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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.

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Dr R.G.Bhandarkar.
President 16th National Social Conference

INTRODUCTORY REMARKS.

A meeting was held on Friday the 17th October 1902 at the Bholanath Institute in order to make arrangements for the next Indian National Social Conference to be held soon after the Indian National Congress, during the coming Christmas vacation. The following gentlemen were amongst those who were present :—R. B. Lalshankar Umiashankar, R. S. Vadilal Tarachand, Messrs. Ramanbhai Mahipatram B. A. L. L. B., Krishnarao Bholanath, Barrister-at Law, Professors Anandshankar B. Dhruva M. A. and Bhulabhai J. Desai M. A., Messrs. Govindrao Apaji Patil, L. L. B., Mulchand Asharam Shah, L. L. B. Uttamlal Keshavlal L. L. B., Keshavlal Motilal Vakil, Revaskankar Ambaram, Keshavlal Ranchhoddas, Dr. Dahyabhai Jethabhai, Messrs. Balvantrai Parmodrai Thakore, Gopilal Manilal, Dahyabhai Ijatram and others.

R. B. Lalshankar Umiashankar having been voted to the Chair, the following resolutions were unanimously passed :—

(1) That the Indian National-Social Conference be invited to meet at Amedabad this year in Christmas.

(2) That the draft letter read out by Mr. Ramanbhai Mahipatram be adopted along with the draft resolutions therein contained.

(3) That a Reception Committee as per sepraate list be formed ; the working Committee having power to add to the list.

(4) That R. B. Lalshankar Umiashankar be appointed Chairman of the Reception Committee.

(5) That Messrs. Ramanbhai Mahipatram, Krishnarao Bholanath and Keshvlal Motilal be appointed Secretaries to the Reception Committee and be authorised to carry on all correspondence and make all arrangements in connection with the Conference.

(6) That the following gentlemen be appointed to form a Working Committee for local management :—

R. B. Lalshankar, Mr. Ramanbhai Mahipatram, Mr. Keshavlal Motiram, Secretaries. R. S. Vadilal Tarachand, Mr. Chhotalal Lalubhai Patel, Mr. Reva-hankar Ambaram, Mr. Thakorelal H. Desai, Mr. Narsilal Madhavlal.

(7) That Messrs. Govindrao Apaji Patil and Chaturbhai Mankeshwar Bhatt be appointed delegates to attend the Provincial Social Conference at Sholapur.

8 That none but members of the Reception Committee and Delegates will be allowed to take part in the deliberations of the Conference, though the meeting will as usual be open to the public.

The proceedings were terminated after a vote of thanks to the Chairman.

SUBJECTS FOR DISCUSSION.

AHMEDABAD, 18th October 1902.

To The Honourable Mr. N. G. Chandavakar,

General Secretary,

Indian National Social Conference, Bombay.

Sir.—In pursuance of a resolution passed at a meeting

of the sympathisers and supporters of Social Reform, held at Ahmedabad on the 17th instant, I have the honour to request that you will be so good as to invite all Social Reform societies and associations in India to elect delegates and send up reports for the meeting of the Indian National Social Conference which will be held at Ahmedabad as usual at the time of the assembling of the National Congress.

2. The sittings of the Congress are to be on the 23rd 24th and 25th December, thus enabling visitors to the Delhi Durbar to reach there in time for the Coronation Celebrations. For the same reasons it will be necessary to complete the Conference proceedings before the 26th idem.

3. The Conference will assemble in the Congress Pandal.

4. The meeting held here has resolved to place the following subjects for discussion before the Conference,—

(1). Loyal Congratulations to His Majesty King Emperor Edward VII on the occasion of his Coronation.

(2) Memorial to the late Mr. Justice Ranade for his great services to the cause of Social Reform.

(3) The necessity for adopting more extensive measures for the spread of female éducation through the agency of public institutions of various standards, of Home Classes, of associations for mutual improvement, of organisations for public lectures and periodical examinations, of Widow's Homes, of trained mistresses etc.

(4) The question of sea-voyage and foreign travel and the admission of men who have returned from travel.

(5) The question of further raising the marriageable age of boys and girls.

(6) Encouragement of widow-remarriages and the prevention of the disfigurement of child-widows.

(7) Curtailment of extravagant and needless expenses on marriage and death occasions, and putting a stop to the baneful practice of the sale of brides.

(8) Promotion of the inter-marriages and inter-dining relations among sub-divisions of greater castes.

(9) Education of public opinion on the subject of polygamy, and consideration of measures to be adopted to check the evil.

(10) Growth of temperance and social purity.

(11) The re-admission into Hindu Society of those who seek admission after conversion to other faiths.

(12) The amelioration of the aboriginal races and lowest classes of Hindu Society.

" (13) Formation of a central organisation for supervising and directing all movements of Social Reform in the country having a central fund and a stipendiary Secretary. A Standing Committee may be formed with a central office, which among other things could publish a directory giving information about all agencies working for social reform, about funds established and facilities provided for female education (including medical instruction) and giving lists of helpers and referees). This organisation might also publish cheap literature on Social Reform.

5. This list of subjects will be circulated to all Social Reform Societies and Associations on your approval of the same with such alterations as you will suggest.

Yours faithfully,

RAMANBHAI MAHIPATRAM NILKANTH,
Secretary, Social Conference.
Working Committee.

The following are the Members of the Reception Committee :—

The Honorable Mr. Justice N. G. Chandavarkar, Dr. R. G. Bhandarkar, R. B. Lalshankar Umiashankar, The Honorable Mr. Daji Abaji Khare, The Honorable Mr. Gokaldas K. Parekh, The Honorable Mr. H. S. Dikshit, The Honorable Mr. G. K. Gokhale, Messrs. R. B. Bhimbhai Kirparam, Narsingrao Bholanath, Dayaram Gidumal, Kirshnarao Bholanath, R. B. Mansukhram Mulji, R. S. Vadilal Tarachand, Ganesh Gospal Pandit, Keshvala Motilal, Dahyabhai P. Derasari, Dahyabhai I Jatram, Govindrao Apaji Patil, Navalshankar N. Shukle Mulchand Asharam, Lalubhai Asharam, Ramanbaai Mahipatram, Shivabhai Motibhai, Chunilal Keshvalal Shah, Chhotalal Lalubhai Patel, R. B. Nandshankar Tuljashankar, Revashankar Ambaram, Khushaldas Gokaldas, Gopilal Munilal, M. B. Belsari, Satyendra Bhimrao, Prof. Anandshankar B. Dhurva, Bhulabhai J. Desai, Karve, B. N. Bhajekar, Chaturbhai M. Bhatt, R. S. Varajrai Santokar Desai, R. B. Hargovandas Dwarkadas, Lalubhai Samaldas, Harilal Desabhai, B. B. Koregaonkar, Govindbhai Pathibhai Desai, Prof. S. R. Bhandarkar, P. R. Bhandarkar, Chhangallal Thakoreda Modi, Chimanlal N. Thakore, Jivanlal V. Desai, Pranjivan N. Doctor, Sheth Mansukh-

bhai Bhagubhai, Chinubhai Madhavlal, Lalbhai Dalpatbhai, Chamanlal Nagindas, Mangaldas Girdhardas, Balabhai Damodardas, Bhagvandas Madhavdas, Narotarô Morarji Gokaldas, R. B. Chunilal Dalpatram, Kavishwar, Kishanlal R. Desai, Markand Nandshankar Mehta, R. B. Manubhai N. Metha, Kirshanlal Mohanlal Zaver, Maganlal M. Jhaveri, Girdharlal Harinath Desai, Dr. Jamnadas Premchand, Dr. Petamberdas K. Patel, Kalabhai Lalubhai, Thakorlal Harilal, Manishankar R. Bhatt, Narsilal Madhavlal, Nanalal Dalpatram Kavi, Chimanlal D. Kavi, Madanlal Lalubhai, K. Natarajen, Pitambardas Tribhovandas, Dr. Jagannath K. Bhatt, Shankarao Apaji Degankar, Gopalrao B. Dabholkar, Lalubhai Mathurdas, Jivabhai B. Metha, Mrs. Madhavdas Rugnathdas, Lalshankar Umiashankar, Narsingrao Bholanath, Krishnarao Bholanath, Yashodabai Thakur, Gopilal Manilal, Ramanbhai Mahipatram, Sumant B. Metha, Dahyabhai Isatram, Pitambardas Tribhovandas, Liss Kashibai Navrange, and Dr. Miss Manekba Tarkhad.

THE 16TH INDIAN NATIONAL SOCIAL CONFERENCE.

24th and 25th December 1903

Among those present were :

Dr. R. G. Bhandarkar, M.A. PH. D., C.I.E., The Hon'ble Mr. Narayen Ganesh Chandaverkar, R. B. Lalshanker Utinayashankar, the Hon'ble Mr. Gokaldas Kahandas Parekh, B.A., L.L.B., the Hon'ble Mr. G. K. Gokhale, B.A., the Hon'ble Mr. H. S. Dixit, B.A., L.L.B., R. B. Hargowandas Dwarkadas Kantawala, Prof. Karve, Prof. D. G. Padye, M.A., Mr. Dayaram Gidumal, B.A., L.L.B., C. S., Swami Nityanand, Mr. Motilal Lalbhai, D. B. Ambalal Sakeral Desai, M.A., I.L.B., Mr. Govardanram Madhavararam Tripathi B.A., L.L.B., R. B. Chandulal Mathuradas Dolatjada B.A., L.L.B., R. S. Vadilal Tarachand, Mr. G. Subramania Iyer, the Hon'ble Mr. Surendra Nath Banerji, Mr. Krisham Nair, Mr. Narasingrao Bholanath, B.A., C.S., Mr. Krishnarao Bholanath, Barrister at Law, Mr. Ramanbhai Mahipatram B.A., L.L.B., Mr. Markand Nandshanker B.A., L.L.B., Mr. Krishnalal Mohanlal, B.A., L.L.B., Mr. Thakuram Kapilram, B.A., L.L.B., Mr. Mulchand Asharam, B.A., L.L.B., Mr. Govindrao Appaji B.A., L.L.B., Mr. Girdharlal Uttaram, B.A., L.L.B., Mr. Keshavlal Premchand B.A. L.L.B., Mr. Jivanlal Varajra, B.A., Barrister

at Law, Mr. Chimanlal Narbheram Barrister at Law, Mr. T. T. Majmudar Barrister at Law, Dr. Suman Batuhani, M.B., Dr. T. C. Khandalawala, L.M. & S., Mr. Keshavlal Motilal, Mr. Bhajekar B.A., L.L.B., Mr. Lalubhai Samaldas, Mr. V. G. Sant, Mr. B. B. Korgamkar, Mr. V. D. Zaveri, B.A., Mr. Keshavrao Kolatkar, Mr. Dalvi, Prof. Bhulabhai J. Desai, M.A., L.L.B., Prof. Anand-Shanker, B. Dhurma M.A.L.L.B., The Hon'ble Mr. Srinivas Rao, Mr. K. B. Marathe, Mr. R. B. Kale, Mr. Mahajane (Senior), Mr. Manishanker Ratanji Bhatt B.A.; Mr. Chhobualal Lallubhai Patel B.A.L.L.B. Mr. Shinabhai Motobhai Patel B.A.L.L.B., Mr. Chunilal Keshavlal Shah B.A.L.L.B., Mr. R. V. Mahajne, Dr. Joesh Benjamin, Mr. L. M. Wadia Barister at Law, Mr. M. P. Modi Barrister at Law, Mr. Nanulal Dalpatram Kavi M.A., Mr. N. M. Samarth, Mr. S. N. Pandit, Barister at Law, Mr. C. J. Chintamani, Mr. Haji Suleraan Shah Mahomed, the Nawabsaheb of Baroda, Mr. Dahyabhai L. Purohit B.A.L.L.B., Mr. Sadashiv P Kelkar, Mr. Hardevram Nanabhai Haridas Barrister at Law, Mr. Dahyabhai Ijatram, Mr. Bhagwandin Dube M.A., Mr. Bhimbhai Kirparam, Mr. Mansukhlal Mugunlal Munshi B.A.L.L.B. Navalshanker N. Shukla, Mr. Bhagwandas Madhavdas, Mr. Giridharlal Haribhat Desai, and many others. Ladies (present) were Mrs. Lely, Mrs. Lalshanker Umiyashanker, Mrs. Narasingo Bholanant, Mrs. Krishnarao Bholanant, Mrs. Gopilal Manilal, Mrs. Ramanbhai Mahipatram B.A., Mrs. Sumant Batukram B.A., Mrs. Vasant Kumari Vajendra Laxmiprasad, Mrs. Kashibai Herlekar, Mrs. Umabai S. Kelkar, Bai Gulabhai Haribhai, Mrs. Shiroadkar, Mrs. Dolatram Kashiram, Mrs. Wadia, Miss Modi, Miss Narasingrao Bholanant, Miss Hiralal Dhru, Mrs. Keshavalal Motilal, Mrs. Gokhale and others.

THE NATIONAL SOCIAL CONFERENCE.

SITTINGS AT AHMEDABAD.

The proceedings of the 16th National Social Conference began with its first sitting at 8 A. M. (Madras Time) to-day. The time was a very early one, and in view of the extreme cold that we are having here, it was feared in some quarters that the gathering would be a poor one. Owing, however, either to the greater popularity of the cause in this place, or to the attraction of the personality of the General Secretary, Hon'ble Mr. Justice Chandavarkar and the President, Dr. Bhandarkar, all such fears were falsified, and the gathering was very large. Punctually at the appointed time Mr. Chandavarkar accompanied by the President-elect entered the Pandal, which the Congress authorities had placed at the disposal of the Social Conference. They were met at the gates of the Pandal by R. B. Lalshankar, the Chairman of the Reception Committee, and on entering were accorded a cordial reception.

RAG BAHADUR LALSHANKAR UMIASHANKAR.

After all were seated, R. B. Lalshankar welcomed the delegates in a speech in the course of which he said:— The greatness of a country depended upon its social condition. There was a time when our country was very civilized and our nation was really a great nation. Circumstances began to change, and ignorance, superstition and selfishness began to prevail, and the country began to decline. The question was as to who were responsible for this state of things. The speaker thought that the responsibility lay on the hands of leaders of society and headmen of castes. It was the duty of these leaders to

take into consideration the present circumstances and to alter the customs to suit the times. Pernicious customs however, still prevail and we are still merged in prejudices and ignorance. Law-givers gave laws and the Shastras were made for the good of the country. Their object was necessarily to promote the happiness and welfare of society. The leaders of the Shastris did not interpret the Shastras in the spirit in which they were written. The speaker then gave a short history of social reform; how some of our predecessors enlightened by Western education felt it their duty to work for the promotion of general happiness and how they had to contend against strong opposition which, though ignorant, was sincere, and how they worked with zeal and earnestness. The results achieved up to the present time, though satisfactory as far as they went, were not proportionate to the progress of education in the country. The slowness of progress is due to many causes. Some honestly like old things, do not want any improvements. Some do not find time to work for general welfare, but work for money-making. Some admit the necessity of reform, but do not join the movement as the reform party cannot please the masses and by joining that party people are afraid of losing popularity. The speaker then quoted a Gujarati proverb which means that it is only a mother, who can give bitter medicines. These people remain mere sympathisers. The reformers who had formerly to meet the ignorant but honest opposition in former years have now to meet opposition which is kept up simply for the sake of opposition. Fault is found with the methods of reform and it is said that everything will come in time. The speaker strongly disapproved of this idea and said that we must make

efforts and make the time for reform come earlier than it would come of its own accord. He then divided reform proposals into two classes, those which create active opposition and those that do not create active opposition. In the former class he instanced the widow remarrage question, the question of foreign travel and that of re-admission into caste of those who had changed their religion, and amongst the latter he instanced female education, raising the marriageable age of girls; Purdah system and the purity question. After referring to the inclusion of some extra resolutions and exhorting the reformers to work earnestly and zealously, so that the sympathizers may be changed into co-workers, the speaker suggested that the election of the President may be taken in hand.

MR. JUSTICE CHANDAVARKAR.

Mr. Justice Chandavarkar, as General Secretary, rose and said that it was customary for the General Secretary to make a few observations on the Reform movement. It was the privilege of those who attended the Conference two years back to listen to the words of wisdom which gave us not simply glimpses of the movement, but gave us ideas, which thrilled our hearts, raised the minds of us mediocrities to high ideals. Those were the words of wisdom which the talents and moral energies of the late Mr. Justice Mahadeva Govind Ranade gave us. His inaugural addresses were marked features of these Conferences. Before proposing our worthy countryman, Dr. Bhandarkar to the chair, Mr. Justice Chandavarkar adverted to the modest view that D. B. Ambalal Sakerlal took in his address of welcome yesterday, of Gujerat and the Gujeratis. Mr. Ambalal spoke of the commercial

spirit of the Gujeratis and Mr. Chandavarkar said that the commercial spirit meant a spirit of enterprize, a spirit of steadiness, and a spirit of balance of judgment. And the speaker went on to say that the salvation of India must come from the commercial spirit of Gujerat. The speaker then said that the question whether the Reform movement was making any progress could be answered in the affirmative, for while the late Mr. Justice Panade had to apply often to social reform associations, before getting any reply; this year not only did the reports from the different associations come on the receipt of my circulars only, but there were many inquiries from persons and associations whom I did not know asking me as to what was being done with reference to the Central Reform Association. That, said the speaker, was a very hopeful sign. He then adverted to the great difficulties with which the Reformer had to cope, and the great prejudices which they had to conquer, but he said that if we worked with zeal and earnestness we would show achievements which were permanent, progressive and solid. Reference was yesterday made about microscopic minorities and speaking on that point Mr. Chandavarkar said that in their cause, dominating individuality with sufficient moral energy was worth not only hundreds and thousands, but lakhs of men. He then said that we did not meet simply to pass resolutions but to consider these resolutions which means that we must work. He then defined Social Reform as the angle from which one looks at life, and from which one asks his countrymen to look at life. His own idea he said was that we were wanting in the spirit of enterprize and nationaliy. He then suggested another definition of social reform and said that social reform was woman. He quoted from Marshalls econo-

nics to show that the real wealth of a country consisted of its mothers, wives and daughters; and said that so long as women were neglected, the country could not rise. After making a graceful reference to the two Gujarati lady Graduates he proposed that Dr. Bhandarkar whose singleness and earnestness of purpose was inimitable, be called to the chair. This was seconded by R. B. Motilal Lalbhai and carried with acclamation.

THE PRESIDENT'S ADDRESS

Dr. Bhandarkar then delivered the presidential address of which the following is the full text:—

LADIES AND GENTLEMEN—

Yesterday you had a glowing and attractive picture placed before you. To-day it is our business to see whether the canvass on which the picture is to be painted is torn and tattered and cannot hold it or of a weak texture and cannot retain it for long. If it be of either nature we have to see how it can be prepared and strengthened so that it may answer our purpose. Dropping all metaphor, I may say that the object of social reform is to eradicate such evil customs as have undermined the energies of the Indian people and prevent the free expansion of their powers and capacities. The three hundred millions of the population of India are divided into about 5000 different communities which are called castes and between which there is no intimate social intercourse. The spirit of caste pride has come into free play and jealousies and discussions are the result. No sincere co-operation can be expected under the circumstances. Some of the communities are so small that it is difficult to secure husbands for women and wives for men. And often unsuitable matches have to be formed. And this is

in too many instances, the case in the province of Gujarat, where stories of girls of inferior castes being brought from Kathiawad and palined off on intending bridegrooms as belonging to their caste are not uncommon. The lower castes are in a very depressed condition; no education is available to them. Even their touch is considered abomination and to improve their social condition they often change their religion and become Christians. True women of the country are, as a rule, not educated, thus leading to, what may be called, a waste of half the moral and intellectual resources of the country, a waste for which there can be no compensation anywhere. Boys and girls, especially the latter, are married at a very early age, and this must necessarily lead to the degeneration of the race; and the education of girls stops when they arrive at about the age of twelve. Girl-widows are condemned to a life of misery and often immorality; and a society that connives at this condition of things must become demoralised to a certain extent. Travelling to foreign countries is prohibited; and thus there is no scope for the development of the enterprising spirit of the people. If, therefore, in the present keen competition between the nations, our people are to have a fresh start, a strong fight will have to be made against these and such other customs.

SOCIAL REFORM, A NATIONAL MOVEMENT.

This has been my creed since the year 1853; I gave expression to it at Sholapur by laying stress on the national significance of social reform, and I thought it was the creed of all social reformers. I was not aware that I was uttering anything new and was surprised to find that I was so regarded in some quarters. I can have nothing to say to those who expressed an approval; but there

were some people, I am told, who regarded widow marriage, for instance, as called for only for the removal of the misery of the widow girls and had no connection whatever with national interests. According to these men the removal of misery of certain creatures is the object of social reform. The acquisition of social facilities for foreign travel is sought for by the social reformer, but the removal of existing misery cannot be its object. So also in a very large number of cases ; caste distinctions do not create misery, yet the social reformer seeks to obliterate them. The old Buddhists, especially of Northern India, constituted benevolence as one of the cardinal principles of their conduct. They even sacrificed their lives to promote the good of others ; but they did not seek systematically to abolish caste, though amongst themselves the Buddhist monks paid no heed whatever to it. I, however, do not mean to say that sympathy for the sufferings of others is not a motive in itself. In fact it is the highest motive, and the world has now begun to move towards its realisation, though, I am afraid, there is more talk about it than actual work, as is shown by the manner in which President Roosevelt's attempts to be just and impartial to the Negroes in the United States have been received. But if mere sympathy for the suffering of others is the object of social reform, why should we confine our efforts to the Indians; and why not extend them to the Chinese or Europeans? Practically, therefore, we have to restrict the operation of this high motive to the people of India, so that, from this point of view even social reform becomes a national movement.

TIME IS NO FORCE.

Now some people there are who believe in the natural operation of the causes which have come into existence

and declare deliberate social reform not only unnecessary but harmful, and agitation such as is conducted by this Conference and Social Reform Associations to be mischievous. The causes that have come into operation are our contact with Western nations, the English education we receive at schools and colleges, English law and policy which make no distinction between a Brahman and Shudra, railways which compel a holy Brahman to sit side by side with a low caste man in a third class compartment, the increase of population consequent on *Pax Britannica* which is driving even Brahmans to resort to the profession of stone-masons, tailors, weavers and so forth. These have no doubt been changing our manners, but their operation must cease with the satisfaction of the immediate need, and it cannot give us systematic reform. Besides, if social reform were left to the natural operation of these causes, you cannot trust to the process always yielding rational results. The changes that our present circumstances are calculated to produce may be good or may be bad. The expression that is often used in connection with this view is that time will work out the necessary changes. But time is no force; it is simply a category of the understanding to distinguish one event from another. The real force comes from human motives which are invoked by the circumstances in which men find themselves. If, therefore, time works out changes it must be by the force of human motives. And as the lower motives are always more powerful than the higher ones though these are nobler in their nature, when you leave things to take their own course the changes that will be effected will be such as the lower motives of man bring about; that is to say, the changes will not always be good or rational. In order, therefore, that the changes

which our present circumstances or the causes indicated above are likely to produce, may be good or rational it is necessary to discuss and decide which we will have and which not. In other words, social changes must not be left to work themselves out, but should always be under the guidance of our reason and moral sense.

WITHOUT THE CONTROL OF REASON.

Our previous history is full of examples in which, when things were left to themselves the changes that were effected were irrational and immoral. Some of you know that the authors of our Smritis or lawbooks enumerate twelve kinds of sons who succeed their father. One of these is *Kanina* or the son of a virgin that was begotten before a girl was married and who in some cases was regarded as the son of her father, and by some as the son of the husband whom she subsequently married. This shows that when the practice of marrying girls at a mature age prevailed some of them went wrong. And in all likelihood it was to serve this evil that the practice of marrying girls at an early age came into existence. Some of the old Rishis lay down the ritual of marriage on the supposition that the bride was a grown-up girl; others after laying down the general rule add "it would be better to marry a girl before maturity." There are still others who did not approve of this new practice that was coming in, and laid down in express terms that only a mature girl should be married. So far the new change was not beyond the control of reason. But that control was soon lost; and it went on spreading over a wider area. The possibility of a girl going wrong before maturity was alone looked to and gradually early marriage became a stereotyped custom without reference to the reason that ushered it in; and the limit of age became lower and

lower until now a child even a few months old is sometimes married! Thus, then, this change was not under the guidance and control of reason and was left to work itself out. The manifest evils of early marriage were entirely lost sight of, and early marriage came to be firmly rooted. Similarly the original motive that eventually led to female infanticide and the marriage of about a hundred girls or more to one man was not bad. That motive was the anxiety of parents to marry their girls into respectable families. But this was not under the guidance of reason; and parents killed their daughters to avoid the disgrace of marrying them into low families or wedded them to husbands that saw them only once in their life. Similarly, a too nice regard for female chastity not of the moral but physical kind led to the proscription of widow-marriage, and no regard whatever was paid to the evil consequences which have come so glaringly under our observation. And the innumerable castes that we find at present owe their existence to the feeling of exclusiveness working itself out unchecked by national considerations. This is the result, then, when we allow certain influences to work themselves out and do not subject them to criticism at each step, and arrest their operation when it oversteps the bounds of reason! It will, therefore, not do to trust to the new circumstances in which we find ourselves now, to eradicate the prevailing evil customs! There must be discussion and decision and deliberate plans for the introduction of such changes only as are good and rational!

TWO-FOLD OBJECT OF SOCIAL REFORM.

The reform movements that are going on have a twofold object, viz., deliberate eradication of the prevailing evils and the prevention of others that the new causes which have come into operation may bring

about it left to work silently. For the present, the first object is more important: but, as I stated at Sholapur, we have not been able to do very much towards its accomplishment. A European friend recently wrote to me that from all he had observed, it appeared to him that there was no strong force at the back of the reform movement; and we must acknowledge that this is true, looking to the persevering and energetic efforts and exertions made by Europeans whenever they have to introduce a reform. Most of us have read Morley's Life of Cobden. Can we say that our exertions can at all be compared with those, which that great man and his coadjutor, Mr. Bright, went through, to convince people of the injustice of the Corn Laws? And the number of our people is so large and they are so impervious to ordinary influence, and the social practices we have to eradicate are so many, that more persistent efforts than those of Cobden and Bright must be made by resolute men in all parts of the country to bring even a small minority of the people to the conviction that those practices are baneful. Since like the Corn Laws, our agitation is not to culminate in legislation that will compel action, we must begin by introducing our doctrines into practice ourselves. . . . Often times the reproach has been cast at the Social Conference that there is any amount of talking there but very little action; and a danger which is likely to arise from inaction is, that it will become a simple matter of routine with us to speak of matters of social reform and for others to hear us and becoming callous we shall cease to be really enthusiastic about it ourselves. All this you will, I hope, bear seriously in mind. As I stated at Sholapur, we should form associations wherever we can; there should be lectures, discussions, pamphlets and leaflets; and we

should have a public opinion amongst ourselves which will prevent backsliding. A large amount of money will also be wanted. But the question is "are there such resolute men amongst us who will work in the manner in which Cobden and Bright worked to bring about a reform in the Corn Laws?" If we have, or if we shall have if not now, then only, in my opinion, the future interests of our country are safe; and if no such men arise our future must indeed be gloomy.

As to the second object of the Social reform movement viz, keeping the influences now at work under the guidance and control of reason, a spirit of fair criticism prompted solely by the love of our country must be developed by us. Whenever any evil principle finds introduction into society or a good principle is carried to excess, criticism ought to be brought to bear on it. For instance, it cannot be denied that the spread of the vice of drunkenness amongst the higher castes is due to the circumstances in which we find ourselves. The Social Conference and social reformers generally ought to condemn the practice in no measured terms; Again there are persons amongst us who secretly violate the rules of castes as regards eating and drinking but outwardly pose as orthodox persons. If the number of such men goes on increasing, demoralization of Indian society must inevitably be the result. This also must be fearlessly criticised, if we have any regard for our future good. In this manner as we go on other evils hitherto unheard of may come into existence and the only remedy I can think of is that a regard for national interest must grow up amongst us and we should endeavour to do all that is possible to prevent the growth of any evil arising from these circumstances.

IS THIS PESSIMISM ?

I am afraid in consequence of the remarks I have now made some of you will again call me a pessimist or at least say that a pessimistic tone pervades my observations. I am myself unable to see the justification of this title or of this view. I have never said that there is nothing good in us Hindus, or that we are not capable of rising ; nor have I said that we have done nothing in matters of reform. Though at Sholapur I stated that in our history we Hindus as a whole have shown no concern for national or corporate interests or were not actuated by the national spirit or sentiment and consequently allowed ourselves to be conquered by foreigners, still I did not say that the spirit of our military classes was ever permanently crushed or that the learned, priestly, mercantile and other classes lost their peculiar excellences. After the Sakas, Yavans, Pahlavas and Kushans had governed a large portion of the country for three or four centuries, a Hindu dynasty of Guptas rose to power and established itself over the whole of Northern India. The foreigners were driven out by Chandragupta otherwise called Vikramaditya the most famous prince of the dynasty. The occasion was seized by the Brahmans to regain the power over the people which they had lost through the influence of early Buddhism and according to their lights, put the social system in order by remodelling their laws and institutions. The Hunas or Huns who held power for some time in the country were put down by a prince of the name of Yasodhman who ruled over North-Western Malva and Rajputana. In modern times, Hindu domination was restored by the Sikhs in the north and the Marathas in the south. In very early times, when the Aryans spread over the different parts of Northern India they appear

to have had an aristocratic form of Government in some instances at least. In the time of Budha, while Magadha was governed by a prince and was an absolute monarchy the Vajjis or Vrijis, the Kshatriya inhabitants of a neighbouring province, formed a republic. Such other republics are also spoken of. And the system of giving to the provinces in which certain Kshatriya tribes had settled the name of the tribe itself must have originated from the fact of their being joint owners of the provinces, i.e. having a republican form of government. Thus the country in which Panchalas lived was called Panchala, and that in which Kuravas lived Kurwa. In Western countries these aristocratic republics became democracies and existed as such for a long time and political ideas and institutions were highly developed. In India they soon became absolute monarchies and ever remained as such and the political growth of the country was arrested. To this result ecclesiastical absolutism that was established at the same time also contributed since it checked freedom of thought and action. You will thus see that I do not and cannot deny us the capacity for assimilating the national sentiment and working for the promotion of national interests. But the progress we have made during the last sixty years since we became subject to the new influences, and in Bengal during the last 150 years has not been considerable, as I have shown in the Sholapur address. One cannot help coming to this conclusion when one carefully observes what is going on about one. If for declaring this openly one is to be called a pessimist, verily truth itself is pessimistic and I believe it will do us good if rough pessimistic truth were dinned into one's ears instead of smooth optimistic falsehood. The former will rouse us to action, the latter will send us

to sleep again, though there is no question the new causes that come into operation have awakened us. Consider for a moment how the Japanese have completely transformed themselves within the short space of 35 years. A Japanese scholar whom I met in Poona a few days ago told me that before the transformation took place, i. e. 35 years ago, there was no connubium or intermarriages between the military and mercantile classes; but now this distinction has been obliterated. The Japanese are a unique people, and I do not think it is possible for us to make progress at their rate; but still during the twice and five times as many years that we have been under the same influences as they—not the same, I should say, but under far stronger and better influences, since we have been positively receiving education at the hands of a European nation, we might be expected to drop the conjugal distinction between at least the minor sub-divisions of the same caste. But we have not done it. Now, gentlemen, believe me when I say that I do not feel offended in the least when a pessimistic tone is discovered in my remarks, but what I want to drive at by referring to this matter is that our people have somehow become fond of praise. They even allow themselves to be misled by certain foreigners who indulge them lavishly with it. For progress what is wanted is discontent with the present condition and praise bestowed upon us and believed in by us is calculated to make us self-satisfied and unwilling to make an effort to rise. It is to warn my hearers of this weakness that I have alluded to the matter.

In conclusion, allow me to remind you that the great discovery of the nineteenth century—the law of evolution—is receiving confirmation from every side. The law

implies that there has been throughout the universe a progress in the material as well as the spiritual world, from the simple to the complex, from the dead to the living, from good to better, from the irrational to the rational. This is the law of God, and if, instead of obstinately clinging to what is bad and irrational we move forwards to what is good and rational, we shall be obeying the law of the universe and co-operating with God. If however, we continue to go down from what is bad to what is worse, from good to bad, and from the rational to the irrational as we have been doing for so many centuries, we shall have to seek another universe to live in.

The first Resolution of loyal congratulation to H. M. the King Emperor was then moved from the Chair and carried with enthusiastic acclamations, every body standing up when the resolution was moved.

RESOLUTIONS

AS FINALLY PASSED AT THE 16TH INDIAN NATIONAL SOCIAL CONFERENCE.

I. This Indian National Social Conference assembled at Ahmedabad on its XVIth annual Session humbly begs to tender its most loyal and heartfelt congratulations on his Coronation to His Majesty Edward VII as King of the United Kingdom of Great Britain and Ireland and Emperor of India.

II. This Conference deploras that, on account of the largely increased rate of mortality in recent years from plague, famine and other causes, the number of young widows has risen in several places, and would earnestly invite all humane persons to do all they can to save these poor, innocent, girls from the customary disfigurement, and to place no obstacles, passive or active, to their marrying again and settling in life, if they or their friends choose that course.

III. This Conference reiterates the desirability of bringing about a closer communion between the subdivision of castes by means of inter-marriages and inter-dining.

IV. This Conference rejoices that according to the returns of the recent census, the age of marriage both for boys and girls has shown a decided tendency to rise in many parts of the country, and would impress on all social reform bodies and advocates to make use of this

favourable opportunity to press forward this most important item of the social reform programme, by endeavouring to rise the marriage age of girls to 16 and boys 20.

V. This Conference is emphatically of opinion that the prevalence of polygamy among certain communities of Hindus is a blot on Indian civilization and is repugnant to the sentiment of the majority of the Indian people; and desires to express its strong sympathy with all measures adopted to do away with this reproach.

VI. This Conference wishes once again to place on record its condemnation of the practice of extravagant expenditure on marriage, whether in the shape of a payment for the bride or the bridegroom or in feasts and entertainments; and hopes that the good sense of the community will co-operate with the efforts of Social Reform Associations to mitigate this crying evil.

VII This Conference notes with satisfaction the increasing number of Hindus who undertake sea voyages for study business or other purposes and wishes to impress on the people the necessity of encouraging this wholesome movement in all possible ways and of discouraging all attempts to treat foreign travelled men as aliens and foreigners.

VIII. This Conference affirms the necessity of introducing moral and, as far as possible, religious instruction in schools and colleges and suggests that the opinions of the heads of schools and colleges be obtained as regards this question.

IX. This Conference is deeply impressed with the disastrous effects to society of the neglect and indifference to the moral and material advancement of the low castes and records its earnest conviction that the prosperity and progress of the country is deeply involved in effective

measures being adopted towards the amelioration of their condition.

X. This Conference notes with concern the set back which the education of girls, as of others, has received on account of the plague and famine in several parts of the country, and, in view of the probable early return of normal conditions, urges on Government and the public the importance of redoubling their efforts in this direction by the adoption of more extensive measures in the shape of public schools, of home classes and organisation of public lectures, and associations for the purpose of promoting the cause of Indian womanhood.

XI. This Conference endorses the resolution passed at previous Conferences in favour of increased efforts for the promotion of temperance and social purity.

XII. This Conference recommends the formation of Central Reform Associations for each Presidency or Province in India in order to secure more systematic work with a view to create a strong public opinion in favour of reform by means of lectures, pamphlets, and leaflets, and so bring about practical reforms so far as possible.

XIII. This Conference resolves that with a view to carry out the objects mentioned in the above resolution each Provincial Reform Association should endeavour to raise a fund which the Conference recommends should be called the Ranade Memorial Fund in order to perpetuate the memory of the late Mr. Justice Mohadev Govind Ranade M. A., C. I. E. for the very valuable and untiring services rendered by him to the cause of Social Reform in India.

XIV. This Conference begs to put on record its opinion that the custom of Zevana is of a pernicious cha-

racter in that it affects prejudicially the physical and mental development of women and the Conference desires all sympathisers of Social Reform to do their best to foster and promote public opinion against the custom in those parts of the country and in those classes in which it is prevalent.

XV. This Conference deplors the custom which obtains in certain parts of the country of the beating of breasts by women in public streets on occasions of death, and desires that earnest efforts should be made to stop this unseemly practice.

XVI. This Conference urges the necessity of readmitting repentant converts to Hindu Society.

XVII. This Conference appoints the Hon'ble Mr. Justice Chandavarkar as the General Secretary and Mr. B. N. Bhajekar as the Assistant General Secretary for the Indian National Social Conference which is to assemble next year.

XVIII. Vote of thanks to the Chair.



SPEECHES ON RESOLUTIONS.

RESOLUTION NO. II.—Widow Marriage.

SPEECH BY Prof. D. K. KARVE. (Poona.)

Mr. President, ladies and gentlemen, the resolution entrusted to me runs thus :—

This Conference deploras that, on account of the largely increased rate of mortality in recent years from plague, famine and other causes, the number of young widows has risen in several places, and would earnestly invite all humane persons to do all they can to save these poor, innocent, girls from the customary disfigurement, and to place no obstacles, passive or active, to their marrying again and settling in life, if they or their friends choose that course.

The question of widow marriage is one of the most difficult ones but also one that was taken up very early for discussion and practical action. The child widow is an object of pity and a feeling heart can not but be moved by its sight. It was no wonder therefore that even before the Western light dawned here a man like Sardar Parasurampant Bhau Patvardhan should have been moved to refer the question to the Shastris of Benares and that they should have taken a favourable view of the matter. It was very unfortunate that the question was not pushed to practical action. In later times Pundit Ishwarchandra Vidyasagar of Bengal carried the question to a practical solution. His line of work was taken up in other Presidencies. The names of Vishnu Shastri Pandit of Bombay, Rao Bahadur Vireshi Lingam Pantalu of Madras, Rao Bahadur Wamanrao Kolhatker of Nagpur and Divan Santram of Lahore are well known to all.

These workers have set the wheel in motion in different provinces and now the question is slowly solving itself.

Some people judge about the success of the cause of widow marriage simply from the number of widow marriages that have come about. They do not compare the numbers in different decades but they take the total number of widow marriages into consideration and declare that the movement has failed. No doubt the movement has not progressed so rapidly as it ought to have done. But to say that the movement has failed even if we restrict ourselves to numbers is I think far from being right.

Statement of widow marriages among the Gujrathis and the Deccanis celebrated according to Pandit Ishwar-chandra's method are :—Gujerathi and Deccani remarriages during 1860—70, six; during 1870—80, twenty-seven; during 1880—90 thirty-three; during 1890—1901, seventy-two: total 138.

The above table clearly shows that the rate of progress is increasing and one has no reason to be disappointed. But the proper method of judging about the success of the cause is to see what change is wrought in the public opinion on that question. If we compare the public opinion on the question 30 years ago with what it is now, there could be no two opinions about the fact that there has been a very great change. Very few indeed among the educated people would now consider remarriage as a religious sin. They would not take any practical step in the matter simply because it involves social inconvenience. If the social inconvenience could be removed people would not be deterred from taking a practical step merely from religious considerations. This is a

great advance and social difficulties are getting less and less day by day. The success of the cause is insured though it may be worked out slowly, for the cause is supported by justice and humanity. Is it not unjust and inhuman to compel a young widow to life-long widow-hood, for no fault of hers, while her widower brother is encouraged to marry again. Gentlemen, the injustice and inhumanity are plain but they have become every day things with us and not strike us. But I hope you will fairly judge of the matter and put the resolution before you.

The proposition was seconded by Principal D. G. Padye and supported by Mrs. Kelkar and carried.

RESOLUTION NO. III.—Fusion of sub-castes.

SPEECH BY MR. V. D. JAVERI, B. A.

Mr. President, Ladies and Gentlemen,

The Resolution which I have been directed to propose in this meeting, turns upon the question of caste and its subdivisions and is aptly embodied in the following words:—

This Conference reiterates the desirability of bringing about a closer communion between the sub-divisions of castes by means of intermarriages and interdining.

The crying evil which it is the purpose of this resolution to abolish is so patent and so far reaching in its effects that it does not require many words from me to commend the resolution to your immediate approval. Believe me, ladies and gentlemen, and I am not exaggerating the real state of things when I say that the good old institution of caste which is supposed to have been of great utility to our remote ancestors, has been now de-

generated and degraded into one of the most baneful, most disastrous and most fertile source of evil that saps at the very foundations of our society and eats into and consumes the nerves and fibres of our social structure, which has consequently become incapable to bear those increasing responsibilities which are imposed upon it by our every day varying social demands. The caste system as it stands at the present day is nothing less than a scandal to the much-vaunted civilisation of the present century.

It has been repeatedly asserted with truth that the people of India are the most sturdy advocates of the customs that be. It is an unimpeachable truth that the Indian people are strongly averse to innovations and would rather suffer any amount of hardship and misery than change their old customs and usages according to varying circumstances. But alas their inflexibility, their aversion to innovations have not always been their guiding principles. They obstruct, oppose and delay the introduction of all good reform but the rigidity of their hearts instantaneously disappears under the mistaking influences of men who split up their original castes into subdivisions and sub-castes. It is this tendency of castes to break themselves into smaller castes and subdivisions that the present resolution desires to check and put a stop to. The main idea among others that has been hastening our decline during the past many years is isolation and perception of fictitious distinctions between man and man due to heredity and birth. At present it is every body's ambition to pride himself upon being a member of the smallest conceivable community and the smaller the number of the individuals with whom he can associate, dine or marry, the greater is his purity and higher his

perfection. This is the root idea that rules our present institution of caste.

Ladies and Gentlemen, how is it possible for us to progress as a nation, how is it possible for us to achieve success in the hard struggle for existence that is now going on between the different nations and races of the world, in spite of these irritating and insidious distinctions that are recognized and practically followed by us. True, it is no doubt, looking from a narrow stand point that one is a Christian, the other a Mahomedan, the third a Jew, and so on. Truer still from a worldly point of view that they are apparent distinctions. But gentlemen, let us take a catholic view of the subject and what do we see. All of us, whether Christians, Hindus, Parsis and what not, are governed by the same natural laws and judged according to the same moral and ethical principles. Diversities and distinctions are for us, but before God the common Father of us all, there are no distinctions. All are one. All are equal. All are human beings, the creatures of God. Let us then do away with these fictitious distinctions that distort the face of the earth and mock at our refined instincts. Let us discard, once for all, the differences that are illusory and unfounded. Let us recognize the essential equality of man and man and man and woman and this recognition of the principle of the solidarity of the human race will go a long way to restore us to our former condition of bliss and beauty. Ladies and gentlemen, forgive me, if I am unduly trespassing upon your valuable time, but let me assure you once more, that our future welfare and prosperity depend mainly upon the recognition of this principle of humanity and universal brotherhood. Our revered sages, like Nanak and others, have practically followed out

this high ideal of one humanity and it is our duty to tread in their footsteps if at all we desire to be happy and prosperous. What does Nanak say—"I am not a Hindu not a Mahomedan." It was this high ideal of life, it was the recognition of the principle of the solidarity of the human race that made him immortal in the memories of his countrymen and though physically dead, morally he is alike with us, upholds and sustains us in our sufferings and trials. Let me assure you, ladies and gentlemen, with all the emphasis that a man is capable of, that until and unless the disappointing distinction is not razed to the ground, we cannot form one united nation, and until then, we cannot ameliorate either our social or our political condition. So long as these feelings of antipathy and discord are not eradicated from amongst us and are not replaced by those of sympathy and concord, our social and political regeneration is bound to remain in a very precarious condition.

I fear, some of you, ladies and gentlemen will be inclined to think that I am passing away from possibilities and entering into the regions of fictions and ideals. But then I must assure you that whether you will say yes or no, there is a tendency in that direction in all parts of the civilized world and if the theory of evolution has any worth in it, we are bound to progress and progress in the very direction I have above pointed out to you.

But then once more to the resolution. The resolution, which it is my humble duty to put before you, goes but a short way in that direction. But the present condition of our society does not allow us to expect more from it, and humble though the resolution be, it will obviate some of the many difficulties, that come in the way of our recognition of the principle of

solidarity of the human race. The resolution itself is very cautiously worded and the extent of its operation is modest and I am sure would be perfectly welcome even to the orthodox school of our society. It reiterates the necessity and the desirability, which if I mistake not is recognized in all quarters of bringing about a closer communion between the different subdivisions of our castes by inter-marriages and inter-dining.

Gentlemen, will you not be surprized, will not all sensible men and women be surprized to hear that inter-marriages are not allowed even between the individuals that interdine? What possible objection is there for this interdict, I cannot, for the life of mine, understand.

Who are responsible for these sub-divisions? I am inclined to think and I am sure, I shall be borne out in my opinion by all men of all castes, that the leaders of castes fight among themselves for their own temporal purposes and when their interests conflict and they cannot agree with one another they split the caste into two; they divide the caste, each one of them taking with himself his own parasites and hangers on and the result is there are as many subdivisions as the number of the fighting leaders. Thus the process of dissolution goes on till we shall come to a point, not very far off, when we can no longer dissolve. Thus we are sacrificed by our so-called elders and leaders to the temple of their egoism and self-aggrandizement! They the gamers, we the sufferers!! I am not at all exaggerating and I challenge any body to give the lie to me by disproving what I say and assert. What I have pointed out is the real reason, the only cause, and it is our duty to enter our emphatic protest against this tendency and protect our less educated brethren from the onslaughts of our selfish caste leaders.

The advantages, that will accrue to us if the resolution is practically carried out, practically because it is no use to record resolutions from year to year if we are not prepared to put them into practice, are too numerous and too precious to require any detail mention. It would increase the sphere of our choice of suitable bridegrooms for suitable brides and vice versa. It would facilitate and render it easier to create and nurture sentiments of sympathy and commiseration amongst ourselves and last but not the least it would go a long way in putting a stop to the heinous practice of sale of brides and bridegrooms by giving us a wide latitude in the selection of pairs from larger castes. It would also put a moderate check upon those early marriages which mainly prevail amongst us for the scarcity of suitable brides and bridegrooms of necessary age. The bigamy and unequal marriages prevalent among the Kulin Brahmins of Bengal trace their origin to this insidious institution of caste.

I fear, ladies and gentlemen, I have detained you too long but you will kindly excuse me for the trespass.

Let me, once more, before concluding, request you one and all to put your shoulders to the wheel and practically carry out to the utmost of your means and abilities the resolution which I put forth before you for your unanimous approval.

The proposition after being seconded by Mr. Keshavrao (Hyderabad Deccan) and supported by Mr. Dalvi (Bombay) was carried.

RESOLUTION NO. IV.—Early marriage.

SPEECH BY DR. T. C. KHANDALAWALA.

Mr. President, Ladies and Gentlemen.

The Resolution that I am asked to move for your acceptance runs as follows :—

"This Conference rejoices that according to the returns of the recent census, the age of marriage, both for boys and girls, has shown a decided tendency to rise in many parts of the country, and would impress on all social reform bodies and advocates to make use of this favourable opportunity to press forward this most important item of the social reform programme, by endeavouring to raise the marriage age of girls to 16 and boys 20."

The question of the marriageable age is co-eval with the question of reform itself, and was seriously and warmly taken up by that illustrious band of the pioneers of reform, who, enlightened by the light that came from the West, emancipated themselves from the thralldom of custom and tradition, and made truly patriotic efforts to enlighten and raise their less gifted and less fortunate brethren. Ever since then, the pros and cons of this question have been fully discussed and weighed, and the national verdict is against infant and very early marriages both of boys and girls. In practice, too, we find that the marriageable age has been, especially in higher castes, slowly but certainly, raised. In my own casté more than 20 years ago it was rare to see a girl remaining unmarried beyond the age of eleven, or to see her parents remain unperturbed at the approach of this age. Now I have noted instances of some girls being not married before her thirteenth year. This, ladies and gentlemen, is the progress in the right direction. But as earnest reformers, we can not rest content with this degree of the progress, for even the age of sixteen is far below the normal standard for either sex.

In the determination of the marriageable age, it is wise to look up to Nature for our guidance, and apply the lessons it unfolds. Let us then inquire what Nature

teaches us and form our own ideal of the marriageable age.

The whole Nature has been undergoing from time immemorial the processes of evolution. Humanity, as a part of the whole cosmos, shares in these. These are the processes, which produce a succession of changes in the human organism in its varied parts and faculties, leading to its gradual development to a higher and higher stage of life towards the millenium of perfection.

Two main factors principally contribute to this grand process of evolution of man, viz. 1st education in its widest and fullest sense, including the culture of the body, the mind, the moral and the spiritual faculties, and 2nd. the law of heredity. What education builds up in an individual, the law of heredity preserves in the race. Were it not for this grand law, the acquisitions of individuals would end with their deaths, the new comers would have to begin their life of growth and development from an inconceivable blank, the posterity would not benefit by the inheritance of the past, there would be no progress, no evolution, there would be a dreary monotony of life from eternity to eternity, without a change, without a modification, without any improvement.

This law of heredity which is fundamental to the law of progress operates through marriage ; for marriage perpetuates the species and the race in all communities without any pretence to the least civilization.

When the sperm cell of a male meets the ovum of a female, their fusion takes place, and the resulting product is endowed with the capacity of developing, under suitable conditions and environments, into the likeness of the parents. Ordinary experience teaches us that a child is the exact likeness of the parents. It is their

photograph. Is this likeness confined to the features and the stature, and the physical organisation only, or does it extend to the intellect, the emotions and the affections, the moral and the spiritual parts? Science teaches us that it does extend to them as well as Science teaches us that the *whole* father and the *whole* mother is really produced in the child in a potential form, i. e. with capacity of development under proper and suitable conditions, to the fullest measure of the parents' development of the body, mind and soul, at the moment of conception.

Under this law, the physical, the intellectual, the moral, and the spiritual greatness of an individual is preserved by its transmission to his issues and descendants, and under a system of proper *selection* of the marrying couples, *Human* intelligence, morality and spirituality advances from father to son, and from generation to generation, until the highest possible ideal of humanity is reached. Mark, Ladies and Gentlemen, the *proper selection of the parents* is at the root of the amelioration of a race, the *improper selection*, of its decadence.

The expression "proper selection" comprises within it a number of conditions. I will here only refer to the condition of the age of the marrying couples.

It is clear from the law of heredity, as expounded above, that the age of either sex must be, 1stly such as would allow, or render possible, the fullest development of the whole human organism, of the whole human nature, and 2nd it must precede the advent of the period of decline and deterioration. What is this period? The answer is, the period is that of adult life, beginning with 25 or thereabout, and ending at 50 or thereabout in the case of both man and woman. No marriage is physiologically justifiable before the commencement

of adult life, and no marriage relation should continue on the termination of adult life for the purposes of the propagation of the race. Thus physiology teaches us that the right marriageable age for both boys and girls, or rather, for men and women, is 25. Any age below this is a surrender to the prevalent customs and traditions, and the environments of the society.

Some believe that the age of puberty is the true marriageable age for a girl. They say the first appearance of menstruation is co-incident with the age of puberty, and that it is the external indication of the fitness of the girl for conception, and, therefore, for marriage, and that its postponement to a further age is in opposition to the law of Nature, and consequently detrimental in its consequences. I say to them that they have not read the facts of Nature aright. Let them turn their attention to what a gardener does for cultivating his fruit trees. After the graft is planted, the blossoms come, and he deliberately nips them in the bud for a succession of years with the result that his tree grows vigorously, and yields much bigger and much more delicious fruits. In the same manner, the fruits of the first crops of human ova are mere pigmies without a sufficiency of the vigour of vitality or energy in them.

Properly speaking, the age of menstruation is the age of pubescence, the age of the commencement of the development of the girl into a woman. Until girlhood blooms and ripens into perfect womanhood, no female has a right to be a mother. Premature maternity is disastrous to the mother and disastrous to the off-spring.

To sum up, early marriages retard and even arrest the development of the parents. They bring into life a

progeny of pigmies and punies. They lead to racial decadence and national calamity. Marriage during the adult life is one factor and that, a very important one, in the production of a strong and vigorous progeny, in the physical, moral, and spiritual upheaval of the race.

With this I commend the resolution to your very serious thought and acceptance and pray to you to work at it in the spirit of true and sincere reformers in your homes, in your clubs and in your circles of society until it becomes truly a national sentiment with power to work out the regeneration.

SPEECH BY MRS. VIDYAGAURI RAMANBHAI MAHIPAT-
RAM, B. A.

In seconding Resolution No. IV. she said :—
Mr. President, Ladies and Gentlemen.

I beg to second this proposition. Marriage is one of the most sacred institutions given to mankind by divine providence. The fact that all nations have treated it as connected with religion both in its celebration and its consequences bears ample testimony to this. It is therefore meet and proper that the subject should be approached with all the gravity and all the sanctity which justly belong to it. The ancient civilisation of our country, of which we are so justly proud, conceived the institution of marriage on a high and noble ideal. The Ghrihya Sutras which prescribe the marriage ceremonial make marriage a serious and deliberate event. कोऽश्नुत्, कस्माश्नुत्, "Who giveth and to whom it is given" is the question the bridegroom asks when the bride's hand is put into his hand to solemnise the gift. He finds the answer and exclaims कामाऽश्नुत्, कामायाश्नुत्, कामोदाता, कामः प्रतिगृहीता, कामैतत्ते—

“It is love that giveth, it is to love that it is given, love is the giver and love is the receiver, O love? it is thine.” Turning to the bride he says “you and I are the two syllables that make a word, you are the earth and I am the sky.” Leading her seven steps forward he bids her become the participator of his drink, of his food, of his wealth, of his health, of his cattle, of his seasons and become his *friend*. Now, ladies and gentlemen, this was meant to be a sacrament gone through by a couple who knew perfectly well what they were about, by a man and a woman drawn together by the tenderest, the noblest and the holiest of human feelings, by parties who fully understood the nature of their new relations and the duties which devolved upon them on such an epoch-making event in their lives. And yet how much has our country fallen from this lofty and noble ideal? The words are spoken, the oaths are repeated, the promises are given, but they are not uttered by the bridegroom and not understood by the bride. The priest addresses himself and replies to himself, himself in many cases not knowing what sentences mean, The parties most interested in this solemn occurrence know least about it. They have not reached an age at which they could realise the gravity of the situation. They have no voice in what of all other persons concerns them most. They cannot exercise judgment in a matter which requires the greatest exercise of judgment. They are wedded together because those about them wish to have the pleasure of a wedding in the family, a wedding of any kind and not necessarily a wedding which has probabilities of happiness. Parents and guardians are certainly interested in the marriage of their children and are justly entitled to guide them. But they are to guide those who can walk

and not to drag those who cannot even stand up without tottering. Is it fair to children that their mental formation should not be allowed to reach its proper growth and that they should be called upon to perform duties after taking away from them the opportunities of acquiring the culture, the education, the efficiency necessary for the performance of those duties? Speaking for my own sex, I ask is it not sad, is it not cruel, that innocent girlhood with all its mirth and all its hopefulness should so suddenly be over-clouded by grave womanhood? A retired Anglo-Indian once observed that in India girlhood, like twilight, is short. And the remark is too true. Who that has gazed at dawn and watched the imperceptibly rising sunlight advancing from colour to colour, aspect to aspect, fusion to fusion, would not lament the sudden abolition of this natural and sublime process, if sunlight with all its midnight dazzle and heat were suddenly brought to infant morning?

I will not detain you long. But before concluding I feel bound to observe that in this direction improvement has been extensively adopted and all that is necessary is to emphasise it and carry it forward. I hope you will adopt the resolution.

The resolution was supported by Mr. G. Subramani Iyer and carried.

RESOLUTION NO. V.—Polygamy.—
SPEECH BY MR. MARKANDRAI MEHTA (Bombay)

Mr. Markandrai spoke:

The evils of polygamy are too well known to need much speaking. Even our puranas bear witness to the utter misery of such a system. The jealousies of co-wives, the ruin of family-peace have been themes

of much merriment to outsiders. It is a departure from the monogamous life, recommended by the Shastras. So far as my caste of Nagars goes polygamy is strictly disallowed. Even in castes that do allow this system, reasonable people have recourse to it, only if there is no heir to the family and no body to perform the Shraddhas. But even in these cases, I recommend to these old gentlemen, who want to have heirs, not to marry young wives and ruin them every way. Adoption will very well serve the purpose, without sacrificing any girl. As for those that choose to have another wife, out of lust, freak or prospect of pecuniary gain, our society cannot too much condemn these miscreants. Castes ought to pass resolutions forbidding polygamy, except in cases where wife has deserted the husband, or has become Patit or willingly consents, before the caste, to allow such second marriage. The barbarous stage of kulinism is fortunately not reached in our presidency. We don't gamble in human lives as some in of Bengal do. No false notions of caste-greatness have made us so monstrous butchers yet. Away with all foolish customs and enjoy unalloyed bliss in monogamous homes.

SPEECH BY MRS. MANIGOWRI.

Mr. President, Ladies and Gentlemen,

I beg to support this resolution. The marriage tie is strengthened by pure mutual love. There cannot be happiness in the family unless there is mutual love between husband and wife. Those who do not allow child widow's remarriage on the ground that her love to her husband should continue even

after his death, do not care to love their wives in their own life time. How unjust, unreasonable and cruel is this? The custom of marrying another wife in the life-time of one wife becomes a source of great unhappiness and constant quarrels in the family. This custom must therefore be abolished. The proposition was moved by Mr. Dolatjada (Surat), being duly seconded and supported, it was passed unanimously.

RESOLUTION VI.—Extravagant marriage expenses.

This Resolution was proposed by Mr. Dasai (Dulasar) seconded by Mr. Sant (Poona), supported by Shrinivasrao (Madras) and carried.

RESOLUTION NO. VII.—Encouragement to sea-voyage.

SPEECH BY MR. KRISHNARAO DIVATIA,

In proposing the resolution he said :—

I have been asked to propose this resolution, but I don't think it needs any support after it has been so ably dealt with by Swami Nitya Nanda. However, I believe I am chosen to support this resolution, because I am considered to be a living monument of caste persecution. This is one of those subjects which have a direct relation with caste and caste tribunals; hence this resolution has a special and peculiar importance in this province; because Gujerat has a greater number of divisions and sub-divisions of caste than any other province, and the rigour of caste is also more severe in this part of the country than elsewhere; therefore it is that I say that this subject has a special and peculiar importance in this province. Very often opposition to this subject arises from ignorance, superstition, and

selfishness. I must, however, in fairness and justice to the opposition, say that it is not so strong as it was forty years ago. Then, it was difficult for a person, who returned from England, to find a house or a servant. But now it is not so ; like all other items on the programme of social reform this subject has also under-gone much change in the direction of progress ; and now an England-returned person does not experience many difficulties or inconveniences as far as matters of ordinary life are concerned. However, there is still room for improvement and progress in this matter, and hence, with these remarks, I commend this resolution for your approval.

The Resolution was seconded by Swami Nityanand, supported by Mr. Nair and passed.

RESOLUTION No. VIII.—Moral and religious education.

SPEECH BY Mr. K. B. MARATHE (POONA).

Mr. President, Ladies and Gentlemen,

The resolution entrusted to me for introduction to your attention requires no lengthy remarks as to its utility. "The necessity of introducing moral and religious instruction into schools and colleges," is obvious. Education as defined by Herbert Spencer includes the development of our moral and religious activities side by side with the development of physical and social activities. Humanity cannot be regarded perfect unless and until the moral principle and the sense of refined faith are fully trained. The present condition of schools and colleges cannot be congratulated so long as they cannot turn out specimens of human nature perfect in all departments of its activities. The British Government whose

function was narrowed by British philosophers of the 18th and 19th centuries to the protection of life and property only of their subjects are not as patriarchal as we would wish them to be and hence they have been slow in bringing forth the naturally moral and religious instincts of their Indian subjects. (The speaker here wanted to criticize the government policy of religious neutrality but a hint from the Chair confined him to general remarks only. The speaker continued.) Efforts have been recently made to introduce moral lessons into books of the educational series, but until moral and religious instruction were combined no substantial progress could be made by the Indian youth in developing their morals.

Every schoolboy must be taught along with the rudiments of general knowledge, not only that his life and conversation must be chaste, truthful and honest, but also that the source of many-sided energy, is one omnipotent, and all loving God. The instinctive admiration of the wide expanse of the Universe must be developed into a fervent belief in the existence of an all wise Creator and it must be instilled into every infant mind that a correct manifestation of human energy must in order to be permanent be backed up by a firm faith in the direction of an all wise providence.

For these and many other kindred reasons I am encouraged to recommend the resolution for your adoption.

SPEECH BY MR. NARSINGRAO DIVATIA,
Mr. President, Ladies and Gentlemen.

When I arrived this morning I was taken by surprise by the Secretary. He informed me, that one of our

soldiers who was entrusted with this resolution had at the last moment slid back, and accordingly I was asked to step in the breach. Thus here I am before you to second this Resolution. At the first blush it would appear doubtful what possible connection there was between the subject of this resolution and the objects of this Social Conference. One may naturally ask—why at all this resolution should form part of the programme of this Conference. But a little closer examination of the object of education and its relation to social questions will remove all doubt.

Education, in its proper definition, includes the development of man in all his powers, the intellect, the heart and the spirit. In the system of universe nothing is detached from other things; all forces are correlated and inter-related. This is true in every sphere, physical, moral, spiritual, intellectual. You cannot ignore this principle of correlation in the human mind in its several aspects, and divorce one aspect from the other, without risking disastrous consequences. These consequences would be—(1) actual moral decrepitude in the ranks of our educated men (which we have been witnessing too sadly and too often), and (2) our impotence for action. For the springs of action lie deep rooted in the mind and the heart, and the spirit. The divorce of will and deed arises from the one-sidedness of our present education as a system.

I am aware of the difficulties that lie in the ways of a thorough carrying out of this principle of moral and religious education. They are due to two factors—(1) the diversity of sects and creeds in India, and (2) the fact of our rulers who control the educational system mainly being compelled, by their religion being foreign, to a policy of religious neutrality. But you will remem-

ber that so far as moral education is concerned the religious difficulty does not play any prominent part, and as regards religious education you will see we have been careful enough to word the resolution cautiously. Note the expression, "as far as possible."

Nor would it be quite so difficult to adopt the general principles of natural religion for the purposes of religious instruction in schools and colleges? However I must say that I have such strong faith in the essential connection of morality and religion, that I should, if the matter were left to me, word the resolution so as to leave morality alone, if only religious instructions were adopted. Morality is bound to follow religion. With these few remarks I commend this Resolution to you for acceptance.

Mr. Kale supported the Resolution and it was passed.

RESOLUTION NO. IX—Eleonation of low castes.
SPEECH BY MR. V. M. MAHAJANI M.A. RETIRED
ED. INSPECTOR. (Berars).

Mr. President, Ladies and gentlemen,

I have been asked by our worthy President to commend to you the resolution regarding low castes, which I do so gladly. (Reads the resolution). The so called low castes, I need hardly tell you, include Mahar, Mang, Kolhati, Chamar, Dhor, Bhangi, Chandal, and are known as Parias on the Madras side.

They form the outer-most limb of Hindu Society. They generally live in the outskirts of a village; and being out of our sight, they are generally out of our mind. Hitherto they have been treated with supreme indifference and neglect.

Their touch, even their shadow, is considered polluting. They are still asked in some parts to announce their

presence, lest their shadow pollute high-born classmen. In one native state, while walking on public roads, they are required to carry a pot tied round their waist wherein to spit, lest they pollute roads, as if spitting by others does not pollute them. By the bye I may tell you, ladies and gentlemen, that spitting on roads is by law an offence in some States of America.

Degraded as their position is, these out-castes form a useful member of the Hindu Society. The village sanitation and conservancy, the village watch guard, tracking of offenders, the "bigari" labour, the village post and revenue work, would be no where, if there were no Mahars. If there were no Bhangis, I do not know how our towns could be kept clean in the present state of society. Most of the European's servants are recruited from the ranks of out-castes, and their fidelity was well tested in time of the mutiny. The Mangs furnish in Berar midwives to all classes but the Brahmins:

These people are generally intelligent but poor and intemperate. If they are detected lying, that is their weapon of defence to avoid unjust and bad treatment. Poor as they are they are the first to feel the effects of famine. Their number swells famine relief camps. Their orphans swell the ranks of converts to other religions.

It must be confessed that the higher classes have as yet done little to raise the out-castes. A ray of light is thrown by the work of Maharashtra saints in the thirteenth and fourteenth centuries. The vivifying influence of these saints somehow reached the low castes and we have as instance of सजन कसाई and चोखामेळा महार whose devotion was so deep and touching that even God Vithoba, with the whole host of Gods, says the

poet Eknathe, condescended to break the Ekadashi fast at the Mahar's house and to have the heavenly nectar which had somehow got diseased, restored to its pristine sweetness. A feat that could not be performed by Gods in Heavens was thus reserved for the degraded Mahar. Of course we may reject this story as the creation of imagination, but we can accept the moral. It is this, that in the eyes of God no man is low, no man is insignificant: and we of the so-called higher classes arrogate to ourselves a position higher than God's, when we condemn these low castes to a life of degradation and neglect.

But we wanted a stronger, stimulus and that has come in modern times. The pioneers in this cause of humanity have been the Christian missionaries. We may not see eye to eye with them this question, but justice requires that they should be credited with work that is intrinsically good whatever motives they may have. They have taken up the case of low castes and this caused an awakening among us. They have saved many an orphan in famine, and well equipped them for the struggle of life.

Curiously enough while our high classes do not like to associate with Mahars, so long as they remain Mahars, they have no objection to associate with them as soon as they are converted by missionaries of Islam or Christ. Do we not thus, by our conduct, encourage Mahars and others to join the ranks of converts?

It is this conduct on our part which tends to induce the degraded castes, to accept Mahomedanism or Christianity. Our brother delegates from Bengal will tell us that in the eastern districts of that province the Mahomedans form as much as one half or two thirds

of the whole population. Anthropometric researches conducted under the direction of Mr. Bisley have shown that a large portion nearly half of these Mahomedans bear a strong affinity to the Chandal classes in Bengal from whom they were evidently converted. The recent census has shown that the number of native Christians in all parts of the country show an abnormal rise, while most of the other sections of the people show a large decrease on account of famine mortality. The Lord Bishop of Madras at a recent missionary conference admits that some considerable increase is due to conversion during the hard times of famine, but maintains that Native Christians, better educated as they are, live better, are fed better, live in cleaner surroundings and therefore live longer and multiply faster than their brethren, who live in their old surroundings and have no self-respect and no motive to rise.

Mahomedans also are liberal in this respect. Many a low cast girl has been admitted into Islamism for her charms and has thus been raised to a higher status. Here is an object lesson set for us. If we do not wish that this outer most limb of the limbs of Hindu Society should be lopt off, if we wish that they should still form a portion of our community, we should show our active sympathy for them. If we prich our extremest part, the brain smarts ; if the out caste Mahar suffers wrong, why should not the Brahman feel for him? If we read the Bhagavadgita, we as Pandits ought to feel equally for a brother and not only feel, but take steps to raise the condition of the latter. Otherwise our reading it is useless. Ladies and Gentlemen, the Mahar equally with us is a human being, has latent capacity which only waits for opportunity

to develop itself. That opportunity we ought to furnish. I know from instances that I have seen that many of them are capable of improvement, if they are only given an opportunity. To do this, it is necessary we should sincerely sympathize with them—nay love them. It is love at the bottom of this reform—nay it underlies most of the reforms that we advocate *e.g.* the abolition of the child marriage, the amelioration of the condition of the widow. No Shastra is against us here. Nay, the positive injunction of all Shastras is to love all creatures. The more ought we therefore to love our brother men—degraded though they may be. It should be our effort to raise him and to educate him. All reform in the end is wrought by self : and unless we succeed in cultivating or in implanting a sense of self-respect in the degraded section of the community, our efforts are sure to fail. But we must be sincere in our efforts, persistent in our efforts ; we ought to organize them, talk less and do more.

But you will ask, what should we do ? Well our Municipal and Board Schools are open to pupils of all classes, Here and there an opposition is raised to the admission of low caste pupils, but it can be over-come by firmness on the part of the master, as well as the conductors of schools. Some of you, gentlemen, are Municipal Members and District Board members and to you I appeal to help in this direction. In Berar all low caste pupils are admitted free in primary schools. I do not know if this exemption obtains here : but if the Department is moved, the concession can easily be gained. If not, a fund shall have to be started in large towns for helping the really poor. The starting of trade schools is the next step, but this must hang fire till schools for other

classes are opened. In the meantime, the railway, the establishment of cotton presses and factories have done a good deal to give employment to these people and to raise their condition. These opportunities ought to be extended.

But even if we fail to organise these efforts, we ought to make individual efforts to treat all men of low castes with *consideration*, to treat them kindly and help them as best as we may. This is the *least* that we can do.

And with these words I commend to you the resolution which I trust you will carry unanimously.

SPEECH BY Mr. MANISHANKAR BHATT B. A. (Bhavnagar.)
Mr. President, Ladies and Gentlemen.

In supporting the proposition which you have just heard, I think I ought to remind you of a great and venerated name in our modern history. You are all aware that more than two thousand and five hundred years ago, a light arose in the northern mountains of our dear father-land, a light that gradually rose high in the atmosphere till it illumined nearly the whole of Asia and refer to the great Siddhartha Buddha. He was the first modern Anya "who was deeply impressed with the disastrous effects to Society of the neglect and indifference to the moral and material advancement of the (so-called) low castes." He was the first man in our times who said and proclaimed the spiritual and moral equality of all men and women. His words electrified his hearers as the great watch words of the French Revolution—"liberty, equality and fraternity"—electrified Europe in recent times. You are aware gentlemen, that we are all one community; if our brethren are low, we are also low with them. We

cannot rise until we learn to respect the fatherhood of god and the brotherhood of man. It is a law of the Divine Providence, that an individual man can secure good for himself only in proportion to the degree and quality of his love of the general good. One great Gujerati Kavi Dulapatram has taught us that elementary truth in our Reading Books. We are all the children of one Father and are equal. It is a sad criticism on our present life that the Social Conference finds it necessary to emphasize such an elementary and obvious truth. It lies in you, gentlemen, to make it unnecessary in the future by doing all in your power to ameliorate the condition of our poorer fellow-country men.

The resolution being supported by Mr. C. Patil (Surat) was passed:

RESOLUTION NO. X.—Female Education.

SPEECH BY R. B. HARGOWANDAS KAANTAWALA.

Of the subjects, which are before us for consideration and adoption, the subject of Female Education is, I believe, the most important; because no reform is possible without the help and co-operation of women. Ignorance in women and in men is the stronghold of superstition and orthodoxy. Without education, women will be wanting in intelligence and broad mindedness. Without it they will not be able to understand and perform their duties well. Without it, our home will be no *home* in the sense in which it is understood in civilized countries. Ladies and gentlemen, it is for such reasons as these that I strongly advocate the cause of Female Education.

In India female education is of a very slow growth. The progress of half a century shows that only two

per cent of the girls of school going age attend school, and that the percentage of girls attending school over female population is only '3.

If we look to the quality of education, it appears that out of 100 girls in our presidency 50 could not read printed books, meaning that they were learning only alphabets and multiplication tables, 36 were reading the 3rd and 4th book of the Reading series, and only 14th were in the upper Primary standards reading the 5th and 6th books in 1899-1900. I leave out the number of the girls receiving higher education as it is too insignificant to be taken into account.

It will thus be seen that the progress of female education, viewed in either way, is far from satisfactory. At the rate, at which female education progresses, it will take, I am afraid, centuries before all women or almost all of them are classed as "literate" in the Census Report of India. What a gloomy future for the unfortunate daughters of a race which was once renowned for its learning! Against the kind of education now imparted to girls there is a general complaint made both by educated and uneducated classes.

Under such circumstances there arise two questions, one of which is what should be the means that can be taken for the speedy expansion of female Education and the other is what should be the alterations that can be made in the present curriculum so as to satisfy most people ?

For want of time I shall simply enumerate my suggestions in connection with the 1st question. I beg to suggest.

(1) That the Educational officers should be more sympathetic and in greater touch with the people. Their

sympathy, persuasion and advice will go a great way towards increasing the popularity and prosperity of girls' schools.

(2) That girls' schools should be multiplied, so as to place the means of education within the easy reach of people.

(3) That greater facilities to admit girls into boys' schools should be given.

(4) That classes for girls be attached to boys' schools, where separate girls' schools are not possible and where girls are not allowed to be mixed with boys.

(5) That zenana classes be opened for women who may be enabled to utilize their leisure hours in learning some thing.

(6) That Urdu schools for Mahomedan girls and special schools for Hindu purdanashin girls as well as for antyaj girls be established.

(7) That small scholarships be offered to girls who remain in school after the age of 12 years.

(8) That institutions for higher education both through the local Vernaculars and English should be established in Zilla town and other places.

(9) That a larger supply of female teachers be provided to girls' schools.

(10) That female travelling lecturers be appointed to give lectures to women on useful subjects, wherever they go.

11 That cheap and useful literature be created for the fair sex.

(12) That circulating libraries be started in large towns for women.

(13) That associations, samajas and clubs for ladies should be founded wherever practicable.

Some of these suggestions are intended for the Educational Department, and the rest can be carried out by public bodies and private individuals of means, who may also help Government to some extent in promoting female education.

These suggestions will no doubt do some good if carried out but if you wish that the expansion of education should be speedy, the only way for it is the introduction of compulsory education. There are educationists and educated people both European and Native, who are of opinion that compulsory education in India is impossible for a long time to come, but from my experience of Baroda I am in a position to say that it is quite possible and practicable, if means are provided and facilities are given. The experiment tried in the most backward members of H. H. the Gaikwad's dominions has succeeded beyond expectation. You will be surprised to learn that not a single child of infancy age remains unregistered there.

With respect to the 2nd question I will say a few words at the out-set. The present curriculum for girls is nearly an imitation of the curriculum that was in vogue in England years ago. The notion that the education of the boys and girls should be similar in all respects was the notion entertained in England a generation back. From the early eighties a great change has taken place in that country. Educationists there have admitted the necessity of bifurcation after the elementary knowledge of the three Rs. is given to girls and of introducing in primary schools subjects of special use to women. The most important adoption made to the syllabus is Domestic economy, which is a new science embracing large number of subjects. Housewifery, cookery, nursing &c. are the practical subjects taught to girls.

Manual and technical training forms a part of their education, enabling them to learn drawing brush work, matting basket making &c Ladies and gentlemen, you will be able to form an idea of the practical nature of training from the fact that in 1898 practical cookery was taught to girls in more than three thousand girls' schools in England. Not only the preparation of choice dishes but washing of utensils, cleaning knives scrubbing tables polishing tins, &c., are done by girls with their own hands.

If the subjects just mentioned are considered necessary in a rich and advanced country like England how much more they are essential to the poor and backward people of India ?

I beg therefore to suggest that the additional subjects now taught in England should be introduced in our girls' schools with such modifications as the need of people may require.

SPEECH OF BAI GULABBAI HARIDAS

(Translated from Gujerathi)

Mr. President, Ladies and Gentlemen.

To drive on the chariot of this world, the most merciful God has created two wheels in the form of man and woman. It is necessary that these wheels should be strong. It is quite clear that we cannot go on smoothly in this world without the uniform and equal strength of these wheels. Just as a kingdom devoid of a good King and an intelligent Minister fails, so for the administration of the small kingdom of our family its King and Minister should remain careful in their respective duties. That house can be called a cemetery only if its minister is not proficient in his business. To give the word home its true sense women should be always on their guard, for the prosperity

of our country depends upon the improvement of the small kingdom of our family. Consequently it follows that the various families should be governed most aptly. The small wheels of the house depend on the Governor and consequently this should be the person who should receive education.

This has been universally acknowledged, and at present we see many institutions for female education. But in the view of Mr. Hargyovind the present system of education has not done any special good. In the defence of his view he has stated many reasons. The foremost and most important of which is the "early marriage" which has rendered us weak in strength and in knowledge, which is the chief cause of our misery and is, as it were, our prospering foe.

In schools the girls learn to read and write when quite young and deficient in the power of understanding. But at the proper time when they attain the real age of receiving education, they are unnecessarily and forcibly thrown in the ocean of this world and that too before they have reached the age of twelve. Thus forced in the current of the world and with no education required to help them to swim, they are unable to make use of their learning in the performance of their worldly affairs. For the education received in schools is but ephemeral. Thus there remains no distinction between the educated and the uneducated.

The chief cause of this is attributed to the custom of early marriage which is prevalent amongst us; its poison is so deadly that the men become living dead. The arsenic poisons kill men within few hours while by the poison of early marriage parents torture their children. There is a proverb in the English language that the ignorant mothers kill their children mercifully.

This is true to a letter. This is an impregnable strong fort which obstructs the way of Female Education.

Indeed we are pleased to see that this custom has become extinct in some of the castes. The more this will give way, the more attention will be given to education and the efforts to this effect will certainly be considered praiseworthy.

These things must be followed by the education of the girls in mathematics required in home affairs and in morality. Besides they must be educated in religion, athletics and in cookery aided by the knowledge of science.

Thus there is a chance for the increase of prosperity.

And when such societies of women are established every where with an aim to increase that knowledge, there will be a rapid increase in female education and the car of our social civilisation will roll on rapidly. May God help my native sisters and brothers in this movement.

RESOLUTION X.—Female Education.

SPEECH BY MRS. KASHIBAI HERLEKAR (Baroda)

Ladies and Gentlemen. I have often wondered that people do not wonder at the fact of the resolution on Female Education being repeated year after year on this platform and others. Has not this subject been stamped with the consent of the most civilized people? Does not history furnish examples on the supreme importance of this subject, and does it not facilitate its solution? But humanity is so weak that even the plainest fact may be darkened by a mass of hereditary intrinsic or extrinsic conditions. I do not stand up to echo truisms or clever witticisms. I come here as a woman and an Indian mother to record my humble word on the subject and make

to you, each, my country-men and country-women two appeals on behalf of my whole class, my country and the cause of divine truth. I said that the repetition of resolution like this in India has roused no wonder and is to-day soberly emphasized as if to dispute the utility of female education is nothing but common sense. I remember solemn words of wisdom once uttered by our venerable President whom we are used to call our *father* and *guru* on this subject. And those words are such as to deserve preservation in the mind of every woman in India. Those words conveyed a warning to our men—they are consecrated by laws of honour and chivalry, they are of glowing tribute to womanhood and they amount to this. The redemption of our country must come from woman. Ancient India was full of heroines and they were not the children of uncultured hearts or unreasoning heads. Man's ideals must win or fail or last in proportion as they are fed with woman's quiet support. All reform in short must rest mainly for—excellence or permanence on woman : and all this is to be by education. And what does it mean you will ask. It is not for me to give you a cut and dry scheme on it. There are better heads, manly and womanly for it. My humble task is merely to record a certain fact and that fact ought not to be missed by adherents of female education in India. Don't think I am giving you only a paradox. I request you to pass a resolution or subjoin it to this one to the effect—*Educate your men and educate your women*. What I mean will be appreciated by most educated women of present hybrid half awakened India. You know that this cause is covered with thorns. People look upon it with suspicion. There are deep prejudices poisoning its just comprehension. There is a wide feeling that woman is on a

campaign of independence, that her education is a declaration of war ! My countrymen you know better whether such a feeling does not exist among most of you ! While few of you are fighting nobly for us and our country, there are people who help to make us victims and not heroines, to pull us down while you wish to save us and the country. You say woman is half the world going to waste, and set about rescuing it, or rather because some of us submit ; and what do we gain ! Calumny and even ruin. Ladies and Gentlemen, I am not leading you on to pull down this noble resolution. I show you the thorns, the worms in the rose you offer us. I show it to you because there is a remedy in your hands by which you can pull out the thorns and that is—educate your men. A lady well educated is educated and meant to exercise her disciplined intellect : is it not so ? If she is thrown among environments where it is danger to her to exercise her freed intellect, she is made to belie the purpose of her education, and logical humanity jumps to the conclusion that female education is danger or failure. It is so. Consider the present situation fully comprehensively and prepare to educate your women safely. The primary purposes of society should not be frustrated by any reform. Happiness is one thing, to secure it is another. Again let me answer those who fear that we are started for war, with the humble response that woman is formed by nature that howsoever her powers be developed *she must cling to man* and she will. To educate her is to double and multiply the whole interests of humanity. As long as woman is fixed by nature as the river of human milk, she cannot escape subjection, But make this subjection natural, strong in its weakness, useful in its humility. There was a she-wolf to suck the twin fathers.

of an empire ; (Rōmulus and Rēmus) and history does not know what became of mars. So it always is. Lastly my country women, the few amongst you who have been educated; that is, the few who have taken up the cross, be resolved to be martyrs. You are Indian daughters. Remember the encouraging words of the Great God Shri Krishna to Arjuna :—

दत्ते वा प्राप्स्यसे स्वर्गं । जित्वा वा भोक्ष्यसे महीम् ॥

Don't think you are victims. You are martyrs. If men fail to appreciate the truth that women's education is stone, added to the national fabric, you should not lose the pride, the love of your country. India is as much women's as she is men's. Be martyrs. Prepare to face and fight for what is not merely your cause as human beings but what is the cause of this glorious land, what is that of truth, of the great God who made man, women and country out of the same dust.

The resolution was put to the vote and passed.

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RESOLUTION XI.—Temperance and social purity.
SPEECH OF MR. R. VMAHAJANI B. A. LL. B.
 (Akola.)

Mr. President, ladies and gentlemen.

I am extremely sorry to see that the question involved in this resolution, is required to be taken up from year to year by our Conference. But the truth though of a disagreeable nature must be frankly admitted and we must take due steps to correct the evil promptly.

The question involved in this proposition relates to morality which is at the root of all reforms—social, political as well as industrial; because we can effect no progress in any direction, unless we have got a moral back-

bone to support the several movements. Besides there is one fact which is peculiar to this reform alone, viz. that a moral character is a treasure which can be acquired by *individual effort* alone without being required to depend upon the help of others.

There are many items which can be and are as a matter of fact included in the term "social purity." But speaking generally the wellknown triad of purity of thought, purity of speech and purity of action is to be attended to.

Ladies and gentlemen, this responsibility in this respect lies upon the educated leaders of our community and especially upon those of us who profess to work for the social amelioration of our country. Because it is well said in the भगवद्गीता or divine hymn.

यद्यदाचरति श्रेष्ठस्तत्तदेवेतरोजनः

सयत्प्रमाणं कुरुते लोकस्तदनुवर्तते ॥

which means to say that that the masses generally follow their leaders. It is therefore the more necessary that we should be particularly cautious in this respect. The first false step in morality is attended with a precipitous fall in the near future. It is therefore that we ought to be careful in not taking the first false step. What is the effect of the education that we have received in our colleges and schools, if it cannot prevent us from becoming immoral. The effect of education as popularly believed, is the chastening influence it produces on the mind. Every body therefore should make a resolve to himself, for guidance throughout his career, that he would do nothing which would bring the least discredit upon the family in which he is born, or upon the school or college within the sacred four walls of which he has pre-

pared himself for his future life. If this spirit runs through every one of us and is tried to be infused within the tender and pliable hearts of the younger generation, much is likely to be done in the desired direction, by way of example upon our friends, relations upon whom we may have the least influence. The first step in this direction is sure to be attended with good results. So much therefore about the general aspect of the question involved in this resolution. If you approve of the spirit in which the question should be approached generally, there will not be the least difference as regards the individual items of this Reform. To-day's resolution mentions only one item specifically : but I think it necessary to dwell on one or two more, on the present occasion.

The Sanskrit poet Kalidas has described King Dasarath of Ayodhya, thus :—

न मृगया भिरतिर्दुरोदरम् न च शशि प्रतिमरणं मधु ।
तमुदयाय नत्वा न च यौवना पियतमा यतमानमपा हरत् ॥

meaning to say that neither an excessive fondness for hunting, nor dice, nor the bright wine throwing the reflection of the moon, nor a young beloved tempted the king who was striving for his rise.

Out of the vices mentioned in this stanza which king Dasarath is said to have been free from, I intend to dwell on two which begin with a 'w' viz. *wine* and *woman*. Gentlemen, these vices take off the whole strength in a man and make him utterly useless for continuing as a useful member of his family and much more of the society he belongs to. Both the objects may appear attractive and therefore tempting in the beginning but both of them are very disastrous in their effects. Liquor for instance may in the beginning act as a stimulant and make you

forget the turmoils of this everyday life, but it leaves you *completely* exhausted in the end. So what is called the forgetfulness of the wordly troubles, and the experience of the so-called inestimable pleasure are only temporary and a complete exhaustion of the system follows soon after. If one gives oneself too much to drinking, his brain is affected and he one day falls a victim to brain paralysis and is taken away suddenly to the utter loss of the members of his family. Looking at the train of these dis-astrous consequences thereore, one should abstain from drinking from the commencement. The vice is to be avoided on another ground also, as it is this vice which swells the ranks of inmates of jail's and lunatic asylums

It is some times seriously argued that drinking is not an absolute evil as it has not proved to be so in England and other European countries which have prospered in all directions. But this argument is fallacious in more ways than one. In the first place our opponent does not care for a moment to think to himself what the position of these countries would have been if they had been teetotalers. Secondly a small draught of wine or beer may perhaps be necessary to keep up the heat in the body in those cold countries, but a similar draught if taken in our country the climate of which is so different from that in other countries, will perhaps do great mis-chief. But even in Europe and America, a movement of total *abstinence* is taken up vigorously and followed up with equal zeal. In America, the movement is led by ladies and is led successfully too. They go on preaching in open streets and besides liquor shops, about the evil effects of drinking and try to dissuade people from partaking of the contents in the tempting bottles that are placed in the stalls of the

roadside shops. They also try to shame their husbands, sons, brothers or other relations who may be addicted to this vice and thus try to reclaim them. The influence of woman therefore in this respect is very strong, although woman is popularly supposed to be weak in strength, her influence at home, wielded with a gentle hand of love is very great, and it is therefore that as told by our worthy General Secretary, yesterday, one of the renowned economists of the present time, Mr. Marshall has given a prominent place to woman in the Economy of Nation. On similar grounds, I take this opportunity of appealing to our sisters and beseeching them to correct their friends and relations who may be unfortunately indulging in this abominable vice.

with regard to the vice of woman, I need not take much of your valuable time as you will easily agree with me, when I say that a portion of my heart centred in a strange woman and her belonging, will make me the less of a loving husband, and the less of a loving parent to that extent. We must therefore avoid this vice for this reason only if for none of the rest which are probably more serious. We must therefore studiously avoid all occasions which are likely to tempt us into this vice. I am therefore tempted, at this moment, to speak a few words in support of anti-nautch movement, which has been set on foot and so vigorously followed by our fellow workers in the Madras Presidency, I know of an instance of an intelligent man of culture being led astray by his first visit to a nautch party which he attended at the request of his friends and admirers. One may try to refute this by saying that all are not so weakminded as this friend of mine and need not therefore be so much afraid about nautches and singing parties. But this

question about the weakness of mind or otherwise can best be judged by one self, after close introspection and can be determined by mere avowal, Lord श्रीकृष्ण has in the भगवद्गीता advised as follows :—

ध्यायतो विषयान्पुंसः संगस्तेषूपजायते ।
 संगत्संजायते कामः कामात्क्रोधोऽभिजायते ॥
 क्रोधाद्भवति संमोहः संमोहात्स्मृति विभ्रमः ।
 स्मृतिभ्रंशाद्बुद्धिनाशः बुद्धिनाशात्प्रणश्यति ॥

The commentators on the भगवद्गीता viz इंकराचार्य and ज्ञानेश्वर have also warned the मुमुक्षु advising them to be careful about giving indulgence to the senses, as one is likely to become a slave to them in course of time. We should therefore scrupulously avoid all such occasions. We may perhaps be ridiculed by our friends for our whims but if we do not stop the first false step we are sure to be followed by others. With these few remarks, ladies and gentlemen, I commend this proposition for your unanimous approval.

SPEECH BY DR. JOSEPH BENJAMIN.

Dr. Joseph Benjamin said :—

As all the previous speakers at this Conference have been Hindus, it will at the first sight appear strange to you that a non-Hindu should come before you to address from this platform, especially on the subject of Temperance, an audience which is chiefly composed of persons of the Hindu and Mahomedan faiths, the two religions which strictly enjoin total abstinence. Ladies and gentlemen, I do not come before you as a preacher to a people, who are by nature and religion sober. But I simply come here to place before you a few facts which I have observed in my own community in connection

with this important question. Ladies and gentlemen, in my own community I have seen how many a family has been ruined by the cursed habit of drink and how the children of those that gave themselves up to drink became insane. I have also seen the misery drink has caused among my own relations. But ladies and gentlemen, there is yet a stronger reason for me to come before you to speak on the Temperance question. I am Honorary Secretary to the Total Abstinence Association here, elected as such by the votes of my Hindu and Mahomedan brethren. Therefore so far as this question of Temperance is concerned, I am a Hindu of Hindus, and a Mahomedan of Mahomedans, whatever my other views about these religions may be. Now take the question of drink from any point of view, the evil effects of drink have been established beyond doubt. Its effects upon health, wealth, industry, morality, and upon life itself are disastrous. Look at the figures of the various Life Assurance Companies. What do they show? That total abstainers die in less numbers than moderate drinkers, and the latter less than the confirmed ones. In the Army less offences are reported among total abstainers than among those who take to drink. In England the misery caused by this vicious habit of drinking is well depicted by Mr. Malabari in his book entitled 'Indian Eye upon English Life.' But even there the number of total abstainers is increasing day by day, thanks to the indefatigable exertions of that true and trusted friend of India, Mr. W. S. Caine, M. P., who has also been instrumental in establishing a number of Societies for furthering the cause of Temperance in this country. Mr. Caine has not only been our champion in this cause, but he leaves no opportunity to further the interests of

our country in and out of Parliament in other directions also. But it is a matter of regret that the evil of drink is increasing in our country. Twenty five years ago the income from this source was about three crores; now it has reached the figure of about six crores. We now find the evil habit steadily increasing in our country. In my street having only about 25 houses, there are already two liquor shops, and it is now proposed to open a third there. We have sent a petition to the authorities in the matter, and let us see what the out-come will be. The shop is proposed to be opened next door to the Government High School and in the vicinity of the general Library. Two years ago when a new liquor shop was about to be opened near the old Post office, we had petitioned the Collector of Ahmedabad against it. But to our regret the reply received was that the shop would be conducted in a respectable manner and that if we found that such was not the case, we should report the matter when it would receive consideration. Now ladies and gentlemen, I leave it to you to judge how difficult it would be to prove such a thing, when the onus of proof was thrown upon our shoulders. We hope we shall not receive a similar reply this time. Ladies and Gentlemen, in my capacity as Secretary to the Total Abstinence Association when I visited the Golas (rice pounders) with my colleague Dr. Nilkanthrai, I found that on account of the habit of drink they had lost their houses which now became the property of other people. One gratifying feature I observed was that Gola women don't drink and that money lenders lend money to the women and not the men, showing that Gola women have more credit in the market than their men. What is this credit due to? It is due to the sober habits of the women. I

am also glad to inform you that when in my capacity as a member of the Municipal School Board I had to visit the Antyaj-Shala, five students of the sweeper caste signed the temperance pledge. But it is a matter of regret that the so called educated people who take to this habit cannot be easily brought round. They cling to the habit in spite of reason; and arguments and facts are of no avail before them. But ladies and gentlemen if they consider that the thing is unobjectionable why do they stealthily enter liquor shops from a back door, as I see many of them doing at night in the shop near my house? Our advice has a good effect upon the young and the uneducated. It is therefore my request to you all and especially to the young men assembled here that they should form Bands of Hope and carry the banner of Temperance, far and wide. It is no use saying that I do not drink, and there my duty ends. It is our duty to see that our brothers and sisters, our relations, our neighbours and even our countrymen do not take to this habit. All must try to nip the enemy in the bud. We must build an embankment to guard against this vice so long as the current is small; once the current gets strong in volume all our efforts will be simply futile. Heads of castes must also rise to the occasion. They can do a great deal in this matter. Government also ought to come to our help by granting us the franchise of local option. In America the right exists, and there is no reason why India should not have that right. Our grand old man of Ahmedabad, the late Honorable Rao Bahadur Ranchodlal Chotalal, C. I. E. who has done so much for our city had moved this question in the local legislative council. He helped the temperance cause also by giving a certain amount to the Gujrat Vernacular Society, from the interest of which lectures on Tempe-

rance are delivered and tracts on the subject published. It is true that drink is not prevalent in Ahmedabad as in Surat; still the fact remains that it is increasing here also. The mill-hands and especially the Mahomedan Mill-hands here have taken to the habit in a great number. It is therefore my request to the Mahomedan community, whose leaders I see before me here today, to renew their efforts to drive away this enemy from among the midst of their community. I know some years ago the leaders of the Mahomedan community had made a laudable effort in that direction, and their labours were crowned with some success. Ladies and Gentlemen this is not the work of one man, but all must unite together and co-operate in this noble cause. Lastly, as rightly remarked by Mr. Fredrick Grubb, the trusted lieutenant of Mr. Caine, there is one liquor shop which we can all close, viz. our own mouths and if we all resolve not to touch liquor to our lips the demon of drink will die a natural death.

With these remarks, ladies and gentlemen, I have great pleasure in seconding this resolution.

The resolution was then passed.

RESOLUTION XII.—the Provincial Reform Associations,

The Hon'ble Mr. G. K. Parekh said :—

It is unnecessary for me to dwell long on this proposition. No movement can be successful unless it is well organized. Good organization requires that the general Secretary should have co-operation from all parts of India. It will be impossible to keep communication with all. Hence individual workers and institutions in each province should form a general Provincial R. Association, so

that they will be better able to understand and help one another in their respective provinces, as well as to give accurate information to the General Secretary? Such organizations in each province, if backed by earnest men with sufficient funds, are sure to be great landmarks of progress. All work will be systematised and made more thorough. Each Provincial Association will be able to use all means in its power to strengthen public opinion in favour of reform. Cultured, high-minnded men can be employed. Concise, clear, convincing pamphlets in local dialects should be distributed. All purely religious differences should be put in the back-ground, all social reforms on which there is practical agreement should be put in the forefront. Nagpur, Bengal are, to my mind, badly in want of such organizations. Associations in other parts must work more zealously. The times are with us, if we don't show more co-operation we shall be wanting in one essential duty. Each province has its peculiarities, hence a greater reason for a provincial R. Association.

The proposition was seconded by Mr Kavi and supported by Mr. N. M. Smarth and passed.

RESOLUTION NO. XIII.—The Ranade memorial.

SPEECH BY MR. BANNERJEE,

The Honourable Mr. Surendranath Bannerjee, Bengal, moved the following resolution that "This Conference has resolved that with a view to carry out the objects mentioned in the above resolution each Provincial Reform Association should endeavour to raise a fund which the Conference recommends should be called the Ranade Memorial Fund in order to perpetuate the memory of the late Mr. Justice Maladev Govind Ranade M.A., C.I.E.

for the very valuable and untiring services rendered by him to the cause of Social Reform in India."

He said :—Mr. President, Ladies and gentlemen ; I have been asked to move this particular resolution and I gladly associate myself with it. I have always felt the deepest possible interest in the Social Conference movement. (Hear hear). I confess that I have not been able to actively take part in the furtherance of its objects which contribute to the success of the movement. Several circumstances of my life have compelled me to devote myself to the prosecution of the political aims, purposes and aspirations (Hear, hear). But I regard the social and political movements as indissolubly linked together. (Hear hear). I regard them as being inter-dependent (Hear hear). I will go further and say this that I hold that political reform is impossible without social regeneration (Hear hear) and moral enfranchisement. We must cleanse the temples of our homes and our hearth. We must purify and elevate the social and moral atmosphere before we can aspire to those political rights which it is the aim of the Congress to secure and promote. (Hear hear). It has always been my firm and steadfast conviction, and I have never hesitated to give expression to it and in my own humble way to reduce it to practice. (Hear hear). I am not in favour of precipitate reform. (Hear, hear). I call myself a Hindu. (Hear, hear). I am a Brahmin. I hear a passionate expression of surprise. (Laughter) I have not yet come to the end of the climax (The same voice "come then," (Laughter). I am a Brahmin, a Brahmin of Brahmins at heart. I come from the highest class of Kulin Brahmins in Bengal (Hear, hear). And I venture to tell you that I have done nothing or said nothing to disenfran-

chise me from my Brahminical rights (Hear, hear). In thought, in action, and in the prosecution of the purposes of my life I am a Brahmin of Brahmins (Hear, hear). I am not disenfranchised of my rights. I therefore feel that if any reform is to be carried out it must be carried out upon the old lines (Hear, hear), and in pursuance of the old principles. We must firmly take our stand upon the ancient foundation (Hear, hear) and look round to the examples of our sires and imitate them. And what are the Hindu customs and Hindu rites? Are they not the customs and rites which are imposed upon us by the wisdom of the age in which they were framed and formed? Have we not progressed? Have we not advanced? Are we not always moving whether forwards or backwards, whatever it may be? Is not motion a law of human nature and the law of laws? If so the custom of the past must be modified to suit the altered circumstances and environments (Hear hear) of the present situation. Our fathers appreciated that principle thoroughly. When they were confronted with the militant forces of Buddhism, what did they do? They cajoled, they fraternised with Budhists, they marshalled Lord Budha as god Jagannath and in that way the extinction of Buddhism was brought about (Hear hear.) There was the principle of adaptation, and if you wish to preserve our ancient heritage, you must follow the principle of adaptation. It is because I am in accord with our justice Ranade (Hear, hear) that I desire to be thorsnghly associated with the resolution to day. He called himself a Hindu. He was a Hindu of Hindus and yet a fore most reformer of his time and of his age (Hear, hear). Pandit Vidya-sagar and our Justice Ranade were Hindus and yet Reformers. Boths were examples of the

firmness of their conviction we must follow the principle of adaptation and must not discard the ancient systems of our fathers. We must broaden the basis of Hinduism; we must elevate, we must educate ourselves in our domestic and social life. I am glad you have proposed to move this resolution. I trust that having placed this resolution on record and having accepted it you will not allow it to be a dead letter. So many resolutions have been framed for the purposes of commemorating the good and the great men and what has become of those resolutions? Where are the funds, where are the memorials where are the mementoes, where are the remembrances of those great and distinguished men! Bear this in mind that to-day by the acceptance of this resolution you pledge yourselves to certain proceedings (Hear, hear) and I hope and trust that you will realize the solemnity of the vow you take and that you will do what is in your power to give it force. I hope and trust that before we meet next year (Hear, hear you will have raised a suitable memorial to that great and distinguished man. Great he was in the field of Social Reform and greater still in the exemplification of those social and domestic virtues which ought to be the heritage of our race for ages that have to come (Hear, hear).

The Honorable Mr. Gokaldas Khandas Parekh (Bombay) seconded the resolution and it was carried by acclamations.

RESOLUTION XIV.—The Zenana, System.
 THE SPEECH OF Mr. C. Y. CHINTAMANI.—
 (M a d r a s).

Mr. C. Y. Chintamani said: Mr. President, Ladies and Gentlemen.—The resolution that I have been asked

to move runs as follows:—"This Conference begs to put on record its opinion that the custom of Zenana is of a pernicious character in that it affects prejudicially the physical and mental development of women and the Conference desires all sympathisers of Social Reform to do their best to foster and promote public opinion against the custom in those parts of the country and in those classes in which it is prevalent."

Sir, in the first part of the resolution we put on record an expression of our opinion that the custom of Zenana is of a pernicious character, and the reasons we assign for holding this opinion are that it affects prejudicially the physical and mental development of women. I think I may fairly claim for this opinion that it is of a non-controversial nature. If physiological and hygienic laws have any meaning in them it must at once be accepted that the confinement of women all the twenty four hours of day and night within the four walls of the not particularly sanitary Hindu homes and the refusal to them, as much human beings as we are, of the blessings of free air and physical exercise, do not conduce to their physical development. Nor is it possible for women to be given the benefit of a liberal culture for their mental development if for the sake of the Zenana custom they are withdrawn from schools at an absurdly early age. It may be alleged, it is alleged by some, that they may be given what is called home education. But any one who has practical experience of a middle class Hindu home must realise for himself the utter impossibility of this home education being given. There are so many little difficulties that stand in the way, and if the family is a joint family these difficulties are considerably aggravated. I hold it impracticable, Sir, that the necessary

measure of mental development can be given to women any more than to men, should they be consigned to the confines of their homes after their eleventh or twelfth year. And regard being had to the fact that the education of women is not merely the chief item but the chief means of social reform, the injury that is done to society by any custom that has the effect of prejudicing the physical and mental development of women may be easily imagined. If I am asked to sum up in one sentence the practical evils of the enforcement of Zenana, I would say that that system makes impossible ladies of the type of the learned ladies who have addressed us this forenoon so well and so gracefully. And the admiring applause with which you all received those ladies and sympathetic attention with which you listened to their discourses are sufficient proof that you would not reconcile yourselves to a situation that makes them impossible.

The second part of the resolution, ladies and gentlemen, naturally follows the first, for if you feel convinced of the evils of the Zenana system, consistency demands of you that you should do your best to foster and promote public opinion against it in those parts of the country and in those classes in which it is prevalent. I do not feel my self called upon to take up any of your time by offering lengthy observations on such an obvious and simple proposition as this. Thus only would I take leave to say, Sir, that if there is one thing more than another that has tended to discredit us and our cause in the public eye it is the sad and deplorable want of consistency between speeches and actions on the part of not a few of the advocates of the cause. It is this element of timidity that has not unoften brought us into disrepute. Our opponents, the reactionaries, are not particularly noted

for charity and they have charged the advocates of social reform with being so many hypocrites on account of a certain want of harmony between their professed convictions and their lives. I do trust therefore that this second part of the proposition will always be carefully borne in mind by all of us. I have great pleasure in moving the resolution standing in my name (Cheers.)

SPEECH OF MRS. KASHIBAI HERLEKAR.

There must be a history to this strange custom of Purdah, and it could be said that at least the first Aryans were not its organizers. Otherwise we could not have read of ladies like Gargi, Vachaknavi etc. discussing with sages in public deep questions of philosophy. It is thought the custom came in the Mahomedan regime. Indeed; the age of fierce and uncultured men, barbarians and foreigners could naturally have given birth to this custom. That alone afforded protection for weak womanhood engirt with barbarous elements of lust and rapine. But we have long outlived such an age. There has been a dawn of an era of knowledge and peace. Under the new light, the harsher instincts of men have been eliminated and the finer faculties roused. There is no need at all now of that custom. On the other hand its observance acts harmfully on the progress of society. The custom prohibits free circulation of knowledge and necessarily cramps the free expansion of a healthy body and mind.

The woman's physique ought to be stronger than man's because it has to sustain the development of the future nation. Woman is the mother and the fountain spring of the future nation, of its aspirations, moral, spiritual and material. She contains in her physique the edifice

of the future nation. If it is hemmed in by artificial barriers, you cramp future national robustness.

Nature has bidden woman to be weak and dependent. Therefore woman can never be too strong for man in spite of any amount of liberty or freedom. The removal of *pardah* will not make woman unnaturally stronger than man or harmful to society. Moreover, why should any one deprive woman of the natural right of free action and free sphere to grow bodily and mentally? We abhor even the confinement of beasts in traps or birds in cages. We laugh at the Chinese because they like their women to pack their toes for beauty; but what do we do when we shut up our women? Let aside the human duty of feeding woman with the light of free knowledge; should we tend even to cut her off from the bracing effulgence of God's sun? The progress of woman in this world is like the passage of a cripple with one foot limping radically by the order of nature. Institutions like the *Purdah* tend to make this one foot cripple, a double cripple, walking on stumps merely! And woman is the mother and wife of the world, the moon to the ever-troubling waters of man's *Samsar* (संसार). Mrs. Besant who knows so much and so deeply of Hindu life in the north has condemned this practice in clear terms. She says, that it makes woman positively small in moral, spiritual and physical stature, and thus cuts off one set of wings of human progress. Lastly, it must be remembered that what people call preserving virtue by *pardah* may be erroneous. Virtue that needs a guard may overthrow that guard any way. It may be like the story of the 'Forbidden Fruit.' The human being has an instinct to eat of the forbidden fruit neglecting even nectar at hand. Therefore, freedom is the best guardian of virtue.

and openness always strengthens conscience and minimises temptation. Look at the free nations of the West, of our own people in the South, and you will be convinced of the injustice and unwisdom of this custom, and its unnecessary as imagined to secure purity or morality merely.

The proposition was supported by Mr. Haji. Suleman Sha Mahomed (Ludhiana) and passed.

RESOLUTION NO. XV.—Siapa system.

SPEECH BY BAI GULABBAI (translated into English)

Mr. President, Ladies and Gentlemen.

I have come across many instances of the horrible custom of crying and beating the breasts after death in Gujerat more than in any other place and especially to a great extent in Chrotar. Women encourage this custom so much so that one cannot but feel horror. In one place a relation of a woman was dead so she had gone to beat her breasts but as blood did not come out of them she was held in contempt by other women; so on the following day she applied the milk of bramble on her breasts, which caused a tumor and then she beat the place so forcibly that blood ran out. It can be easily imagined what horror this picture can produce!

This custom of women is indecent to a great extent. Standing on a public road and removing the hems of their dress they are not at all ashamed to beat their open breasts. While in attending such meetings where decency is fully observed and where religion is explained to them together with the means for increasing knowledge and morality, they think they lose their honour. This reveals to us exactly the ignorance of women

It is quite necessary that this custom should be effaced for in this case men lose their authority before the ignorant women. The following is an example relating to this. A young son of a man died outside his native country. Before giving the ill news to the mother and wife of the deceased, the man sent a telegram to the police superintendent of his country stating therein that the women of his house should not be allowed to beat their breasts. Thus being afraid of the police the women could do nothing and the wish of the man was realised to a certain extent.

Thus indeed there is no harm if the custom is stopped by such means or the other and it is not that the feelings are expressed by beating the breast only and besides no good of the deceased member is contained in this. Again we do not see that such a custom is prevailing in other parts besides Gujerat. Thus if the Natives will endeavour to stop the custom I feel quite sure that they will be successful. May God help them.

RESOLUTION XVI.—Readmission of converts.

SPEECH BY MR. S. P. KELKAR.

Mr. S. P. Kelkar said :—Every religion allows people of other faiths to join it except the Hindu religion. The Hindu religion may allow an outsider at most to adopt Hinduism and form a different caste. The door for re-entry into Hinduism to those who were born Hindus is still more tightly closed. Every other religion readmits its erring adherents after due absolution. But Hinduism does not. Hence India is now one-fifth Mahomedans permanently lost to Hinduism while conversion to Christianity threatens to diminish the number of Hindus still more and perhaps on a larger scale. In the face of

these facts it appears to me simply suicidal that Hinduism should be so lost to common sense to a sense of self-preservation that it should refuse or hesitate to accept back after sufficient inquiries as to the bona fides and genuine desire of the convert to get back into his old society.

Mr. Hardevram N. Haridas seconded the proposition and it was carried.

RESOLUTION NO. XVII was put from the Chair and carried by acclamation.

RESOLUTION NO. XVIII was a vote of thanks to the President. It was proposed by Mr. J. Chandavakar, seconded by Mr. Marathe and passed with cheers.

SUMMARY OF REPORTS FROM VARIOUS PRESIDENCIES-
BOMBAY PRESIDENCY.
BOMBAY.

The ninth annual report of the Hindu Ladies Social Club, 1902, Bombay. Mr. Babubai Pitale, Secretary writes :—

The Club has now completed the 8th and entered upon the 9th year of its existence. Its general management this year has been one of a very satisfactory nature and it is hoped it will be still more so in time to come. Reports of the various works the Club has done have been published from time to time. During the year under report it has, in spite of the plague and other difficulties, met regularly and from 40 to 50 members were present at every meeting. Although the number of the members on the roll has not much increased during the year under report yet it is a satisfaction to say that the year did not pass without any addition to the number at all. The number on the roll now is about 200. As in the previous years this year also essays on various subjects were read and lectures delivered. On some occasions when no papers were available their place was taken up by choice reading from standard Marathi and Gujarathi poems and works. One thing worthy of note this year is, that the members have been able to cultivate in themselves greater abilities than before in discussing subjects read and fearlessly expressing their opinions thereon. A Branch of this Club which, for some time back was known as "The Aikya Wardhak Stri Samooha" has from the current year been joined to this Club and the sewing and knitting which are very important to women is taught there to its members. The works so prepared in this institution are as a rule sent for use free to the Homes for the destitute. Amongst the many works the Club has done during this year to improve the condition of Hindu ladies generally, St. John Ambulance Class is opened with Dr. Navazbai M. Metha at the head of it. Here tuition is regularly imparted to the members of the Club and the Club feels exceedingly glad to say that not less than eleven candidates in all have been prepared and sent for the examination this year. The fearful ignorance of this subject amongst native ladies in general as also the many advantages lost in

consequence thereof having for a long time occupied the attention of the Club President, Mrs. Maneckbai Kothare has opened this Class, though not without a deal of trouble, and it is now in full swing. Mrs. Maneckbai Kothare's attempts to ensure complete success to it are still in progress. In humble recognition of Dr. Navazbai's disinterested services rendered to this Class and therefore to this Club the latter presented her with a gold bracelet. The equally important subject of Home nursing is also taught to the members of this Club in a separate Class on the last Wednesday of every month.

To suit the convenience of the large number of Gujarathi ladies who also are amongst the members of this Club as also to give facility to members not acquainted with that language and yet are willing and able to learn it, subject is discussed upon in Gujarathi on the first Wednesday of every month. Besides the members have availed themselves very largely this year of the Club's "Chimna Raj Library."

In accordance with the practice of this Club of inviting distinguished ladies arriving in Bombay with a view to get acquainted with their experience this Club had the honour of meeting Mrs. Palsiker the widow of the late Dewan of Indore and the renowned lady Philosopher, Sister Nivedita alias Miss. Noble, the staunch follower of the late Swami Vivekanand and the members were afforded the benefit of hearing them. Sister Nivedita was also on this occasion garlanded with a rudraksha mala of 108 beads and presented with a copy of the English rendering of the Bhagvatgita in appreciation of her genuine respect to the principles of the Hindu Faith.

This year an address encased in a silver casket of fine workmanship was presented to Miss. Krishnabai K. Kelavker a member of the Club on her having passed the L. M. & S. Examination of the Bombay University.

An Executive Committee, consisting of ten members including representatives of the Marathi, Gujarathi and Mahomedan committees has been formed to visit the Student's Literary and Scientific Society's Girl's Schools and they did their work in right earnest.

The Club begs to record their grateful indebtedness to Mrs. Pitale for her having as usual allowed them the free use of her

spacious Hall for the meetings of the Club and of two separate rooms for the Library and the Home Class of the Club.

ANAVIL SADHARM SAMAJ.

SURAT.

Mrs. Govindji Gopalji Dhru of the Anavil Sadharm Samaj, Surat, reports as follows :—

DATE OF ESTABLISHMENT.—The Anavil Sadharm Samaj was established on the 8th February 1887.

CONSTITUTION.—Fifty three new families joined the Samaj, making a total of 280. These new families belong to the two villages of Hanuman Bhagda and Vada Bhagda near Bulsar. The addition speaks for itself.

OBJECTS.—The objects of the Samaj are :—

- (a) Prevention of ill assorted marriages.
- (b) Prevention of plurality of wives.
- (c) Curtailment of marriage and funeral expenses.
- (d) Prevention of Kanya Vikraya.
- (e) Prevention of Var Vikri.
- (f) Prevention of exchange or Badla marriage.
- (g) Encouragement of religion and moral training.
- (h) Prevention of Infant marriages.
- (i) Prevention of Beating of breasts on deaths.

MARRIAGES.—These objects are gradually being attained. There were 17 marriages among the members of the Samaj, during the year under report. Of these 12 girls belonged to the members of the Samaj and five came from outside the Samaj. This fact shows that the prudent members of the Caste have begun to appreciate the advantages of the rules and regulations of the Samaj.

SAMAJ FUND.—The Samaj Fund has increased from Rs. 6900 to Rs. 7596. The increase is mainly due to the handsome donations given by the new members from Hanuman Bhagda.

EDUCATION.—The Samaj unanimously passed a resolution to give Rs. 350 to Mr. Naranji Ranchhodji, a student of the Grant Medical College, Bombay, to enable him to prosecute his medical Studies.

NOTEWORTHY EVENTS OF THE YEAR

1. Many Anavil gentlemen residing in Bombay, under the leadership of Mr. Bhanabhai Rambhai, formed a Samaj for the promotion mainly of education, among the members of the Anavil caste. It is called "Shri Anavil Samaji." A fund was raised and Rs. 7000 were subscribed of which Rs. 400 have already been collected. Two scholarships of Rs. 12 each tenable for one year were given to two deserving Anavil students, who joined the Arts College in Bombay, after passing their Matriculation Examination.

2. There was a marriage of one Kalidas, son of Mr. Bhagubhai Bawabbai Naik of Katargaon, with a daughter of one Dayaji Desai of Haler. This marriage attracted notice as the father of the bride looked rather to the happiness of his daughter than to the custom, The father was put to no expense.

3. The marriageable ages of boys and girls are rising, though slowly and imperceptibly. One can find many boys of 15 and above unmarried. This is, it is said, owing to the influence of the Anavil Sadharma Samaj. But it is more gratifying to record the marriage of a girl of seventeen with Mr. Balwantrai Khandubhai, B. Sc. L.L. B. This is not a solitary instance. There were many marriages of girls above 12 and below 15. There is a bright future for social reform among the Anavil Brahmins.

HYDERABAD REFORM ASSOCIATION.

(SIND.)

Mr. Hiranand Secretary Hyderabad R. Association writes :—

The Association has successfully maintained five girls' schools which have been doing very useful work. The two magazines started some years ago have also maintained their prestige and their circulation has considerably increased. The expenditure of the schools has amounted to nearly Rs. 3,000 in the current year and the cost of the magazines is Rs. 500. The silent work done in this manner though slow is sure and it is hoped that the scope of its activities will gradually be enlarged.

WIDOW MARRIAGE ASSOCIATION. POONA.

Prof. G. C. Bhat, Secretary W. M. Asso. Poona, writes :—

During the year under report two remarriages were celebrated on our side, one near Bijapur and the other at Nagpur. Both these remarriages are, in a sense, remarkable and will be long remembered. One of these is the remarriage of a Shastree well-versed in Sanskrit lore, who had even before his remarriage done good service to the cause of widow marriage by proving the legality of widow marriage from the Shastric point of view and who will be, all the more, useful to the cause now that he has shown that he is not merely a lip-reformer but one who has the courage of his convictions. Again this gentleman belongs to one of the most conservative classes of Brahmans i. e. Karnatic Vaishnavas. As his remarriage was the first among the Southern Vaishnavas there was naturally very great opposition in the locality and actual disturbance was apprehended in connection with the celebration of the remarriage at the place. But happily nothing was done and the celebration of the marriage passed off quietly. The other was the remarriage of a person who lives in the most orthodox fashion and no one would have even imagined that such a person would ever think of remarriage. These remarriages may thus be seen to be *revolts in the closed castle of orthodoxy* and as such they are calculated to influence powerfully the public opinion of the orthodox in these localities.

Besides rendering assistance to those who intend to remarry it is one of the objects of the Association to smoothen the way of those who would come after, by removing prejudices, against remarriage, due to ignorance. The best method of accomplishing this object was to send round lecturers giving lectures in the Vernacular on the subject of widow marriage. For this purpose the services of an enthusiastic worker in the cause were secured as Assistant Secretary of the Association, working whole time and agitating the question all the year round. The experience of the last two years was very encouraging. But during the year under report no work of this kind could be done. For the Assistant Secretary's services were transferred to the Hindu Widows' Home Association Poona. As this Association was badly in need of a competent tea-

cher for the Home and as no eligible person could be found who would take up that responsible work on the very small allowance that the Home could afford to pay, the services of Mr. Joshi, the Assistant Secretary of the Widow Marriage Association, were lent to the Home for the whole of the year under report. But now the Home has secured a good female teacher. Mr. Joshi would be soon relieved of his work and from the next year he will resume his touring work.

The financial position of the Association has remained what it was last year. As the services of Mr. Joshi were lent to the Home the work of collecting subscriptions could not be actively prosecuted. Still it is a matter for satisfaction that enthusiastic sympathisers of the cause are sending in their subscriptions of their own accord and one gentleman has become the patron of the Association by paying Rs. 100 in cash. The permanent fund of the Association now comes up to Rs. 3,800.

REFORM ASSOCIATION. SUKKAR.

Mr. Viramal Bégraj from Sukkar writes :—

Three more members were enrolled this year who signed the pledges of the membership in addition to twenty one members already on the roll. Besides the Association has 78 sympathisers.

We have no special preacher of our own except the members themselves who often hold public lectures and Nagar Kirtans on various social topics at Sukkar, Kohri, Shikarpur and Larkana. This year the members went to Shikarpur on Dashara holiday and performed the play of Kambilla. Both the Gokal Girl school and night school for labouring classes attached to the Association are doing well as usual. On Thadri holiday the Night School boys including the day school boys also were taken out to Sukkar Canal where they were amused in various ways for the whole day in order to keep them away from gambling which is common on this occasion.

Drinking.—In order to check this growing evil pledges were printed and about 200 men have signed the pledge abstaining totally from intoxicating drugs.

Pamphlets.—This year two pamphlets were published, one of them being a hymn book containing selected Bhajans and the other a tract on education.

The association has under contemplation to publish a series of text books for girls' school and a compilation on Panchayats for which data are being collected.

Local wants and inconveniences to the Public are also occasionally looked after and attempts are made to get them remedied. This year two applications were submitted, one to the Municipal Corporation for the erection of urinals, the other to the Railway authority to erect sheds at both the ends of Sukkar Lausdowne bridge for the temporary halt of animals, carts etc.

The energies of some of the members are directed to the Sukkar Orphanage which was started in 1900 and for which a separate report is published.

As reported last year the association works for the eradication of bad customs through the Panchayats. This year the Secretary of the Association was elected as a member of the Panchayat Working Committee and it is gratifying to note that this year the Panchayat had passed several resolutions which will prove to be of great good for the community especially for the fair sex.

A bundi (A set of rules for the regulation of expenses on marriages, deaths etc.) has been prepared and is brought into force. This curtails more than half of the expenses hitherto done on such occasions. Reform is also made in some Sanskars which were expensive and annoying.

Sunday prayer meetings are held in Munder,

This year two sub-Committees viz. Managing Committee and School Committee were appointed by the Association for the better carrying out of the work.

The Association has full concurrence on all the questions proposed by you to be discussed and wishes success to the deliberations of the Conference.

BOMBAY.

The Honorary Assistant Secretary, Lakhmidas Rowjee of the Bhatia Mitra Mandal, Bombay, writes:—

As asked by the Secretaries, the Social Conference Working Committee, Ahmedabad, I have the honour to submit the report of the work done by our Mandal during the year under report and to say a few words on some of the points which were discussed by our community, and by our Institution towards the furtherance of Social Reform.

SUMMARY OF REPORT

The progress of our institution has, in this as other years, suffered owing to plague and famine, yet the results arrived at are hopeful, though they do not come up to the expectations formed.

As we informed you last year our Mandal was started in 1892 with the object of promoting unity among the members of our Community, to diffuse general education, to create public opinion on questions of social reform and to take measures to further the welfare of the community. Though the orthodox section of the community looked on this institution with an eye of suspicion, our beginning was hopeful, and gradually we began to get more and more members to join the institution and at the end of the first year we had 400 members on our roll. This number we have been able to keep up. Our institution is proud of this number, but much more so as that number is made up of members of all sorts and conditions of views—conservatives, liberals and radicals, and on account of the bracing atmosphere of moral influence our institution has done much to cultivate the opinion of the community, and has now come to be looked upon as the school of Bhatia thought. Our institution is justly proud of this, much more than of the large number of members.

This, like other institutions that aim at the amelioration of the prevailing conditions, had to fight a stubborn battle with the old thought and had the misfortune of being misunderstood. But this institution had shown to the community of those members that have the eyes to see, by action more than by talk that nothing need be feared from it. It is the friend of the community; and not as the orthodox section will understand Satan in disguise. Confidence of the commu

nity in not a commodity to be bought, and our institution began with the Vidyottejak fund for educating the poor of the community. This was beginning at the wrong way as the orthodox supposed, as they said "who is so poor as to go in for that." We were laughed out as visionaries living in a dream-land. We were fortunate as to receive handsome sums of subscription to this fund and we soon put it on a sound basis. The fund now amounts to Rs. 40136-14-1 and a trust deed has been made and is now under the management of 4 respectable Bhatia gentlemen. Out of the income of the fund, help in the form of boarding, school fees and books is given to 33 students of the community, and we have to refuse many applications for want of funds. However we have faith in the rich saving common sense of the community, and as soon as they begin to understand the new idea of charity we won't be wanting in funds. But before that the old idea of charity has to be displaced. The school master with the primer is abroad and we await the result. We have this year opened a class for imparting religious education to students of the community, and have made the presence of the students of the Vidyottejak fund necessary, but we have had no support from the Bhatia parents as yet. Medical aid is granted to the indigent members of our community by our Mandal under the auspices of our well-known citizen, Mr. Gordhundass Gokuldass Tejpal.

By such acts and deeds, our Mandal has gained confidence, but by events utterly beyond our control, the community has never ceased looking on us with an eye of suspicion. Two of our members, Mr. Lakbmidass Rowji and Kalianji Morarji proceeded to England to qualify themselves for the bar and on their return, another member of our institution, Mr. Liladher Gordhundass Sampat, proceeded to England on matters commercial, and after a stay of a year returned to these shores.

The Shetias of our community without any authority perhaps by their Divine right hardly respected in this work-a-day world—issued an ultra vires injunction prohibiting the first Bhatia barristers to have any intercourse with the members of the community until their case was decided by the august body; but the Shetias, for some weighty reasons known to themselves only, would not convene the meeting

of the caste. Mr. Kalianji Morarji having an occasion to go to his native country, Kutch Mandvie, applied in conjunction with Mr. Lakhmidass Rowji to the Mandvie Mahajan to decide their case, they being natives of that country and hence out of the jurisdiction of the Bombay Mahajan. The Cutch Mandvi Bhatia Community decided that all intercourse with the barristers be kept on their performing the Prayaschit ceremony, which they for the solution of the question consented to do. Thanks of our community are due to the Mandvie caste, and to the Bhatia Mitra Mandal, Mandvie—a body associated with our institution for cutting the Gordion knot.

When the news of this admission reached Bombay the orthodox section was much infuriated and thought of excommunicating the Mandvie Mahajan and they have not given up that idea since, though they have done nothing to carry out the threat. Perhaps they are devising the means, and do not know how to do it; that it is to be done is fixed, fixed as a rock.

At this juncture a raw and inexperienced youth of about 28 years was appointed Secretary, Treasurer and Manager of the Halai Section, who on account of the great wealth and property, commanded a considerable influence over a large number of Kapadias. Though young and educated as he was supposed to be, he was bred in orthodox atmosphere and thus he naturally sided with that section. To do justice to the young Secretary, Mr. Gordbundass Soonderdas Moolji, he was enthusiastic and energetic in the speedy disposal of the burning question. A commission was appointed by the Shetias themselves without the consent of the Mahajan to inquire and report whether Mr. Liladher Gordundass Sampat had preserved caste there. After an inquiry extending over three months the orthodox section has reported against Mr. Sampat on the ground that going to England is against the traditions of the community, other Commissioners have recommended Prayaschit, and others are for referring the question to the Maharajas, the spiritual guides. The report is now published and is in the hands of the community. A copy of the report is sent herewith. The scarcity of marriageable girls is one of the evils under which our community groans for years. This matter has already been treated in the last report that

we furnished you. The Hardwar marriages was one of the subjects of discussions at the last Conference. We have already informed you that a commission has been appointed, and the authorised report made by the commissioners is in favour of these marriages, the girls being of the same stock as our ancestors. Though an injunction has been issued against these marriages, the same continue and we are glad to inform you that open intercourse has been kept up with these married couples, and the rod of the Shetias has been more mocked at, than feared and hence these marriages have the permissive pass of the Shetias. The Hardwaris have formed themselves into an association under the name of the Yadu Vansi Bhatia Mandal, and on the celebration of their second year they made a Malavda in the hall of our institution and were openly joined by Bhatias in spite of the injunction who took tea with them. For this misdemeanor (?) eight of the members of our institution have been communicated with by the Secretaries of the caste, asking them to show cause why they partook in the light refreshments with their brethren. Proper and spirited answer has been sent them, and it is to be seen how the Secretaries get out of the hands of the Tartar they have caught.

Another matter that awaits solution is the question of widow remarriage, that took place some two years back. This has not come back before the Mahajan. But all the same it is no small moral victory for the reformers that when the first widow remarriage that took place in our caste some 20 years back one of our members Mr. Soonderdass Lakhmidass was put out of the caste by a small section of the community for being present at its celebration. But this time many Bhatias were present, and no steps have been taken against them, nor the Mahajan has been bold enough to tackle this question, though two years have passed.

The reform party, with us as with others, is in minority, but it is led by Messrs. Gordhundass Gokuldass Tejpal, Gordhundass, Khatan, Dwarkandass Dharamsee, Vussonji Khimji, etc., all of whom are doing their level best. But it is hard to move rocks, nor is it easier to move aggregate bodies that have eyes and will not see.

Sometime back a caste meeting was about to be called, and

the reformers called, a few days before, a meeting of the community to exchange views, but the caste Shetias did not like that idea, and in order to frustrate the object of the meeting backed by the blind following they command attended the same but 15 minutes before the time. They elected their own president and held a counter meeting in the same hall, passed some resolutions and began making "garbad." But when they saw that "pacca" police arrangements were made they thought that they could do nothing, and hence what is known as the Bhatia Riot passed without any disturbance.

When they left the hall, conveners of the meeting proceeded with the work, explained to their brethren that what they wanted was not authority in matters relating to the caste; they wanted justice and to move with the times.

We are sorry to inform you of the untimely death of the young Halai Secretary which took place some 2 months back, but as yet the Halai section has not appointed another secretary. It is a pity that no one comes out for the post and hence the affairs of the caste are in a chaotic form.

In concluding the report I have to add that our Mandal as a body has done nothing in its own name, but has been the direct cause of the new ideas which will take some time before they fructify. A copy of the last year's report is enclosed herewith.

Mr. Dharamsey Varma, Secretary of the Aryan Social Union, writes :—

The Association has 39 members and arranged for 12 lectures during the year on the following subjects :—Jain religion; Chipichal Fire; past and present poets; religion &c.

Lectures by two ladies, Mrs. Roshanlal of Punjab and Maneckbai on "Aims of a woman's life" and "Kanyavikraya" were very largely attended by a number of ladies. Lady Savitribai, wife of Sir Bhalchandra Krishna, presided, when Mr. Rambhuj Dutt of Punjab lectured on social reform.

Mr. Deorukkhar, Pleader High Court, sends a report of the Daivadnya caste for 1902. It deals with the question of education in the caste and helping the poor of the caste.

REFORM ASSOCIATION. PALANPUR.

Mr. V. D. Javeri from Palanpur writes :—

I have the honour to forward to you the following report of the work done by the P. S. & L. Association in the year under report in addition to the Annual Report of the said Association published on April 1st. 1901 a copy whereof is herewith sent to you.

The Association has 115 members at present on its roll including 15 life-members; besides His Highness the Diwan Saheb of Palanpur K. G. C. I. E. and Sir B. K. Bhatvadekar, Kt. L. M. of Bombay as its patrons.

Weekly meetings were held in the last Summer Vacation for the discussion of Social and Literary Subjects.

The third Anniversary of the Association was celebrated under the presidentship of R. B. D. D. Ved, the then Prime Minister of Palanpur. It was attended by a large number of officers and citizens.

This year the Association has also given prizes of the value of Rs. 20, for essays in English and Gujarati to both the male and female students of the local Schools. Fifteen more gentlemen have subscribed to the various pledges introduced by the Association, some of whom have subscribed to almost all the pledges. Of these subscribers almost all are non-members which goes to show that it is gaining ground amongst the out-siders also.

The Library of the Association contains about 325 Vols. and it is managed by one of the members of the Association.

The branch of this Association called "The Palanpur Self-improving Society" mainly consisting of High-School students is progressing well and has about 31 members on its roll. They also hold weekly meetings for discussion. It promises to work well in future. Its finances are managed by the members themselves.

The balance with the Association upto date is about Rs. 800 deposited in the Post Office Saving Bank. The Annual income of the Association is about Rs. 250 mainly consisting of the fees of the members and contributions to the prizes.

It had sent three delegates to the Provincial Social Conference

held at Bombay last September viz. Messrs. N. D. Ved. B. A., S. B. Mehta, B. A. and K. J. Jhaveri.

Rao Bahadur A. S. Tambe has kindly enlisted himself as one of the sympathisers of the Association.

SARASWATI MANDIR. SHOLAPUR.

Mr. Deogamkar from Sholapore writes.

In accordance with the printed request of the Hon. Secretaries of the Social Conference of Ahmedabad, I beg to submit the following account of the work done by the Saraswati Mandeer during the years 1902 and 1901.

2. A printed copy of the work done in 1901 is herewith annexed. The exhibition of needle work and others arts therein referred to was continued till the middle of January 1902. It was a complete success as remarked by A. F. Maconochie, Esquire, I.C.S. the popular Collector of this place in his speech of the prize distribution ceremony. Prizes amounting to Rs. 150 were awarded to needle-work and other Arts.

3. It is the intention of the Saraswati Mandeer to have such exhibitions arranged every third or fifth year according as the funds would permit and thus encourage needle-work among ladies and other native arts in this country.

4. Owing to Plague and other difficulties the Mandeer school was closed for several months during this year. It has however been re-opened. The kindergarden class for girls has lately been abolished as it was found rather expensive and beyond the scope of the aims and objects of the Mandeer. The Mandeer holds occasional meetings for ladies which are being largely attended to.

5. Last year when the shocking news of the death of the Hon'ble Mr. Justice Ranade was received here, a special meeting of the Ladies was held in the Mandeer to express sorrow and a letter of condolence was sent to Mrs. Ramabai Ranade. A subscription list was then opened by the Ladies for preparing the oil paint photos of Rao Sahib and Mrs. Ranade. The two photos be-

ing ready were formally opened in the Mandeer on the last Dasra Holiday.

6. The Managers of the Saraswati Mandeer had with the aid of other gentlemen in the city undertaken the management of the Provincial Social Conference which was held at Sholapur on the 26th and 27th October 1902. The detailed report of the Conference has been published in the issue of the "Indian Social Reformer" dated the 2nd November 1902 a copy of which is herewith annexed.

7. Mrs. Kashibai Herlekar who had come here specially for the Social Conference from Baroda was entertained by the Mandeer with a Pan-supari. She delivered an interesting lecture on the duties of women.

8. Miss Margaret Noble or popularly called Sister Niwedibai was to be the guest of the Mandeer. She had promised to be here and deliver a lecture on Hinduism to the Ladies of the Mandeer on the 9th November last, but on account of some unforeseen difficulties her coming here has been put off till January next.

9. In conclusion I beg to say that the Mandeer is doing its best to improve the status and condition of the native ladies of this place and as such deserves every help from all social reformers.

The Annual Report of the Sholapur Saraswati Mandeer for the year 1901.

The Honorary Secretaries of the Mandeer beg to submit a short report of the work done by the Institution during the year 1901.

2. The aims and objects of the Mandeer (with a short account of its working ever since its establishment in 1896) have been fully described in the Marathi report published on 15th January 1901. We, therefore, give in this report a short account of the work done during the last year.

3. During the whole of the year under report, the work of the Ladies' Class and of the Kindergarten Class for children was going on satisfactorily. The attendance of the Ladies' Class

varied from 3 to 7 and that of the Children's Class from 20 to 25.

4. From September 1901, the Mandeer opened weekly meetings for Ladies and they were very successful. About 25 to 40 ladies used to attend these meetings. Turn by turn they read essays on social and moral subjects. These essays are being published in the *Maharashtra Mahila*, a monthly journal conducted by Native ladies in Bombay, and reprint copies of the same are being distributed to the public, free of charge.

5. The special feature of this year's work was in connection with the exhibitions. An exhibition of native dainties (पक्वान्ने) was held in the Divali Holidays. This was to encourage the art of cookery among Native ladies and it had the desired effect. Good many ladies sent very nice dishes for the exhibition. This is sure to encourage all the ladies to prepare nice dainties for the next exhibition during those Holidays

6. The exhibition of Needle-Work and other arts, held by the Mandeer during the last Christmas holidays, was a complete success. About 500 articles were received from places like Bombay, Poona, Surat, Ahmedabad, Baroda, Satara, Kolhapur, Amraoti, Ahmednagar, Bijapur, Belgaon, Dharwar, Athni &c., and prizes amounting to Rs. 100 were given for needle-work and Rs. 50 for articles of other arts. The exhibition was opened by Mrs. F. H. Gates, B. A., and prizes were awarded by A. F. Maconochie, Esq., I.C.S., popular Collector of this place. Some contributions were received from the Municipality, the District Local Board, the Sidheshwar Fund and from the leading officers and merchants in the city, for the award of prizes. We are thankful to these donors for their donations and to the ladies and gentlemen, both European and Native, for their hearty co-operation in the work of this exhibition.

7. Pandita Anusuyabai is continuing the work of imparting religious instruction to the ladies. She visited Baroda, Amalner, Surat, Ankleswar and other places during the year and recited Purans there. Her work was greatly appreciated by Their Highnesses the Maharaja and Raneesaheb of Baroda, who made a private donation of Rs. 150 to her. Dewan Bahadur Shrinivas

Ayengar, Shreeman Goswami, Rao Brhadürs Sharangpani and Deshpande, Rao Saheb Arte and others, have also paid small donations. Rao Bahadur K. G. Deshpande, B. A., Bar-at-law, Naib Subha of Baroda, has expressed the following opinion about Pandita Anusuyabai's work :—

“ Pandita Anusuyabai did very useful work while she was here (at Baroda). She had a large number of disciples among the Baroda Ladies and her teaching was highly appreciated.

“ Personally I think, she will achieve a great deal of success, if she confines herself to imparting religious instruction to the ladies in the various towns of the Bombay Presidency.

“ This is no small work and she will do a great public service in this way.”

Similar opinions have been expressed by Rao Bahadurs Shikhare and Marathe, Rao Sahebs Upasane and Atre and others.

* * *

9. Great necessity was felt in the Mandeer for a water reservoir in connection with the garden. It was also the desire of the ladies to erect some memorial in the name of the late Mrs. Parvatibai Degawkar, who took great interest in the Mandeer. Mr. Degawkar having paid a donation of Rs. 150, that amount was spent by the Mandeer in erecting a fountain in the name of that lady.

10. In conclusion, we express our hearty thanks to the donors and to all the ladies and gentlemen, who took interest in the Mandeer and wish every success to the Institution.

AHMEDABAD.

Mr. Ranjitram Nanabhai, Hon. Secretary of the Social Literary Association writes:—That an address was presented to the first lady graduate of Gujerath, Mrs. Vidyabai; that different sub-Committees are appointed for furthering social reform; that two intermarriages took place between two sections of Visalad Vaniya caste and that Mrs. Desai one of the members acted most zealously in the matter.

SATARA.

Mr. Sitaram Yadavrao, Secretary Prarthana Somaj, Satara, writes:—That severe plague at Satara interfered with the social work. A poor Brahmin, converted to Christianity, for nearly twenty years bitterly repented for his change and wished to be re-admitted into Hindu Society. The Samaj promised to admit him, but he died suddenly. Another unfortunate case was that of a Shimpi (tailor) who had become Christian. He repents of his conversion and wants to be re-admitted. But there is this complication in his case that after his conversion he was married to a Christian woman originally of Dhangar caste. She was during one of the famines converted to Christianity. She is going eight months. Both want to be admitted into Hindu Society. No way beyond maintaining them is yet found out. Many more cases of the type exist.

BARAMATI.

The Secretary of the Maharashtra Village Education Society, Mr. Karmarkar; writes:—That eleven Vernacular Schools have been opened in various Villages in the Deccan for the education of the poor, and that the institutions are badly in want of money.

BERAR CONFERENCE REPORT.

BERARS.

The annual meeting of the Berar Social Reform Association was held at Akola on the 30th of November 1902 when Mr. V. M. Mahajani presided. The report for the year was read by Mr. N. W. Harkare. From it we gather that the number of members is about 400, but that little or no effort has been made for some years past to enlist members, as in the absence of sanction those who violate the pledges taken cannot be brought to book. The report adverts to the opening during the year of the Female Training class at Akola and of the midwifery class in connection with the Lady Dufferin Hospital at Amroti. Both these classes have been aided by popular contributions. The Ladies Association called the " Vanita Samaja " at Amraoti has been doing useful work by

holding regular meetings in which essays or lectures are read or delivered by some of the members themselves. Occasionally gentlemen are invited to address the ladies. Public opinion against child marriages is getting stronger year by year, and it is not unusual to see unmarried girls of fourteen or fifteen in high class families. The age of bridegrooms is slowly being raised and it is now rare to find boys among high class families married below 17. The movement does not appear to have spread beyond the Brahmin, Rajput, Deshmukh and Maratha classes.

The Deshmukh and the Kunbi Sabhas had their annual meetings and efforts are being made to promote education among those classes. The marriage reform is also advocated, During the year two agents were sent by the Maratha Association of Kolhapur to give lectures to their caste people to persuade them to help themselves and rely less on the services of Brahmin priests at marriages &c. These lectures were attended with some success. During the year a Sabha was started at Shirala in the Amroli Taluka by the Dhangars. Its object is to abolish the vicious custom peculiar to their caste of detaining girls at their parent's houses even after puberty so long as some dowry is not paid by the bridegroom's family. The year witnessed two re-marriages of widows among the Laharis, a sub-caste of Rajputs. The bridegrooms are agriculturists and traders. It will be thus seen that efforts are being made in many castes to bring about social reform.

After the report was read Messrs. M. V. Josti B. A. L.L. B., High Court Pleader, Amraoti, H. B. Parchure B. A. and D.B. Jaiwant addressed the meeting, advocating the spread of reform and of the necessity of making up differences between the old and the new by a spirit of charity. After the re-election of the President and of Messrs. R. V. Mahajani B. A. L.L. B. and L. C. Kalele B. A. as Joint Secretaries and nominating delegates to the Social Conference at Ahmedabad, the proceedings were brought to a close by the President who called upon the younger members to support the cause of reform, which was sure to advance in spite of the efforts to the contrary. Reform he said was inevitable, and the reformers of a former generation were

sure of being looked down upon by the present generation and must therefore graciously make room for young men of fresh blood.

PUNJAB PURITY ASSOCIATION. LAHORE.

Brief Report of the work done by the Purity Association in 1902.

Not much was done during the year 1902 besides the routine work undertaken by the Association. A brief report under each head may be interesting to many workers labouring for the same kind of work in the country,

The Association was started on 10th January 1891 and has during the last twelve years continued its work in its various branches of reform and philanthropic work. The Association congratulates itself in having won the sympathy of many educated men in the Punjab and takes this opportunity of thanking all its supporters. The Association has not a fund of its own but any work which it has undertaken has always received support and has been achieved with some degree of success. The workers in the Association have depended for finance on God and have therefore to be grateful for the generous help which they have constantly received from the public. They feel it their duty to pour forth the grateful feelings of their heart at the altar of the Most High with a prayer that success or failure may not withdraw their attention from the feet of the Lord and in mentioning the work done their only desire is to glorify His name.

Pawitra Holi.—The large annual gathering took place as usual for three days in the gardens outside the city and the proceedings were varied and interesting. Year by year the assembly is growing. The educated people have taken a liking to it, and it is hoped that in the course of a few more years it will become a regular institution of Lahore. The mofussil towns have also commenced celebrating the Pawitra Holi, and it is prayed that that day may soon come when in the Punjab the Pawitra Holi might oust the obscene and dirty ancient Holi.

Widow Relief.—A few widows, who are in urgent need of help have been given money relief regularly. One or two widows have been given scholarships to prosecute their studies in the Victoria Girls' School. Thakur Dai one of the recipients of the stipend passed last year the Middle School Examination. Even when funds of the Association do not permit regular monthly relief deserving widows have been given temporary help and arrangements for them have been made from other philanthropic institutions in the city. At present there is one widow who is receiving small help for her study and there are five poor widows who are receiving monthly relief. In this connection it may be mentioned that the City Poor House maintained by the Municipality which is under the management of a worker of the Purity Association gives relief to thirty-six widows of about two rupees per month. Mrs. Roshan Lal (Srimati Hardevi) has started a Nari Silpalaya and a few widows receive help from this noble institution also. To celebrate the Coronation in India, Mr. C. H. Atkins, the noble-hearted and popular Deputy Commissioner of Lahore, gave two thousand rupees from the amount collected by him in clothing to one thousand destitute widows. Thanks of the whole town are due besides to Mr. Atkins to Rev. J. C. R. Ewing and to Miss M. Bose for distribution of clothes. The widows obtaining relief from the Association and others recommended by it obtained the relief for which the Association expresses its gratitude to the above named lady and gentlemen.

Temperance.—There is a Temperance Association at Lahore and the Purity Association has therefore never done any direct work in this connection. It had always helped the temperance work at Lahore and elsewhere in the Province by taking part in the anniversaries and other meetings of the Temperance Societies.

Charitable Dispensary.—A Homeopathic free dispensary is maintained by the Association and its work was regularly carried on during the last year. Two or three men have been trained and they devoted their labours in the dispensary, Hundreds of poor people received medicines.

Orphanage.—An independent orphanage is being maintained by the Association since last two years. There were thirty boys

at the beginning of last year. One boy died last year from consumption. Two boys were found employment as workers on Hosiery machines. Five boys who had grown big and could manage their own affairs independently were discharged. Two boys and one girl who had been sent by friends from Rawalpindi were taken away by their uncle. Two boys left of their own accord. One is maintaining himself by Hosiery work; the whereabouts of the other is not known. He is however big enough to take his own care and can earn his livelihood by doing the work of a distributor in a Press. There are at present nineteen boys in the orphanage. This institution has absorbed more than that the institution receives from the public and it is a question if it can be maintained long in this condition. It however requires two years more to make most of the boys earn their own living. One is a cripple, another is an infant and two more young boys will necessitate help for some years to come.

The Purity Servant.—This is an organ of the Purity Association. The circulation is over four hundred. Though not yet self-supporting it has struggled to do its work of usefulness in a humble way. The crusade against nautch has been kept up. A public opinion has been created and that strong agitation which was necessary at the time of the start of the Association is no longer required.

The multiplicity of work absorbs all the energy, time and money of the workers. Though want of men and money is felt in every department of work thanks are due to the public for the generous help offered which it is hoped will be extended more liberally in the future.

LAHOE.

Some extracts from the Report of the Kshatriya conference.

In acknowledging with thanks the receipt of your favour of the 25th January, 1903 I am directed to give below a short account of the movement called the Kshatriya Conference.

The Kshatriya, now commonly called the Khatries, form a very important portion of the Hindu population of India. They inhabit almost all the parts in the country, but they predominate

in the Punjab and the United Provinces of Agra and Oudh. The Maharaja of Burdwan also belongs to the same community. It is divided into Sections and Sub-Sections too numerous to be mentioned in such a short paper. With the advance of education and civilization in the country a desire crept up in the minds of sensible men to unite all the Sections and sub-sections into homogeneous whole and to bring them together on a common platform. The actual idea came to the uppermost of the mind after experiencing the difficulty of the marriage-able circle among the several sub-sections being very much narrowed. The trouble to which the members of community were subject in not being admitted into society after their travels and education in foreign countries which threatened to be a formidable barrier in the way of the advancement of the community, served as an impetus.

In October 1888 when the Indian national Congress was going to hold its sittings at Allahabad it was hinted in the *Khatri Hitkari*, (for the same month, a well organized Urdu monthly journal) issued from Agra that a conference, though on a small scale, might be held at Allahabad at the time when the Congress meets there urging an informal conference of the Khatri delegates to the National Congress nothing substantial was done there. The idea was however kept in view by those in whose heart the fire was first kindled by the Invisible hand.

It was in 1888 when the Indian National Congress met at Lucknow that the question of holding a conference of the community got a substantial impetus. All the Kshatriya gentlemen present there were consulted in the matter and they promised help. Some practical shape was therefore given to the idea at the time when the Congress met at Lahore in 1900. The long looked for Conference of the Kshatriya Community was held for the first time at Lahore on the 26th December 1900 under the presidentship of the Hon'ble Sir Baba Khem Singh Bedi K. C. S. I., the acknowledged head of the Sikh Community and a descendant of Guru Nanak and trusted alike by the people and the Government. About 500 delegates and 2,000 visitors were present. The Hon'ble Rai Bakadur Madon Gopal, M. A., Bar-at

Law, Chairman of the Reception Committee welcomed the delegates and the resolutions unanimously adopted covered the ground for reformation urgently needed in the community. The gist of the resolutions is as follows :—

I. That Local Committees be organized at every district and station where there is a sufficient number of the Khatries present.

II. That a strenuous effort be made to unite the different sections, sub-sections and groups into one homogeneous caste.

III. That a history of the community be prepared.

IV. That a Control Committee with its head-quarters at Lahore be appointed to carry on the work of the Conference.

V. That a monthly journal be started as an organ of the same Conference.

VI. That a Session of the Conference be held every year at suitable time and place.

VII. That the unnecessary expenses and customs at marriages and deaths be curtailed.

VIII. That a fund be started to help the Kshattriya widows and orphans.

IX. That the Hon'ble Rai Madon Gopal M. A. Bar-at Law, be thanked on behalf of the Conference for his kind promise to send a suitable young man to Japan for technical education at his own expense.

In June 1901 an extra-ordinary session of the Conference was held at Bareilly under the presidentship of Raja Ram Behari Kapur of Burdwan in Bengal to consider about the proposal of the Census officer to place the Khatries in group III, under the head of the Vaishayas and allied Castes, and thus to deprive the Khatries of the original name of Kshattriyas. About 600 gentlemen were present. It was resolved there to submit a memorial to the Government of India on the subject and also a Committee to be called the Khatri Central Education Committee was organized there with its head quarters at Benares to look to the educational needs of the community. The object of this meeting was fully gained as the Government on the receipt of the memorial accepted the claims of the Khatries to be reckoned as the

Kshattriyas. The reply from Mr. Risely, Census Commissioner of India is enclosed.

The Second Session of the Conference was held at Jammu where Rai Sahab Diwan Amar Nath Nanda, Governor of Jammu Province in Kashmir and Jammu State had invited it, on the 20th and 21st October 1901. More than 4,000 gentlemen were present. Rai Babadur Master Pyarelal of Delhi, lately Inspector of schools in the Punjab presided. The resolutions adopted were those passed at the first Conference with the exception of Resolution IX and the additions. To Resolution I it was added that Updeshak fund be opened to appoint preachers for the purpose of establishing Local Committees and to help the Committees already established which numbered about 30 at that time. To Resolution III it was added that to collect the material a Sub-committee of some 7 members be appointed. A resolution was also added that the early marriages be stopped and the marriageable age for boys and girls be fixed at 16 and 12 respectively. It was also resolved to open scholarships for technical education. An appeal for the conference fund was made by Lalā Amolak Ram Sebgal, Pleader of Rawalpindi and about Rs. 3000 were promised at the spot. As regards the journal a member of our Committee offered his services and has since started a monthly journal in Urdu which he is now going to make fortnightly very shortly.

The third session of the conference was held at Delhi on the 26th, 27th and 28th December 1902 at the time of the coronation of H. I. M. our Emperor, Edward VII, and Maharaja of Burdwan presided. He opened the proceedings of the Conference in a lucid and short speech full of zeal. About 1,000 delegates and 2000 visitors were present. The gist of resolutions passed is as follows:—

I. That an address of congratulation be sent to H. I. M. King-Emperor through H. E. The Viceroy and Governor General on account of the coronation.

II. That an address of congratulation be presented to Maharaja of Burdwan at the time of his installation to the *Raj Gaddi*.

III. That Local *sabhas* be organized where they do not exist before.

IV. That *updeshak* fund be helped in every way.

V. That the Sub-sections and groups be united together and that local, temporary minor differences be done away with.

VI. That the committee to collect the material for history be strengthened and about 5 more members be added thereto.

VII. That a Sub-Committee be appointed to look to the helping of the widows and orphans of the community.

VIII. With regard to the early marriages it was further emphasised that the bridegroom be elder than the bride by 1-4th her age.

IX. The resolution of re-opening the scholarships be affirmed.

X. That the Central Committee be further strengthened.

XI. That marriage and death expenses and customs be curtailed.

XII. That a memorial be submitted to the Government requesting that the desirous Khatri young men be recruited in the Indian Army.

XIII. That a general fund be started to help the different branches of the Conference work.

XIV. The necessity of a regular organ was emphasised.

XV. The necessity of holding annual Sessions of the Conference was further affirmed.

XVI and XVII Thanked the Delhi brethren for their hospitality and the Maharaja of Burdwan for his kindly presiding at the deliberations of the Conference.

Before concluding this short account of this important movement in Upper India I may mention that the people are awaking with the time. There exist at present about 100 Local Committees in the Punjab and the United Provinces of Agra and Oudh, who are in a way, affiliated or correspond with the Kshatriya Conference Central Committee at Lahore. I also send you the rules of constitution of the Central Committee. A copy of the *Tribune* dated the 24th January 1903 is also sent which gives the abstract of the proceedings the last Conference at Delhi. The first report of the Conference is sent herewith. The second is in press and the third is in course of preparation.

Draft Rules of Constitution for The Kshatriya Conference, Central Committee.

I. *Name*.—The name of the Committee is "The Kshatriya

Conference, Central Committee," or "The Kshatriya Conference, Sadr Sabha," and its headquarters will be at Lahore.

II. *Objects.*—The objects of the Committee are—

(a).—To organize the holding of the Annual Conferences in different parts of India.

(b).—To provide means for carrying out the objects of the Conference.

(c).—To induce and encourage the members of the Kshatriya community to give effect to the Resolutions of the Conference.

(d).—To establish local Sabhas, and to supervise their working.

(e).—To promote the welfare of the Kshatriya community; specially educational, social and material.

III. *Members.*—The following may be members of the Committee :—

(a).—All Kshatriyas, of whatever denomination, elected by the local Sabha (where it exists) in a general meeting of its members, and where no such Sabhas exists, by a public meeting of the Kshatriyas in the locality.

(b).—Presidents and Secretaries of the local Sabhas will be *ex-officio* Members of the Committee.

(c).—Gentlemen nominated the Executive Committee who do not come under the above category.

IV. *Subscription.*—Every Member of the Kshatriya Conference Central Committee shall pay in advance at least Re. 1, as annual subscription.

Extracts from Maharaja of Burdwan's opening speech at the Third Kshatriya Conference as its President are given below.

Respected Friends and Brethren.

All social, religious and political questions should have a proper share of our care and consideration. The education of our boys and girls, such up-bringing of the young Saraswats, as would enable them to properly officiate at religious ceremonies, the support of the destitute widows and orphans, the curtailment of nuptial and other ceremonial expenses and the admission of willing and able Kshatriyas into the Native army, are some of the important problems that should engage our immediate attention.

I cannot fitly conclude without reminding you of the most

auspicious occasion that has facilitated this happy meeting of so many representative Kshatriyas. I mean the coronation of His Imperial Majesty the Emperor of India—under whose sway we “live, move and have our being”, whose gracious protection renders all endeavours for our national improvement possible and whose beneficent rule, like the soothing grace of Heaven, is helping the regeneration of our country and is steadily making for her restoration to her ancient glory. The very thought of the numerous blessings of British rule in India, calls forth expressions of our most heartfelt and loving loyalty to the great English people and the august Sovereign, who benignantly watches over our destinies. Let us therefore fervently pray to God for the unending prosperity of England and the unalloyed happiness of our beloved Emperor.

MADRAS PRESIDENCY.

Annual Report of the Madras Hindu Social Reform Association for 1901-02 from K. Vireshlingam Secretary.

Premises :—A spacious upstairs room has been added this year, by Rao Bahadur Viresalingam Pantulu Guru to the building in which the Madras Hindu Social Reform Association is located. The upstairs room is intended for ladies' lectures &c., the down stair room being used for the Association's meetings, social gatherings, reading room and library. The committee tender their hearty thanks to the donor for his valuable gift.

Members :—There were 125 members on the rolls at the commencement of the year under review. Three new members have since joined the Association, thus making the number of members 128 at the close of the year.

Executive committee :—The Executive Committee consisted of Messrs: K. B. Ramanath Aiyar, M. A., B.L., L.T., C. B. Rama Rao, L.M.S., P. Lakshminarasu Naidu, B.A., H. Narayana Rao, B.A., B.L., M. R. Ramaswami Sivan,

B.A., M. A. Jayaram Pillai and Rao Bahadur K. Viresalingam Pantulu (Secretary). The committee held eight meetings during the year to transact business.

General meetings :—During the year 12 meetings were held of which five were for business purposes, and the remaining were of a social character.

Ladies' lectures :—Four lectures for ladies were delivered during the year on following subjects—"Water and its uses" with illustrations, "How children learn to walk," "Chemistry of water" with experiments and "Truthfulness". A Magic Lantern exhibition was also held. The committee hopes that the lectures will be given more frequently next year.

Journal :—The Committee started a monthly magazine under the name of "the Voice of Progress" to help on the work of the Association, Mr. Viresalingam Pantulu having undertaken to bear the pecuniary risk for one year. Only eight issues of the journal were published regularly and the committee regrets that it has not been able to continue it.

Widows' Home :—At the beginning of the year there was only one ward in the Home ; but there has been an addition of two non-Brahman wards during the year. All the three are studying in the Presidency Training School for Mistresses, Egmore. The Home was solely maintained by Mr. Viresalingam Pantulu till the end of March last when it was transferred to the Association. The Home has since been placed under the kind care of Mr. and Mrs. Viresalingam Pantulu. We are glad to announce that Mr. Pantulu has made a gift of a two storied building (No. 23) in the Vellala Street, Parasuwakam, for the Widows' Home. This House fetches a monthly rent of Rs. 15 which sum is utilised for the

maintenance and education of the wards, Mr. Viresalingam Pantulu having accommodated them in his own house to live in. As soon as the Association is registered under Act XXI of 1860 Mr. Viresalingam Pantulu intends formally transferring to the Association by a registered trust deed the house and the funds belonging to the Widows' Home. The Widows' Home has a fund of Rs. 1,400 deposited with Messrs. Arbuthnot & Co., and Rs. 16 with Mr. Viresalingam Pantulu. The Committee is glad to have been able to transfer to the Widows' Home Funds Rs. 100 this year out of Rs. 371 of the Widows' Home Fund used by the Association for other purposes in the previous years. It is a good sign of the times that four Hindu ladies of Rajahmundry should voluntarily contribute Rs. 15 to the Widows' Home Fund during the year. The Association intends appealing to the public for funds for maintaining the Widows' Home after the registration of the Association and the Widows' Home.

Widow marriages :—Five widow marriages were performed during the year. The remarriage of a young Vaishnava widow named Chokkamma with Mr. Sesha Iyengar belonging to Mysore Hebbar Vaishnava sect was celebrated in the Association Hall on the 11th July last. The remarriage of a Madhwa young widow by name Ramanamma who was an inmate of the Widows' Home till January last and who passed the primary examination here, with Mr. P. Ramchandra Rao, a Smartha young man of Ganjam, was performed at Rajahmundry on the 13th September last. A Vaishnav young widow of Rajahmundry named Venkata Ramanamma was married to Mr. B. J. S. Prakasa Rao, a Smartha gentleman of Tenali, on the 11th October at Guntur where the Secretary of the Association purposely went

for the marriage. The remarriage of another young Vaishnava widow of Chingleput Dt. named Venkata Lakshmaamma with a Smartha young gentleman Mr. T. V. Subba Rao, was performed at Rajahmundry whither the Secretary of the Association went to get the marriage celebrated. A Smartha Brahman widow marriage was celebrated on the 26th instant at Rajahmundry.

Finances :—At the beginning of the year there was a balance on hand of Rs. 177-8-3. The receipts during the year amounted to Rs. 279-7-6 and the expenditure to Rs. 248-9 0 thus leaving at the end of the year a balance on hand of Rs. 208-6-9. After transferring Rs. 100 out of this to the Widows' Home there still remains a balance of Rs. 108-6-9 on hand.

The Committee thanks Mr. N. Seshagiri Rao Pantulu B.A., for presenting a glass book case and Mr. G. Venkataswami Naidu L.M.S., for presenting a hanging lamp, to the Association.

The Committee regrets that the Association has not been able to do as much work as might have been expected of it, but hopes that the new year will show better results.

RULES OF THE M. H. S. R. ASSOCIATION.

1. The members of the Association, if heads of families, shall be not less than 18; and otherwise not less than 21, years of age.

2. Every candidate for admission to the Association shall send to the Secretary an application, ordinarily in the form prescribed, supported by a member of the Association. When an application is not so supported when received, the Secretary may inquire if any member would support it. When the Executive Committee, with whom

the admission rests in the first instance, reject an application, the supporter may appeal to a General Meeting of the Association, convened as hereinafter provided, and the Committee shall accept the decision of such meeting.

3. Members in the town of Madras shall pay in advance a monthly subscription of not less than eight annas, provided that in special cases the Executive Committee may admit members on special terms. Mofussil members shall pay in advance an annual subscription of not less than two rupees.

4. The members may, at their option, take one or more of the following pledges, and the fact of their having done so will be mentioned in the periodical reports of the Association :—

- (a). To educate their daughters or other female wards ;
- (b). Not to marry their daughters or other female wards before the age of 11 ;
- (c). Not to marry their daughters or other female wards before puberty ;
- (d). Not to marry their sons or other male wards before they are 18 years of age and able to support a family ;
- (e). To partake of refreshments at a common table irrespective of caste ;
- (f). To partake of dinner at a common table irrespective of caste ;
- (g). To dine with persons of one's own caste who have disregarded the prohibition of the remarriage of women ;
- (h). To dine with persons of one's own caste who have disregarded the prohibition of foreign travel ;
- (i). To lead a life of purity ;
- (j). Not to invite a nautch-woman or other fallen woman for singing, dancing or other purposes ;

(k). Not to attend any social entertainment where such women are present;

(l). To abstain from the use of all intoxicating liquors and drugs,

5. The name of any member who is in arrears for more than three months may be removed from the rolls of the Association by the Executive Committee, who may readmit him on such terms as they may deem fit.

6. Any member shall retire from the Association at the request of a majority of three-fourths of the members present at a General Meeting at which not less than two-thirds of the members of the Association shall be present, notwithstanding anything to the contrary laid down in these rules regarding the quorum necessary for a General Meeting.

7. The office-bearers of the Association shall be a President, a Secretary and a Treasurer, to be elected at a General Meeting as hereinafter provided.

8. The management of the Association shall rest in an Executive Committee of seven members, of whom the President, the Secretary and the Treasurer shall be *ex-officio* members.

9. The Committee, including the office-bearers, shall hold office until the next succeeding election, but they shall be eligible for re-election.

10. The Executive Committee shall ordinarily meet once a month; special meetings of the Committee may be convened by the Secretary, whenever he thinks necessary and shall be convened by him on the requisition of two members of the Committee, and in the event of the Secretary failing or refusing to do so it shall be in the power

of any three members of the Committee to convene a meeting.

11. Four members of the Committee shall form a quorum.

12. The Committee shall have power to fill up vacancies occurring from time to time, to delegate their powers to sub-committees when necessary, and to make rules and regulations as may be thought proper for the transaction of their business.

13. Subject to the rules and injunctions that may from time to time be laid down by the General Meetings of the Association, the Executive Committee shall exercise all such powers and do all such acts and things as are necessary to carry on the work of the Association, and consistently with the rules herein laid down and that may hereafter be framed by the Association, they shall have the power to make such bye-laws as may be necessary for the management of the Association :

Provided that any such bye-law may be rescinded by a General Meeting of the Association, and provided also that if any three of the members of the Committee require any matter to be referred to a General Meeting, it shall be so referred either by the Secretary, or in the event of his failing or refusing to do so, by such members, and the Committee shall abide by the decision of the General Meeting.

14. The Executive Committee shall submit an annual report on the working of the Association, which shall be placed before the General Meeting.

15. A General Meeting of the Association shall be held in the month of November every year for consideration and adopting the Executive Committee's report on the working of the Association during the pre-

vious year, and for selecting the office-bearers and the Executive Committee for the next succeeding year.

16. The Secretary shall convene a General Meeting on the requisition of any six members of the Association, and in the event of his failing or refusing to do so, the requisitionists shall have the power to convene the meeting themselves.

17. At least seven days' notice shall be given of every General Meeting and one-fourth of the members shall form a quorum for such meetings; provided that in the absence of a quorum at any General Meeting, another meeting, after notice to the members, shall be convened the following week, and no quorum shall be necessary for such second meeting.

18. Except where the law provides otherwise, the members who shall constitute a General Meeting or the Association, within the meaning of these Rules, shall be the members entered in the books of the Association as residing in the city of Madras and of such mofussil members of whose residence for the time being in Madras the Secretary has notice.

19. The funds of the Association may be invested in a Bank or Banks, jointly in the names of the President, the Secretary and the Treasurer, who shall have the authority to sign cheques on the Bank and withdraw money thereabout.

20. True accounts shall be kept of the moneys received and expended by the Executive Committee, who shall prepare annually a balance sheet containing a summary of the assets and liabilities of the Association. Such accounts, with the vouchers and receipts, and such balance sheet shall be examined by an auditor or auditors appointed by the Committee; and such auditor's report shall

form part of the Executive Committee's report 'referred to in Rule 14.

THE SANMARG SAMAJ, BELLARY.

REPORT FOR THE YEAR 1902.

Mr. Sabapathy, the President of the Samaj, writes:—

The Sanmarg Samaj, Bellary, was established in 1887 for the religious and social revival. It has been working always on non-sectarian principles in religion and on rational interpretation of Shastras in social reform.

The Samaj has been carrying on a wide propaganda in the several Districts by means of lecturing in large towns and also preaching to the ryots in the villages which work has been done by the Honorary Secretary of the Samaj Mr. R. Jagannath.

In one of the villages of the Bellary District, as the result of the preaching of the Secretary of the Samaj, two families of ryots, whose elders were converted to the Roman Catholic Religion, were re-admitted into Hinduism, and they are freely now associated by the other ryots of the village.

In the cause of temperance, the Institution has been working very vigilantly, and it has succeeded in getting an arrack shop closed by a long and vigorous fight with the Revenue authority.

One of the Members of the Samaj, Mr. K. Venkata Rao, Pleader of the District Court and Chairman of the Bellary Municipality, has set a very good and noble example by visiting Great Britain and the Continent during the year, and has been now delivering a series of lectures in the Samaj Hall on every Sunday on his experience of the Continent and Great Britain and Ireland to large audiences, bringing prominently to the

notice of the audiences; the great advantages of such travels not only to individuals but also to India generally. These lectures are largely attended by both the orthodox and the heterodox people and listened to with great eagerness.

Had it not been for the plague, famine and other troubles, the propaganda work of the Samaj would have been more fruitful.

HINDU SOCIAL REFORM ASSOCIATION, TRICHINOPOLY.

Mr. S. M. Raja Ram Rao Secretary writes:—

I have the honour to submit to you a short report of the work done by the "Hindu Social Reform Association," Trichinopoly, during the year ending the 1st December 1902. The year began with 14 members on the roll, and with 2 resignations and 2 admissions in the course of the year, the number of members at the close was 14. Mr. T. V. Saminatha Iyer B. A., T. T., having resigned the honorary Presidentship, Mr. T. Desikachariar B.A., B. L., was elected in his place. A special meeting was held to frame and adopt rules for the better working of the association. Three public lectures were delivered under the auspices of this association. Mr. K. V. Jembunath Iyer B.A., B.L., delivered an address on "Woman's mission" and Mr. H. Malim M.A., F.M.U., was in the chair. Mr. Sri Krishna Sarma led a discussion on the question of "Higher Education of the women of India," by reading an able paper on the subject. Mr. S. M. Raja Ram Rao delivered a lecture on the "Methods of Social Reform," a full report of which was published in the "Indian Social Reformer" (Bombay). Though the work done is not quite satisfactory, yet it is hopeful

to note that the young men of Trichinopoly are taking an increasing interest in the working of this association and the success of our meetings is due to their presence in large numbers and the moral support thus lent to our cause.

CENTRAL PROVINCES.

REPORT FOR 1902.

Mr. Waman Mahadeo Kothatkar from Nagpur writes :—

The most noticeable event in the year's history of social reform in the Central Provinces is the celebration of a widow-marriage at Nagpore in last June (1902). The bride and the bridegroom both belonged to respectable families of the Telugu community, but this is not the first widow marriage here in that community. There have been already two marriages before ; but the remarkable feature in this year's marriage was that the bridegroom came from that class of educated persons which is so loud now-a-days in its advocacy of a religious revival. This circumstance, it is believed, had an appreciable effect on public opinion which had undergone a considerable change for the better here as elsewhere during these 20 years. Re-married persons are now no longer looked upon as odious members of the Bramhin community, and some of them find easy access to places from which they were to be religiously excluded by the orthodox during the eighties.

Another reform which promises to be brought into vogue here ere long is the non-disfigurement of Bramhin widows. The reason is that the sentiments of the orthodox in the Deshastha Bramhin community in the matter being more reasonable and humane than those of the corresponding section, among their Konkanastha bre-

then, and the Deshastha community being stronger and more important in this Province, reformers find it an easier task to prevent the disfigurement here than in the Bombay Presidency where the Konkanastha element is very strong. I know a few very respectable families in the Konkanastha community here which have given practical adhesion to the reform during this decade, and it is very gratifying to learn that the reform has the heartiest support from the female members of those families.

The Central Provinces, although comparatively backward in education, can boast of having sent to England a larger number of young men than some of the other Provinces. It was only last year that a young gentleman from our Provinces won a place in the coveted covenanted Civil Service of this country and it is a pleasure to note that several men have come back this year from England after qualifying themselves for the Bar. The pilgrimage to the land of freedom is a great help to social reform, and there is much reason to believe that there will be no lack of pilgrims from here in the years to come.

GWALIOR.

REPORT FOR 1902.

Mr. Kamta Prasad, Secretary Kayastha Temperance Societies, gives the following account of the Kayastha Temperance work in India for the year 1902.

As the exhaustive report of Kayastha Temperance Societies of India, after being duly compiled, has been sent to the press and is to be out after sometime, and as the Secretary, Social Conference India, desires me to

send the report sooner, I herewith give a brief out-line of the work above mentioned :—

(1) Eighty Temperance Agents are working in different towns and villages of India under the guidance of General Secretary.

(2) The evil custom of wine drinking has totally ceased at all ceremonies of joy and marriage of boys and festivals especially the Holy Festival.

Twelve per cent. of the Kayasthas have been personally (though stealthily) found indulging in wine drinking, and to uproot even that much, strong efforts have been continually made.

(3) It is a matter of regret that some of our Temperance Agents don't work zealously, but I am glad to see that one M. Sat Nurain Persad (Sirivastava Doosrai), of Bangao, District Basti, has worked so zealously, as to secure 1588 pledge-holders this very year.

(4) The number of new pledge holders of this year is 2510 or in other words, as many persons have taken pledge against intoxicating liquors.

(5) Ten new Temperance Agents are made this year.

(6) Ten thousand pamphlets (containing a verse on the evils of drink) have been issued on the occasion of Holy Festival in the month of March, which proved a great success.

(7) A very good address of welcome and hearty congratulations was sent (in a casket) to the Upper India Office London, at the auspicious occasion of the Coronation of His Most Gracious Majesty King Edward VII through Resident, Gwalior.

(8) Welcome letters were sent to His Excellency

the Viceroy and different Kings and Princes of India at the Delhi Coronation Durbar which secured receipts.

(9) Congratulatory letters were sent to His Highness the Nizam of Hyderabad and various Princes and Nawabs of India, for the titles and honours offered upon them at the Delhi Coronation Darbar which too secured receipts.

(10) 2396 postal despatches were made this year, excluding telegrams.

(11) The money being very little, one thousand copies of appeal were published, which met with encouraging success.

(12) Letters both as reply and receipts were received from the Princes and men of position in India and those of Europe.

(13) Grand receptions were given to Raja Murti Manohar Bahadur Asaf Jahee and Raja Inde Karan Asaf Jahee (both being men of position in Hyderabad State) on the Gwalior Station.

(14) Besides other despatches and forms, a Temperance Diary was sent to the Agents, for getting down their daily Temperance work on it.

(15) The income of this year is Rs. 493, as. 3 and pies 9 and the expenditure is Rs. 490 as. 6 and pies 7.

(16) We could examine the total abstinence from wine drinking of 656 new Kayastha families (or families not yet examined) containing 5285 persons, of whom 4353 abstain totally from wine drinking, This shows 12 per cent. of the Kayasthas are intemperate. Every year new families (or those not yet examined) are examined in total abstinence, so that after a long time, the state of total abstinence in the whole circle of Kayastha families will be made known.

(17) We received informations of 175 festivals of joy, in which 19093 men took part, but no one was found indulging in drink and nobody was supplied with the same.

N. W. P. MATHURA.

REPORT FOR 1902,

In the 7th Report of the Sanadya Mahamandal, Mathura, for 1900, Mr. Jugalkishna Pattah, writes :—A grand meeting was held on the 28th December 1900 at Mathura of the above body. Delegates from various parts were only already duly received on the station and well housed. After worship of the Vedas and Shri Ganesha, Pandit Palia Raghovaji Maharaj of Savner, Nagpur, was voted to the Chair. The Chairman congratulated the audience on getting so large a number of Sanadhya together and insisted on the great importance of education. The Assistant Secretary Pundit Makni Prasad read the reports of the various local Sanadhya Subhas. The following rules were adopted :—

That children should be taught Sanskrit or Nagri from the 6th year; that nautch should be discountenanced; that money payments from brides should be discontinued; that young girls should not be wedded to old men; that no boy should be married under 16 ; that other marriage and birth expenses should be curtailed; that widows of the Sanadhya Brahmin caste should be taken care of ; that a general fund for all Sanadhya Brahmin boys and girls be started for their education or maintenance etc. ; that preachers be engaged. Branch Associations at Muzafarnagar, Akrabad, Barotha, Gadaya Nelon, Aligar, Patiala, Ferotabad, Itmatpur, Agra, Mirer, Ma-

hawan, Brindaban and Mundasau, were affiliated to the Mahamandal and their reports filed.

ALWAR (RAJPUTANA).

Mr. Jagannath Parsad, Secretary Bhargava Sabha, writes :—

The thirteenth annual meeting of the Bhargava Sabha Agra was held at Alwar (in Rajputana) which may be called the centre of Bhargava community during the Christmas week 1901. Pandit Kanhya Lal Bhargava Rais of Jaipur and the Vice-president of the Bhargava Sabha Agra presided. About 150 delegates from different places attended the meeting. 1st day (a) the members were selected from different districts for the Subject Committee; (b) The Bhargava Sabha Agra Proceedings were read and passed. It gave the following details :—

I. The result of the annual examination of the boarders in the Bhargava Boarding House at Agra was satisfactory.

II. About 22 widows were given aid at Rs. 2-8 a month from the Widow Fund and a poor fellow unable to support himself as well. All these are of the Bhargava community.

III. Updeshaks are doing their duties to the utmost satisfaction of their superior officers.

IV. Bhargavas have an organ "Bhargava Pattrika" which is being issued monthly from Ajmere and in which the social reforms are discussed for the year and then considered at the annual meeting.

V. A Bhargava Reading Room is also established in 1901 attached to the Bhargava Boarding House at Agra, for the public benefit and the Bhargavas in particular.

VI. Bhargava Commercial Bank at Jabalpur under

the direct management of Rai Bahadur Lala Bahasi Lal, Rais, Banker and Hony. Magistrate of Jabalpur, is in a prosperous condition.

VII. Bhargava students are being supported from the Sabba, of whom one is in the forest department, the other in the agricultural school at Cawnpore, the third at the Roorkee Engineering College. The remaining are the Agra College and School students located in the Bhargava Boarding House Agra.

VIII. A Resident Superintendent was appointed for the Bhargava Boarding House Agra.

IX. Bhargava directory prepared at the last census was revised and passed.

X. A book in the name of the Bhargava House at Agra was again proposed to be prepared and published for the information of the public and in memory of the founders of the same.

XI. A boarding house at Alwar was also established for the education of primary students in addition to that of Rewari already existing and in a flourishing condition.

XII. Resolved that Sanskrit and religious education would be compulsory to the Bhargava Boards.

Kishori Raman Pathshala is doing good work and is in an improving state. It is exclusively supported by the firm of Thakur Kishori Ramanji an endowment of a deceased Bhargava, and some aid is received from the municipality at Muttra.

XIII. Female education is also being imparted to Bhargava girls at Muttra.

XIV. A code is being prepared to limit the scale of expenses in marriage, deaths &c. and other ceremonies relating thereto.

BENGAL.—MONGHYR.

Mr. Ram Sahay, General Secretary, Kayashtha Sabha, writes :—

1. There has been very little work done by this Sabha on account of plague in the greater part of the year.

2. There have been about 15 sittings of the Sabha during the year under report.

3. There are few orphan boys who are given English education from the Sabha fund.

4. There are three helpless widows maintained with the Sabha fund.

5. The efforts of this Sabha are specially directed towards,—

(1) reduction of expenses in marriage and shradh ceremonies.

(2) female education.

(3) raising of marriageable age.

(4) total abstinence from all sorts of intoxicating liquors and drugs.

(5) prevention of sale of marriageable girls.

6. The Sabha snatched away an orphan girl from the hands of her cruel cousin who had already settled to sell her for 400, to be married with an old man of 60 years of age with white leprosy, and married her with a young man of with sufficient means of livelihood. The cost to the Sabha fund is about 200 rupees in celebration of this marriage

 SOCIETY OF THEISTS.

SOME RULES.

(2).—No person, who drinks spirituous liquor or indulges in intoxicating drugs or leads an immoral life, should be a member.

(7) —The Society should try to advance the cause of purity, prayerfulness and the best interests of every man and race, so far as it can.

(9).—The Society should undertake to help the widows and children of dead members to the best of their ability.

LAHORE.

The Report of the Lahore Temperance Association. FIRST YEAR.

1. *Origin*.—The Association was started by some enthusiastic young men on the 9th September, 1899.

2. *Meetings*.—Till its first anniversary in December 1900 it held very successful meetings in Brahma Mandir, Union Academy, Mission High School, Wachhowali Arya Samaj, Islamia College, etc. Each of these meetings was presided by a staunch advocate of the Temperance cause. For some months the Association continued to hold its weekly meetings at Raja Harbans Singh's Haveli with great success.

3. *First Anniversary*.—The first anniversary was celebrated with great eclat in the Union Academy Hall, Raja Dhayan Singh's Haveli. A grand Temperance procession passed through the main streets of the city. On the 24th December Maulvi Shah Din, B. A., Barrister-at-law; Mr. Justice P. C. Chatterjee and Lala Hans Raj, B. A., Principal, D. A.-V. College, presided at the different sittings. Some of the best speakers of Lahore spoke on the occasion.

On the 25th a new Dramatic performance was given to an audience consisting of at least 15 hundred souls. Friends came from Amritsar and Bhera to attend the anniversary meetings.

SECOND YEAR.

1. *Special meetings*.—A special meeting was held in January on the occasion of Queen Victoria's death. Lala Dharm Dass, Suri, Pleader, presided at the meeting. In February, Revd. Thomas Evans was cordially received by the Association. A grand meeting was convened in the Mission High School under the chairmanship of M. Shah Din, B. A., Barrister-at-law.

2. *Open air work*.—Open air meetings were held in different parts of the city to approach the masses who never attend public meetings. Touching songs were sang and telling speeches were made by the members. Temperance truths were preached at Shalamar Fair, Baisakhi Fair and Holi.

3. Very successful public meetings were held in Union Academy, Forman Christian College, Brahmo Mandir, and D.A.-V. College,

4. *Work in the mufassil*.—In August a Temperance deputatinn visited Amritsar, Batala, Gurdaspur, Kartarpur, Jullundur and Umballa. New Temperance Societies were established at Batala, Gurdaspur and Umballa.

5. *Anniversary*.—The second anniversary was a still grander success. We had Babu A. C. Majumdar, Nawab Fateh Ali Khan Qazilbash and Dr. J. C. R. Ewing as our Chairmen. Most learned and enthusiastic speeches were made by the leading Temperance men of Lahore and the mufassil. The procession this time was a unique success. Friends came from Amritsar, Bhera, Jhelum, Jullundur Gurdaspur and Wazirabad to join the anniversary.

THIRD YEAR.

1. *Reception of Mr. John Smedley, J. P.*—Deputation from Anglo-Indian Temperance Association London.

Two very grand meetings were held in his honor — one in the Town Hall and the other in the Union Academy Hall. An Evening Party was given to Mr. Smedley.

2. *Public meetings.*—Very largely attended meetings were held in the F. C. College, Brahmō Mandir, Union Academy (Raja Dhayan Singh's Haveli).

3. A special meeting was held to express joy on the Coronation of the Emperor Edward VII. It was presided over by Rai Sahib Lala Bishen Dass.

4. *Open-air work.*—This work continued with unabated zeal and enthusiasm. This year two special open-air meetings were held in Dhobi Mandir to approach the poor Dhobis who are much added to drink.

5. *Mufussil work.*—About 15 members of the Association went to Gurdaspur to join the first anniversary of the Temperance Society there. A Dramatic performance "The Tragic Cup" was given.

6. *Miscellaneous work.*—Our workers gave several other Dramatic performances on some important occasions. Our Bhajan Mandli helped the Arya Samaj, Sanatan Sabha, Prem Sagar Sabha, Victoria College and some other bodies in their respective processions.

Distribution of Literature—1,000 copies of *Sharab Di Sith*, 500 hundred copies of miscellaneous Punjab Bhajans, 2,100 copies of Urdu Bhajans, 1,400 copies of our rules and 8,000 leaflets have been printed and circulated amongst the public.

7. *Our thanks.*—The Association thanks all the gentlemen who have in any way helped the work of the

Association. We offer our sincere thanks to Hon'ble Mr. W. Caine and Mr. Frederick Grubb of the Anglo-Indian Temperance Association who have always helped the Association with their suggestions as well as by regularly supplying a goodly number of their valuable paper *Abkari* together with a number of other useful publications

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 :—Gan-
tur (Madras Presidency.)
 18. The Social Literary Association :—Ahmedabad.
 19. The Prarthama Samaj :—Ahmedabad.
 21. The Sansar Sudhara :—Ahmedabad.
 22. The Widow Remarriage Association :—Ahme-
abad.
 23. The Social Parity Association :—Ahmedabad.
 24. The Anjuman-i-Islam :—Ahmedabad.
 25. Tha 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 |
|--|---|--|

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.

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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 | ... | 4 | ... | 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 | ... | 90 | ... | ... | 91 | | |
| 11 | Jhalawar | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | | |
| 12 | Jodhpur | 31 | ... | 31 | 31 | ... | ... | 31 | ... | 31 | ... | 31 | ... | ... | ... | ... | ... | | |
| 13 | Karauli | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | | |
| 14 | Kisbaugarb | 4 | 2 | 6 | 6 | ... | ... | 6 | ... | 6 | ... | 6 | ... | ... | ... | ... | ... | | |
| 15 | Kotah | 4 | ... | 4 | 4 | ... | ... | 4 | ... | 4 | ... | 4 | ... | 2 | ... | ... | ... | | |
| 16 | Partabgarh | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | | |
| 17 | Sirohi | 13 | ... | 13 | 13 | ... | ... | 13 | ... | 13 | ... | 13 | ... | 2 | ... | ... | 2 | | |
| 18 | Tonk | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | ... | | |
| 19 | Udaipur | 5 | 1 | 6 | 6 | ... | ... | 6 | ... | 6 | ... | 6 | ... | 9 | ... | ... | 9 | | |
| | Total | 210 | 4 | 214 | 214 | ... | ... | 214 | 3 | 211 | ... | 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 Narain Swami Goutam. |
| 4 | Hoshiarpur. | Hindu Social Reform (merged) Society. | Mr. Thakurdas |
| 5 | Lahore. | Temperance Association. | |
| 6 | Lahore. | H. Child Widow Memorial 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. | Babu Avinash Chandra 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 | Uttercellwalla. | Wadhawan Sabha. | Mr. Ishwardas. |
| 16A | Wachawli | Arya Samaj. | Mr. Lala Munshiram. |
| BOMBAY PRESIDENCY. | | | |
| 17 | Bombay. | Kutch Dussa Oswal Mandal. | 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. | FakirechandPremchand |
| 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.

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

BENGAL.

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| 65 | Halisahar. | Good will Faternity. | 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.

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

CENTRAL INDIA.

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