mr. Chandavarkar	...	...	„ 1500
Mr. Dayaram Gidumal	...	...	„ 1500
Mr. Lalshanker, Umiyashanker	...	...	„ 1500
Mr. Damodardas Sukadwala	...	...	„ 1500
Mr. J. W. Pandit	...	...	„ 1500
Mr. Balaji Kandurag	...	...	„ 1000
Mr. Vrajbhukandas Atmaram	...	...	„ 1000
Mr. Nanu Narain Kathre	...	...	„ 1000
Mr. Lallubhai Samaldas	...	...	„ 1000
Dr. Bhandarkar	...	...	„ 150
Mr. K. B. Marathe	...	...	„ 150
Dr. J. C. Khandalawala	...	...	„ 100

On the 25th after the Conference was over the delegates visited a widow remariage celebration which took place at the Bungalow of Mr. Narasing Bholanath and there after they attended an evening party given at the at the Hathising's wadi to the delegates of the Congress and the Conference by Mr. Poonamchand Karanchand of Patan.

APPENDIX IV.

WALTERKRIT RAJPUTRA HITKARINISABHA,
RAJPUTANA.

Mr. Nand Lal Bhargava, General Secretary, writes :—

Rules regulating the marriages and funerals of Rajputs have been in force in Rajputana for the last 14 years, and in Malwa for the last 4 years. There are some points in which the rules for the two Provinces differ with each other. Some of these differences are according to the local necessity of the places, and which must, therefore, stand as they are. There are, however, some points which affect both the parties, which should, therefore, be settled, *e.g.*, the number of *nevtars*, *rit*, marriages at an advanced age, *tyags*, and the number of the followers of the wedding party which has been increased this year in Rajputana. The Malwa rules allow more followers than the Rajputana rules. The number of the followers should, therefore, be regulated by the Malwa rules in cases of intermarriages between Rajputana and Malwa Rajputs.

The Malwa rules do not allow any money to be taken on account of *rit*, for which the Walterkrit Sabha rules allow a sum not exceeding Rs. 100, to those who are too poor to perform the marriages at their own expense. It appears better to decide this matter next year. In the meantime the existing rules may be followed.

Under the Malwa Sabha rules, a man can, in the presence of a son, marry a second time up to the age of 55, while in Rajputana the limit is only 45 years. In our opinion this matter should be decided by the Sabha of the Province to which the bridegroom belongs, previous to the marriage, and the other Provinces should not object to it.

In Rajputana, *tyag* is fixed on the income father or guardian, and the amount is heavier than what is allowed in Malwa, where it is calculated on the sum allowed to be expended. This point has, however, been settled last year, according to which the distribution of *tyag* in inter-marriages between Rajputana and Malwa is regulated by the rules in force in the Province where the wedding party goes, *i.e.* the place of residence of the bride.

In our opinion it is necessary that the Sabhas of the two Provinces should communicate with each other previous to a marriage, and settle all matters of difference beforehand. The representatives of Malwa here present are requested to manage to have this resolution entered in their rules. If there be some marriages in which the Malwa Sabha considers, according to its rules, the distribution of *tyag* should be at half the prescribed rates, information should be given to the Rajputana Sabha, in order that arrangements might be made to check the Gharans from raising a voice against it, or making other distributions.

The following is from the address by the Hon'ble Mr. A. H. P. Martindale, C. S. J. Agent to the Governor-General, Rajasthan:—

THAKURS AND GENTLEMEN.—

It affords me sincere satisfaction to welcome you here to-day for the 16th General Meeting of the Walterkrit Sabha at Ajmer.—Apart from the special object for which you are assembled, I hail these yearly gatherings with particular pleasure, inasmuch as they afford me an additional opportunity of renewing my acquaintance with you, and of conversing with you upon subjects of mutual interest, affecting not only yourselves but all the different States in Rajputana.

This year, moreover, I am able to congratulate you upon a very much improved report. Last year four States failed to send representatives. This year there are only two defaulters, namely Banswara and Dungrapur. It is true that Bundi has failed to send its delegates, but their absence is attributed to a special cause, namely the visit of His Highness the Maharao Raja to Rewah in Central India. I am glad that the Sinohi and Jhalawar Durbars have acquiesced in my wish that they should be represented, and I cordially welcome their deputies, namely, Singhi Rup Chand and Seth Narsing Das.

The returns for 1902 compare favourably in almost every respect with those for 1901. Whereas in 1901 the rules were traversed in 918 cases out of 4,537 marriage ceremonies performed by Rajputs, or about one-fifth of the total, this year there were only 395 breaches in 3,943 cases, or almost exactly one-tenth. The return for Rajput marriages which form a very large proportion of the whole of the ceremonies to which these returns relate, were thus just twice as good in 1902 as in the preceding year.

An equally marked improvement is observable in the case of Rajput funerals and Charan marriages, the percentage of rule violations in the case of Charan funerals being about the same in both years, namely something less than 2 per cent.

Now, gentlemen, this is most encouraging. I congratulate you heartily upon the efforts which all of you, members of the local Sabhas, have made to contribute to this good result, and I trust that you will in no way relax your endeavours, but will try to produce an even better return during the current year.

In all the five States to which I had occasion to refer

specially last year as exhibiting disappointing figures, there is substantial improvement this year, specially in the cases of Udaipur, Jaipur and Dholpur, as the figures show.

The Sirohi figures are so good that I fear they must be accepted with reserve. It is hardly probable that in all the 44 ceremonies recorded there was no to single violation of the rules,

The Dholpur improvement is, I am aware, mainly due to the close personal interest shown in the working of the Sabha during the past year by Mr. Clogstoun, the Superintendent, and by the new Local Committee established there recently, which is represented here to-day by Sardar Fateh Singh, Superintendent of Sir Muttra in that State.

In my address of 1899 I roughly traced the growth and expansion of the great movement among the different castes and tribes of Rajputana and other Provinces since its initiation by Colonel Walter in the year 1888. I showed how, starting with Rajputs alone, the Rules were quickly adopted by the Mers and Merats of Merwara, by the Purohits of Jodhpur and the Pushkara Brahmans of Bikaner, by Malis and Sidhs, by Jats and Mahajans, by Bhayats, Sonars, Khatis and other castes too numerous to mention now. This year I have made it my business to analyse the figures of the returns for each year from 1890 to the year 1902, which has just passed. It would take too long to refer to them in detail here, but I am having the abstract printed, and it will be circulated to all Sabhas for information in due course.

As an indication, however, of the development of the Society, it is interesting to notice that whereas the total number of ceremonies returned in 1890 was only 3,407,

with 634 breaches of the rules, in 1902 the total was 5,774, with only 456 violations, a much larger total and a much better percentage. Moreover, from various causes, the total of the year 1902 was by no means the largest of these which have been recorded since the movement was initiated.

The progress illustrated by these figures may well make us very hopeful of the future. I have frequently of late invited the opinion of Rajput and other gentlemen who are best qualified to judge, and they unaimously assure me that although much still remains to be done in the way of reform, a really good start has been effected, and that substantial results have been gained in reducing those evils which this social movement was intended to combat. They unite in affirming that the people generally recognize its advantages, and would be genuinely reluctant to see the self-imposed rules of the Sabha which they have accepted for their own protection withdrawn from operation.

I learn from your report that as usual the greater number of infringements of the rules were connected with the age limit in marriage, which, as you know, is placed at 18 years in the case of boys and 14 years in the case of girls. It is clear, therefore, that the imprudence of early marriage has yet to be impressed more emphatically than heretofore upon parents in Rajputana.

Inclusion, I have only to record my concurrence in the remarks embodied in your report regarding the work of the several local Sabhas, and to join you in greeting our welcome visitors from Central India and Agra

EXTRACTS FROM ANNUAL GENERAL REPORT.

SIR,

We, the members of the Walterkrit Rajputra Hitkari-
ni General Sabha, Rajputana, have assembled here at
Ajmer to form the 16th Annual Session of the Sabha, as
representatives from the British district of Ajmer-Merwara
and the following Native States in Rajputana. :—

(1) Alwar (2) Bharatpur (3) Bikaner (4) Dholpur (5) Jaipur (6) Jaisalmer (7) Jhalawar (8) Jodhpur	}	(9) Karauli. (16) Kishangarh (11) Kotah (12) Partabgarh (13) Shahpura (14) Sirohi (15) Tonk (16) Udaipur
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It appears from the abstracts and statements put be-
fore us by the General Secretary that during the year
1902, the report of which is submitted, 3,943 marriages
and 1,475 funerals were performed amongst the Charans.

Of the 3,943 marriages and 1,475 funeral ceremonies
performed amongst the Rajputs, 3,548 marriages and
1,426 funerals were in accordance with the Sabha rules ;
and out of the 214 marriages and 142 funerals amongst
the Charans, the Sabha rules were observed in 204
marriages and 140 funerals.

We are much gratified to report that, besides the re-
presentatives from the various States in Rajputana, our
Sabha has been honoured with the presenee of a deputa-
tion from Malwa consisting of the General Secretary of
the Malwa Sabha and three other Sardars from Jaora-
Piploda and Sailana, and also with the presence of Kan-
war Dhian Pal.

In connection with the present proceedings, we are greatly pleased to record that our General Secretary, Pandit Nand Lal Bhargava, who has been in charge of the Sabha work for about the last two years, has discharged his duties with great capacity and diligence. His strong personal interest in the success of the movement is deserving of our recommendations and thanks.

The President of the Walterkrit Rajputra Hitkarini Sabha was requested to kindly suggest to the Political officers accredited to the Native States situated in Gujarat, Kathiawar and Mahicantha, the desirability of moving the Durbars in their political charge to adopt within their territories rules similar to those in force in Rajputana, in order to obviate the inconvenience at present felt from the absence of co-operation on the part of those States in the objects of the Sabha."

The Malwa Secy. said :—

For many years I have had the good fortune of joining the annual gatherings of the Walterkrit Sabha, watching with great interest the social reforms worked out here, experiencing generous hospitality at the hands of the social reformers of Rajputana, and returning home with deeper obligations every year. I do not know in what words I can express my feelings of gratitude and kindness experienced.

The Malwa Sabha owes its very existence to the Walterkrit Sabha, and is very proud to follow the way marked out by her progenitor. The aims and objects of both the Sabhas are one and the same, and their mutual effects can every well be calculated to bring about the amelioration of the Rajput community.

General Statement of Marriages and Funerals performed amongst the Raiputs, during the year 1902.

Number.	NAME OF STATE OR DISTRICT.	MARRIAGES.											Pending cases under all heads.	FUNERALS.				
		IN RESPECT OF AGE.			IN RESPECT OF EXPENSES.			IN RESPECT OF TRAD.			IN RESPECT OF WEDDING PARTY.			IN RESPECT OF EXPENSES.				
		According to Rule.	Against Rule.	Total.	According to Rule.	Against rule.	Total.	According to rule.	Against rule.	Total.	According to rule.	Against rule.		Total.	According to rule.	Against rule.	Pending.	Total.
1	Ajmer ...	121	...	121	121	...	121	121	...	121	121	1	121	7	28	1	...	29
2	Alwar ...	224	3	227	227	...	227	227	...	227	226	1	227	...	25	...	...	25
3	Banswara...	9	2	11	11	...	11	11	...	11	11	...	11	...	24	...	...	24
4	Bharatpur	43	27	70	70	...	70	70	...	70	57	13	70	...	78	...	...	78
5	Bikaner ...	353	1	353	354	3	354	352	2	354	349	5	354	1	79	2	...	81
6	Bundi ...	69	...	69	69	...	69	69	...	69	69	...	69	...	14	...	1	15
7	Dholpur ...	116	30	146	143	3	146	146	...	146	96	50	146	...	61	...	...	64
8	Dungarpur	29	...	29	29	...	29	29	...	29	29	...	29	...	14	...	...	14
9	Jaipur ...	1,421	4	1,425	1,419	6	1,425	1,425	...	1,425	1,407	18	1,425	92	385	2	33	420
10	Jaisalmer...	297	1	298	297	1	298	297	1	298	298	...	298	1	208	3	...	211
11	Jhalawar ...	12	3	15	13	2	15	15	...	15	15	...	15	...	8	...	...	13
12	Jodhpur ...	287	10	297	296	1	297	297	...	297	296	1	297	...	...	...	...	...
13	Karauli ...	126	2	128	128	...	128	128	...	128	127	1	128	...	65	...	...	65
14	Kishangarh	83	4	87	87	...	87	87	...	87	81	3	87	...	77	...	1	78
15	Kotah ...	63	5	68	68	...	68	68	...	68	67	1	68	...	...	...	...	...
16	Partabgarh	20	...	20	20	...	20	20	...	20	20	...	20	3	8	...	1	9
17	Sirohi ...	44	...	44	44	...	44	44	...	44	44	...	44	...	15	...	...	15
18	Tonk ...	35	...	35	35	...	35	35	...	35	28	7	35	...	19	...	...	19
19	Udaipur ...	343	51	399	397	2	399	387	12	399	389	10	399	1	318	...	...	318
	Total ...	3,800	143	3,943	3,925	18	3,943	3,928	15	3,943	3,832	111	3,943	108	1,426	8	41	4175

APPENDIX VI.

General Statement of Marriages and Funerals performed amongst the Charans during the year 1902.

Number.	NAME OF STATE OR DISTRICT.	MARRIAGES.											Pending cases under all heads.	FUNERALS.				
		IN RESPECT OF AGE.			IN RESPECT OF EXPENSES.			IN RESPECT OF TYAG			IN RESPECT OF WEDDING PARTY.			IN RESPECT OF EXPENSES.				
		According to rule.	Against rule.	Total.	According to rule.	Against rule.	Total.	According to rule.	Against rule.	Total.	According to rule.	Against rule.		Total.	According to rule.	Against rule.	Ending.	Total.
		According to rule.	Against rule.	Total.	According to rule.	Against rule.	Total.	According to rule.	Against rule.	Total.	According to rule.	Against rule.		Total.	According to rule.	Against rule.	Ending.	Total.
1	Ajmer ...	1	...	1	1	...	1	...	1	1	...	1	...	...	...	...	...
2	Alwar ...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
3	Banswara ...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
4	Bharatpur ...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
5	Bikaner ...	41	...	41	41	...	38	3	41	41	...	41	...	4	...	4	...	
6	Bundi ...	2	...	2	2	...	2	...	2	2	...	2	...	2	...	2	...	
7	Dholpur ...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
8	Dungarpur ...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
9	Jaipur ...	43	...	43	43	...	43	...	43	42	1	43	...	33	1	34	...	
10	Jaisalmer ...	66	1	67	67	...	67	...	67	67	...	67	...	90	...	91	...	
11	Jhalawar ...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
12	Jodhpur ...	31	...	31	31	...	31	...	31	31	...	31	...	...	...	...	...
13	Karauli ...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
14	Kisbaugarb ...	4	2	6	6	...	6	...	6	6	...	6	...	...	...	...	...
15	Kotah ...	4	...	4	4	...	4	...	4	4	...	4	2	...	...	...	...
16	Partabgarh ...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
17	Sirohi ...	13	...	13	13	...	13	...	13	13	...	13	...	2	...	2	...	
18	Tonk ...	...	...	...	...	...	...	...	...	...	...	...	...	9	...	9	...
19	Udaipur ...	5	1	6	6	...	6	...	6	6	...	6	...	...	...	...	...
	Total ...	210	4	214	214	...	214	3	214	213	1	214	2	140	1	1	142	

APPENDIX VII.
LIST OF ASSOCIATIONS WHOSE OBJECT
IS TO PROMOTE SOCIAL REFORM
AMONG HINDUS.

No.	Place.	Name.	Secretaries or President.
PUNJAB.			
1	Jallandar.	Hindu Widows M. Ass.	
1A	Jallandar.	Kanya Maha Vidyalaya.	Lala Badridas M. A.
2	Gujarat.	Shanti Ashram.	Swami Shivgunga Acharya.
3	Amritsar.	Temperance Association.	Pandit Swarup Nara- in Swami Goutam.
4	Hoshiarpur.	Hindu Social Reform (merged) Society.	Mr. Thakurdas
5	Lahore.	Temperance Association.	
6	Lahore.	H. Child Widow Marti- monial Social Association	Lala Chandrabhan.
7	Do.	Kashmir Pandit Sabha.	
8	Do.	Kayastha Sabha.	
9	Do.	Gurusing Sabha.	
10	Do.	Bhera Anand Sabha	
11	Do.	Purity Association.	Bibu Avinash Chan- dra Muzumdar.
12	Do.	Arya Samaj.	Lala Hansraj B. A.
13	Amballa.	Gauda Maha Sabha.	Mr. Ramchandraj.
14	Do.	The Saria Sabha.	
15	Do.	Aror Bans Sabha.	
16	Uttercelli- walla.	Wadhawan Sabha.	Mr. Ishwardas.
16A	Wachawli	Arya Samaj.	Mr. Lala Munshiram.
BOMBAY PRESIDENCY.			
17	Bombay.	Kutch Dussa Oswal Man- dal.	Mr. Khimji Hiraji.
18	Do.	Bhatia Mitra Mandal.	Mr. B. Rowji.
19	Do.	Aryan Social Union.	Mr. S. Verma.
20	Do.	Hindu Ladies Social Club	Mrs. B. Bai Pitle.
21	Do.	Aikya Wardhaka Stree (merged in Ladies Club.)	„ M. Kothare.

No.	Place.	Name.	Secretaries or President.
22	Bombay.	Kshetri Union Club. Samooch.	Mr. J. Raghoba.
23	Poona.	Friends Liberal Association.	Mr. B. Vidhwansa.
25	Do.	Hindu Widows' Home Association.	Prof. D. K. Karve.
25	Do.	Widow Marriage Association.	Prof. G. C. Bhat.
26	Do.	Deccan Liberal Association.	
27	Do.	Deccan Female Home Education Society.	Mr. H. N. Apte.
28	Dharwar	Samnilani Sabha.	
29	Do.	Liberal Association.	Mr. R. K. Kale and V. G. Chairman.
30	Satara.		
31	Sholapur.	Saraswati Mandir.	Mr. Degawakar.
32	Satara.	Prarthana Samaj.	Mr. Javeri.
33	Bombay.	Jain Conference.	FakirchandPremchand
34	Paramati	Maharashtra Village Education Society.	Mr. Karmarkar.
35	Ahmednagar.	Liberal Club.	Mr. B. B. Deshpande.
36	Karad.	Bhakta Samaj.	Mr. Palaji Narayan.
37	Ahmedabad	Widow Marriage Association.	Mr. Ramabhai.
38	Do.	Hindu Sansar Sansar Sudharak Samaj.	R. B. Lalshaukar. Umiashaukar.
39	Hyderabad. (Sind.)	Social League.	Mr. Tohitram.
40	Do.	Hindu Social Reform Association.	Mr. Hiranand Khemsiug.
41	Sukkar.	Reform Association.	Mr. Virumall Begraja.
42	Surat.	Anawal Desai Association.	Mr. Havira Bapulal.
43	Agarkhed. (Bijapur.)	Sudharakh Samaj.	Mr. Umarjkar.
44	Palanpur.	Palanpur Social and Literary Association.	Mr. V. D. Javeri.
45	Nasik.	Purity Association.	Mr. A. V. Barve.

No.	Place.	Name.	Secretaries or President.
46	Mangrol. Kathiawad.	Jain Sabha.	Mohanlal Punjabhai.
BERARS.			
47	Amraoti.	Social Reform Association.	Mr. Vyankat Rao Mudhokar.
48	Akola.	Deshamukha Sabha.	Mr. K. Deshmukha.
CENTRAL PROVINCES.			
49	Nagpur.	Friends Social Union	Mr. M. K. Padhye.
NIZAM'S TERRITORY.			
50	Gulbarga.	Hindu Social Reform Association.	Mr. Shrinivasa Chari.
MADRAS PRESIDENCY.			
51	Madras.	Hindu Social Reform Association.	Mr. Subramaniam.
52	Bellary.	Sanmarga Samaj.	
53	Cuddalore.	The National Indian Association.	Mr. Raja Ratnam.
54	Rajamahendri.	Widow Marriage Association.	R. B. Veereshlingam.
55	Vizagapatnam.	Social Reform Association.	
56	Mesalipatnam.	Social Purity Association.	Mr. Venkat Laxman Sinha.
57	Madura.	Social Union.	Mr. Ramohandra Iyer.
58	Salem.	Sourashtra Conference.	Mr. M. S. Iyer.
59	Manglore.	Hindu Social Reform.	Mr. Rang Rao.
60	Cocoonada.	Hindu Social Reform Association.	Mr. Sobhanadri Rao.
61	Trichopoly.	Hindu Religious Union.	President Mr. Gunpati Iyer.
62	Do.	Hindu Social Reform Association.	Raja Ram Rao.

No-	Place.	Name.	Secretaries or President.
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MYSORE TERRITORY.

63	Bangalore. (Camp.)	Hindu Social Reform Association.	Mr. Narayan Rao.
64	Bangalore. (City.)	Hindu Social Reform Association.	Mr. Anant Padmanabha.

BENGAL.

65	Halisabar.	Good will Fraternity.	Mr. Kishori M. Sen.
66	Do.	Kaulinya Pratha Samshodhini Sabha.	Mr. W. Mukerjee.
67	Baranagar,	Widows' Home (now closed.)	
68	Raiganja.	Hitakarini Sabha.	Babu B Sen.
69	Monghyr-	Kayastha Sabha.	Munshi Ramasahaya
70	Mymensing.	Mymensing Sammilani.	Mr. K. Mitra.
71	Do.	Hindu Vivaha Vyaya Niwarini Sabha.	Mr. Baneshwar.
72	Calcutta.	Friends' Social Union.	Mr. Lalit Mohan Das

ASSAM.

73	Sylhet.	Sylhet Union.	Mr. Rajani Chandra. Deo, B. A.
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NORTH WEST PROVINCES AND OUDH.

74	Lucknow.	Kayastha Sadar Sabha.	Mr. H. Dayal.
75	Agra.	Bhargava Sabha.	Lala J. Prasad.
76	Mathura.	Jain Maha Sabha.	Munshi Champatrar
77	Gazipur.	High Caste Reform Society.	Mr. Arjun Panday.
78	Gorakhpur.	Kayastha Sabha.	„ Chatterji.
79	Mazuferpur	Kayastha Temperance Sabha.	„ Kanta Prasad.
79A	Allahabad.	Kashmiri Pandit Sabha.	„ Mohanlal Zutchi.

No.	Place.	Name.	Secretaries or President.
80	Cawnpur.	Frionds' Debating Society	Mr. Ram N. Vaisya.
81	Agra	Chaturvedi Maha Sabha.	„ Radhelal Pande.
82	Benares.	Kasi Arya Samaja,	„ J. Gour.
83	Aligher.	Sanadhya Sabha.	„ Dubs L. Narain.
84	Lucknow.	Arya Samaj.	„ R. Prasad.
85	Bareilly.	High Caste Reform Society.	„ Baldev Prasad.
86	Kala Kan- kar (Oudh)	Deshopkarini Sabha.	Pandit Shital Prasad

RAJAPUTANA.

87	Ajnere.	Walterkrit Rajputana Hitakarni Sabha.	Mr. Nandlal Bhurgava General Secretary.
88	Jodhpur.	Social Reform Sabha.	Mr. Brijmohan Krishna.

CENTRAL INDIA.

89	Neemuch.	Malwa Rajputana Hitakarni Sabha.	Jadow Ram Joshee General Secretary.
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