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REPORT
OF
THE FIFTEENTH
NATIONAL SOCIAL CONFERENCE
HELD IN BENGAL

31st DECEMBER 1901

WITH
6 APPENDICES.

POONA.

1903.

REPORT
OF
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NATIONAL SOCIAL CONFERENCE
HELD IN BENGAL

ON 29th DECEMBER 1901

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INTRODUCTORY REMARKS.

THE XVTH INDIAN NATIONAL SOCIAL CONFERENCE.

The Fifteenth Indian National Social Conference was held at the Congress Pandal on Sunday, the 29th instant, at noon, Rajah Benoy Krishna Bahadur, being in the chair. Among those present, were the Hon'ble Roy Bahadur B. K. Chatterjee, C. I. E., the Hon'ble Ananda Charlu, C. I. E., the Hon'ble G. K. Gokhale, Mahamahopadhyaya Kamakhya Chandra Tarkabagis, Pundits Jibananda Vidyasagar, B. A., Chandra Kisore Tarkatirtha, Mohendra Nath Vidyauidhi, Pandit Harideb Sastri, Babus Kanai Lal Mukerji, M. A., B. A., Amrita Lal Bose, Sures Chandra Biswas, Pandit Kali Prasad Dasanna Kabysbisuarad, Babus Ambika Charan Mazumdar, M. A., B. L., Jadu Nath Mazumdar, Bhupendra Nath Gose, M. A., B. L., Jogendra Krisnna Bose, N. N. Ghose, Esq., Sinha Esq., Mr. Bipin Chandra Pal, Babu Charu Chandra Mitra, J. Ghosal, Esq., Babu Rasik Lal Roy, Lala Bala Prasad Ram, Babus Lalit Mohan Ghosal, Sachindra Nath Mukerji, Bhupendra Nath Ghose. B. L., Pleader, Mionapur, Dr. Amrita Lal Sarkar, Kumar Ramanimohun Roy, Babu Bipin Behari Mitra, Munsiff, Rameswar Mandal, Pleader, Radha Gobinda Pal, Choudhuri Zemindar, Babus Prithwis Chunder Roy, Dwijendranath Bose, and Mr. B. G. Tilak. There was also a good number of Indian ladies Present.

BAHU NOBENDRO NATH SEN, Secretary, Bengal Branch of the Indian National Social Conference, said:—With sincere pleasure, I accord a hearty welcome, on behalf of the Bengal Branch of the Indian National Social Conference, to all the delegates to this present session of the Conference, and also

to all friends and sympathisers of social reform, present this assembly. This is the fourth time that the Conference meets in Calcutta. It is a movement about as old as the Indian National Congress. We have need of both organisation. But of the political organisation, I need not speak a word here. At the same time, I think it to be necessary to assert as publicly and emphatically as possible my life-long conviction, to which I have given frequent and persistent expression elsewhere, that there could be no political reform at least no political reform could be lasting, without a basis of social purity, and social purity founded on a religiously regulated life. I am aware that not a little confusion of thought exists as regards the aims and methods of the Social Conference. We who have been identified with the cause of social reform, and with this Conference itself, for many years, are supposed by some very orthodox people to be so very unpatriotic as to despise the very foundations of Hindu society, and to be anxious to graft on our ancient civilisation foreign ideals. Nothing could be further from our thoughts. My own ideal, at all events has been the ancient ideal of social laws, manners and customs. Foreign intrusion into this country dislocated the very life of the Hindus; the conditions of life became altered and degraded; and the process of disintegration has gone on for centuries, and will probably go on for many more, but for the efforts we have put forth at successive Social Conferences and in other places. There is certainly nothing of heterodoxy in our union. We want no exotics. We are satisfied and content with our own. We need not don foreign raiment, eat food and drink drinks prepared from foreign recipes, and otherwise be outrageous towards the inborn Indian instinct. Social reform does not lie there, nor in those directions which their external eccentricities, are apt to become almost quite as prominent and visible as the various caste-marks of the

orthodox Hindus. At the same time, true orthodoxy does not consist of blind superstition or blind belief in the goodness and virtues of things in our society, as they exist. True orthodoxy does not mean the quiet acceptance of evils, but the eradication of all evils, and the re-acceptance in their orthodoxy of the pure social standards of Ancient India. Let us have no exotics introduced into our civilisation, but let us at least purify and make beautiful our own edifice. Our present degradation is the result of our religious falling off. Only our ancient ideals be restored as regards our socio-religious system and our national progress will be many-sided and sure.

The Hon'ble Mr. Justice Chandavarkar, as General Secretary to the Social Conference followed and made the following long speech, dwelling on the importance of social reform.

Members and Gentlemen,

In opening the proceedings of this Conference and before asking you to proceed to the formal election of Raja Benoy Ghosh as our President, I wish to detain you for some little time with certain observations which seem to me to be appropriate to the purpose for which we have here assembled. Had Providence consulted our wishes and spared the life of the late Mr. Justice Ranade, who founded the Indian National Social Conference, we should have enjoyed to-day the estimated advantage of his leadership and guidance, and listened to his voice with that pleasure and profit with which his utterances were either listened to or read throughout the country. We meet, however, to-day under the cloud of the calamity caused by his universally regretted loss and have for the first time to carry on his work, which is also our work, without his inspiring presence and lead. It is due to his sacred memory—due to ourselves as his countrymen, for whom he lived and laboured assiduously—that we should not only not allow

his work which led to the institution of this Conference fall or fail, but to strive hard even more strenuously than he did when he was alive, to advance the Conference a stage further than it has hitherto advanced. To encourage us and keep us devoted to that task, we have at any rate the example of his stainless and single-minded devotion to duty. I have ventured to issue the circulars inviting delegates to the meeting of the Conference, because it was the wish of some of my friends that I should undertake that duty which the late Mr. Justice Ranade so well discharged, and also because the letter I had from him shortly before his death touching the subject suggested that I should take active interest in the Conference. Not having either his experience or ability I have not been able to do all that should have been done to make the meeting a success. Several things have had to be done in a hurry and several other things which ought to have been done by way of preliminaries to this meeting have not been done. I can only crave your indulgence for all that.

CHOICE OF PRESIDENT.

I am glad to find that we have here a large audience, and that delegates sent by the different Social Reform Associations have arrived and are present here. Even more glad am I that Raja Binoy Krishna Deb Bahadur, who is a leader of the society in Calcutta and has great influence, has complied with my request to preside at this meeting. He consented without any hesitation, and I am grateful to him for it. He is, as he wrote to me before my arrival here, a rigid and orthodox Hindu, but I do not regard that as a disqualification for the presidential chair of this Conference. Our object is to bring into our fold as many of the orthodox as we can consistently with the main principles of the Conference, and it is the orthodox on whom this Conference wishes to exert its progressive influence and make its impression. Raja Binoy Krishna desires, I know, progress—he knows as well as

of us that the times need certain social reforms. I look forward to this meeting of the Conference proving a success under his presidentship.

CRITICISMS ON THE CONFERENCE.

When I speak of success, I am reminded of what I have heard several gentlemen say by way of criticism of the work of this Conference. It is that the Conference has done no practical work but merely meets every year and registers a number of resolutions which are not binding upon any one. That criticism is in a sense correct, but if it is meant to prove by means of it that the Conference is, therefore, valueless, I take the liberty to say that I dissent *in toto* from it. The Conference has hitherto served the purpose of bringing into a *focus* the scattered elements of social reform throughout the country and of keeping the cause of social reform steadily before the country's eye. That cause has immense difficulties and prejudices to contend against, and we go some way in minimising them by diffusing a knowledge of social reform and bringing its friends and sympathisers together on a common platform. As a propagator of the faith it has a distinctly appreciable value, and I think I am not exaggerating the value of the solid work done by the late Mr. Justice Ranade through and in connection with this institution when I say that its deliberations and its literature have exercised healthy influence on a number of people and that number is increasing. That effect was due, I admit, mainly to the tolerant and charitable spirit, and the brilliant capacity of exposition which the late Mr. Justice Ranade possessed. But I know he also had firm faith in discussion as a valuable adjunct to action. There is, of course, the danger that so much of talk is apt to evaporate, but those who make that a charge against the Social Conference forget that it is composed largely of men who in their own way have been carrying out in practice the principles they are preaching. While saying

this, I must not omit to point out that one fatal defect especially of the Hindoo character, is the tendency to spend itself in disputations and prolonged discussions. The impulse of action is wanting in us to a great extent. "Men, since they are not gods, must rise on stepping stones of their dead selves." Discussion is good, but too prolonged a discussion without the stimulus of example and action is apt to make people doubt and disregard the truth which it is the object of the discussion that they should accept in practical life and to breed moral scepticism.

THE QUESTION OF METHODS.

This fatal defect of our character is just now showing itself remarkably in the controversy which we constantly hear of nowadays about the methods of Social Reform. That controversy has raised the question whether the Shastric method or the scientific method is best calculated to promote social reform. Now, it is not my desire to enter into that controversy for, whichever is the true method, the real test of earnestness in these matters is whether the shastric methodists or the scientific methodists are putting into practice the methods they respectively preach. To me all methods have merits, provided they are put into practice and not merely talked about. Moreover, really speaking, the true shastric method is the true scientific method and *vice versa*. It is natural for a people to look back for its ideals to the past. The Golden Age has somehow come to be identified with the past. It may be a superstition, but that is the natural tendency. Besides, the present is linked with the past and the future has to be shaped as much out of them as in spite of them. We cannot disregard the *Shastras* and have to draw largely upon them both because they are interwoven a great deal with our lives and because the people have faith in them. But the *Shastras* have to be interpreted, and the moment you come to the question of interpretation it becomes a ques-

tion of what interpretation is correct. There you have to apply the scientific method, which requires that the interpretation must be reasonable and suited to the changed circumstances, the altered environment and the requirements of the age in which we live. I would, therefore, take my stand on the shastras and apply to their interpretation the scientific method. It is not the letter of the shastras, but the spirit that we must use for promoting social reform and as the *Shastras* are manifold, that spirit of them alone will carry us through which enables us to march with the times. By all means let us look to the past for our ideals, but nations that had a glorious past and wish to advance by means of it will find the task impossible if they make the past a burden instead of an inspiration. This was very eloquently pointed out by the late Mr. Justice Ranade in his address on "Revivalism" at Amraoti. To that address I will ask the careful attention and study of all those who are now spending their energy in the controversy of the *Shastric versus* the Scientific method of social reform. After all, whether we strive to promote social reform by the *Shastric* method or the Scientific method, one thing must be always borne in mind, that what social reform has for its object is the improvement, the exaltation of the individual, because it is the individual that is the pivot of social or national life. It is on the due appreciation of this point that all hope of success in social reform must depend, but that is the very point which most of us fail to understand and appreciate.

A COMPLEX PROGRAMME.

I have been asked by several people why the Social Conference encumbers itself with a number of subjects instead of confining itself to one or two of our social evils and concentrating all our efforts towards their mitigation. There are those who would have us confine ourselves to female education ;

others would have us confine ourselves to the question of infant marriage and the reduction of marriage expenses; and so on. But these different items of social reform are so intermixed with one another and so interdependent that you cannot take them singly but must take them all. Our social machinery, it is said, is complex. So are also our social evils. Take, for instance, this simple question of the reduction of marriage expenses and the custom which prevails in many castes of paying a heavy price for either the bride or bridegroom. This custom has been largely inveighed against; several castes have made rules to put it down and failed. The evil is there, and no rules or regulations can prevent it. The *Shastras* themselves do not countenance it, and yet our people who believe in the *Shastras* go on and follow the custom. How then are you to abolish the evil custom! Its abolition must be a simple work, for it has not the sanction of the *Shastras*. But every one admits that the *Shastras* on which we are asked by some to rely, are powerless. And yet what looks so easy a task has proved difficult. Why is it so? The fact is—and this is what is ignored by many among us—that this evil custom is rooted in other evil customs and so long as they are there, it will not give way. You require—at least the *Shastras* are supposed to require—that a girl must be married as soon as she is 10 or 12. When in any particular caste there are more girls than boys the supply is greater than the demand, and the *Shastras* by being supposed to sanction the custom of infant marriage have produced an economic effect and a girl's father has to pay heavily to secure a husband for her. Similar is the case in castes where males number more largely than marriageable girls. Take again, the question of female education. The complaint is that that education does not make as much advance as it should, because girls are removed from schools as soon as they are married and their education stops there. I need not

multiply illustrations to prove that our social evils are inter-mixed with one another and we must attack them all and not singly, and educate and create public opinion against them all.

THE STATUS OF WOMEN.

But we shall fail to educate and create that healthy public opinion if we do not make it clear that social reform consists not so much in carrying out the reform we preach as in getting daily to understand and to realise that its improvement depends upon the recognition of the fact that woman's cause is man's; that women have intelligence and rights as men have and that where Society lowers the *status* of its women, treats them as merely the servants and not the help-mates of men, it lowers its males and ends in degrading itself. It is through women that man is raised and blessed—she is the real wealth of a nation, for through her and by her must the children who are to be the members of Society and citizens of the State be trained. Her mental and moral vision, her aspirations, physical, moral and spiritual, must be raised first. Most of the questions, therefore, which are taken up by the Social Conference relate to the *status* of our women and by raising those questions, and giving them prominence we seek to call attention to this as the central and cardinal principle of social reform, that a people who raise the *status* of woman raise their own *status* and that a people who lower her lower themselves. What Mr. Bradlaugh said in the speech he made in Bombay in 1889 in addressing a large assembly of our countrymen, must be always borne in mind by us. He said:—"I am glad to see that you have women amongst you—although they are few—for they are your mothers and teach your children; glad to see that in your land you are ready to learn, as we in Britain have learned, that wives may counsel their husbands; and that great thoughts and great endeavours are not made less because the man goes

to the woman for counsel in the hour of need and makes the woman stronger."

THE SOCIAL CONFERENCE MEETING.

THE PRESIDENT'S ADDRESS.

Raja Binaya Krishna K. I. H. President of the Indian National Social Conference delivered the following address at the Meeting of the Social Conference at Calcutta on Sunday, the 29th December 1901:—

BRETHREN,

I have grave misgivings whether the choice of your President has been altogether a happy one. No one is more conscious than myself of the embarrassing and delicate position I am in—the guidance of the deliberations of the Indian National Social Conference. You are aware, gentlemen, that this Conference has been led by such conspicuous personages as the late Justices Ranade and Telang, and Dr. Bhandarkar. I feel, gentlemen, it will be difficult for me to come up to your expectations.

Of all problems, the social has ever been the most complicated and perplexing. Society develops unconsciously through ages and cannot be moulded at pleasure by the human hand. The social problem, therefore, has always to be handled cautiously. It is not invariably a sound policy to wage war against prejudices for, it is never wise, as Burke says, to put men to live and trade, each on his own private stock of reason; and this stock in each man is so small, that, to use the language of the great thinker, individuals would do well to avail themselves of the general bank and capital of nations and of ages. Superstition has been called the religion of feeble minds, and they must be tolerated in an intimate mixture of it in some trifling or some enthusiastic shape or other; else, to quote Burke once more, you will deprive weak minds of a resource, found necessary even in the strongest.

In India, the social problem presents so many difficulties and assumes such a magnitude that one cannot be too judicious in dealing with it. Here the natural development of society was arrested by frequent foreign invasions and conquests. Religion has worked itself into the basis of the social organisation and made the Hindu quite unique even among the Eastern races. A remarkable writer and thinker, Mr. N. N. Ghose, has characterised Hinduism more as a Discipline than a Doctrine. In grappling with the social problem, we cannot, therefore, avoid facing the question of religion. It is a remarkable fact in the history of the country that the conflict between Buddhism and Hinduism came to a close before the Mahomedans knocked at the gate of Hindusthan. Since then Hinduism has coiled and sheathed itself within its own case. Fortunate it was for the Hindus that at this momentous and critical period of the world's history, namely, that of the rise and progress of the Mahomedan power which was coeval with the commencement of that epoch of darkness which divides the ancient from the modern world, they were blessed with guides who had their light direct from Heaven to shape their conduct and mould their institutions. The Mahomedans, as Prescott has observed, "came like a torrent, sweeping down and obliterating even the landmarks of former civilization." Half the ancient world was converted to Islamism; but India alone stood firm and preserved its distinctive features. The caste system and the village community proved veritable little republics in the social polity. The force of Islamism was quite inadequate to break through the strong and compact organisation. The patient fortitude, developed by this system, while heroically resisting fire and sword, has built itself into the Hindu character. "Mild," as applied to the Hindu, is not an epithet of reproach. He is not aggressive, but he is firm in his religion and patient in his suffering.

Gentlemen, I have been discussing the past with the sole object of taking a proper and correct view of the present. But now we are confronted by a civilization, quite distinct in its character and influence. It greets us with a comforting assurance, and its dazzling radiance captivates us. It comes home to the rich and the poor—alike in the town and in the remote village. It has been able to bring out the Southal from his primeval forest and to bring down the Pandit from his lofty pedestal of plain living and high thinking. Great has been the shock. A loosening of the bonds of society has been going on. It has become the absorbing question among the thinking portion of our community. What are we drifting to? Speaking candidly, the whole thing is really very puzzling. From the family and individual has become the unit of society. Its effect and consequence upon our society should be boldly faced. For, gentlemen, it is well-known the seeds will germinate which suit the soil, and very often members of a community adopt principles and conclusions and at the same time overlook all the qualifications and safeguards by which they have been fenced round. Gentlemen, we are drifting towards a situation which demands our utmost endeavour earnestly to apply such safeguards and counterpoises as may enable us to reap the greatest advantage or to suffer the least disadvantage from the present altered circumstances. Already the effects of the present circumstances on the masses and the not well-balanced minds are indeed far from assuring. The introduction of intoxicating substances in various forms is doing havoc among the working classes, and it is painful to observe that even women and children have not escaped the contagion. Irreverence for elders, a disposition not to be guided by anybody, and an unwillingness to respect and obey any social rule are coming to be fashionable. Selfishness, mammon-worship and a love of frivolous pomp and show are, I am afraid, growing vices.

oves me beyond measure to contemplate the decadence of noble Hindu conception of man's duty and woman's ce. Even the high ideal upon which the institution of Hindu widowhood is based, is coming to be less and less used. The institution only lingers on. A generation is wing up that neglects religion, morals and discipline in . The new impulses are carrying us in such a headlong that one is tempted to ask if the reformer would not do to set himself to arrest social anarchy and confusion.

While gentlemen, I have been looking at the shadows of picture I am not insensible of its brighter hues. Underh the incrustation of evil there runs a pure stream which stined to swell into a mighty river, sweeping away all is noxious and bringing fresh life and vigour. Our conon of nationality has broadened. For the first time in history of this country it has been possible to evolve, if a great Indian nation, at any rate, an Indian national gress. The possibility, nay, the existence of the Indian ional Social Conference is a fact which speaks volumes. s significant that we are assembled here not as subjects tioning our common ruler but as members of the same munity to set our house in order, showing thereby that have not cut off our connection with the glorious past, and we still feel an interest even after the lapse of ages. ove all, gentlemen, India has now entered the world's coneracy. When India knocks Europe speaks; when Europe ecks India speaks. It has now become impossible for In to hide herself from the rest of the world—she must come and she must assimilate the best of what she comes in fact with. This great fact we should always keep in w in framing our scheme of reform.

It is obvious that we should so reform our society as obtain the fullest impression from outside and at the me time be safe from the danger of losing our nationality.

As Burke has truly said: "Nothing is more to be dreaded than a shock in which old and traditional manners should perish. When ancient opinions and rules of life are taken away, the loss cannot possibly be estimated. From that moment we have no compass to govern us." Religion should be the animating principle of our character. Our Lord Sree Krishna in the Mahabharat says: "Dharma is called because it holds all. Know that for certain to Dharma which contributes to the general welfare." Education will remain incomplete until it is supplemented by instructions in religion. Then again it is of the utmost consequence that we should acquaint ourselves with past literature and history; for it has a vivifying effect which nothing else can supply. Max Muller has observed "A people that can feel no pride in the past, in its history and literature, loses the mainstay of its national character. When Germany was in the very depth of its political degradation, it turned to its ancient literature and drew for the future from the study of the past."

Gentlemen, I have previously observed that India no longer hide herself from the rest of the world. To adapt ourselves to the altered circumstances, we must develop such virtues as boldness and grasp, decision and promptitude. Travel tends to foster these virtues and to widen our vision, and it behoves us to encourage a spirit of adventure and travel and to remove obstacles that are put in the way.

Social development and political regeneration have such a connection with each other that it will not be a wise policy to encourage one at the expense of the other. Many political forces are operating in so many directions that we have affected our society to such an extent that it will be a hazardous step to dispense with the further operation of these forces. Modern civilization and idea of Government demand that the Government and people should assist each

other in the march of progress. It is not merely in the form of a tax-collector that the Government comes home to us. Legislation, administration, judicial and executive, the regulation of commerce and trade, and such other influences are all working upon us. It is impossible for us not to take cognizance of these new factors and the interaction of social and political forces.

If I descend from general to particular topics, such, for instance as female education and the relation between the sexes, my view is that religion should be the all-important factor. Effacement of self and resignation should be the chief qualification developed in a woman. Her proper sphere of Government is the home. And such passive virtues as forbearance, contentment and moderation should be inculcated. Such education as gives a greater premium to character should be included in female education. The intellectual woman may be admired, but we pour forth our heart's respect on the angelic mother and devoted wife.

I have said that religion will supply the animating principle of our life. The mere imparting of religious education to the boys in our schools will hardly counteract the evil that is now at work. It will not touch the great masses in any way. Missionary work has to be undertaken to awaken the people. Can we not legitimately look upon our endowed temples to send forth pious preachers to bring Light and Grace to the people in their homes? To bring about such a consummation, the priest of the temple should be brought to a proper sense of his exalted office, not by lowering him to the rank of the laity but by elevating him as the willing servant of the Lord.

Gentlemen, I have briefly alluded to some of the evils and suggested some remedies. But where are our agencies to carry out the reform? Government, both in its administrative and legislative capacities, has always been a potent

factor in influencing social reform. And ours is an enlightened Government. Then, again, gentlemen, judicial decisions oftentimes, exert an influence in advancing a cause. And it has to be remembered that it is impossible to be successful in any cause of practical reform in Hindu society unless and until the sympathy of the Pundits is enlisted. In a Social Conference, the importance and influence of this class in the social polity cannot but be acknowledged. Their influence in social life is unique in its character and far-reaching in its consequences. It breaks one's heart to see the present sunken condition of the Pundits. By reason of want of patronage, the condition of this class is becoming more and more miserable, and the cause of Sanskrit learning is suffering.

Gentlemen, in dealing with the reform of society it will be quite in keeping with the Hindu spirit to bear in mind the words of Mons. Royer Collard : " Human societies are born, live and die on the earth ; it is here their destinies are accomplished * * *. After he (man) has engaged himself to society there remains to him the noblest part of himself, those high faculties by which he elevates himself to God, to a future life, to unknown felicity in an invisible world. "

Gentlemen, I have come a long way off. I must cut short my journey. In conclusion, I can only say I wish success to this Conference. Whatever might have happened in ancient times when Hindu Kings reigned and Rishis made and applied rules, conducive to the best interests of society, it goes without saying that an organization like this has become an imperative necessity. I look upon its future in the light, vouchsafed in the Mahabharat : Whoever with a firm conviction of the transient nature of all actions is himself disheartened before making any effort, discards all advancement and success. Therefore every one should be active without diffidence, always striving after noble objects with a firm conviction of ultimate success.

RESOLUTIONS.

—:0:—

The following resolutions were passed :—

I. That Raja Benoy Krishna Deb take the chair. Proposed by—The Hon'ble Mr. Gokhale. Seconded by—Rao Ehadur R. N. Mudholkar.

II. This Conference places on record its profound grief at the death of Her late illustrious Majesty Victoria Queen of England and Empress of India whose beneficent and sympathetic reign has proved of immense blessings to the British Empire. (Chair)

III. This Conference puts on record its sense of the irreparable loss sustained by the country in general and the cause of social reform in particular by the death of the Hon. Mr Justice Mahadev Govind Ranade whose great intellect and noble heart were unreservedly devoted to his country's service (Chair).

IV. This Conference places on record its deep regret at the death of the late Diwan Sant Ram, who presided over the last session of the Social Conference, and whose courageous and unswerving support of social reform, especially the widow marriage movement, has given a powerful impetus to the cause in the Panjab. (Chair.)

V. This Conference desires to emphasise the necessity of the wider spread of female education in all standards for the advancement of social reform, and suggests the desirability of the development of Public Institutions for the purpose, side by side with such instructions as is provided at home at present. Proposed by—Mr. K. Natarajan, Seconded by—Dr. J. Mazumdar. Supported by—Mr. Bedarkar, Mrs. Mohan Lall and Babu Lungat Sing.

VI. This Conference notes with satisfaction the steady decline of polygamy in the country, and recommends the adoption of measures which would accelerate the disappearance of Kulinism, an institution for which there is no precedent or parallel in other parts of the country. Proposed by—Mr. Mohesh Chandra Chakravarti. Seconded by—Babu Jugal Krishna Mukerjee.

VII. This Conference notes with satisfaction the growth of the sea-voyage movement and the success which in Bengal and the Punjab has so far attended the efforts to do away with the restrictions placed on the readmission of foreign travelled men into the community, and suggests the desirability of uniting all these efforts in one organic movement which will cover the whole country. Proposed by—Mr. S. Sinha. Seconded by—Mr. Kalipranam Kavyabisharad, Mr. Madhowrao Padhye. Supported by—Babu Monoranjan Guda.

VIII. This Conference notes with regret that the movement for the removal of the restrictions on the remarriage of child widows, which originated in this province has been allowed to fall into the back ground here, though in the other provinces it has been prosecuted with good effects; and suggests that greater efforts should be made to direct public attention to the evil of such prohibition in the future. Proposed by—Dr. Babu Chunder Sen. Seconded by—Mr. N. K. Ramaswamy Iyer. Supported by Mr. Thakur (C. P.)

IX. This Conference reaffirms its previous resolutions on the subject of exercising greater control and supervision over religious endowments, whose management at present is in many respects and in many places far from satisfactory. Proposed by—Mr. Bhawnachary. (Manager of Mangalga Temple.) Seconded by—Mr. N. K. Ramaswami Iyer.

X. This Conference is of opinion that organised efforts should be put forth to promote the growth of temperance.

al purity. Proposed by Mr. Bipin Chandra Pal. Seconded by Mr. Jadunath Mazumdar.

XI. This Conference is of opinion that a relaxation of rules regarding the regulation of intermarriage between castes would facilitate the solution of the several questions connected with marriage reform. Proposed by Mr. N. M. Karth. Seconded by C. Y. Chintamani.

XII. This Conference notes with satisfaction the success made in the raising of the marriageable age for boys and girls, and hopes that the efforts made in this direction should be steadily continued. Proposed by Mr. S. Sinha. Seconded by Babu Durga Kanto Chakarburty. Supported by Mr. Apparao.

XIII. This Conference is of opinion that excessive marriage expenses, specially the demands made on the parents and guardians of the brides or the bridegrooms, constitute a serious social evil, and recommend the curtailment of such expenses. Proposed by the Hon'ble Mr. H. S. Dixit. Seconded by Baranashi Banerjee and Pandit Krishnachary. Supported by Babu Bhupendranath Bose.

XIV. That this Conference emphasises the desirability of encouraging the readmission into the pale of Hindu Society of those who seek re-admission into it after having been once converted to other faiths. Proposed by Babu Samir Chakrabarti. Seconded by Mr. Jadunath Mazumdar.

XV. This Conference suggests the necessity for taking measures to raise the status of the Pariahs and other lower classes of the Hindu Society. Proposed by Rao Bahadur R. Mudholkar. Seconded by Babu P. C. Sen.

XVI. This Conference considers it desirable to establish Orphanages throughout the country and recommends the raising of funds for the purpose and that in view of the fact that during the last two famines a large number of de-

serted children were taken charge of by different philanthropic bodies and in view also of the recommendations made by the last Famine Commission, this Conference appoints a committee consisting of Lala Lajpat Rai, Rao Bahadur F. Mudholkar, Pandit Madan Mohun Malviya and Mr. Subramanya Iyer to send a memorial to Government on behalf of this Conference praying that Government be pleased to call upon all the philanthropic bodies above-mentioned to furnish them with a complete list of all children in their charge with information as to their parentage, residence, &c., and to publish the list to enable the parents or guardians of the children, if any, to take them back into their custody. Proposed by Lala Lajpat Rai. Seconded by Babu C. Prasad Varma.

XVII. That this Conference is of opinion that the time has come when the Hindu calendar which has not been revised for a long time should be recast. Proposed by Mr. Padhye, Maha. Kamikhanath Tarkavady. Seconded by Mr. P. Chandra Kisho Tarkotheerth.

XVIII. This Conference expresses its cordial thanks to Mr. Justice Chandavarker, and appoints him General Secretary. Proposer Mr. N. N. Ghose. Seconded by Mr. N. N. Ghose.

XIX. Vote of thanks to the chair. Proposed by Mr. Justice Chandavarker.

APPENDIX A.

TENTH VAISHYA CONFERENCE.

THE Tenth Vaishya Conference was held at Cawnpore on the 27th, 28th and 29th December, 1901, in response to the invitation of the Vaishya Community of that place. Cawnpore is a very large manufacturing and trading centre, and the enthusiasm, care and trouble shown by the Vaishya Community there in carrying out the Conference Programme more than justified the expectations formed of them. The gathering was quite as large as that of any previous year and nearly 2,000 delegates and visitors from the N. W. P., the Punjab, Rajputana, Oudh and Bengal attended its sittings and the large pavilion on the Cawnpore Parade was always nearly full. The arrangements made by the Reception Committee were on a very liberal scale and left nothing to be desired. Every member was anxious to do his utmost to make the Conference a success. The Committee comprised among them the leaders of all sections of the Vaishyas of Cawnpore who by throwing themselves heartily into the work made the gathering as great a success as it was in past years.

Lala Bishambar Nath, of the firm of Messrs. Ram Hatan, Ram Gopal, one of the most respectable Bankers of Cawnpore, as President of the Reception Committee welcomed the delegates and visitors in an impressive speech alluding specially to the sympathy shown with the work of the Conference by all the high officials of Government from Sir Antony MacDonnell, late Lieutenant-Governor of the N. W. P. downwards. Rai Sahib Lala Girdhari Lal, Government

Prosecutor and one of the leading residents of Delhi, presided on the occasion and in a long address after reviewing the work done by the Conference during the past ten years, laid great stress on the necessity of practical action on the part of all those who were interested in the progress of the community and of furnishing by their own-conduct examples to their less enlightened brethren to follow. He illustrated this in his own case and said that he had been doing his utmost to follow the Resolutions of the Conference and in view of the present legislation of the Government regarding the rights of landholders and banking classes both in these and other provinces of India, strongly urged all Vaishyas to march with the times in the matter of commercial and industrial enterprise. He said he saw no reason why modern Vaishyas should not occupy the position occupied by their ancestors as the leaders of commerce and enterprise in the trading world.

Lala Ramannj Dayal, Joint Secretary, then read the annual report of the Vaishya Maha Sabha for 1901.

The report showed that in pursuance of the resolution of the Conference of 1900, the Sabha submitted a memorial to the Government N. W. P. and Oudh regarding the substitution of the word *Vaishya* for *Bania* in the Census report. The Government very graciously accepted the Sabha's prayer and after full enquiry the latter submitted to the Census Commissioner a list of those sections of the community which could properly be classed as Vaishyas. These sections are Agrawal, Rajbansi, Burnwal, Chorawal, Shrimal, Shrawak, Maheshwari, Khandelwal, Bejaburgi, Oswal, Nagar, Barah Seni, Mathur Mahur, Rustogi, Ghoi, Gujrati, Kadimi, Gindorya or Gandbarya, Dhokar Meratwal, Kolwaw, Jangray Bhagirwal, Bhatorey, Maurchitravedi, Paliwal, Jaini, Luhanya, Kumaratan, Pokrey, Tonkwal, Parwal, Nimey, Padmavati, Narsinghpuray, Dasorey, Kathora, Dindoo.

On the 2nd November, 1901, a deputation of the Sabha waited upon The Hon'ble Sir A. P. MacDonnel, late Lieutenant Governor of the N. W. P., and presented him with a farewell address at Agra. The address and His Honor's reply will be found in Appendix (A.)

The Upadeshaks of the Conference visited nearly 100 places during the year. They were largely instrumental in diffusing the aims and objects of the Conference among the people as well as in collecting information on the origin of the various sections in which the Vaishya Community is divided.

The following resolutions were then passed. Most of them had already been passed at previous Conferences, but what distinguished this year's proceedings was the immediate response given by the Vaishya Community of Cawnpore to Resolution No. IV. regarding the curtailment of marriage and other expenses. Their action cannot fail to afford a good stimulus to the work of the Conference in future years, It moreover shows that the community is gradually recognizing the necessity of reform in the directions suggested by the Conference.

Another important feature of this year's Conference was the unanimity of opinion on the evils of the present system of education and the ability with which some of the speakers discussed the subject. The Vaishya Maha Sabha has already issued a circular letter to those capable of advising it on this important subject and it hopes soon to place before the Government and the public full facts showing the directions in which reform is needed. Rai Bahadur Lala Ganga Ram, Executive Engineer, in charge of the coronation Durbar at Delhi, gave a most effective speech on the promotion of technical education and in relating his experiences of the Paris Exhibition of 1900 pointed out how the Vaishya community

could best profit by the achievements of modern science in promoting industrial enterprise.

In order to encourage technical education a silver medal was awarded to Babu Ram Chander for successful agricultural experiments and a prize of Rs. 5 to Babu Prag Narain for invention of a calico printing machine.

Help was given to the Orphanage by the General Secretary by his donation of Rs. 5,000 and the widows of the late Lala Durga Prasad, Rais Meerut, with their usual munificence made a free grant of 3. 25 acres of land for the erection of the Orphanage. The building operation will soon be taken up in hand and it is hoped that the Orphanage will be an institution of permanent usefulness to the Vaishya Community.

The Vaishya Library established at Meerut during the Diamond Jubilee year 1897 now contains 384 volumes.

The Vaishya Night School patronized by the Sabha has been placed on a more solid foundation by the grant of suitable aid.

The speakers at the Conference this year dealt with their subjects as fully as those of previous years. There was great unanimity of opinion upon almost all the subjects discussed, and wherever there was difference of opinion, the discussion was always most friendly, resulting in something good and useful to the Vaishya Community. Pandit Ram Misra Shastri Mahamahopadhyaya of Benares, Goswami Madhusudan Lal, of Brindaban and his son Pandit Radha Krishna, a worthy son of a worthy father, were also present in the Conference and spoke strongly in favor of the resolutions against early marriages and cited authorities to show that the practice had not the sanction of the Shastras. They also urged the necessity of the observance of Brahmacharya and the re-introduction of the ceremony of the investiture with the sacred thread among classes in which it had fallen into disuse.

After the meeting of the Conference was over, Goswami husndan Lal gave a most impressive lecture upon *kti* (devotion to God.)

RESOLUTIONS.

I.—The Conference notices with regret that differences and disunion still prevail amongst the members of the community in most places on trivial matters. Such differences are mostly due to misapprehension and prove a great stumbling block in the way of progress of union among the community.

The Conference therefore invites the particular attention of members of the community to its first principle of promoting union and removing disunion, and suggests the following methods for the more practical carrying out of this

(a) All members of the Vaishya Maha Sabha, all Vaishya visitors, delegates, and all upadeshaks of the Conference ought to make it their first duty to ascertain in their respective centres, the state of feeling among the various members of their community and its different sections, the nature of their differences, if any, and the means of removing

(b) They should solicit the aid of all respectable members of the community residing in such centres, towards the amicable settlement of such disputes.

(c) They should organize local Sabhas and Panchayats for the purpose, and induce all members of the community to join and have their disputes settled by them.

(d) All members of the community be requested to help their poorer brethren by every means in their power.

(e) The names of all such members who help to carry out the above objects should be sent to the Maha Sabha in

order that public thanks be given to them in the
ference.

(f) All members of the community ought to respect
each other's feelings and customs.

II. That this Conference, in reaffirming its resolution
of the preceding years, notes with satisfaction that the effort
hitherto made in the reduction of marriage and funeral
expenses, and removal of pernicious customs, are encouraged,
but there is still ample room for improvement and the
ference hopes that more persistent efforts shall be made
in this direction by all members of the community.

In order to carry out this resolution in a practical
manner the Conference suggests the adoption of the following
methods by all members of the community:—

(a) Reform in distribution of charity and discontinuance
of indiscriminate throwing away of money on account
of births, marriages and deaths.

(b) Reform of pernicious customs, and encouragement
of beneficial ceremonies.

(c) Framing of rules by local bodies with reference to
local requirements in places where such rules have not
been framed.

I have already alluded to the immediate response
by the Vaishya Community of Cawnpore to this resolution.
As soon as it was passed, I ask the leaders of the Vaishya
Community of that place to carry it out practically
as soon as possible and was very much gratified to find the
readiness with which they accepted my proposal. A panchayat
was held in the Conference pavilion on the night of the 28th
December in which the leaders of the Agrawala Section
of the Community were present. They discussed item by
item, every thing done from the time the child is conceived
in the womb to the time when the man is taken to the bura

ghat and his kinsmen perform his Shraddha, and made substantial reductions in the expenses incurred on many of these occasions. They stopped nautches, throwing away of money obscene singing at marriages and fixed the maximum of expenditure at Rs. 1,000 exclusive of clothes and jewels presented to the bride or the bridegroom or other relations or guests. The Maheshwaris and the Marwaris of Cawnpore since followed the Agrawalas and framed similar rules for their marriage ceremonies. The expenses though still are much lower than what they used to be and it is hoped that this would be but the first instalment of reform in this direction.

1. In order to have a thorough knowledge of religious customs and rites, to discharge their household duties properly and to impart sound education to children, it is essential that women should be properly educated, not only in the Hindi and Sanskrit languages, but also in the art of household management. But as such education can only be imparted by properly qualified tutoresses, the Conference suggests the following practical methods:—

- a) That the Vaishya Maha Sabha devote a portion of its funds towards the education of women to qualify for tutoresses, in such schools as the Sabha may direct.
- (b) That prizes be given by the Vaishya Maha Sabha from time to time to authors of useful works on female education.

The Sabha has already published two Hindi Readers suitable for Indian girls and females. Two more have been compiled and will soon be published. These books will, it is hoped, supply a long felt want and ought to find their way into Hindu households and female Schools. Great credit is due to Lala Sannu Lal Kanungo for the care and trouble he has taken in compiling these books. Lala Sannu Lal has

practical experience of the needs of Indian females and books combine the teachings of the science of the west those of the sages of the east.

IV. That this Conference invites the attention of members of the community to the undesirability of marriage by widowers, after the age of forty, except when they are in good health and have no male issue. It also recommends that the practice of giving young girls in marriage to men, on receipt of money consideration for such marriage ought to be put a stop to. Such practices are pernicious, demoralising, and are looked upon by the Sabha with the strongest disapproval.

After this resolution was passed, I appealed to the members of the Conference to carry it out practically by having their poorer brethren in celebrating the marriages of girls and thus discourage the receipt of money from grooms on such occasions. The appeal was immediately responded to.

V. That this Conference impresses upon all members of the community the necessity of improving and promoting their trade by the establishment of Joint Stock Companies and the encouragement of manufactures and industries, and hopes that its members will avail themselves of every opportunity afforded by the present system of education and travel.

The Conference notes with satisfaction that its members have established manufactories at some of the more important Indian centres, but in order to make such efforts successful much more ought to be done in this direction. The Conference also hopes that its members will encourage native manufactures and industries and will use native articles of consumption far as practicable:—

(a) All members of the caste who own manufacturing, trading or banking firms, may be requested to train a certain

number of youths of the caste in their respective concerns, and those who express their readiness to help in this good work may be asked to send in their names, the number of youths they are ready to train, and the terms of training, if any, to the office of the Vaishya Maha Sabha.

(b) An industrial exhibition of articles invented and manufactured by members of the community be held at the annual meeting of the Conference.

As I said in my note on the proceedings of the Conference of 1900, the Vaishya Maha Sabha has already sent Lala Babu Lal of Khurja to the Tokio University in Japan for technical education. Babu Lal has taken up (1) Calico printing and Textile Fabric dyeing (2) Textile Fabric designing and silk and wool weaving in fancy and complex pattern and it is hoped that the knowledge he will acquire will be of use to the community at whose expense he is being educated. The other Vaishya Student Babu Pirag Narain who is being trained in the Victoria Jubilee Technical Institute in Bombay has already passed his first examination with credit and has got first classes in Mechanics, Ginning and Scutching ; Second classes in Drawing, Sound, Light and heat, Electricity and Magnetism and pass classes in Laboratory practices and steam. It is however suggested by many well-wishers of the Vaishya Community that a Joint Stock Company with a decent capital should be formed for having their youth given a good technical education both in India as well as in foreign countries. The question is under consideration and will, it is hoped, assume a definite shape during the year.

On the 29th December, 1901, Mr. Moreland, Director of Land Records and Agriculture, N. W. P. and Oudh, very kindly asked the delegates of the Conference to visit the Government Agricultural Farm Cawnpore. He showed them improved agricultural machinery at work as well as samples

of seeds of various kinds of grains raised in the farm. The machinery is not at all expensive and ought to find a place in all large zemindaris. The seeds (specially the wheat) also deserve trial at the hands of our zemindars and if the experiment succeeds and the out-turn is commensurate with the cost of production, they should give place to our country seed which is often of a very inferior quality. At all events there is no reason why a trial should not be given to the methods of improved agriculture adopted in Cawnpore. The Government Agricultural School there which is about to be raised to the status of a College, has already a number of Vaishya students who are learning useful work in that institution and it is hoped that the Vaishya Community will send many more students to the College as soon as it is established.

VI. That this Conference re-affirms its previous resolutions regarding the prevention of early marriages and hopes that in all sections, families and places where such marriages prevail, boys shall not be married before the age of 16, and girls of 12.

2. That this Conference re-affirms its resolutions of previous years and impresses upon all members of the community the necessity of promoting the physique of boys by some of the following methods :—

(a) So long as students are under instruction they should be encouraged to observe their Brahmacharya (celibacy).

(b) Parents and guardians should not only attend to the maintenance and education of their children and wards, but should also see that they take bodily exercise and attend manly games.

This resolution forms the backbone of all social reform in India, and till the Hindus recognize it in practice and put a stop to the present system of early marriages, no pro-

gress of the race is possible, whether morally or materially. We have obtained the dictates of the highest Shastris against early marriages of both boys and girls. Medical opinion is as much against it as are the dictates of reason and religion, and yet the practice has not lost its hold upon the rich and the well-to-do specially in cities.

In European countries the prevailing tendency is towards the postponement of marriage. The rich do this because they now require a higher standard of luxury and have in their club life all that they need in the shape of comfort coupled with excitement. The poor do it because of habits of providence spreading among them. It is quite otherwise among the rich, of especially the Vaishya class in India. There they still marry their boys and girls, at ages which have been proved to be entirely unsuited for marriage. The Vaishya Conference has however been greatly instrumental in turning the current of public opinion in favor of postponement of the marriageable age. It remains for the rich and influential members of the community in towns and cities to show by example that they are fully equal to the situation and will not be left behind in the race for progress by their less favored brethren.

VII. That this conference notices with satisfaction that the shortcoming of the present system of Indian education is that it seriously affects the physical well-being of all students and leaves most of them unfit for work in afterlife has attracted the attention of the Government and that the whole question is forming the subject of a careful enquiry It therefore begs to suggest some of the lines of reform in this direction.

UNIVERSITY EDUCATION.

(a) Uniformity as far as possible in the standard of examinations of the various universities.

(b) Four years' College Course for the B.A., as hitherto.

(c) No age limit for the Entrance Examination.

(d) Standard of Entrance Examination to be kept as hitherto with the addition of Indian Vernaculars and quality of instruction improved.

(e) Universities to be left free to choose their text books as hitherto but the English Course should be less academic and classical and more modern.

(f) Greater supervision and control on the part of Universities of Boarding Houses attached to Colleges as well as the quality of education imparted in them.

(g) Students who fail only in one subject and pass in others be examined only in that subject the next year.

SCHOOL COURSE.

(a) Reduction of the number of Departmental examinations.

(b) Introduction of a graduated Course of object lessons and reduction of Text Books.

(c) Present School Course in Arithmetic and Geography is much too high in the preparatory, Upper Primary and Middle Sections and ought to be made simpler.

(d) Vernacular Education to be more thorough and more practical in the School Course and the Course of classical education to be simplified.

(e) Greater liberty to be allowed to private educational bodies in the selection of text books and no undue impediments be placed in the way of their students taking part in public examinations.

(f) Introduction of practical subject in the School Course.

(g) Greater encouragement on the part of the Government to each section of the community to impart religious education through teachers paid by them.

This Resolution was the subject of much strong comment on the part of some of the delegates who dwelt largely upon the effect of the present system of examinations upon the healths and intellect of native youth. Extracts from the Viceroy's speech at the Simla Conference were read and translated by the mover of the Resolution in support of the fact that the evils of the system were as much recognized by the Government as by the community. A committee consisting of the General Secretary, Rai Kidar Nath, M.A., District Judge, Hoshiarpur (Panjab) and Rai Bahadur Lala Ganga Ram, C. E. Executive Engineer, in charge of Coronation Durbar, Delhi, was then appointed to draw up a report and submit it to the Government as early as possible. The Conference hopes to show by well ascertained facts the direction in which reform is needed. As regards religious education it cannot be too strongly impressed upon all members of the Vaishya Community that they should take the education of their children in their own hands. A very large portion of their money is now devoted to the erection of temples and establishment of charitable institutions and there is no reason why a portion of this money should not go for the support of the institutions where religious education is imparted to the boys and girls of the community.

VIII. That this Conference, in re-affirming its resolutions of former years, again directs the attention of all sections of the Vaishya community to the promotion of Sanskrit and Devanagari education, and the knowledge of the principles of morality of their respective religious tracts, and suggests the following practical methods :—

(a) Education be given to every child in the beginning in the Devanagari character, and all schools (Pathshalas)

which have been established by the members of the community, be superintended, and their system of education so regulated by the Vaishya Maha Sabha, in consultation with their founders and managers, as to be able to impart sound and useful instruction.

(b) Devanagari character be introduced in all Mahajani Schools.

(c) All Vaishya students who attend schools and colleges, be encouraged to take Hindi and Sanskrit as their second language by means of scholarships and prizes as far as funds permit.

In accordance with this resolution which was also passed at the Conference of 1900, a Silver Medal was given to Misri Lal, a Vaishya Student who took the first place in the last Entrance examination of the University of Allahabad.

There is now a marked tendency on the part of parents to give their sons a Hindi and Sanskrit education and the recent ought to give resolution of the Government, N. W. P. and Oudh a great impulse to the study of these languages. What is however required is a good Vernacular literature suited to the exigencies of the times, and it is hoped that the members of the community will contribute their quota in this direction.

IX. The Conference notices with regret that its resolutions are not yet fully carried out in practice, but that a large number of the community often act in disregard of them. The Conference therefore thinks it to be the first duty of all its members, as well as those of the Vaishya Maha Sabha, to show by their own example how its programme of reform can best be carried out. It impresses upon each and all of them the necessity:

(a) Of not giving others ground for unfavourable comments upon their conduct; and

(b) Of trying their best to remove all misapprehensions regarding the aims and objects of the Conference.

(1) The Conference further directs that all Upadeshaks do report to the Vaishya Maha Sabha the names of all such members as carry out its resolutions in a practical manner, so that their names be published in the caste papers and thanks given to them in the Conference.

(2) That those members of the community who help to carry out the resolutions passed by the Conference in their respective centres, be awarded silver medals at the annual meetings of the Conference.

(3) In places where local Sabhas have become extinct or are lifeless, or have not yet been formed, such Sabhas be revived or formed, and that all their members, as well as those of the Vaishya Maha Sabha, do their utmost for the purpose, as well as see to their effective working.

(4) That all Upadeshaks do solicit the aid of all respectable members of the community in having local Sabhas established, and report to the Vaishya Maha Sabha the names of such as help them in the matter, in order that their names be published in the caste papers and thanks given to them in the Conference.

(5) The Conference, moreover, suggests that a deputation of some of the members of the Vaishya Maha Sabha visit one or more important centres in the country and ascertain how far the resolutions of the Conference are carried out in practice, and if they are not, the reason thereof and how they can be carried out. They should also explain the aims and objects of the Conference to the community; and the Vaishya Maha Sabha should publish and distribute tracts, fully stating its aims and objects and removing any misapprehensions which may be prevailing regarding them, and such tracts should be distributed through the Upadeshaks.

This resolution has been partly given effect to by the Vaishya Sabha of Begumabad which was awarded a Silver medal for their efforts in the direction of practical reform enforcement of the resolutions of the Conference. This Sabha is in a very flourishing condition. Its annual meeting was held on the 31st March and 1st April 1901, and was attended by about four hundred men. Of these 76 signed pledges for carrying out the resolutions of the Conference. What we require is a number of good Upadeshaks which the Vaishya Community has yet to furnish us with. The field is ready, only workers are now required to sow the good seed. The resolutions of the Conference which members pledge themselves to carry out are carried out in most instances and opposition is not now so great as in former times. With a little more courage of conviction success is certain.

X. That this Conference invites the attention of all members of the community to make such reforms in the distribution of their charities as shall bring them more in accordance with the injunctions of Shastras and would not entail mere waste of money, and the Conference has every hope that the members of the community shall adopt better and more useful methods of charity. Among others, it suggests the following practical methods :—

1. (a) That on all occasions of distribution of charity and inauguration of charitable undertakings, the interest of Sanskrit learning and the promotion of general well-being be always taken into consideration by all members of the community ; and a list of charitable buildings that exist, as well as those that may hereafter be erected, be sent to the General Secretary in order that the list of the donors be published in the caste papers and thanks given to them at the Conference.

(b) That a fund be opened at once by all local Sabhas according to their local conditions, for the help of the widows of the Vaishya community.

2. That all members of the community shall contribute to its funds at least one rupee at births and two at marriages as well as help them on other occasions of charity.

XI. That this Conference, in re-affirming its previous resolutions, expresses its entire sympathy with all Temperance Associations that have been established in this and other countries for the promotion of abstinence from the use of intoxicants.

The proceedings concluded with the General Secretary thanking the President Lala Bishambhar Nath, the Secretary Lala Kanhaiya Lal, and the Joint Secretary Lala Jai Narayan and the members of the Cawnpore Reception Committee for the care and trouble they had taken in making the Conference a success. Thanks were also given (1) to Mr. McWright Collector of Cawnpore, for his permitting the use of the Parade ground for the meeting of the Conference; as well as for other assistance afforded to it, by (2) the Traffic Superintendent O. R. Railway, Lucknow, for the concession granted to the delegates of the Conference, (3) Mr. Dupernex, District Judge of Cawnpore, for his permitting the delegates to visit the Memorial Garden at Cawnpore and (4) to Mr. Moreland, Director of Agriculture, for his showing them round the Government Agricultural Farm, and (5) to P. Bishambar Nath, Head Master High School, Cawnpore, for his kindly permitting the use of the school compound and the Boarding House for the accommodation of the delegates with thanks to the office-bearers of the Vaishya Maha Sabha and three enthusiastic cheers for His Majesty the King Emperor, the meeting dispersed.

BAIJ NATH,
General Secretary.

To,

The Honorable Sir Antony Patrick MacDonnell.

G. C. S. I.

*Lieutenant-Governor of the N.-W.- Provinces and Chief
Commissioner of Oudh.*

MAY IT PLEASE YOUR HONOUR,

We the members of the Vaishya Maha Sabha beg, on behalf of the Vaishya community, respectfully to approach Your Honour with this farewell address on your departure from these Provinces after a most eventful career.

The Sabha, which has the honour of addressing you, represents one of the most important communities of India. This community has from time immemorial chiefly concerned itself with trade, and therefore has been the first to profit by the facilities afforded by the British Government for travel and education.

It was however felt by some of its leaders that in order to march with the times, and attain the position the Vaishya Community once occupied in India, it was necessary to make some important changes in its constitution. Reform in the ages at which boys and girls are married, curtailment of expenses on marriage and other occasions, improvement of physique of students, promotion of female education, fostering of a spirit of mutual help, settlement of disputes by Panchayats or in other amicable manner, encouragement of Hindi and Sanskrit learning, above all promotion of trade and industry by the removal of such obstructions as tend to hamper them were all urgently required. For this purpose an annual Conference of all the important sections of the community was established in 1892, and has since been held in some of the more important centres of the N.W.P. Rajputana, and the Punjab, and the next shall be its 10th Session in Cawnpore.

The Conference scrupulously avoids all political and religious discussions, and has the satisfaction of finding its efforts towards social reform steadily bearing fruit. Each year it has been gaining in popularity with the community it represents, and has already created a spirit of cordiality among its various sections as well as directed their attention towards social reform. Keeping steadily before it the principle of working on the lines of least resistance, and attempting only so much as the community is prepared for, it is gradually securing the co-operation of not only the rich and the enlightened few, but of the masses also, and the growing interest shown in its proceedings and the increasing number of delegates, who attend its annual sittings, bid fair to show good results in the near future. In 1898, it established an Orphanage at Meerut, for the maintenance and education of Vaishya and other Hindu orphans. This orphanage is daily increasing its sphere of usefulness, and we hope it will prove a success in the near future. The object of the Sabha in establishing it, is not only to maintain the orphans for a limited period, but also to train them in useful handicrafts, so as to enable them to support themselves honorably in after-life, as well as be of some use to their country. The Sabha is deeply grateful to Your Honor's Government for the encouragement it has afforded to the Orphanage by directing district authorities to make over all Vaishya Orphans to us. The erection of a suitable building for the Orphanage is under contemplation. Its scheme of management has the approval of the local authorities, and District Magistrates in the N. W. P. send to it orphans of Hindu convicts. The Sabha has already a Vaishya Boarding House in Agra, and is going to have one at Ali-garh, also for students of the community reading in the Schools and Colleges of these places. Another object which the Sabha has been able to achieve is to direct more serious and earnest attention of the community towards the promotion of technical education in order to widen the field of employ-

ment of its members. It has for this purpose sent a Vaishya student to Japan, and another to the Victoria Jubilee Technical Institute at Bombay, to qualify for work in the various mechanical industries that are now spreading throughout the country, to start new industries suitable to its growing needs and to train other young men of the community in them. With this brief expression of its aims and objects and the work it is doing, the Vaishya Maha Sabha begs leave to approach Your Honor with this address and hopes that you will take interest in it, and help it by your advice suggested by long experience in many spheres of public life.

It will not be proper for us to allude in detail to all the important questions of administrative reforms, which have engaged your attention during the six years you have ruled over us. Your desire to understand the people, to keep yourself in touch with them and take them into confidence as far as possible, your equal treatment of all classes, your sympathy towards those who were in need of it, these are bound to leave their mark upon the administration of these Provinces. Your efforts for the relief of distress during two of the worst famines of the century, and the way in which your Government grappled with the situation are unparalleled by any system of Government relief of former times. Work was given to the strong and able-bodied, and gratuitous relief to the weak, while those whom custom or honorable self-respect prevented from applying for relief openly, were relieved in their own homes. The sufferings of the poor and the charity of the rich were freely recognized, and the people of these Provinces will always cherish with gratitude this phase of your famine administration.

Your efforts in dealing with the plague have been no less successful. Fortunately plague has not yet succeeded in establishing a footing in these Provinces, except on the eastern fringe. But Your Honor's policy in working with and

through the people, your wish to respect their feelings and cherished customs, their religious practices and social life in all matters of segregation and disinfection of plague infected areas, will always be gratefully remembered by us, and we hope the principles followed by you will guide all regulations in dealing with the plague and other epidemic diseases in future.'

Your deep interest in all matters of education, especially of the masses, and technical and scientific, will, we hope, soon produce good results. The main object of the educational policy of the Government ought to be not only to improve the morality of the people, but also to make them realize their rights and duties in relation to Government. This can only be done by combining religious and moral, with secular education, and we are glad to notice your Honor's sympathetic attitude in this direction, and hope that the complaint against the modern system of education, that it is more of a destructive than a constructive system of religious beliefs, will soon be removed. Your Honor's sympathies for the educated classes are well-known and it is a great satisfaction to us to know that the independent and questioning attitude of mind, which the modern system of education fosters, has met with due recognition from you. Whatever differences of opinion there may be as to the changes necessary in the constitution of our universities, and the education imparted in colleges affiliated to them, there can be no two opinions upon the necessity of the improvement of primary, secondary and vernacular education, and postponement of English education, till students are thoroughly grounded in their own vernaculars. The growing needs of the Indian community and the fact, that a growing population subsisting wholly or chiefly upon agriculture, shall always be on the verge of starvation, however, require that much more should be done both by the Government and the public towards the promotion of technical edu-

cation, and we hope your Honor's efforts in this direction in widening the sphere of usefulness of the Thomson College at Roorkee, as well as in establishing a school for technical education at Lucknow, and an agricultural College at Cawnpore, will soon bear practical results. The Sabha, however, begs to submit that in order to solve the problem of finding useful and honorable employment for the people, and widening their means of subsistence, so as to enable them to resist the ravages of famine on the one hand, and supply their growing needs on the other, much more remains to be done in this direction. The various indigenous arts and industries of the country ought to be improved, and education imparted in them in schools established not in one but in all important centres of these Provinces, before the problem can be said to have been successfully solved.

Your Honor's orders regarding the introduction of the Hindi character as an optional medium of communication between the authorities and the people, will remove an old and well-founded public complaint, and will always entitle you to the gratitude of the vast majority of the Hindi speaking population of these provinces. It will also afford a great impetus to the improvement of the Hindi language, and the time is not far distant, when the latter will be able to take its proper place among the more progressive vernacular literatures of India. The agitation against the introduction of Hindi was based more upon prejudice and self-interest than upon justice and reason; and we are glad to find that it did not meet either the approval of the Government or the sympathy of the people. The Vaishya Maha Sabha has always taken a deep interest in the promotion of Sanskrit and Hindi learning, and has already published books and tracts, and given prizes for proficiency in these languages. But while it is deeply grateful to your Honor for the introduction of this much-needed reform, it hopes it will be carried to its logical

conclusion by proper encouragement being afforded to the publication of useful works in the Hindi language.

And now in concluding this address, we beg to assure your Honor of our deep and heart felt gratitude to the British Government for all they have done for us, through devotion to duty regardless of personal comfort of its representatives like yourself. In spite of the fact that we have not all been able to agree with your Honor's views upon the N. W.P. Tenancy Bill, let us assure you most emphatically of our gratitude for all you have done, of our appreciation of your strong and ever watchful Government, of your always being on the side of justice, rather than that of authority, and your dealing with all in a spirit of equality. We hope you will soon be placed in a position where you may be able to do even more good to the people of India than in your present capacity, and we trust that you will never forget the country and its people, but be always as much their friend as you have been hitherto, ever ready to use your life long experience for the good of those among whom it has been acquired. That the Almighty may always bless you with health and prosperity, is our sincerest prayer.

We beg to remain,

Sir,

Your Honor's most dutiful and loyal subjects,

- 1—L. Nihal Chand, Rai Bahadur, Rais Muzaffarnagar.
- 2—B. Sham Sundar Lal, B. A., Rao Bahadur, Diwan Riasat Kishan Garh.
- 3—Seth Natthi Mal, Rai Bahadur, Rais, and Honorary Magistrate, Khurja.
- 4—Sahu Ram Rattan, Rais, Thakur Dwara, District Muradabad.
- 5—L. Joti Pershad, Rais, Jagadhri.

- 6—*I.* Bishambher Nath, Rais, Cawnpore.
 7—*B.* Prahlad Singh, Vakil and Honorary Magistrate Meerut.
 8—*M.* Bishan Lal, M. A., Vakil and Rais, Bareilly.
 9—*B.* Jaya Lal, Sub-Judge. N. W. P.
 10—*L.* Bajj Nath, Rai Bahadur, Judge, Small Cause Court Agra, General Secretary, Vaishya Maha Sabha.
 11—*L.* Ramannj Dial, Rais, Meerut, Joint Secretary, Vaishya Maha Sabha.

Speech delivered by The Honorable Sir A. P. Mac-Donnell G. C. S. I., Lieutenant-Governor of the N. W. Provinces and Chief Commissioner of Oudh, in reply to the address presented by the Vaishya Maha Sabha at Agra, on the 2nd November, 1901.

GENTLEMEN.

All of you, who do me the honour of presenting me with this Address, bear distinguished names in the North-Western Provinces, and you legitimately claim to be the representatives of the great mercantile community of these Provinces. Any Address presented by such body could not help to be important, but this particular Address appears to me to possess special significance. Indeed I may say, that among the many Addresses which I have received during the last six years, there are few to which I attach more importance than I do to this one: and this is not because, although differing from me on certain points, you speak of my finished work in terms of praise, but because you clearly show that you have grasped and are practising the fundamental principle which must underlie all successful attempts at national development. At the present time, many educated and patriotic men are enga-

ged in the effort to create or evoke in India a spirit of national life. Some of them seek for this national regeneration in political agitation: others, including your community, seek for it in social reform. I am not among those who decry political agitation, because I feel it to be a natural product of our system of education and of our scheme of Government, also because it occasionally does good. While I think it natural and inevitable that educated men should interest themselves in politics, I regret to find that they give so much prominence to politics at the present time, and so little prominence to social reform. There can be no lasting superstructure without a firm foundation, and there can be no honest political life without a substantial social basis. Social reform bears to political reform the relation that the foundation bears to the superstructure of the building. If the superstructure has no solid foundation, it cannot last. Therefore, gentlemen, I consider that your Association by addressing itself first to the improvement of the social conditions of the country is following a true and sound line of policy. When you have laid a solid foundation in the manner you describe, you will naturally address yourselves to politics, and you will then do so with an assurance of success. You will then approach political questions with a weight of authority which must command attention, and your opinions will then be fraught with benefit to the people and with advantage to the Government. Gentlemen, your Address enumerates several important matters which engaged the attention of my Government during the last six years. On the whole, you are pleased to pronounce a very favourable verdict upon our efforts. Whether you are more generous in your praise than the circumstances warrant, I shall not delay to enquire, but this I will say that you are right in attributing to me a desire to understand the people. Consciously or unconsciously that desire has always lain at the bottom of my thoughts: for I hold that the true secret to success in

Indian Administration is the resolve to look at all important questions from the people's point of view. It will, no doubt, very frequently happen, that the people's point of view cannot in their own true interests be accepted; but even when it is wrong, there is often something to be gathered from it which may lead to some abatement, or some modification of the view dictated by theory or science. Of course, all administrative or legislative effort must, to be successful, be based upon sound principle. But granting this, I maintain that in addition to sound principle, we need for successful administration in India, the disposition to take due account of the conditions of time and place, and for the idiosyncrasies of the people. I think, gentlemen, there has been for the last twenty years a growing willingness, and there is to-day a much greater willingness in the official mind to accept this view than there was even a generation ago. Certainly, in former times there was, to a much greater extent than there is now, a tendency to disregard native ways of thought and to reject native ideas, if they could not be squared with some English type. This tendency was specially noticeable in Agrarian legislation on which it left a pernicious mark. That mark has now, I am glad to say, been largely effaced in Northern India.

On the whole, I believe that knowledge of the people, disposition to know them better, and readiness to allow for their wishes, aye, even for their prejudices, is more characteristic of the responsible official to-day than it has ever yet been in the history of British rule. My hope is that this disposition to know the people and to consult their feelings on all matters affecting them will grow and increase as the years roll on. The necessary result of such a spirit, in forming the administration in all its branches, is the closer association of the people with the Government in all important concerns affecting their common welfare. From such closer association nothing but good can come.

It is unnecessary, gentlemen, that I should touch on all the subjects which you count to my credit, but I will say one word in regard to two of these subjects, viz. the wider use of the Hindi Character, and the recent Rent Legislation. In regard to the former of these questions, I entirely agree with you that the agitation which marked the issue of my orders on the subject was based upon prejudice, and not upon justice or reason. Nothing was further from my mind than to injure any section of the community. Nothing was further from my wish than to hurt honourable patriotic feeling. My whole thought was directed towards removing a grievance and improving the condition of a vast population which was suffering under a serious disadvantage. When I now reflect on the matter, my wonder is that these orders which merely allow people to address the Government in their own tongue, and which required the Government to address people in a Character, which they understand, had not been issued a century ago. In a properly constituted Government, no class should prosper upon the degradation of another, and where there is true liberty of action, there can be no proscription of natural rights.

Gentlemen, you conclude your Address by an appeal to me not to forget the country and its people in the years to come. It is easy for me to give you the promise you ask for. I could not, even if I would, forget the country I have lived so long in, nor the people I have liked so much; and it will be for me, as a religious duty, to use for their good such opportunities as may present themselves in the years to come.

Gentlemen, I now bid you a respectful farewell.

APPENDIX B.

MARRIAGE OF CHILD-WIDOWS.

MR. CHANDAVARKAR'S SPEECH.

The resolution about the Marriage of Child-Widows having met with some opposition at the Social Conference held in Calcutta, Mr. Justice Chandavarkar dealt with the opposition in the following speech:—

We are now at the end of our programme, but before this fifteenth meeting of the Social Conference is dissolved I beg to propose a hearty vote of thanks to Raja Binoya Krishna for having acted as our president and guided our deliberations. I wish to repeat what I said in opening the proceedings of this Conference, that we have reason to be thankful to the Raja for the readiness with which he complied with my request when from Bombay I asked him to preside at this meeting. I knew, and, indeed, he also told me, that he was a rigid and orthodox Hindoo, but I also knew from enquiries I had made and the active part he had taken some time ago in the agitation in favour of what is known as the sea-voyage movement that his orthodoxy had enough of sweet reasonableness and enlightenment in it to make him a valuable acquisition to the Conference.

A PLEASING SIGN,

It is the orthodox whom the Conference wishes in particular to move, and one special feature of this Conference has been that we have had not only an orthodox Raja as our president but a few pundits have also joined us. That is a distinct gain to the cause of the Conference, and had Mr. Justice Ranade, the father and founder of this Conference, lived to see this day, it would have gladdened his heart to find

that the Conference had won its way into the hearts of some, at any rate of those who, we are apt to think, are stupid in blind orthodoxy. It shows that the Conference does not merely register resolutions, but is exercising some healthy influence on the orthodox. It is true, and I do not wish to pass over in silence the fact that Raja Binoya Krishna has not become a complete convert to the principles of the Social Conference. On one or two matters he has been, indeed, not with us: He told us, for instance, when putting to vote the resolution about the removal of the restrictions on the marriage of child-widows that he for his part did not wish to associate himself with it—that, as he put it, he was neither for the resolution nor against it and wanted to remain neutral. Now, all I wish to say to that is that I regard the cautious attitude of the Raja as one which inspired me with hope that as he is not now against us on this question of the marriage of child-widows, before this Conference again meets in Calcutta he will be with us. (Cheers) He has come more than half way with us—that is a sure sign that he will not stop there but move on.

THE MARRIAGE OF WIDOWS.

But apart from that, I wish to say a few words frankly in reference to the attitude of a large number of people in the audience here assembled, who, when the resolution about the marriage of child widows was moved and also when it was put to vote, lustily cried out; “ Many are against it. We don't want widows to marry ” I desire to address myself to the gentlemen who said that, and I wish to ask them in all seriousness whether they have thought over what they said, and whether they comprehend the meaning of the attitude they have assumed towards this question of the marriage of child-widows? I saw a Bengali gentleman in the audience sitting right in my front facing the platform, and he seemed to lead the opposition. I do not see that gentleman now in his place, but if he is not here, I hope my words will reach him.

somehow, and he will, when he retires into the bosom of his family to-night, examine himself a little, and then he will find how guilty those become of inhumanity who oppose the marriage of a child-widow. I appeal to him and to those who joined him in the repeated cries we heard a little while ago. I ask them just to think over this.

THE OPPOSITION IN BENGAL.

Before I left Bombay for Calcutta to make arrangements for this Social Conference I had indeed heard from several friends that our friends in Bengal, with all their progressive ideas in other matters, were strongly opposed to widow-marriage and would have none of it. I was told that when Mr. Justice Ranade had arranged the last Conference here in Calcutta during the Christmas of 1896, he had to encounter great difficulty in getting the Conference to pass the resolution in favour of the marriages of child-widows, and I was reminded that I should be prepared for similar, or even greater, difficulty now. But I came here resolved to stand by the resolution, come what might. Last year at the Social Conference held in Lahore we had a most enthusiastic and earnest gathering which took up the resolution most heartily. If at Lahore the question aroused no opposition, why should it, said I, before leaving Bombay, why should it arouse opposition in the very birthplace of the widow-marriage movement? Was not the first and foremost widow-marriage reformer of our times—Pandit Ishwar Chandra Vidyasagar—was he not born in Bengal? Was he not a Bengali? Did he not live and labour for the cause here in Calcutta? And have those who call themselves his countrymen gone so far down that they have forgotten his teachings and wish to blot out of the history of the progress of Bengalees those pages of it which stand to the credit of Bengal because the name of Pandit Ishwar Chandra Vidyasagar shines on them! I said I did not believe that.

THE TERMS OF THE RESOLUTION.

When I arrived here I was told by a friend or two (themselves Bengalees) that this question of widow-marriage was a ticklish question in Bengal; and they seemed to suggest that I should drop it from the programme of the Conference. I told them I would do nothing of the kind—that the Conference had been created by Mr. Justice Ranade for the solution of ticklish questions—(cheers), and that if the Conference did not take them up, it had no right to exist and meet from year to year. Now, my friends, let me say this to those of you who were anxious to announce at the top of your voices that many in this audience were against the resolution about the marriage of child-widows, I desire frankly to reason it out a little with you. Have you reflected over the precise terms of the resolution? I think not, or else you would not have raised the cry of opposition in the way you have done. If you reflected before raising the cry, all I can say is that I am much mistaken in thinking what I still think that you are men, with hearts to feel. What does the resolution demand? It only puts before you the cause of child-widows—not of all widows, both young and elderly. And what is a child-widow? Is she not the girl who is married to-day when she is 10 or 12 or 13 and whose husband dies perhaps the next day or before she comes to know the meaning of marriage? Do you think it speaks well of the loving capacity, the humane heart, of a people who doom this innocent girl to life-long widowhood while they allow an old man with one foot in the grave to marry as often as he likes (Cries of “ shame. ”) I am glad to hear those cries of “ shame, ” for I see that you are beginning to realise the situation.

ANOTHER KIND OF WIDOWHOOD.

Well, to go on, I admit that there is a kind of widowhood which must evoke all respect and approval. When a

woman loses her husband after she has lived some years of married life; and, then out of pious memory for him she resolves to lead a life of widowhood and abides faithfully by that resolution, she must be an object of reverence. Such was, for instance, our late illustrious Sovereign (Loud Cheers)-Queen-Empress Victoria. I admit Hindoo society has many an ennobling example of that typical widowhood which I for one, and, I think I may say this Conference, would deem it a sacrilege to abolish. And the resolution which was put before you a little while ago does not in the slightest degree touch it. We want the restrictions to be removed only so far as they touch childwidows. And do you realise—will you not realise how God's curse has fallen upon us for being so cruel, so hard-hearted, and relentless to the sufferings society has gone on inflicting upon this poor creature of a child-widow? Yes, so long as we will not plead for her, so long as we males go on allowing remarriages in the case of widowers, however old and infirm, but disallow them in the case of little girls, so long will God's curse continue to fall upon us and blight our society. I say that, because I feel it.

AN APPEAL.

What, am I to sit here and find many of my Bengali friends telling me that they have no sympathy for our child-widows! Then if we are fathers, let us say we have not the love of a father; if we are brothers, we are selfish men, inhuman men, not deserving the name of brothers (Cheers.) I ask, if there is one amongst you who will now tell me that there are many still against the resolution which created some sensation a little while ago? (Several voices " No, none. ") Just wait, however, before you say that. I am glad you are listening to me so kindly, but I have a little more to say, for I am determined not to go away disappointed from Calcutta. I just said God's curse had fallen upon

us because we have hardened our hearts against the child-widow. And I will tell you how. On many an occasion I have found some of my countrymen who are gifted orators rising on platforms and telling their Hindoo audiences that the Hindoos are full of kindness, pity for the forlorn, sympathy for the suffering, and so on.

[HINDOO KINDNESS.

And I have now and then heard European visitors addressing my countrymen in a similar strain. That is all very good. It gratifies our vanity. It flatters our prejudices. And it is true the Hindoo is kind and loving, full of sympathy for the suffering. But alas ! it is all kindness and love and sympathy more of the passive than of the active character. Is it or is it not so ? Am I wrong in saying that ? No, for just note this. A little while ago, Lala Lajpat Rai of Lahore who has done good work in the Punjab in connection with Hindoo orphanages, has just told us in this very place what you all heard with cries of "shame"—he told us that while Christian missionaries had started orphanages, Mahomedans had also orphanages, the Hindoos, who form the majority of the population of this country, had very few and those few struggling for existence. He said it had been found very difficult to get funds from the Hindoo community to help their orphans. Well, I am not surprised. Where our society teaches its members to be relentless to their widowed daughters, and sisters, to their own kith and kin, how can it expect them to be active in sympathy for the deserted children of others ?

THE MOTE AND THE BEAM.

We find fault with Government when the famine-stricken starve ; and yet we have not a word of indignation for our own society which treats the child-widow as if she has no right to exist ! It is the home in which all the activ

virtues that adorn private and public life should be not only taught but actively exercised. Charity, it is said, begins at home—yes *charity*, the true meaning of which is Love. But in our homes, if there are widowed girls, what are we taught? We are taught not to feel actively for their sufferings. We are ordained to be passive in our sympathy for them, to bear their condition with equanimity instead of raising our hands for the betterment of their widowed condition. Society has gone on without pity for the child-widow—God who pleads for her, and Who has pleaded but in vain has taken His revenge on our society by so weakening our hearts that when famine stalks through the land and many a child is left an orphan in the Hindoo community, the community wails not, works not, and the orphans have to be taken care of by others than Hindoos. This is Divine retribution, I assure you. We, Hindoos, are full of family affection, but in social concerns it has proved to be affection of the dormant type. There is no life in it, there is no active, vigorous, sympathy for the suffering, the forlorn, because some of our social customs, especially this custom rigidly prohibiting the marriage of child-widows, have helped in drying the waters of that active sympathy and made us selfish, timid, weak and thoughtless.

CONSCIENCE SLOWLY AWAKENING.

Our conscience is being awakened, however, though very slowly. Though the cause of the child-widow has yet difficulties to encounter, yet I see some hopeful signs of the times. People in the Bombay Presidency, in the Madras Presidency, in the Punjab and other places are gradually beginning to feel that the child-widow has been grievously wronged. The prejudice against it is not what it was some years ago. And yet in Bengal, we are told, the prejudice has increased and even the educated share it. Is that so? Can it be the case? I won't believe it. When I was in

Nasik, a holy place of pilgrimage, two years ago, I was told by a number of strictly orthodox Brahmins that one disastrous effect of the plague had been to leave in almost every Hindu home a child-widow. They cursed the custom, but admitted they had not the courage to rise in revolt against it! But they told me they helped the cause of the Social Conference as it pleaded the cause of the child-widow. If it is so in Nasik, and other places, am I to be told here in Calcutta that many are opposed to the very idea of removing the restrictions on the marriages of child widows? (Several voices " No. ")

BENGALI PROGRESS.

We hear a great deal of the progress made here by Bengalis, but I shall go away bitterly disappointed if I am to carry back with me the impression that the heart of the Bengali is wanting in the spirit of humanity for the child-widow: (Cries of " No ! no ! " and loud cheers) Surely you, my Bengali friends, who opposed the resolution, did not realise your position. I feel sure that now that I have endeavoured to explain it to you, you will retract your words and show that you have humanity enough and to spare for the child-widow. If we cannot and will not, be humane to her—if her wretched condition will not move us to pity and draw tears from our eyes—if we will not do our best to get society to better her lot—why, we shall continue to be guilty in the eyes of heaven of a cruelty that heaven will never forgive. (Loud cheers.)

APPENDIX C.

REMARRIAGE OF HINDOO WIDOWS.

ADDRESS BY DR. BULLY CHANDRA SEN.

Mr. President, Ladies and Gentlemen,

Last time when the social conference met in this metropolis, I had the honour of addressing you on the subject of child marriage, a subject fraught with momentous physical consequences to the individual and to the race generally; and I believe, I succeeded in convincing all unbiassed minds, from European history and on physiological grounds with the evil effects of that pernicious custom. This year it has fallen to my lot to say a few words on the subject of remarriage of Hindoo Widows, and it is also worthy of your most serious consideration from more points of view than one, and ought to commend itself to you all, for it concerns every Hindoo parent throughout the length and breadth of this vast Peninsula; but the time allotted scarcely suffices to enter fully into it, and so I shall have to content myself by merely giving a brief outline of what may be said on the subject.

Before doing so I shall state to you an objection that is commonly urged against it by educated and sensible men from a social point of view. It is this, that we cannot be justified in advocating widow marriage in India, where custom and religion enjoin that every girl has to be married at a certain age, simply on the ground that the females outnumber the male population of the country. This no doubt would have been a valid reason from a Hindoo point of view if true. So I referred to the census report of 1891 and would have done

so for that of this year had it been available; and what were the revelations of 1891. In Bengal proper there were 9,170,981 Hindoo males and 8,897,674 Hindoo females being an excess of 273,307 males over females, so the objection that we would not find husbands for our girls if widows were re-married, falls to the ground.

I have, however, gleaned certain other facts from that report to show what great injustice we are doing to the females of our country. Out of the 8,897,674 females there were 2,593,054 widows, that is more than one-fourth. Of these some must have been mothers and old grandmothers whose cause I do not advocate nor do they require any, but I stand here to plead for helpless babies and girls of tender age who deserve your pity and commiseration and to elucidate my meaning, I will give you a table I have taken from the census report of that year.

AGE OF HINDOO WIDOWS IN BENGAL PROPER.

1 to 4	5 to 9	10 to 14	Total.
2,348	7,964	29,863	40,175

Again in the "Indian Mirror" of 11th September 1901 appeared the following taken from "Tit Bits":—"A recent Government Census of India contains a remarkable statement in reference to youthful marriages. There are in that country 6,016,759 girls between 5 and 9 years of age who have been or are wives—over 170,000 of them are widows." What a revelation! What a harrowing tale! It ought to curdle every man's blood that has an eye to see and a heart to feel. Babies of four years of age and under condemned to life-long widowhood! What monsters are we that we still perpetuate such an evil in our midst, and close our eyes when octogenarians come into the marriage market. I will relate to you

the case of a toothless old man of 84 years of age who lately lost his second wife, and he being in his second childhood has been seriously thinking of again entering into connubial life for the third time, and wonder of wonders ! fathers are not wanting to offer their daughters for sacrifice at the hymenial altar of such a man, and one was even willing, nay eager, to give simultaneously two of his daughters in marriage to the same and be done with them, like Sinbad with the burden of the old man on his shoulders. Such heartlessness on the part of parents exceeds the belief of any one not born and bred in Hindoo Society, and you gentlemen can easily conceive how happy such a marriage will turn out and what scandals will it not bring in its train. This again is not such a singular instance that it will create a flutter in society and bring execration on the head of the miscreant of a father.

The real cause of apathy in this matter is, as far as, I have been able to ascertain is moral cowardice, in fact the majority of the educated people of the present generation are wanting in moral backbone and hence have not the courage of their conviction like the old students of the Hindoo College; for then education was real and not skin-deep; the university system of education is knowledge of large surface but of little depth and the keen struggle for existence leaves the graduates very little time, leisure or inclination for serious thoughts or for further improvement. Unless the education of the whole man is effected very little can be expected in the near future, and in corroboration of my statement I shall relate to you a case in my personal experience. A man of our caste shortly after embracing christianity wanted to re-enter the Hindoo fold. I proposed to a distinguished graduate an M. A. the desirability of taking him back to our caste, he shrugged his shoulders and shrank back and said it was an impossible task, but when the matter was brought before his father an old senior scholar of the Hindoo College, who was

then more than three score years and ten, gladly joined the movement with heart and soul and made the thing a *fait accompli*. These men were deep thinkers and were well imbued with the Napoleonic Maxim that no obstacle was insurmountable, but alas ! most of them have left these shores for a better world and the few that are left are incapacitated by age and infirmities.

Widow marriages you know gentlemen have taken place among our Brahma and native christian friends and we are now in a position to judge from experience whether they have turned out happy ones and conducive to the well-being of Society. I know persons who are the offspring of such marriages that would do honour to any society and these men would have been lost to the world had their mothers remained widows all their lives, perhaps to the scandal of society.

A few widow-marriages have of late taken place among the Hindoo Community in Bengal Proper, but they are like a drop in the ocean and the divisions into castes and sub-castes in our midst scarcely make their influence felt, but honour all the more honour to the promoters and supporters of this much wished for reform.

En passant, I may here observe, that people may think that I am wanting in veneration to our ancient law-givers (Munis and Rishis) by advocating remarriage of Hindoo widows. No, I yield to none of any countrymen in my respect for them; for they are the monuments of India's glory and pride in her present degenerate days. Do I for a moment doubt that they were not wise ? Certainly they were wiser than we are, for they had the courage to legislate for their own times; but would it be wise for us, and showing veneration to them, to act as they did under altered circumstances ? Or would it not prove that we are not unworthy descendants of those great ancestors if we act as they would have done in our own times and circumstances.

India originally, as you all admit, was spiritually great and laws and canons were framed accordingly for the different *Joogs* suited to the wants and capabilities of the people. *Kali Joog* or the iron age is of all the *Joogs* least spiritual and most materialistic and to think or dream of keeping up the old spirituality or even its semblance is to deceive ourselves and be the laughing stock of the world.

Now the points from which the subject may be discussed are four *viz* :—social, moral, religious and political. Let us first consider it from a social point of view. Socially is the lot of the Hindoo widow an enviable or even an endurable one? Is not her position in society lamentable in the extreme? For is she not the drudge of the family of her father or of her husband? And if she be rich, is she not the victim of unscrupulous relatives and priests? Is she not deprived of her ornaments and fine clothes and in some parts of the country even with the fine crop of hair on her head, the gift of God, a gift, she prizes most and all this in most cases done against her will? Is this your humanity? Is this your kind and benignant nature? Is this your mercy? Do we not Hindus pride ourselves as the most humane of human beings on the face of the earth? Where is your humanity then when you are so cruel to your nearest and dearest ones, your own daughters and sisters? Is there a father in this vast Peninsula that can look with unconcern on the writhing agonies of his widowed daughter? Are your hearts so steeled with adamant that they move not at the life-long sufferings of your own flesh and blood? Do you not my countrymen of Bengal boast of your intellectual superiority over the people of other Presidencies? Do you not call Madras the benighted Presidency? Look at this and that and say how you figure yourselves in the great theatre of India a mere pigmy in a corner, though a very giant in your own estimation. Speak not of Bombay or of even the North-West now United Provinces and the Punjab for

they have beaten you hollow by the doings of the Arya Samaj. Do you not know that a great change of ideas has taken place amongst us all? Are you the same being as your grandfathers were? Are not your minds imbued with liberal thoughts and ideas? And do not those thoughts and ideas permeate those around you? And do you think that your women kind are so stupid and dull-headed that they live in blessed ignorance of all the changes that are going around them? Do you not observe a change in the new women of our own country? Are they like their old grandmothers? Can you long withhold from them their inalienable rights when their eyes are opened? If you attempt to do anything of the kind there would be a rebellion that would shake Hindoo Society to its very foundation and make you regret your criminal apathy and indifference, your position would, then indeed, be more pitiable than that of King John at Runnymede. Priests, gentlemen, in all ages and in all countries, are the great opponents of reformation of any kind, however comfortable to reason or common sense and it is no wonder that they should be particularly so on this head; for is not a rich childless widow an estate to them? It is against human nature to forego such temptations, for how many Vidya-sagars will you find in any nation who will work disinterestedly for the common weal, and forego all personal or clannish interest. Have you yourselves not shaken off the lethargy of ages and left conservative Hindooism behind when your own interests or predilections are concerned, and do you not assert yourselves as rational beings? Then why this cold-hearted callousness in the affairs of the gentler sex who look up to you only for help in all matters affecting their welfare and who are yet dumb and weep in silence? Are you, my countrymen, faithful stewards of your wards or neglectful of their vital interests?

Now let us consider it from a moral point of view, and you say from the bottom of your heart, has not this become

a great evil in our midst? Is not a young widow a source of constant anxiety to her parents and is she not constantly watched lest she should go astray, though women, gentlemen, as a rule, have a far higher moral nature than men, but is there no limit to human endurance? Are they not made of the same flesh and blood as yourselves? Has the All Merciful Father intended the Hindoo widows only to lead the life of anchorites and men to do as suit their fancy or inclination? Is religion intended for the females of this country to observe and practise and not for the sterner sex? I will tell you how this has happened, the strong is always the lawgiver and placed women at a disadvantage and you, my educated countrymen, can fully realise this under British rule. So the weaker vessel always goes to the wall. In fact our females are obliged to make virtue a necessity, but tell me my countrymen have you succeeded in preventing the inevitable lapses; for you must remember that the "instinct of procreation stands only second to the instinct of self-preservation," then why not purge society of crime and its contamination, I will not further outrage your feelings by laying before you the immorality caused by your utter disregard of the fitness of things, and only read to you short extracts from the last appeal of our venerable Vidyasagar to his countrymen.

I here give a free translation for the benefit of the audience unacquainted with the Bengalee language.

Thanks to thee, O custom! What Almighty influence thou wieldest. By thy influence religion is condemned as irreligion and irreligion is honoured as religion. O Indians! how long shall you sleep, the sleep of delusion. Open once your eyes and see how the country is inundated with the crime of foeticide. O religion! it is difficult to understand thee; thou only knowest what preserves thee or what extinguishes thee.

Gentlemen, you hold yearly memorial meetings throughout Bengal to keep the memory of the revered Pundit Ishwar Chandra Vidyasagar green before the minds of the rising generation. Why this mockery then, when you are not prepared to act? I once had the honour of presiding in one of such meetings and to my utter surprise I found an M.A., B.L. expatiating in eloquent language on the good qualities of our late lamented countryman, as a patriot, as a philanthropist, as an educationist and as one who materially helped to the formation of the Bengalee language; but did not say a single word about him as a reformer, a subject on which he stands pre-eminent amongst his countrymen, what he had done for the Remarriage of Hindoo Widows, what physical and mental labours he underwent, what researches he had to make single-handed to combat his numerous antagonists, what debts he incurred, what approbrium and persecution he suffered, and what dangers he was threatened with and what troubles he had to undergo to get the marriage legalised. He defied all and stood firm as a rock, unswayed by fear or hope of favour, and undeterred or undismayed by the labours of the Herculean task before him, when almost all India stood up as one man to oppose him. Such meetings, Gentlemen, can do no good; if his spirit were to see us from above would he be pleased with the tall talk in such meetings or would he not be better pleased with a single widow marriage? Gentlemen, we sadly want an organisation of honest, sincere, and earnest men throughout the land to bring about this necessary reform, if such men banded themselves together they can achieve wonders. This is the remedy and this will in course of time, prove our salvation. Beaten we may be for a time, but let us—

“ Combatting because we ought to combat ”

“ Rejoicing fight, and still rejoicing fall, ”

sure that victory will come, if not to us, to our successors.

Bengal, weak Bengal, is all for tall talk but not for action to ameliorate their own or their country's condition, forgetting that the days of talk are gone by, the era of action has commenced.

Thirdly let us consider it from a religious point of view. Of course I am not competent from personal knowledge of the Shastras nor is this the place, but this much I can say without fear of contradiction that our revered countryman Pandit Iswar Chandra Vidyasagar has convincingly proved from *Parashar Sanhita*, the special law for Kolijoog its direct, and from the sayings of other Rishis of Ancient India their implied sanction for this practice and has cited cases where widow marriages had taken place, this has been supported by my learned friend Pundit Rajendra Chunder Shastri M. A., in his recent lecture at the Sahitya Sabha. "On the manners, customs and the State of Society in Ancient India" he has brought forward irrefragable testimony from the treatise on Erotics by the sage Vatsyayana or Chanakya through whose Statesmanship the Mouryya dynasty was firmly seated on the throne; that widow marriage was in vogue so late in Kolijoog as 312 B. C. and after, so you see gentlemen that both the Shastras and practice are in our favour though the latter has of late become obsolete and if it be so and found good, as I have shown you, should be revived without loss of time for the good of the country. But custom, gentlemen, rules Supreme in this priest-ridden land. Thanks to our paternal government, English education has opened out our eyes though we are ever, too slow to reduce our just beliefs into practice; we should no longer wait for time but take time by the forelock and make it serve us. To wait for time is a mere excuse for neglecting one of our most important duties to the females of our country.

And now my friends let us take the subject in its political aspect; this will perhaps not be relished by some, but

truth must be told though it may be unpleasant. Do you not my countrymen meet in Congress year after year to assert your rights and privileges as British citizens? Do you not on the platform and in the public press say that what is sauce for the goose is sauce for the gander as well, and what have you done to bestow the same rights and privileges you yourselves enjoy, to your own daughters and sisters? If you are not prepared to make any concession on behalf of your own kith and kin how can you in the name of common sense, ask and expect any from your rulers who are alien to you by caste, country, and religion. To my mind it is only their sense of justice and generosity that has given the little you now enjoy, though you yourselves will not lift your little finger to ameliorate the condition of half the Hindoo race. Will you not by your unfeeling and inhuman conduct lay yourselves open to the charge brought against by the sightless bard of Bengal Babu Hem Chunder Banerjee.

‘Oh you Hindoo wretches. Is this your kindly behaviour? Is this your humanity? Does not the noble Aryan blood flow in your veins? Do you not pride yourselves as the cream of the earth? Are you not trampling to death, like fiends, the country’s fair sex?’

Again in another place he says:-

Oh ye cruel race with hearts of stone! Will you be ever blind and deaf to the miseries of your woman kind with your eyes and ears open and make no distinction in favour of little girls and youthful ones, and only satisfy fell custom with their sacrifice. If this be the dictum of your scriptures then why did God make females take their birth in this cursed land. Man makes no delay in marrying for the second or third time or oftener. Is dumb woman to remain a widow all her life?’

And if the above be true to life will not the widows be justified in cursing you, your religion and the country that gave them birth in the following strain :

‘ Long have we wept, will weep no more, and satisfy our hearts longing this time. If there be a God above, His retributive justice will soon overtake you and knock this oppression on the head, root and branch. Hindoo religion will be swept away from off the face of the earth, and there will be none to represent the Hindoo race. Will you not see ye wretches that it is by the curse of widows that you are ever trampled under the feet of Mlechhas and reduced to this abject condition.

And do you not know the common adage amongst us “ Mental agony is as potent as a *Munis* curse. ”

Do you for a moment doubt that their wailings and lamentations have not yet reached the throne of the Most High ? If you do so you are sadly mistaken. Why then this fall ? Your national degradation is in proportion to your moral obliquity. Do we not trace the downfall of the great Napoleon to his inhuman conduct towards his faithful and devoted spouse Empress Josephine ?

I now appeal to you my countrymen and co-religionists to ponder seriously over the matter and judge for yourselves whether what I have stated is conformable to reason, consonant with religion, congenial to your feelings, and adapted to the necessity of the times and state of society. Shall we Hindoos after a century of English education imbued with the highest thoughts of the East and the West, which our Paternal Government has placed at our very doors, uphold or tacitly acquiesce in this monster inequity against half the Hindoo race, and who are they ? Our nearest kith and kin, our own dear daughters and sisters. Better nature recoils at it, humanity shudders at it, expediency demands it, yet we of stony hearts look with unconcern. What answer will you my

countrymen give on the Day of Judgment when you shall have to render an account of yourselves? Will you not lift your little finger to remove this stain from your national character, and appear before your Maker with clean hands and a clear heart? You will not unnaturally say that it is the enexorable custom that stands in your way but custom you know is a plague to wise men, and shall you be bound hand and foot when your minds are enlightened and freed from the fear of crafty priests. You might have said so when your minds were a perfect blank unenlightened by a single ray of light either from the East or the West, but to say so now, is to stultify yourselves and belie the liberal education you have received; and your enemies will not be unjustified in saying that it is not even skin deep. Do you not know that "to whom much is given of him much shall be required" and to "do unto others as you wish to be done by." But custom you know gentlemen is not religion, religion (truth) changeth not, though custom varies from age to age and country to country. Does religion stand in your way? Has not our valiant Vidyasagar paved the way before you and smoothed it with his life-blood that you may go even with your eyes closed and yet you hesitate and recoil? Are you not ashamed my countrymen of Lower Bengal? Have not you made that precious gift of Vidyasagar a dead letter in the land of his birth, and yet you hold yearly memorial meetings for him all over the land. Be consistent and God fearing, if not God loving, and be up and doing and who can doubt that with "Heart within and God o'er Head" victory shall be yours.

APPENDIX D.

A SUMMARY OF REPORTS FROM THE VARIOUS SOCIAL REFORM ASSOCIATIONS IN INDIA.

BOMBAY PRESIDENCY.

BOMBAY.

Mr. Jethabhai Walji, Secretary, Bhatia Mitra Mandal writes:—

“The plague, cholera and famine were the three demons whose triplicate combination contributed not a little to put various obstacles in the progress of the Mandal during the year under report, which is sixth year of the existence of our Mandal. The Mandal during the first two years of its existence was able to show satisfactory progress, but during the 4 years that followed, the progress was considerably hampered by causes over which the Mandal had no control what-so-ever viz. the plague, the famine and its half brother cholera. This was the reason why the funds attached to our institution showed no increase, but remained very nearly stationary, though the funds were subscribed to but not to the degree they were expected to be.”

“The first and the chief of these funds is the Vidotaijak fund” or the fund for promoting general education among the Bhatia Community. We are very glad to inform you that during the year under report 44 Bhatia students were given grants such as boarding, school fees and school books. The total amount subscribed to this fund amounts to Rs. 35733-4-4.

“The next fund that is on our hands is the “orphanage fund.” The total amount subscribed to this fund is Rs. 1524-5-2, and we are waiting for the requisite amount to open this fund to the Bhatia orphans.

“The next fund is the “Building Fund.” The total amount subscribed to amounts to Rs. 9689-0-9. The negotiations for a site on the Wadby Road in the vicinity of our present premises from the city Improvement Trust are pending and it is hoped that our Mandal will be able to erect a building of its own in near future.

“The year under report is peculiarly noteworthy for the 3 moves towards the reforms, contemplated by the resolutions to be placed before the ensuing Social Conference. These three moves succeeded each other and created not a small stir among the orthodox section of our community. I must however say on the outset that our Mandal as a body did not take any active and direct part in the agitation, for the obvious reason that it has on its roll 419 members both of the different views and for the purpose of preserving internal peace and harmony it was thought advisable to keep the Mandal as a body aloof from the excited controversy consequent upon the introduction of reforms in a community so orthodox as the Bhatia community.

“Now I shall take the liberty of touching the 3 moves above alluded to. The first is that, of intermarriage. There is a great scarcity of marriageable girls among the Bhatia Community. According to the census Report there are 6851 bachelors and widowers in the total male population of 11379. Against this we have only 3890 girls eligible for marriage out of the total female population of 11214, which includes the monster figure of 4255 widows. The figures given here are taken from the Census Report of 1890, and I am afraid that the figures of last Census Report will tell a still more woeful tale.

“About the beginning of the year under report it was reported in a monthly pamphlet, “The Bhatia Prakash” edited by our vice-president that in the Gharwal District in the vicinity of Hardwar in the North West Provinces there lived a tribe that goes by the name of Yadu Vanshi Kshatriyas sprung from the same stock as our Bhatia Community and there existed already an open intercourse of marriage between Bhatias inhabiting Sindh, who have indirect intercourse with our community inhabiting this part of India. Some two members of our community more bold than others proceeded to Hardwar and returned married. The Bhatias from different parts of the Presidency were not slow to follow the lead, with the result that about 200 Bhatias went there and got married. The orthodox element of the Bhatia Community was highly excited at the occurrence. Hot discussion and excited caste meetings resulted in an appointment of an influential commission of 8 of our caste to make due inquiries in the matter and submit their report.

“The Commission has not as yet completed its inquiries.

“The next question that was talked about—as it is being done for the last so many years—was that of crossing the “Kalapani.” Two of our Mandal members Mr. Lakhmidas Ravji Samat, and Kalianji Morarji Thaker returned as barristers-at-Law from England after a stay of 3 years there. The majority of our community were naturally against this.

“But by the intervention of the reformed section, they are for the present under suspension by virtue of an interim resolution of our caste Managing Committee.

“The matter has not been brought before the general body of our caste. But I am glad to inform you that through the good offices of the Cutch Mandvi Bhatia Mitra Mandal, which is associated with the Bombay Bhatia Mitra Mandal, the

Bhatia Barristers were taken into the caste, and all intercourse was open with them, in Cutch Madvi, their birth place.

“The third and the last move alluded to was the solemnization of a widow remarriage. The bridegroom is a promising young man of 35 years, a Government officer in an African settlement. He is a custom officer drawing a handsome salary of Rs. 350 per month. The bride is of 20 years, of respectable family. This is the second re-marriage in our caste.

“As stated above our Mandal as a body did not take any part in any of the three questions, for reasons stated above, but our members were individually at a liberty to take part, of which they made a free use in the discussions that ensued for the disposal of these questions, and were always seen at the head of the Reform movements.

BOMBAY.

2. SOCIAL UNION.

Mr. Dharamsey L. Warma writes:—

Meetings were held to express sorrow for the deaths of M. G. Ranade and Lachmidas Khimji; many new members joined. Lectures on important subjects were held, such as Holi, Bhartra Hari, Promotion of happiness, Right path of rising, Present state of Aryans, our social religious state, Arya Vaidya Vidya, Brahmacharya, foreign travel; two ladies lectured on Shanti and the past and present state of the Arya Mahila.

BOMBAY.

3. THE CUTCHI DASSA OSSAWAL MANDAL.

Mr. Khimji Hirji Kayani, the Honorary Secretary writes:—

As stated in the previous reports the influence of the leading members of the Mandal, is on the increase and generally they are the moving factors in all the caste matters. The Mandal has been systematically preaching various reforms to the community in general and specially the following questions are very much agitating the minds of the people and it is justly hoped that within a short time adequate reform will take place in connection with these evils viz:

(1) The prevailing custom of *Kanya Vikraya*, or selling of daughters in marriage for money considerations, as also the custom of Badla-Adoni, exchanging daughters and sons, without any regard being paid to the age, and qualification and consequently the future happiness of the couple.

(2) The prevailing custom of giving dinners after death, since the practice is against the doctrines of the Jain religion;

(3) The custom of giving dinners at the time of Agharni or first pregnancy.

To give effect to the opinion of the Mandal, some members have pledged not to dispose of girls under their care or control in marriage for money consideration under any circumstances, and not to give death feasts, as also the pregnancy dinners.

An appeal, in the form of a Memorial was addressed by the Mandal to H. H. the Maharaja Gaikwar, for the prevention of *Kanya Vikraya*, in the Baroda territories, by legislation:—

Five hundred copies of the said Memorial were forwarded to all the social reform associations, and to the gentlemen taking interest in the social reform movement, with request to favour the Mandal with their observations and views on the subject. The copies were provided to the Press and it is gratifying to note that almost all the papers of this presidency

specially, have supported the cause strongly. H. H. the Maharaja Sahib acknowledged the receipt of the Memorial, and it will be seen from the following letter how anxious H. H. is for the social regeneration of the Hindu Community.

BARODA,

Lakshmi Vilas Palace.

30th August 1901.

Dear sir,

I have been desired by His Highness the Maharaja Sahib Gaikwar to thank you for your courteous letter. His Highness felt great pleasure in going through your Memorial, which was at once sensible and patriotic.

His Highness will take another opportunity to let you know in full what his own sentiments and views are on the subject matters of your present Memorial. His Highness is inclined to believe that the necessity of straightforward and fearless conduct on the part of our public spirited citizens is not less imperative than the necessity for the social legislation emanating from state. If people have the courage to hold fast to their convictions and abide by them the occasion for coercive legislation would be minimised, most good would result from the people's good understanding and liberal thoughts. As it is, however, legislation is sometimes needed in matters of social reform and you will hear His Highness' views on the subject of your Memorial on some future occasion.

Thanking you again

I am

Yours truly

MANUBHAI N. MEHETA

Secretary to H. H. the Maharaja
Gaikwar.

No further communication, as yet has been received from His Highness, and shortly opinions of the Press and various social reform associations will be submitted to H. H. in a collected form.

"*The Cutchi Dassa - Ossawal Pathsalla*," as will be seen from the last report was opened in November 1900. It has completed its first year, with success. The fund of the institution has increased to about Rs. 50000. Religious and secular education is imparted to nearly 125 boys of the caste. The Mahajan has given one of the bungalows of the Mahajan wadi, for its use.

Female Pathsalla, for the education of grown-up girls and women of the community was opened two years before by Mrs. Jaithabhai Vardhaman Pooney. It is doing good work, and nearly 50 to 60 ladies daily attend the class. Mrs. Jaithabhai herself is an educated lady, taking keen interest for the well-being of her sisters and has set apart a large sum for this purpose.

The great loss sustained by the community; last year, on account of the demise of Mr. Nursey Kessowji Naik, the President, is keenly felt in various matters, and the social reform movement has suffered a great deal, as he was a strong supporter of many a good reform.

POONA.

4 THE HINDU WIDOWS' HOME ASSOCIATION.

Prof. Karve writes:—

1. The Association has been in existence for the last five and a half years. It commenced its work by educating a few widows at the Female High School and the Female Training College at Poona. The Anathbalikashram or the Widows' Home of the Association was started in January 1899 and was

located and worked in the city of Poona, till June 1900. It has since been removed to its present quarters erected for temporary purposes on a site in the village of Hingne Budruk about three miles from Poona. This was done as an experimental measure to see if the Home could be properly worked. The experiment of a year and a half has proved satisfactory and the Managing Committee of the Association are now thinking of erecting a small building out of the Building Fund which amounts to Rs. 6000.

2. The Ashram is conducted under the supervision of Prof. Karve, assisted by a Lady of experience who has been entrusted with the duties of a resident superintendent, so to say, who has to look after the general well-being of the inmates as well as to help them in household work. The work of tuition and instruction is mainly entrusted to a paid teacher selected and appointed by the committee. There are besides two pupil teachers who help in the work of instruction for an hour or two everyday. Prof. Karve also devotes a couple of hours daily in the work of actual instruction in the Home. There are at present fourteen inmates in the Home, three of whom are virgins. Five of these are Deshastha Brahmins, 3 Kokanasthas, 3 Karhadas, 1 Saraswat, 1 Kayastha Prabhu, and one Daiwagnya Brahmin. Provision is made for teaching English, Sanskrit, Marathi and Arithmetic.

3. As regards discipline and internal management, the conduct of the inmates is kept under reasonable control and supervision and consistently with the ends and interests of good behaviour they are allowed every possible freedom in minor matters. In matters religious, non-interference is the policy strictly followed. All are allowed to follow the religious observances their guardians desire them to do. As a sort of moral education ethical extracts from the works of various modern Sadhus are read and explained to them and are made the basis of a decent moral sermon. Along with intellectual

and moral education the girls also receive instruction in the duties of ordinary life. Inmates of the Ashram are required to do certain portions of the household work on the principle of the division of labour. The aim that the Ashram has always in view, is to enable the inmates not only to earn an honourable living after they go out into the world but also to lead a life of usefulness to their fellow sisters. Another and a far higher object the Ashram would ever endeavour to achieve, is to bring up from among its members a band of what may be styled the Hindu sisters of charity i. e. a band of ladies who would devote themselves to the work of the Association and seek to widen the scope of usefulness of the Association's labours in the cause of the helpless Hindu Widow.

4. The funds of the Association amount to Rs. 16000, out of which Rs. 6000 belong to the building fund. These funds are too small for the objects the Association has in view and it is clear that only very slow progress can be made towards their realisation. Institutions with similar objects are conducted by foreigners and very large funds are collected by them to ensure success. The object of this Association has been to have an indigenous institution of the kind where the feelings and even the prejudices of the people will be more cared for. The Association hopes that its institution will gain in popularity and usefulness as years will pass by.

POONA

5. WIDOW MARRIAGE ASSOCIATION.

Mr. V. V. Joshi, Asst. Secretary to the Widow Marriage Association writes:—

The Assistant Secretary Mr. Vaman V. Joshi travelled as far as Jubbulpore distributing remarriage-pamphlets

and explaining the aims of the association. He read Puran at Parner and delivered a lecture at Narsingpur, while he visited on his way the following stations and secured help for the cause. Urli, Daund, Parner, Nagar, Rahuri, Mussalwadi, Takli, Kopargaum, Yeola, Hoshangabad, Bhopal, Sohagpur, Gadarwada, Mhopani, Narsingpur, Jabbalpur and Nasik.

The Association held 3 meetings; one of these secured alterations in the census forms of civil condition of widows etc.

The Association secured fresh constitutents 7 Members, 43 sympathisers and 3 Female sympathisers.

BARAMATI.

6. MAHARASHTRA VILLAGE EDUCATION SOCIETY.

Mr. Kalaskar, Secretary writes:—

As the time changes, the necessary reforms must be effected in our manners and customs in order to accommodate ourselves to our new situation. Education is at the root of all reforms whether moral, religious or social. To assure success of any movement, its lead must be taken by men of light and learning.

It is a plain truth which has never been denied that the cultivation of the moral and religious instincts along with the intellect of the youth of the Society is essential to the formation of right habits and character in its young men, and of a healthy tone in the society itself.

In India the number of villages is far greater than that of cities and towns, and consequently the men who constitute what are called the Lower Classes, are infinitely more numerous than those who form the Higher Classes. The progress

which education has made among the former is nothing as compared to that among the Higher Classes.

Under the equitable and benign rule of the British, schools have been established in some villages for educating the masses; but no Government, however rich, can afford to spend so much money for educational purposes, as will place education within the reach of the poorest classes throughout the length and breadth of the country, unless it is finally in the hands of the people themselves.

The task therefore of diffusing education in even the remotest corners of the country devolves upon the educated and liberal-minded men. It therefore behoves them to form corporate bodies, raise permanent funds, and establish Boarding Schools throughout all the villages.

With a view to do something towards the accomplishment of this arduous, yet noble task, a Society called the "Wangi Village Education Society" was formed on the 11th February, 1889 consisting of men of learning and eminence.

The Society began its work by establishing a Boarding School at Wangi in the Sholapur District. But the necessity of a suitable accommodation for students and the want of timely aid in money to meet it, led the transfer of the Institution to a town Taluka, especially at the instance of the Councillors and Patrons. In order to secure a healthy and convenient centre for the students coming from different places such as Poona, Satara, Sholapur and Ahmednagar it was unanimously proposed to transfer this Institution to *Bara-mati* in the Poona District. This proposal was carried out by the transfer of the Institution in January 1896. From December 1895 a slight change is made in the name of the Institution; and hence it is called the Maharashtra Village Education Society. It has now under its control eleven Institutions in all at different places in the Poona District.

Constitution of the Society.

The Society consists of Patrons, Fellows, Life-members and Members.

- (a) Those who pay Rs. 100 or upwards are called Patrons.
- (b) Those who pay Rs. 25 or more upto Rs. 100 are called Fellows.
- (c) Those who bind themselves to work for at least fifteen years in connection with Institutions of the Society are called Life-members.
- (d) Those who pay a lump sum of from Rs. 10 to Rs. 25 or promise to pay from Re. 1 to Rs. 10 annually are entitled to become members.

For the present the Society consists of 12 Patrons, 47 Fellows, 2 Life-members and 205 members.

For carrying on the management of the Society's affairs a standing Council of the following members has been formed.

- (1) Dr. Ramkrishna Gopal Bhandarkar.
- (2) The Honourable Prof. G. K. Gokhale.
- (3) R. B. Moro Chintaman Joshi.
- (4) Prof. P. N. Patankar.
- (5) Prof. S. G. Purchase.
- (6) Prof. D. K. Hardikar.

For the internal management of the Society's Institutions the Chief Managing Board has also been formed.

This Board gives effect to the orders of the Standing Council and directs the Subordinate Managing Boards which are formed to look after the local management of the different Institutions in different places of the Society.

The Institutions of the Society.

- (1) Baramati Boarding English School.
- (2) Baramati Technical School.
- (3) Baramati Low-Caste School.
- (4) Kalas Low-Caste School.
- (5) Mekhali Low-Caste School.
- (6) Kazad Maratha School.
- (7) Akola Low-Caste School.
- (8) Katphal Low-Caste School.
- (9) Rnee Maratha School.
- (10) Paravadi Maratha School.
- (11) Society's Library.

Students attending the Boarding School at Baramati are always in association with and under the superintendence of their teachers and they thus derive all the advantages arising from attending a Boarding School. The particular feature of this Institution which deserves notice, is that the students are not exposed to the temptations to which they are liable in a city and which lead them astray.

The Society has been giving primary and secondary education for the last eleven years. As there was no Technical School uptill now, managed for the convenience of the poor, the primary or secondary education hitherto imparted was utilized for service Lytting only. Following the example of civilized nations, though on a modest scale, the society has opened a Technical School at Baramati to meet the want to some extent. Thus the society has tried to turn the current of the present-day education to other directions. At present the Society has managed to give free education in Drawing, Carpentry and painting in this School. If the funds allow, the society ardently desires to introduce Agriculture and smith's work next year.

The experience of the last eleven years shows that the Society's Annual Expenditure including the cost of the free

poor boarders comes up to nearly Rs, 2000. This expenditure has upto this time been met by the donations given by generous gentlemen to the society, and consequently the Society has not yet succeeded in securing a permanent fund. In order to remedy this evil and to meet the annual Expenses out of a permanent fund, the Council and some of the well-wishers of the society have issued appeals to the educated and generous public. It is satisfactory to state that the appeals have been promptly responded to by liberal-minded gentlemen.

Some liberal-minded gentlemen of the Bombay Presidency contribute annual subscriptions to the funds of the society; but the minds of the public being restless on account of the terrible plague, the Annual income of the Society has sunk low. The Society had never before to meet with such a critical time as during the current year.

The expenses of all the Institutions being solely dependent upon the public help and at the same time the minds of the people being very uneasy on account of plague and famine the society had had a serious apprehension as to the sufficiency of the funds, but owing to the pecuniary help given by the benevolent and kind hearted sympathisers of the backward classes the difficulty was overcome and the existence of the society has been kept up till now.

It is absolutely necessary to insert here the names of all these gentlemen but for want of space only a few have been given:—His Highness Chhatrapati Maharaja of Kolhapur, Shrimant Sirlaskar Bahadur, Kolhapur, the late Honourable Justice Ranade High Court Judge Bombay, R. B. Moro Chintaman Joshi Huzur Deputy Collector Satara, D. E. Wancha Esq. Dorabji Manekji Wadia Esq. Sir George Cotton, R. A. Bonus Esq. Collector, Dr. Dhargalkar, Dr. Santuji Ramji Lad.

The society is greatly thankful for the pecuniary help given by these gentlemen. Besides this the society obtained a special help in corn, money and clothes from the Committee of the Bombay Prarthana Samaj from June 1901 to the end of October last which enabled the society to conduct all its schools as usual. The number of students in all the schools having decreased the Society would have been compelled to close all its schools had it not received such a generous and timely help from the Samaj. In short the society is deeply indebted to it for this generous and praiseworthy act.

The Society has never sustained such a great loss since its foundation, as it has this year suffered in every respect on account of the sudden and the most lamentable death of the Honourable Justice M. G. Rauade. It is at present very difficult to say when this great loss will be made up. An auspicious day will it be considered when the society will secure any high-souled Patron.

A permanent fund is essential to enable the society to continue uninterruptedly its work of educating the backward classes of the villages, so that similar difficulties may not beset it every year. The Society humbly requests all the Chiefs of Native States and other learned and benevolent men to think of helping the Society in the matter for the next year. The utility of such Institutions may encourage similar enterprises for the progress of the backward classes; and it will be a firm foundation for the amelioration of the country.

Education is imparted free to pupils belonging to the Low-Castes and backward classes. Moreover to create a taste for learning in their minds monthly scholarships are awarded. The number of pupils learning under this Society's Institutions at present is 260 out of which 242 pupils belong to what are called the backward classes.

All those European gentlemen, Government Officers and other learned gentlemen who were pleased to visit the several Institutions of the Society have expressed their opinions, on the working of the Institutions, which speak about them in high approving terms. For want of space we are unable to reproduce them here. The late Honourable Mr. Justice Ranade has in his remarks made a reference to these opinions from which a pretty good idea may be formed of them.

In conclusion, may God inspire every liberal-minded gentleman to lend a helping hand to this society.

SHOLAPUR.

7 THE SARASWATI MANDEER.

This is an Institution for the education and elevation of the grown-up high-caste women in the Deccan and other Marathi-speaking Districts. It was established in 1895, and is making steady progress during the last 4 or 5 years.

SITUATION.

The Mandeer is situate near the Fort and at a corner of the Sidheshwar Tank. The Sholapur Municipality has kindly granted a piece of ground for use of the Mandeer free of charge on a long lease, close to the city. A small building with some out-houses is built there and the Mandeer hopes to erect a decent School-house soon.

CONSTITUTION.

Her Highness Lakshmibai Raneesaheb of Akalkot is the President of the Mandeer and she has been taking great interest in the same ever since its establishment. Lady Lakshmibai Deshmukh; Lady Daibai (wife of Shet Virchand Deepchand C. I. E.) and Lady Bisawabai Warad (wife of Mr. Malappa Basappa Warad) are the Vice-Presidents of

the Mandeer and are taking deep interest in the same. Pandita Annusayabai is the General Superintendent and Mrs. Kirlosker, Mrs. Nagapurker and Mrs. Degaoaker are the Members of the School Committee, and look after the school business. An Executive Committee consisting of 8 gentlemen is also appointed to supervise the general business of the Mandeer as the Honorary Secretaries. Such is the constitution of the Mandeer.

WORKING.

The Mandeer has a School for the education of grown-up girls. A competent Lady-teacher from the Poona Female High School has been appointed to manage the school. About a dozen ladies are attending the Mandeer regularly and are making satisfactory progress. From August 1899, the School was located in the new Building of the Mandeer. But on account of the 2nd cut-break of Plague at Sholapur it has now been removed to Shankerbag, a garden about two miles distant from the city. There a camp has been formed of the people taking interest in the Mandeer and so the school is kept going fairly well.

SPECIAL INSTRUCTIONS.

In addition to the literary education the Mandeer aims at giving Special Instructions in Needle-work, Embroidery, Knitting and other arts. One English Sewing machine and one Embroidery machine of America have been in use for preparing clothes, caps &c. for children. The Mandeer also intends to open a Kindergarten class for the benefit of young boys and girls. Mr. Darasha Ratanjee Chichgur, Manager of the Bengali Parsi girls' school at Bombay, has kindly consented to give practical Kindergarten instructions to a lady from the Mandeer and one lady has been sent there for the purpose at the expense of the Mandeer.

LECTURE SERIES.

Besides this the Mandeer has published a Series of Lectures called (उपदेशमाला). The essays written by the members and well-wishers, are read to the ladies and are then published in the news-papers and periodicals and reprint copies of the same are supplied to the people at cheap rates. During the last three years essays were written on about 25 different social subjects. A volume of 100 pages costing only 4 annas per copy, was published in 1898. Another volume will be ready soon. The Mandeer used to publish these essays in the Granthmala of Kolhapur and then in the Kutumbee newspaper of Sholapur; and now they are published in the Balankur of Baroda State, to the Editors of these Journals our best thanks are due.

SONGS & PURANS.

There were also some special songs prepared and published by the Mandeer. They were on social and moral subjects and also on female education. These songs are getting very popular with ladies who sing them daily in their houses. It is intended to prepare a good many more songs on popular subjects and print them in a small pamphlet-form soon.

In addition to these, the Mandeer arranged to hold occasional Purans and choice pieces from the Mahabharat, Ramayan, Yeknathi-Bhagwat, Dnyaneswaree and other Purans, were read and explained to the ladies by a graduate friend of the Mandeer. In fact the Mandeer is trying all possible means for promoting the education and advancement of the grown-up women.

GATHERINGS.

There took place 8 Gatherings of the ladies during the year 1899. (1) The first was held in, Mr. Nagpurker's

house in connection with the usual Gauri Festival. All the ladies were specially invited to attend the gathering. On that occasion an essay on (हळदीकुंकू) was read by Miss. Limbabai a student from the Female High school at Poona. (2) The second was a special Pansupari made in honour of Mrs. Satyabhamabai Purohit. It was also held in Mr. Nagpurker's house. Mrs. Purohit read an interesting essay on Female Education on the occasion. (3) The third was the opening ceremony of the Mandeer-building at the hands of Lady Basavabai Warad. Printed invitations were issued to the ladies on the occasion and about 100 ladies were present. A suitable speech was made by Mrs. Lakshmibai Kirlosker expressive of sympathy with Mrs. Ambai Setna who lost her husband—Mr. Setna—the able Municipal Secretary of this place. (4) The fourth was a gathering held in connection with the Nagapanchami Holiday. It is a day of special mirth with the women and the Mandeer thought it proper to celebrate it publicly. A song specially prepared for the occasion was sung by the ladies in chorus (फेरचें गणें) (5) The fifth was a gathering arranged by the wife of Mrs. Sharanappa Kodgi at her house, when illuminations were made and Pansupari distributed to the ladies. (6) The sixth was the usual Dasara gathering held in the Mandeer. This is the day of the inauguration of the Mandeer and is therefore celebrated. On that day a report in Marathi was read by Mrs. Degaoker, and Mrs. Kashitai Kirlosker also read an essay on female education. On this occasion an exhibition of Acetyline gas was kindly made by Dr. Kirlosker. (7) The seventh was a gathering arranged by Lady Basavabai Warad in the Warad-Mill in connection with the Devali Holidays. Illuminations were made on the occasion and Pansupari, garlands &c. were distributed to all the ladies present. (8) The eighth was a special gathering held in the Mandeer when Mrs. Gates and Miss. Hardinge (of the American Mission) gave some information on the Kindergarten education with experiments.

BUILDING.

Early in the last year a Donation List was opened by the Mandeer for erecting a Small Building for the use of the school. A small decent building costing Rs. 1200 is now ready. It was formally opened on the 4th August 1899 at the hands of Lady Basavabai Warad. A small garden is also being prepared there with nice water arrangements. In addition to this building three rooms have been built as Resident Quarters. Two ladies were residing in the Mandeer for some time quite conveniently and comfortably, but had to leave the place on account of plague. The Mandeer is now in a position to admit ladies in the Boarding and teach them Marathi and English also. The probable monthly expenses for a lady student, including Boarding, Lodging and school-fees, are Rs. 8. Gentlemen desirous of sending their ladies are therefore requested to communicate with the Hony Secretaries on the point. There are some applications received for admitting poor widows into the Mandeer. The Managers are at present engaged in collecting subscriptions for the Maintenance of respectable but poor widows and hope to get sufficient money for the purpose soon. They are however sorry to say that for want of sufficient funds they cannot for the present admit poor widows into the Mandeer. If well-to-do people, interested in the cause of Female education would come forward to establish Scholarships for the poor widows, this sadly-felt want will soon be removed.

DONATIONS.

Mr. B. Krishnarao B. A., L. C. R. Assistant Engineer in Sindh, has been pleased to send for the use of the Mandeer a sewing-machine worth Rs. 25. Mr. Sitaram Lakshuman Kamat (Railway Contractor) has given Shahabad-stones worth Rs. 40. Miss Manning of London (Honorary Secretary

of the National Indian Association) has paid a donation of Rs. 22. Mrs. Yamunabai wife of B. N. Bhajekar B. A., LL. B., and Mrs. Krishnabai wife of T. C. Ghaisas have also paid donations of Rs. 15 each.

Rao Bahadur Lal-Shankar Umia-Shankar and Mr. Daji Abaji Khare the well-known champions of female education at Ahmedabad and Bombay respectively have promised Rs. 50. each. Mr. K. R. Godbole B. A. M. C. E. the Executive Engineer of this place is taking great interest in the Mandeer ever since its beginning. He has paid some money by way of monthly subscriptions before. He has also paid a sum of Rs. 15 as a prize for an essay on (साहित्यापासून तोटे.) written by some lady from the Mandeer or outside it, but residing at Sholapur. He means to give such prizes in future if the present one would produce the desired effect. Mr. Nanjundaya Belawadi B. A., L. C. E., the acting Executive Engineer was a member of the Mandeer while he was here. Mr. G. R. Govande the present Divisional Forest Officer, Mr. Natesh Ayar, L. C. E., Assistant Engineer and some other gentlemen have also become members of the Mandeer. We have also received small donations from Rao Bahadur Gharpure Acting 1st Class Sub-Judge, and Mr. Govindrao Krishna Nazar. We tender our hearty thanks to all these ladies and gentlemen for their kind help, and hope that their example will be followed by other ladies and gentlemen taking interest in the cause of female education.

CONCLUSION.

In conclusion we express our heart-felt thanks to Her Highness the Rani Saheb of Akalkot (President) and Lady Lakshmi Bai Deshmukh, Lady Daibai and Lady Basavabai Warad Vice-Presidents for the interest they took in the Mandeer. We are also thankful to the ladies and gentlemen who

assisted us in the management of the Institution and wishing every success to the Mandeer we remain

N. K. Kirloskar,
P. L. Nagpurkar,
S. A. Degaoker,

Hony. Secretaries, Saraswati Mandeer,
Sholapur.

Sholapur,
31st December, 1899. }

STATEMENT OF INCOME.

1	Donations for the Building received from ladies and gentlemen named in the report	Rs. 1680
2	Miscellaneous Donations	145
3	Subscription received during the year ..	74-8
4	Interest of the sum in the Postal Bank ..	7-14-3

Total.....Rs. 1907- 6-3

8. SATARA.

The agitation in favour of uniting the already interding Deshasthas, Karadas and Konkanastha Brahmins by intermarriage is being pushed on by Satara gentlemen. Correspondence with the Swamis and leading gentlemen has been kept up and a committee with Messrs. R. R. Kale and S. R. Hatwalne as secretaries and Bhaskarrao Heblkar, Dadasaheb Karandikar, Sahasrabuddhe, Phatak, Joshi and Ghanekar as members is appointed to push on the work. The above committee was appointed about the end of 1901.

AHMEDNAGAR.

9. LIBERAL CLUB.

Mr. R. M. Rajhans Secretary writes:—

The club was established in 1893 with the object of promoting a friendly feeling among the members, affording facilities for the discussion of purely social, moral, religious and other literary subjects and furthering the cause of progress generally.

2. The club met every fortnight during the year under report and subjects ranging over a vast area were discussed. Two new members were enrolled this year after they had signed the pledge of the club.

3. A special meeting of the club was held in the beginning of the year in honour of R. B. V. M. Mahajani of Berar, the well-known worker in the cause of Social Reform. He expressed his satisfaction at the work the club had hitherto done and advised the members to choose some standard or classical author and study his works critically and to devote more attention to female education.

4. The proposal for opening a ladies' class had to be postponed this year, the lady, who had consented to teach the class having left Nagar, to prepare herself for a higher sphere of duty. The members present in the town have however undertaken to teach ladies and girls in their families and report the progress made by them and present them for examination at stated intervals.

5. The club notes with satisfaction that two grown up Brahmin Widows from Ahmednagar were sent, this year, to join the Cama Hospital to prepare themselves as midwives.

6. The club begs to repeat its appeal to the conference to take steps for the abolition of the practice of enforced dis-

figurement of young widows; for it is the firm conviction of the club that nothing short of legislative interference will help to put a stop to this cruel and inhuman practice.

AGARKHED.

10. SUDHARAK SAMAJ.

Mr. Seshadasacharya writes that girls now attend school whereas they did not do so before, that a lecture series has been opened and that essays were written on remarriage, late marriage and early marriages in various papers.

11. NASIK.

Mr. Anant Waman Barve writes that Boys at Nasik are noticed to stop away Shimga immoralities and prizes are given to boys that have behaved well. He also suggests that the social conference should pass a resolution in favour of making Hindustani the common language of India.

BARODA.

12. DASA SHRIMALI SAMAJ.

Mr. Sevaklal Dalsukhram Parekh, Honorary Secretary Baroda Dasa Shrimali Samaj writes:—

Reforms passed by the Amdavadi Dasha Shrimali Bania residing in and around Baroda.

In the last week of August 1901, at Padra, near Baroda, was held a specially convened caste-meeting of Ahmedabad Dasha Shrimali Baniyas, residing in and around Baroda, under

the joint presidentship of the leading Shethias of the caste, when Mr. Sevaklal Dalsukhram Parekh, B. A., of Baroda, delivered a very instructive and effective address, which, amongst other things, principally dwelt upon the history of the caste through the various stages, its past and present relations with the other sections of the caste, the several customs, good and bad, prevalent in the caste, the pressing necessity of the immediate introduction of certain urgent reforms in the caste, the lines on which reform should be carried on etc. etc. The oration was followed by a very healthy and lively discussion, which ultimately resulted in unanimously passing the following rules and regulations, which were ratified and duly signed by all the Shethias and all the members of the caste:—

1. The bridegroom must, at the time of betrothal, be older than the bride by at least three years.
2. the bride must, at the time of her marriage ceremony be *at least* eleven years of age.
3. No one shall marry a second wife, in the lifetime of the first wife, unless the first one has completed her twenty-fifth year, and unless proper provision is made for her future maintenance.
4. No one shall sell his daughter in marriage. कन्याविक्रय
5. Caste-dinners after the death of a person twenty years or less of age are strictly prohibited. Dinners on other occasions, that may entail expenses incommensurate with the means of the person giving the dinners, are also discountenanced and disfavoured.
6. In case of the death of a person of more than 35 years of age, the public bewailing accompanied by the rude

custom of beating the breasts by the ladies, shall not be carried on for more than a month and a half only *at the most* after the death, while in case of the death of a person 35 years or less, it shall not last for more than three months only *at the most* after death. This period being over, the public mourning is strictly forbidden.

7. No obscene songs at the time of marriage ceremonies shall be allowed to be sung by the ladies.

8. All the ivory bangles worn by a lady should not be broken to pieces, in case of the unhappy event of her husband's death, but only one of them be broken, and the rest be sold so as to utilise the proceeds in proper charity.

9. Every family in the caste should contribute a sum of four annas *every year* to the *द्विद्योत्तेजक* Fund (Fund for the encouragement of education), specially started to afford assistance to those poor boys of the caste that may be studying.

10. Any member of the caste is free to choose and profess any of the Indian (Hindu and Jaina) religions he likes, i. e. he may be a Shaiva, a Jaina, a Vaishnava, or may follow any other form of religion that is based on the Vedas. (It may be noted that this liberty of religion, restricted of course within reasonable bounds, is regarded as the cherished privilege and the unique feature of the Dashâ Shrimali Bania Caste alone, as it is to be seen in no other castes.)

These and some other rules regarding the ornaments to be given to the bride at her marriage, by the bridegroom, and regarding the maintenance of widows, &c., &c., were also passed with unanimous assent, and fines and penalties to be inflicted on the offenders in case of disobedience to these rules, were also determined and fixed for each case. It may be well to note that these are *not merely the passive resolutions*, but they are the *positive rules and regulations binding*

on all the members of the caste. That not a single departure from these rules has yet been noticed may well be marked as a fair index of a future successful working.

II

THE INSTITUTION OF THE BARODA DASHA
SHRIMALI BANIA SAMAJ.

During the last Divali Holidays a Samaj, called the Baroda Dasha Shrimali Bania Samaj was instituted here. The Samaj meets once every fortnight in the different localities of the City, one by one. The gradual uprooting of the evil social usages and customs, the general dissemination of knowledge so as to effectually educate the public mind, and the resulting amelioration of the condition of the caste-people, socially, morally, intellectually and physically, are the principal aims and objects of the Samaj. The movement is well-begun and being actively countenanced by the Shethias, by other leading influential members of the caste, by the educated and enlightened class, and last but not least, by all the rising juvenile youths of the caste, gives a high hope of a future healthy advancement. Three lectures have been delivered at the three successive fortnightly meetings of the Samaj, and through the agency of the Samaj, resolutions curtailing the period of public mourning after the death of a relation have been passed and signed by the Shethias of the caste. At the next fortnightly meeting of the Samaj, it is intended to pass the rules in connection with the costly caste-dinners after death, &c.

BOMBAY.

13 ARYAN SOCIAL UNION.

Held a number of lectures on social and religious subjects. Two of these lectures were given by Ladies. The Union had

to mourn the loss of the deaths of three of its members Lachmidas Kimji, M. G. Ranade and Sunderlal.

BOMBAY.

14 PALANPUR.

Report of the Palanpur Social and Literary Association.

Mr. S. B. Mehta, secretary, writes:—

Annual General Meeting [was held in April 1900. Five lectures were delivered in the term. The self improving society Palanpur, which held some 20 meetings in the year for the discussion of the moral and social topics, was recognised as a branch of the Association. Nearly 25 members took numbers of pledges, Mr. V. D. Javeri and Mr. Pitamber Mehta have succeeded in inducing the lady members of their families to put a stop to the evil custom of chest-beating during mourning. Bai Ujambai, Head mistress of Scott's girls schools succeeded in inducing a number of girls to write essays on various subjects. The total number of members rose to 83.

GUJARAT.

15 SOCIAL CONFERENCE CIRCLE.

Rao Bahadur Lalshankar Umiashankar Secretary writes:—

The year opened with a sad event which threw a deep shadow of sorrow on our land. The departure of Mr. Justice Ranade from this world was felt as a great shock to all reformers. Even the opponents of the Social Reform recognized it as an irreparable loss to the progress of the country. Let us hope and pray, however, that the spirit of that great man is with us and helps us on to success.

A very valuable book of about 400 pages on Social Reform has been published in Gujarati by Mr Hargovinddas Dwarkadas Kantawala, late Director of Vernacular Instruction in the Baroda State. It is dedicated to H. H. the Gaikwad. The book is a good systematic treatment and statement of the Social Reform. It opens with a description of Society and our duties towards it. As means of the Reform it states education influence of Government and religion, travels and intermixing, and the efforts of individuals and associations. The book, then, treats of the various reform problems and ends with a chapter on the brotherhood of men. It is written in a lucid homely style and is expected to find a place in every family. It is hoped that it will help us very much by educating our Gujarati brothers in the cause of the Social Reform.

Female Education continues to progress as before. I have great pleasure to inform you that
 Female Education. Mrs. Vidya Ramanbhai Mahipatram and Mrs. Sharada Sumant Batukram have this year passed the B. A. Examination of the Bombay University, the former having come in the 2nd class. Both the ladies belong to Prarthana Samajist families. I believe they are the first Hindu ladies on this side who have become Graduates in Arts.

The system of competitive lectures by women organized by the Gujarat Vernacular Society having afforded good results, that body has now taken a further step in the advancement of the home education of women after leaving schools. With this object, the Gujarat Vernacular Society has this year formulated a scheme for holding a competitive examination of female teachers, female scholars in the Female Training College studying to be trained teachers and such females as had left school a year before the date of the examination. Two grades have been fixed for the examination, the subjects for 1901

Competitive Examination for women in after-school studies.

being: (1) Domestic Economy and Hygiene, and (2) First Aid to the Injured in cases of accidents, for the Higher Grade; and (1) Moral Sayings, (2) Sanitation and cleanliness, (3) Measures and Remedies in cases of Accidents and (4) Nursing of the sick, for the Lower Grade Certificates are to be issued to those who pass and prizes of different sums are to be awarded to the first five successful candidates in the higher grade and the first 19 successful candidates in the lower grade. Only those who have not studied beyond the English Fourth Standard are eligible for the prizes. The examination was held on the 25th November 1901 at which seven candidates appeared. All of them were successful.

The Ladies Club continues to meet regularly at the
 The Ladies Club. Bholanath Sarabhai Literary Institute for Women, where Lawn Tennis and Badminton Courts have been provided. There are at present 50 lady members in the club.

Lectures on Aid to the injured before the arrival of
 Ambulance Lectures. medical help were delivered to ladies in English and Gujarati at the Bholanath Sarabhai Literary Institute for women by Dr. N. K. Kallyaniwala L. M. and S. An examination was held in November by the Civil Surgeon, and all the ladies passed the examination.

Dr. Joseph Benjamin and Mr. Hariprasad Dahyabhai are
 Temperance. the Secretaries of the Total Abstinence Association. Dr. Joseph Benjamin gave lectures on the subject of Temperance to several audiences, including mill-hands. A large public meeting was held on the occasion of the arrival of Mr. Smedley who delivered a lecture on Temperance.

There are 12 pledged members in the Society for discouraging nautches and promoting purity.
 Anti Nautch movement. The custom of holding nautches on festive occasions is going into disuse among the Hindu Community.

Visits to Europe by persons of high caste continue to increase. There are at present several young men from Gujarat studying in England in various professions.

There are 30 registered members on the roll of the Hindu Sansar Sudhara Samaj. The objects of the Association are the prevention of early marriages, promotion of female education and curtailment of marriage expenses.

Four Widow Remarriages were celebrated this year at Ahmedabad under the auspices of the Widow Remarriage Association of which Mr. Ramanbhai Mahipatram is the Secretary. Particulars about these remarriages are as follows :—

	Caste.	Age.	Residence.	Remarks.
Bride.	I. Visa Shri mali Vania.	25	Hebatpur Dhandhuka Taluka.	
Bridegroom.	Dasa Shri mali Vania.	27	Paushina Limdi State.	
Bride.	II. Visa Shri mali Soni Vania.	25	Dholka.	
Bridegroom.	Dasa Disaval Vania.	26	Dholka.	
Bride.	III. Dasa Mewada Vania.	19	Ahmedabad.	
Bridegroom.	Dasa Mewada Vania.	30	Ahmedabad.	
Bride.	IV. Baj Khedawal Brahman.	25	Vansol Taluka Anand.	
Bridegroom.	Baj Khedawal Brahman.	30	Vansol Taluka Anand.	

The hardships caused by numerous caste divisions in the matter of finding brides for marriage are being felt more and more acutely. Several inter-marriages are taking place among persons belonging to castes which do not object to do with one another.

Caste-divisions and Inter-marriages. A Panch or Conference of Kolis belonging to 92 villages in the Surat District, was held at Orpad in that District in February 1901 at which it was resolved that (1) A second wife should not be taken in marriage during the life-time of the first wife. (2) Liquor and Toddy should not be used during dinners on marriage and other occasions. (3) Persons carrying dead bodies should not be given liquor or toddy, and they should be given eatables if they come from distance. (4) Marriage expenses must be restricted to the ordinary amount and the practice of expending double the ordinary amount should be prohibited. (5) Persons infringing these regulations should be fined Rs. 51.

SUKKUR.

16. REFORM ASSOCIATION.

Mr. Virumal Begraj, Secretary writes:—

Special Meetings—Two special meetings were arranged for 1st on account of the sad occurrences of the death of our late Most Gracious Majesty the Queen Empress of India whose loss was mourned by the whole world and 2nd our most revered and beloved brother, the pioneer and life long supporter of the social reform in India and the uncrowned prince of Poona, the late Hon. Mr. Justice M. G. Ranade and prayers were offered for their souls.

Pamphlets—A short sketch of the life of the late Hon. Justice Ranade was published by this Association and distri-

buted freely amongst the members of the association. Its price is fixed at 6 pies only.

Another book published by the association is a play entitled Ram-Lilla. This play has often been performed by the association in several places of the District during Dassarah and Dewali Holidays. Its price is annas 2 only.

It is a matter of joy to state that the performance of this play at Larkana so moved some of the young men there that they have organised a Reform Association and they themselves performed the said play on the occasion of last Dewali Dassarah holidays at Larkana and they are doing much other useful work.

Lectures on certain occasions like Hudree and Holf when there is fear of boys engaging themselves in gambling and drinking were delivered by the members of the Association to the school boys at the Victoria Jubilee Technical Institute, Anglo Vernacular school, old Sukkur and Anglo Vernacular School Rohree.

Also a sunday class was organised at the Victoria Jubilee Technical Institute for the benefit of the school going boys, but owing to pressure of work the members could not carry on this work long. It continued about two months only.

Our girl's school is going on as usual and so also the night school. In addition to the labouring classes we admit day school boys also in our night school with a view to keep them from falling into bad company. It is intended by some of the members to open a student's home, where it is hoped that not only the intellectual progress of the boys will be looked after but their moral conduct will also be well cared for.

The Association is arranging to open a free reading room.

No new member was enrolled in the year under report

The members have pledged themselves to the following:—

1. Every member should pay half a pie out of every rupee of his monthly income towards charity and that a "poor fund" be started and the treasurers be requested to keep a separate account.

2. Every member is to abstain from the use of alcoholic drinks not only ordinarily but even on occasions of marriage and other festivals, and that strenuous efforts be made to create public opinion against it.

3. No member should get his children married before they attain the following limits. The minimum marriageable age for boys is fixed at 18 and for girls 12 years.

4. Every member should try as far as possible to impart instruction to females at home.

5. Every member should abstain from frequenting "nautch" parties by dancing girls.

6. Every member should abstain from the unnecessary custom "Vidh" prevalent among the Hindoos only.

The following preachers visited Sukkur and preached under the auspices of the Reform Association.

Bhai Baldev Narain of the Calcutta Brahmo Samaj and Mr. B. B. Nagarker of the Bombay Brahmo Samaj. The primer in addition to conducting prayer meetings delivered 3 lectures in connection with the Anniversary of the Reform Association on the following subjects, two in the local town hall and one at the Bohree library.

1. *Subjects*—Some lessons from the life of the late Hon. Mr. Justice Ranade.

2. Difficulties in the way of social reformers.

3. Causes of Indian's degeneration.

This Association has thought it well to work in the cause of reform through the local panchayat which every now and then is approached to put down evil customs. The Panchayat has often encouraged the association by acceding to their requests and putting down certain minor bad customs though it has not yet fully acted upto all humble suggestions of the Association.

Some time during the year the panchayats of about 84 villages of the Sukkur Taluka met together at Shikarpur to consider some of our bad customs which needed to be reformed and they arrived at satisfactory conclusions on certain points and some of the items of unnecessay expenditure hitherto incurred on various ceremonies were curtailed, and some other reform was agreed to on certain details of customs.

The subjects proposed to be considered by the social conference at their sitting at Calcutta are all that need thorough consideration. This association will be gratified to see some practical solutions arrived at by the conference. The home education of Indian ladies who cannot go to school is highly necessary.

If the conference can devise some means to produce Hindoo and Mahomedan lady teachers who can visit families and give useful instruction to the ladies at their homes, just as the Christian Mission Zenana do, the conference will be doing an immense good to the country.

HYDERABAD SIND.

17. SOCIAL REFORM ASSOCIATION.

Mr. Hiranand Khemsing writes:—

I beg to report that the Social Reform Association Hyderabad Sind (registered under Section 26 of Act VI of 1882) has increased the number of its female schools from three

to five & the total number of girls taught in its schools is now 500 & the total expenditure per annum Rs. 2818. The two Magazines of the Association have also been kept up and one of them is specially for women.

CENTRAL PROVINCE.

BERAR.

18. SOCIAL REFORM ASSOCIATION.

The annual meeting was held at Amraoti in the High School compound on the 3rd of December 1901, when about 20 ladies and a hundred gentlemen were present. Mr. Candy the Director of public Instruction Berar also was present and took part in the proceedings.

The business was begun by an address from the President of the association Mr. V. M. Mahajani. He first alluded to the lamented loss of Queen Victoria the Good, whose life was an example not only to rulers but to all mothers and wives, and of the Justice Mr. Ranade who was the founder of the Social Reform Association and whose exertions in its behalf were sure to bear fruit if reformers persisted in following him as their guide. Mr. Mahajani then took a brief survey of the Social Reform movements during the past thirty years and said that though the progress made appeared slow, there was no reason for disappointment. The ideal of domestic life had, he urged, greatly changed. Fear which formerly reigned supreme had made room for love. Not only in schools, but even at home love was more and more appealed to. The treatment which children and widows received had much improved. Drinking which in his youngest days he had witnessed among the educated youths was, he was glad to observe, rarely to be met with in the present youths. He was not quite sure if the vice had decreased among the old educated men but he hoped they would set a better exam-

ple to their children and not be under the necessity of indulging in the vice in their absence. The practice of exacting "hunda" दंड from the parents of brides had received some check though not much. In judging of the results of the efforts of reformers Mr. Mahajani said "we should not forget the difficulties we have to encounter. Some reforms may be brought about in one's own family: but there are others where the co-operation of other families is necessary." Among the first kind of reforms he noticed the education of the daughter-in-law: among the second kind all marriage reforms. The increase in the marriageable age of girls could not be expected to be made suddenly until the notions of the lady-world were changed; a girl whose marriage was postponed till say 14 or 15 was sure to be pointed at, and there was some danger lest she suffered both in mind and in body. It was therefore necessary to educate the ladies. Indeed the education of women, lay at the bottom of most of the reforms they advocated; and he therefore urged his friends to press for it.

Mr Mahajani was aware that some of the so-called reformers had failed in action: their failure was to be regretted. Those who were against all reform might question their sincerity, but it was not for brother-reformers to take the same view. Might it not be said that those who failed had failed because they did not well estimate the measure of their difficulties. In criticising the conduct of brother-reformers, reformers, he argued, ought to exercise the greatest tolerations and patience. Self examination might be as rigid as possible but in judging others they should not forget they were sure to commit mistakes.

He concluded by saying that reform should not simply be confined to their own class but it should embrace people of all castes and creeds—the out-castes and the Mahomedans and necessarily "woman" who equally with man has a soul.

Mr. V. R. Mudholkar the secretary of the association then read the annual Report, which after noticing the lamented death of Justice Ranade, dwelt on progressive increase in the marriageable age of girls several instances of which were given. The report then alluded to the efforts made to curtail marriage expenses, and to promote inter-marriages between subcastes of Brahmins. The Report made special mention of the impetus given to the education of women by the Director Mr. Candy who secured female teachers for several girl schools and who contemplated the opening of a training class for women with local help. After noticing that in Berar about Rs. 17000 were contributed towards the Victoria Scholarship Fund and that the sum was to be utilised in opening a midwives' class at Amraoti—the report mentioned the names of three high class ladies Mrs. Joshi, Mrs. Gokhale and Mrs. Ladibai who had qualified themselves as midwives. The report then noticed the meetings of the Girls Association at Amraoti named वनिता समाज—(Vanita Samaj)—of the Social Reform meetings of the Deshmukhs at Shivala and of the Kunbis at Malkapur and of the Mahomedans.

After the Secretary had read the report Mrs. Venubai Namjoshi read an essay on “the necessity of educating helpless girl widows.” She was followed by Mrs. Vithabai Dande a school mistress who dwelt on the “difficulties met with in imparting education to girls.” Mrs. Parchure who read an essay on “Benevolence” and Mrs. Gokhale who advised her sisters as to the best way they should utilise their leisure. This was the first occasion when ladies addressed the meeting.

The programme of subjects to be discussed at the National Reform Association as drawn up by Mr. Justice Chandavarkar was then read out and approved.

At this stage Mr. Candy addressed the meeting. He expressed his pleasure at the sight of ladies coming forward

and stating their grievances. He appealed to the gentlemen present to give some pecuniary help to the establishment of the Training Class at Akola as the Hon. the Resident at Hyderabad expected it. He showed what necessity there was for having a training class for ladies in Berar itself as it was difficult to secure trained mistresses for the girls schools from outside.

The proceedings were brought to a close with a vote of thanks to the President and Mr. Candy.

R. B. Wamanrao Kolhatkar writes :—

The first event that I have to chronicle in this year's report of the Social Reform work in the Central Provinces is that two marriages have taken place between the Karhada and Konkanastha sections of Maratha Brahmins. Both the marriages took place in last June in Jabalpur which is a stronghold of blind orthodoxy although it is the proud head quarter of an important division which boasts of possessing the only arts college supported by Government in these Provinces, and although it is a place where two of the oldest and biggest Railway lines meet. In spite of these advantages, the spirit of progress is here, as in other similarly circumstanced places in this most conservative country, almost conspicuous by its absence. But it is still a matter for some congratulation that on the occasions of the two marriages we had a fair gathering of people who are fond of calling themselves orthodox and are not at all averse to crying down reform and reformers. But intermarriages between two sections of Maratha Brahmins were not quite unknown in these Provinces even during the past regime of [the Bhoslas. For there are a few families still extant at Raipur and Nagpur in which such marriages took place generations ago. The marriages were however clearly the result of necessity and not of a desire for moving onwards.

Another matter worth noticing is the practical attention paid to the vital reform of female education by some of the educated gentlemen of Nagpur and Bhandara. The initiative in Bhandara was taken by a gentleman who, though he originally came from Bengal, was brought up and educated in these Provinces. He filled for a long time important posts in the Forest Department where he was all along a trusted servant of both the Government and the people, and he has lately retired from the service-not to end his days in ignoble ease but to redouble his efforts in the service of his country. Being a great believer in the solid progress that can come only from education and improved social environments. He started amidst great difficulties a private school for girls a few years ago in Bhandara which bids fair ere long to become a model school of the kind in these Provinces. He has now left the place but not before magnetising by his remarkable enthusiasm several members of the Bhandara bar who are determined to do and are doing every thing in their power to make the institution still more prosperous and keep the memory of Rao Bahadur Chandar Kumar Chattarji as green as ever. A similar institution was started in Nagpur by a few good souls about 15 years ago, and it has of late been showing unmistakable signs of much strength and vitality. This is due to the increased zeal which a few members of the local bar and few retired officials of the Educational and other Departments have thrown into the sacred cause of female education. These gentlemen have lately proposed to open an afternoon class for the education of ladies on the model of the one which the late Mr. Chintaman Rao Bhat of beloved memory kept up in his house at Poona for several years with the help of his enlightened wife. God grant that the proposal matures into a *fait accompli ere long*.

MADRAS PRESIDENCY. TRICHINOPOLY.

19. THE HINDU RELIGIOUS UNION.

The Hindu Religious Union, established in 1895, has for its objects, first, opening of girls' schools to educate Hindu girls on the lines of their own religion, custom and morality. Its other objects are more of a religious character. In the girls' school in addition to the subjects approved of by Government, the following scheme of religious and moral education is followed in the various standards. (1) Infant standard. Familiar Sanskrit names of the Days, Weeks, Months, Seasons and years and names of God. (2) First standard. Names of places of pilgrimage, sacred rivers and elementary religious stories, each story not exceeding ten or fifteen lines. 3 (Second Standard) Origin of national feasts and festivals, simple narratives treating of virtuous living and love for our temples and the various vrattams performed by the women of our country, 4 (Third standard) Lives of Saints and stories of filial love, 5 (Fourth standard) Lives of our ancient women such as Savitree, Sita, Mitrayee, brief sketch of Ramayana and Mahabharata, acharams; duties of women towards husbands and others. In addition to this, the girls learn both Sanskrit and Tamil, divine songs, to pray to God in different parts of the day, and songs to be sung during marriage and festive occasions.

The fifth report of the said institution for 1900 states that the library is supplied with 20 journals gratis, devoted to the cause of Hindu Religion and philosophy. The library has 353 volumes. Vaidic Brahmins appreciate the merits of the reading room and library, as they frequently resort to it for reference and study. The monthly subscriptions are however decreasing, though donations have increased during the last 4 years. The girls in the school are taught the following compulsory subjects, prescribed by the Madras Educational

Code viz. Reading, Writing and Arithmetic and the following optional subjects viz., Hygiene, Geography, Drawing and needlework. A religious and moral instructor is engaged. The school is getting more popular and has 140 girls on the roll, with 96 as the average attendance. 80 were sent up for examination, 70 passed. Since our school was started, the time-honoured prejudice against female education is rapidly vanishing. A branch school is opened this year.

The report for 1901 is of the same satisfactory character. The receipts were Rs. 903, charges 823, leaving a balance of Rs. 140. The report for 1902, states that from the large number of Brahmin girls that attend school, it is clear that this school has removed the prejudice against female education. Kindergarten and objects lessons, were the additional optional subjects in the school curriculum. The peculiar feature of the school is the special scheme of religious and moral instruction adapted in various standards. During the year teaching of Sanskrit was made compulsory. Stuti-ratnagaram is the Sanskrit text. Rs. 50 a month is the whole cost of the Chinnakadai Street school and Rs. 21 of the Andar Street School. The girls on roll were 113. Addition of books is made to the library. Permanent building fund is started.

TRICHINOPOLY.

20. HINDU SOCIAL REFORM ASSOCIATION.

S. M. Raja Ramrao Writes :—

I have the honor to submit a short report of the work done by the Hindu Social Reform Association, Trichinopoly during the year ending 15th December 1901.

There was only one addition to the number of members, thus giving a total of 19. Mr. T. V. Saminatha Aiyer B. A. L. T. , who has been our Honorary President for two years,

resigned his place owing to a change in his convictions as regards Social Reform. As usual, two delegates from the association attended the sittings of the Provincial Social Conference held at Madura Last May. The second anniversary was celebrated in the month of July and Mr. G. Subramania Aiyer, formerly the Editor of "The Hindu", delivered an excellent address on Home Life in Southern India. Besides, a public lecture on Travels in America and Australia, with Lantern Slides, was delivered by the Rev. F. E. Cameron Government Chaplain Trichinopoly. There were also held two extraordinary meetings one to place on record the sense of irreparable loss sustained in the death of the Hon'ble Justice Ranade and the other to record the regret of the association at the death of the late Queen Empress. On the whole the work done has not been quite satisfactory.

21. BELLARY.

Mr. Sabhapathy Mudliar, President, writes :-

The principle of work on Non-Sectarian basis is strictly adhered to for the progress of the moral, social and religious welfare of the masses. The members of the Samaj are 50 in number and there are many sympathisers in town and elsewhere.

The honorary secretary of the Samaj is not only a preacher of the Samaj, but a lecturer for the Temperance cause. He travelled during the year over 4 districts in the Madras Presidency and 2, in the Bombay Presidency, and preached on various subjects referring to Hindu religion, social reform and evils of drinking. A Vernacular weekly paper designated "The Sanmarga Bodhini" is published by the Samaj ventilating opinions on the above subjects. 230 copies of the same are being circulated weekly. The following different departments are maintained by the Samaj and work

under each is being carried on as much as possible and to the extent of the funds (which is rather low as reported before) it can command, (1) Reading branch (2) Preaching branch (3) Publication branch (4) Free Sanskrit School branch (5) Free Reading Room branch (6) Free Ayurvedic Dispensary branch in which thousands of patients—Hindus and Mahomme-dans were treated during the year. Nearly 20 boys Brahmims and non-Brahmims are reading in the Sanskrit school.

The attitude of the Samaj towards the anti-nantch movements, advocacy of female education, the purity movement &c. is maintained unchanged. The Samaj has been endeavouring to promote the elevation of the masses in every possible way as before.

MADRAS.

22. HINDU SOCIAL REFORM ASSOCIATION.

Premises. Rao Bahadur K. Viresalingam Pantulu provided the Association with a new building in December last. A wall round the premises has also been since put up by him. The generous grant of this valuable property may be regarded as the principal event of the year.

Members. At the beginning of the year under report there were 119 Members and Sympathisers on the rolls. On the 5th May last, it was resolved that the use of the name "Sympathisers" be discontinued, that all those who are admitted into the Association be called its Members, but the system of taking pledges be continued as heretofore, and that the pledges taken by a Member at his option be indicated opposite to his name in the annual reports of the Association. At the close of the year there were 125 Members on the rolls.

Executive Committee. The Executive Committee at the beginning of the year consisted of Messrs. Jayarana

Pillai, Kandaśwami Chetti, Lakshminarasa Naidu, Narayan Rao. R. B. Viresalingam Pantutu and B. Varadacharlu (Secretary). On the 1st June Mr. Charlu resigned, in consequence of his leaving Madras and a General Meeting resolved the place on record the Association's appreciation of the able, energetic and devoted manners in which he had served the Association during the several years of his Secretaryship. Mr. C. B. Rama Ran was appointed member of the Committee in his place, and R. B. Viresalingam Pantutu was elected Secretary. The Committee held 17 meetings for the transaction of business.

General Meetings. Nine general meetings were held during the year, most of them for amending the rules.

Social Gatherings. On the 14 January, a large social gathering was held to give publicity, among the friends of the Association, to the fact of its having removed to the new premises. On the 3rd February, a small gathering was brought about to introduce a few Hindu ladies to a lady visitor from America. Four other ordinary gatherings were intended to bring the members together.

Ladies' Lectures. The thanks of the Association are due to the Superintendent of the Horticultural Gardens for having, with the kind permission of the Secretary of the Gardens, shown and explained a number of interesting horticultural operations to a gathering of ladies invited for the purpose by the Association in February last. Four lectures for ladies were delivered during the latter half of the year: in July on the "Electric Tramcar," with experiments; in August on "Science in a Kitchen"; in September on "Woman as Mother"; in October on "Recreation." These lectures are fixed for the last Saturday of every month, and the Committee hopes that they will in future be regularly given.

Journal.—It was decided in September last to start an Anglo-Vernacular monthly magazine, to help on the work of the Association, R. B. Viresalingam having undertaken the pecuniary risk for one year. Under the name of “The Voice of Progress,” the journal was brought out in October.

Widows' Home.—The Association, to which it is intended to transfer this institution, joins R. B. Viresalingam Pantulu in thanking the Zamindar of Polavaram for a donation of Rs. 1000 and Mr. Kolachalam Venkata Rao for a transfer of six shares in a cotton mill, each of the value of Rs. 500. There were three pupils in the Home up till May last, and there is one now. Two remarriages—one of a Naidu girl, and the other of a Telugu Brahmin girl—were performed during the year.

Finance.—The year opened with a balance on hand of Rs. 157-5-6. The receipts during the year amounted to Rs. 218-10-9, and the expenditure to Rs. 198-8-0; thus leaving at the end of the year a balance on hand of Rs. 177-8-3.

Conclusion.—The lack of moral energy, which has always been regarded as one of our defects, seems to afford a sufficient explanation of the torpor which overtakes so many movements in our country. The Committee has no special reasons to assign for not having done more than was done during the last twelve months, but will reiterate the oft-repeated hope that a new year may bring a fresh accession of strength and energy to the Association.

VIZIANAGARAM.

24. BHAKTA SAMAJ.

Mr. Ramalingoswami the President, writes:—

I have the honor to inform you that Mr. T. A. Narasinhacharear B. A., B. L., member of our Samaj, has been duly elected delegate, to represent our Samaj at the Social Conference, to be held this year, at Calcutta.

COCONADA.

25. SOCIAL REFORM ASSOCIATION.

Mr. Sobhanadri, Secretary writes :—

The number of the members of our association is now eighteen as against 17 last year. We added three members newly to our list, but some of the old member, having discontinued their connection with the association the number has not increased remarkably.

2. Three business meetings and one lecture meeting were convened during the year. At the second business meeting it was resolved that the association should employ a lady teacher in order that she might go to a few Hindu homes every day and teach ladies and girls, who may be desirous of taking instruction in sanitation, training up children, needle work and such useful subjects. The association is on its enquiry about a competent lady for the purpose. At the third meeting a rule on the marriageable age of boys and girls was passed whereby the members are bound not to marry their boys under 16 and girls under 10 years of age hereafter. As in last year useful Telugu books containing moral lessons and lives of great Indian women were circulated to Zenana ladies, who gladly read them. A small addition of books for the use of women was made during the year under report. A lecture on the evils of Kanyasulk and vanakatna marriages was delivered in August last and, though lectures on other subjects were announced meetings could not be convened for uncontrollable causes. The association has no preachers working on its behalf, nor did it publish any pamphlets on social reform this year. It sent delegates to the Godavari Social Conference held in May last at Amalapur in this district.

BOMBAY PRESIDENCY.

26. AHMEDABAD.

Rao Bahadur Lalashankar Umiashankar, Secretary, sends the following report of the Guzerath Vernacular Society for the year 1901 :—Its patrons are Lord Reay and Maharaja of Gaikwad. Its president is Diwan Bahadur Ambalal Sakarlal and has 603 members. The Society was founded in 1848. One of the features of the Society is the encouragement of elocution amongst ladies. With a view to give further scope to the intellectual progress of ladies and to cultivate powers of speech, certain subjects were selected on which lady candidates were to speak before ladies only. The first attempt was made in 1894. Until 1900 these attempts were continued every year and ladies used to speak on various subjects useful to ladies. Prizes were given every year. Various ladies from distant places competed. The following table will give an idea of the activity of the body.

Year 1894	1	Necessity of female education.
„	2	Of what sort should it be.
Year 1895	3	How to teach children.
„	4	How to preserve health in various states of women.
„	5	How to spend leisure hours.
„	6	How to tend the sick.
„	7	The effect on families having educated and non-educated women in the house.
„	8	The effects of infant marriage.
„	9	Necessity of higher education to women.
„	10	The evil physical results of the siapa system during mourning.
„	11	How ladies can be useful in famine-times to the famine-stricken etc.

Prizes of 50 Rs. were offered every year. Candidates of all races were permitted. Large number of ladies attended these elocution gatherings every year. This course of elocution was changed this year and it was decided to hold examinations for testing the education of ladies. There were 8 candidates for examination this year. Prizes to the amount of Rs. 170 were given to the seven that passed. Mrs. Lely, Miss Macfy, Mrs. Vidiagowri, Gopilal and Mrs. Sharada Gopilal superintended the examination.

N. W. PROVINCES. GWÁLIOR.

27. KAYASTHA TEMPERANCE SOCIETY.

Munshi Kamta Prashad, the indefatigable secretary of the Kayastha Temperance Societies sends the following report for the year 1900 and 1901 :—General meeting of the Temperance Societies was held in April 1901 at Lucknow. Babu Baldeo Prashad was President. Reports from various temperance societies were read. Kamta Prashad's Hindi pamphlet 'Temperance Darpan' was laid before the meeting and lectures on temperance were given. 600 people attended. The report for the year 1900 contains the following facts:—A Temperance Society was established at Monghyr. The General Secretary has his office in his private quarters. An adjacent house at Rs. 4-8 ans. annual rent contains all the files, pamphlets and other documents of past years. The General Secretary spends 8 hours daily in temperance work. His duties consist of writing notes and articles for the Kayastha Hitakari, compiling pamphlets, corresponding etc. The office has several branches such as 1 Newspaper, 2 Temperance, 3 Book Fund, 4 Horoscope Scheme, etc. Although a clerk is engaged the work is too heavy. The following is a list of registers and files:—1 Diary, 2 Register of despatched letters;

2362 letters and papers were issued; 3. Register of income. Subscribers are 143; receipts 830 and odd. 4. Register of Expenditure : 603 Rs. spent during the year. 5. Receipt book. 6. Register of Adult abstainers. 1669 pledges were received. 7. Register of juvenile abstainers and pledges issued. 8. Register of permanent subscribers. 9. File of festive ceremonies. At 277 ceremonies total abstinence was observed, at 40 not. 10. Register of families of habitual abstainers. 11. Register of temperance agents. 12. Register of Branch Temperance Societies. 13. Register of work done by agents. 14. File of correspondence relating to search and appointment of Temperance Agents. 15. File of correspondence relating to publication of temperance matter. Reports as regards Holi festivals were received. Forms of agreements for interdining were published.

A Temperance Diary for each agent is kept. There are nearly 70 such agents. The Nigam Kayasthas prohibited in meeting any intoxicants to be drunk on festive occasions. Rs. 778 were available for expenditure this year. Of this 556 Rs. were spent during year leaving a balance of Rs. 221 for next year. The total number of pledge holders during the year was 16,608. Ten thousand copies of poems and 12,000 prose pamphlets against drinking at Holi were freely distributed before the Holi festival as a precautionary measure. The Temperance 'Darpan' published in Hindi and in Nagari character contains an epitome of all previous temperance reports. The object of publishing this Hindi pamphlet is to disseminate among our women and Hindi knowing members of our community the knowledge of temperance. During the year under report there were 277 festive ceremonials in the Kayastha community of India. 47,378 persons attended these celebrations; not one of them touched liquor. From the above, it will be safe to infer that wine-drinking in general feasts has been stopped. But there were nearly 40 celebrations at-

tended by 2422 persons, when wine was drunk. During the year, 351 families were entered as abstainers. The total number of such families is 2898. Of these 2613 are abstainers from wine; and 2369 abstainers from Bhang, 2738 abstainers from opium. It is unfortunate that the vice of drinking, amongst Kayasthas of Hyderabad is on the increase. Rev. Evans and Munshi Shyam Kishore worked as Mr. Caine's temperance agents.

JAIN DIGAMBAR SABHA.

Mr. Champatrai sends the following 6th Report of the Bharata Varshiya Digambara Maha Sabha for 1900-1901 :—Members have increased to 203. The Maha Sabha Conference was held on the 1st November 1901. Shet Dwarkadas Laxmandas was in the chair. Resolution against child-marriage and marriages of old men with girls was condemned. The resolution was directed to be printed in the Jain Gazette for general guidance. No girl should be married below 12 and no boy below 15. No Jain with issue should marry after 40 and no Jain without issue should marry after 45. Resolution condemning widow marriage and the Jain Patrika of Lahore, which approved of widow-marriage, was passed. A fund has started at the instance of the Joint Secretary Babu Banarasidas for writing the history fought of the Jains and proving its antiquity. Lectures in Sanskrit were given by Jain students. A meeting of the Jain young men's Association was held. Branch reports from various Jain Associations were received and summarised. The following among many other resolutions were passed by the Bombay Provincial Jain Sabha :—that secular and religious education be encouraged amongst Jain ladies and children; that funeral and other ceremonial expenses be curtailed; that child-marriage, sale of girls and marriages between old men and young girls be prohibited; that the Siapa system whereby fe-

males in mourning strike mercilessly their own chests be abolished; that nautch girls should be proscribed from marriage and other religious ceremonies. The Lucknow Jain branch reports the existence of an Asylum for Jain old persons, maidens and indigent students. The Jain branch at Barabhanhi, among other things, took measures to stop indecent songs and words uttered by women at marriages. Jain Gazette, Jain Mitra and Jain Hitaishi are three Jain papers advocating improvement of Jains.

ETAWA.

The Eighth Conference of the Sanadhya Brahmin Mahamandal was held at Etawa in 1901. Very spirited speeches were delivered by Mr. Raghunath Pershad Sharma and Shrimati Kanya Shanti Brahmacharini on female education and other cognate subjects. The unification of the Brahmins was advocated. Reports from various branch bodies were read. The rules adopted by the Sanadhya Mahamandal relate to the promotion of Sanskrit learning, to due religious observances, to stop nautch and other baneful practices, to stop marriages of girls below eight and of boys below 16, to stop marriages of men of 48 with virgins, to regulate marriage and birth expenses according to scale, to help preachers and the Upakar paper, to promote intercourse between Sanadhyas and to stop practices contrary to Shastras, to help indigent widows of the caste etc. Mr. Jugalkishore Pathak was President & Mr. Sukhdeo Baksh was General Secretary of the Mahamandal.

MATHURA

SHANTI ASHRAM.

Swami Shivaganacharya continues working for the development of the Ashrams as before. Many books and pam-

phlets explaining in Hindi Swami's religious and social views and the correspondence he held with various persons, are published. Daily Satsangas are held in the Ashram. There were 8 inmates in 1901. Three great fairs were held. Sadharan Dharma states clearly Swami's views on religious and social topics. Balance on hand at the end of 1901 was 276 Rs. The report of the Ashram for 1902 is of the same nature. But the pecuniary condition seems to have very much improved. The balance on hand at the end of the year being Rs. 2444. It seems Swami Krishnanand has started a novel Aṭa scheme. Earthen jars were placed at the houses of some local sympathisers, who put therein a handful of flour every day for Ashram Sadhus. 2 maunds of flour are thus obtained every month. Moral songs are published and distributed broadcast. There are now 12 inmates in the Ashram. Swami Krishnanand teaches and Swami Ram Tirth who is gone abroad to Japan and America, who was Moderator in chief of the last Dharma Mahotsava seems to be interested in the Ashrams.

SYLHET. (ASSAM.)

The Sylhet Union, started in 1876, sends its 24th Annual Report for the year 1899-1900. The Union holds annual examinations of girls and zenana ladies on subject of studies previously fixed, including needle-work and painting and awards prizes to the successful candidates. Special prizes, medals and scholarships also are awarded to the best essayists and writers of poems.

The year opened with a working balance of Rs. 209-5-6 against Rs. 273-5-3 of the previous year. Total income for the year amounts to Rs. 464-12-9 and the total expenditure to Rs. 331-14-6 against Rs. 312-0-4 and Rs. 375-15-9 respectively of the previous year, thus leaving a closing balance of Rs. 242-3-2.

The Shillong board had the entire management of the annual examinations. The subjects of examination were Bengali literature, History, Geography, Mathematics, Elementary Science, Hygiene, midwifery, needle-work, cookery and painting. In oral examinations 70, 50, 40 p. c. and in written examinations 60, 45, 40 p. c. in the aggregate were the minimum marks for passing in the first, second and third divisions. The pass marks in literature were 40 p. c.; 33 p. c. in the written examination and in mathematics 15 p. c. in both. 736 competed, and 644 passed. Of the successful candidates 58 are married, 577 unmarried and 9 widows. 84 were Mahomedans. 560 Hindus. Comparing the past years, the present year yields the largest number of successful candidates. The number of zenana ladies this year is also larger than that of the previous years.

The prize distribution ceremony was held under the Presidency of the Lt. Governor.

The Report for 1900-1901 of the Sylhet Union is as usual interesting. The closing balance for the year was Rs. 246-7-6. It holds examinations in educational subjects, as usual.

482 ladies competed, 385 were successful. Of the successful 38 were married, 342 unmarried and 5 widows. Of these 53 were Mahomedans and 332 Hindus. The ages of successful candidates range from 4 to 25 years.

*Proceedings of a Public Meeting of the Hindoo Residents
of Muzaffarpur held on the 15th December 1901.*

Mr. Harbans Sahai writes :—

Considering that many evil customs and practices exist in our Society which are warranted neither by the Shashtras nor by reason, and considering that the attention of the educated and thoughtful public here was never directed to this

all-important subject of Social reform, a public meeting was called inviting the educated public of the locality to express their opinion on this vital subject. The meeting which was a fairly attended one and consisted of some very energetic public spirited gentlemen of the town assembled in the premises of the Mukherjee's Seminary on Sunday, the 15th December 1901 at 8-30 A. M, with Babu Langat Singh, proprietor of the local Bhumiker Brahman College, in the chair. The mahanta of Jaintpor and Babu Vishwanath Prasad mahtha also graced the meeting with their presence. Letters of sympathy were also received from Babu Nand Kishore Lall and Babu Basanti Charan Sing expressing their inability to attend owing to unavoidable cause.

Three important questions were taken up for consideration :—

(1) Female education, (2) Temperance and (3) marriageable age of boys and girls. Speeches were delivered by Babu Jogesvar Prasad singh, Pundit Narayen Pande, Babu Dwarkanath and others, advocating the necessity, utility and wider spread of Female education and supporting the cause of temperance in its wider signification. The pernicious effect of early marriage and the necessity of raising the marriageable age both of boys and girls was also pointed out. Babu Govind Chandra Roy Vakil gave the meeting some very useful and practical suggestions. The following resolutions were unanimously adopted.

(1) That this meeting places on record its sense of deep gratitude to the memory of the late lamented Mr. Justice M. G. Ranade and the invaluable services he rendered to the country in connection with the social reform Movement of which he was the life and soul.

(2) That a Committee be formed to devise measures and mature plans for carrying out such reforms as may appear salutary :—

DESHOPAKARINI SABHA, KALAKANKER.

During the year 1900-01 this Sabha discussed on various Social evils such as widow marriage, female education sea-voyage, infant marriage and exchange marriage. The sabha passed a resolution to the effect that an attempt should be made to bind Hindus with solemn pledge to abolish the objectionable practice of Badala or exchange marriage. Pandit Shitalprasad Upadhyaya the Vice president of the Sabha in one of its meetings proposed that as the heavy demand of dowry and tilak is the cause of the growth of Badala system in Hindu Community it is desirable to abolish the dowry system and to introduce Brahma Vivaha and Dola system amongst the high class of Hindus. The proposal was accepted unanimously and it was decided to depute a preacher to preach amongst the people against the ruinous practice of demanding heavy dowry and the Badala or *Otoprot* marriage.

Pandit Deodutt Sharma delivered Speeches at various melas on the subject.

KANYA KUBJA SABHA.

24 ordinary and 30 special meetings of the Kalakan-
kar Kanya Kubja Sabha were held under the Presidentship
of Pandit Shitalprasad Upadhyaya last year. Various social
subjects such as the spread of education, abolition of ruinous
system of settlement of dowry, poligamy, Badala or exchange
marriage, infant marriage and heavy expenses in marriage
were discussed by the members of the sabha. The sabha
according to its previous resolution got about three hundred
pledge forms signed by the Kanya kubjas who solemnly
pledged not to fix certain sum of dowry or tilak in the
marriage of their sons. The Sabha in one of
its meetings proposed to hold a Kanya Kubja
Conference at Cawnpore. Several Kanya Kubja asso-

ciations supported the proposal and at last it has been decided to hold the first meeting of the Conference at Cawnpore in December next. The Sabha discussed on many other social evils such as the *Khar* ceremony in which a washer-woman gives *Sohang* to the bride and *Naktoura* in which the women sing obscene songs.

LUCKNOW CITY ARYA SAMAJ.

Mr. Raghunandanaprasad writes :—

1. In reply, I beg to say that the Samaj met regularly every Sunday during the year, the number of attendants varying from 20 to 60 and on special occasions it was more than 600 souls.

2. The Samaj, as you know, is a religious body but the pledges that are binding to the members are both of "religious" and "Social Reform" character.

3. They are the 10 principles which are widely known as the principles of the Arya Samaj and which comprise in them almost all the items of the "Social Reform"

4. How far the Samaj has succeeded in Social Reform will be known from the fact that almost all of its registered members (about 50) give home education to their wives and girls. They recognize the fact—not only from Social reform stand point of view but as a religious injunction that the following items are indispensably necessary for the reformation of Society :—

- (1) The question of sea-voyage and foreign travel.
- (2) Widow remarriage.
- (3) Inter marriage not only between subdivisions of castes but between different *Varnas* (classes).
- (4) Abolition of caste system as it exists at present.

(5) Prohibition of early marriage.

(6) Readmission into the pale of Arya (Hindu) Society of converts to other faiths.

(7) Reduction of expenditure on marriage and other occasions.

Our Province is very backward to realize our aims but to infuse these ideas into the mind of the orthodox public, lectures on each and all of these points were delivered during the year not only in the Samaj Mandir but also on public roads by eminent preachers of the Samaj and by Sanyasis such as the well known Swami Vishweshvaranand, Brahmachari Nityanand, Swami Paramanand of Punjab and others and the effect of these efforts has been that much of the public bias towards these ideas has been abated and it is hoped the time is not far when it will vanish altogether from their mind.

As an instance that the members are practically observing some of these points I state here for your information that two sons of a registered member of the Samaj whose ages are respectively 16 and 14 remain still unmarried—only their betrothal ceremony having been performed with girls aged respectively 12 and 10. It must be remembered that the present custom among the caste to which the member belongs is to marry children at as early an age as possible.

LUCKNOW.

KAYASTHA SADAR SABHA.

Mr. Fatch Bahadur Nigams Honorary Secretary Kayastha Sabha writes :—

1. Primary education among the girls of the Kayasthas is no doubt on the increase, but higher education of women continues to be hampered.

2. The restrictions on Foreign Travel would have become greatly relaxed but for the deplorable fact that some of our castemen, after their return from foreign countries, convulsed the society by openly defying all social rules and customs and by adopting altogether unHindu manners :—

3. While girls are not now married so early as they were a few years back, a decided change for the better is noticeable as regards the raising of the marriageable age for boys. The marriage expenses too have generally been curtailed; and monetary stipulations at marriages are discarded and discouraged. A conviction is daily gaining ground among parents that they can make their daughters happy only by selecting for them suitable matches and well-educated husbands and not by paying any undue regard to mere superficial surroundings after their married life.

4. The Kayastha Conference, of which this Sabha is only an Executive body, and which has till now held 14 sessions at the various centres of the Kayastha population, used to assemble in the Christmas week. A very desirable departure from this practice has been made this year by adopting a resolution dispensing with the rule which enjoined the Kayastha Conference meetings being held usually in December. It is to be hoped that this welcome change will enable the Kayasthas to profit by the Indian Social Conference meetings to a greater extent than hitherto.

5. Owing to the spread of the Temperance movement a great check has been placed on the use of wine among the Kayasthas. Open indulgence of drinking at feasts and ceremonies is far less common than it was before; rather the practice has altogether ceased in some places. Even drinking in private is less frequent, as the gradually increasing number of pledge-holders and total abstainers amply testifies.

6. As regards the different spheres of activity in the Kayastha Reform Movement, the various branches of the Sadar Sabha may be mentioned here. They are:—

- (1) The Kayastha Mutual Family Pension Fund, Lucknow ;
- (2) The Kayastha Marriage Provident Fund, Rae Bareli ;
- (3) The Kayastha Trades Association, Lucknow ;
- (4) The Kayastha Education Committee, Aligarh ;
- (5) The Kayastha Economic Association, Bankipore
- (6) The Kayastha Reform Committee, Moradabad ;
- (7) The Kayastha National Fund, Lucknow ; and
- (8) The Kayastha Conference *Jagir* Committee, Gaya.

There are some other kindred Associations, such as the Kayastha Temperance Society, India, (Gwalior), and the Kayastha Vegetarian Society, Aligarh.

8. Of the Kayastha Educational Institutions, the first and foremost is the Kayastha Patshala of Allahabad, which is one of the best managed Colleges in Upper India. It maintains an excellent monthly Magazine, the *Kayastha Samachar* which, under the able editorial management of Mr. Sinha, Barrister-at-law, has made wonderful progress of late and is indisputably acknowledged to be the best literary periodical in Upper India. Kayastha schools also exist in Gaya, Sikanderabad, Khairabad, and a few other places, besides scores of literary and social clubs doing more or less useful work.

9. There are Kayastha Trading Companies at Lucknow and Sitapur, Kayastha Companies at Damraon and Gorakhpur, a Kayastha Bank at Delhi, and the Kayastha Messenger Co. of Gaya.

10. There exist Provincial and Local Sabhas in different places and in different degrees of efficiency, varying with

the enlightenment of the local community and the interest exhibited, in matters of social reform.

11. From the above brief sketch you will at once perceive that the Kayastha community is being permeated by a true desire to reform itself on more lines than one.

CAWNPÖRE.

OUDH AND BIHAR TEMPERANCE COUNCIL.

Jai Narayan Prasad Bajpai Secretary, writes :—

As usual we have been doing our level best to promote the Temperance Propaganda in the jurisdiction of this Council. Our paid lecturer Munshi Shyam Kishore Varma has been making extended tours throughout the province of Bihar and many of the districts of the N. W. P. and Oudh. He has been all along successful in his tours and reports good progress of the Temperance work. In addition during the course of the year I myself made a tour in some of my adjacent districts. He as well as I hold indoor and outdoor meetings and Bazar preachings and get total abstinence pledges signed. There has been a significant increase in the number of our pledge holders. Besides in some of the districts the Govt. came to our help and closed a few of the liquor shops but not to any very appreciable extent. The lower classes who are addicted to the vice of drinking and hard smoking of *Ganja, Charas* and other various intoxicating preparations are now beginning to realize the evil effects of them. Therefore our future on all sides seems brighter day by day.

I may well say that the Cawnpore Temperance Union has been holding its periodical meetings to preach total abstinence and they too have been a fair success during the year now closing.

SHAHJANPUR.

Mr. Bakhtwaring President Arya Samaj and editor Arya Darpan writes that a widow-marriage-helping-Sabha has

been lately started and a pamphlet for the spread of widow marriage in Nagari published. The Maharaja Gaikwad is a patron of the Sabha, which has at present 77 members. Two marriages of child widows were celebrated; the parents of the girls being Lala Swarnp Lal and Lala Jirpul. The former is Agarwal Vaish and the latter Agarwal Jain. The marriages were celebrated after a good deal of opposition. Mr. Bakhtwarsing has devoted his whole time to this work.

CAWNPORE.

Mr. Jai Narayan Prasad Bajpai writes that the local branch of the National Social Conference seems likely to receive some vitality as some of the educated young men have joined it.

AGRA.

Jagannath Pursad Bhargava Esq, Secretary Bhargava Sabha writes :—The 12th annual meeting of the Bhargava Sabha Agra and the Bhargava conference was held at Allahabad during the Christmas week in 1900. Rais Bahadur Lala Behari Lal Saheb Bhargava the President of the Bhargava Sabha Agra, Rais Honorary Magistrate of Jabbalpur in the Central Provinces presided. 75 Delegates from about 32 districts attended the meeting. The number of delegates with regard to the number of the Bhargavas on the whole was not discouraging. The meeting held its sittings on 27th, 28th and 29th December 1900.

The following resolutions were passed,

27th December—The Bhargava Sabha Agra and Rewaree Reports were read and considered.

In the Bhargava Sabha Agra report it was stated:—

- a. 23 students had been this year in the Bhargava Finlay Boarding house Agra—of these 5 students of

the Boarding House and one at Dera Dun are supported by the said Sabha.

- b.* The result of the examination and the number of the students of the said Boarding house was reported to be satisfactory one.
- c.* 23 widows of the Bhargava community from different districts are being supported at the rate of Rs. 2-8 a month from the widow fund.
- d.* The Bhargava bank at Jabbalpoore under the supervision of Rais Bahadur Lala Behari Lal Bhargava is in a good condition and rendering good service to the Bhargava community.
- e.* The Keshori Raman Patshala is doing its business very well under the management of the Chief Bhargavas of Muthra city.
- f.* At the motion of the Secretary of the Bhargava Sabha Agra a subscription of Rs 615 was raised towards the widow Fund.
- g.* The Book showing how the Bhargava Boarding house at Agra and Rewaree came into existence, who contributed towards them and in what sums and other particulars relating thereto, not being prepared by this time one year more was given to prepare the same.
- h.* The proposal to prepare the directory of the Bhargavas of different places was confirmed—which was to be prepared at the census of 1901.
- i.* The resolution regarding the reduction of marriage and funeral expenses were as usual passed and confirmed.
- j.* The resolution regarding the marriageable age of boys and girls being 15 and 12 respectively was confirmed.

- k. Seven students' expenses of Mahajani business was taken upon by different delegates.
- l. Technical and religious education is also proposed to be imparted to the Board.
- m. It was also resolved that the feeble and the poor persons unable to support themselves should also be supported like the widows from the widow fund.
- n. It was also resolved that among other duties of the Upadeshak this must be one of his chief duties that he should try his best in sending as many students as he can to both the Boarding houses.
- o. Bhargava Patrika is now placed in the hands of the Local Committee of Ajmeer which is being published periodically.
- p. The list of subscribers to the Bhargava conference was revised and passed.

The next meeting is to be held in 1901 during the Christmas week at Ulwar.

BENGAL PRESIDENCY.

Sir,

I have never taken part in the Social Conferences held at Calcutta, though I have the greatest sympathy for the social improvements aimed at, as I believe that we in Bengal are more prone to talk than action. Most of the gentlemen who take part in the Social Conferences are deeply imbued with the ideas discussed there and no speeches are necessary to induce them to believe in the necessity of social progress on the lines indicated in your letter. But what is needed is impetus to action. I am aware that words and ideas must precede action, that repetition of words may in time lead to action, but we have had in Bengal enough of words but very

little of deeds. I regret to find amongst the members of the Social Conference gentlemen who instead of furthering the cause of improvement oppose the same when time comes for action. It seems the elements of conservatism lie deep in the minds of Bengalees. They are unaccustomed for generations to any revolutions like those that convulsed the other parts of the British Indian empire and have acquired a horror of innovations.

As regards *female education*, children in the higher classes generally receive such elementary education as is ordinarily necessary for domestic purposes. In the lower classes even male children get little of primary education. It will be difficult to attempt female education amongst the lower classes in the present state of society. Attention should be paid in the first instance to the primary education of male children. Though there is not in Bengal a large number of school going girls, the girls here generally receive education at home. Examinations according to the systems of the Indian universities are not generally speaking healthy and I am not for the introduction of cramming amongst our female children, specially when they have to complete their elementary education before the age of eleven or twelve. I may however refer in this connection to the Utterpara Hitakari Sabha which did excellent work in the direction indicated by you and the Sabha is still in existence and holds examinations such as are suggested by you. Female education is making steady progress and I do not think that discussions on the subject will make the progress faster.

Polygamy is fast dying out. Public opinion is very much against it and people now very well understand that comfort and convenience require that people should be monogamists. No further discussions about it are needed in the Social Conference. As for *Kulinism* its mischievous effects have been very well perceived and wherever practicable it is

being done away with. The time however has not yet come for its total abolition. Discussion on the subject seems therefore to be desirable.

Amongst the class of Kayasthas to which I belong, I mean the Dakshin Barhi Kayasthas of Bengal, there is no longer any opposition to *Sea-Voyage* or *foreign travel* and gentlemen who have travelled abroad and returned from Europe are taken in the bosom of our Society if they are prepared to adopt our manners and customs but there is no opposition made. Of course if they are not prepared to live as we do, to dress themselves as we do, and to worship like ourselves we seriously object to their reception in our society and I think we have no alternative but to do so. Among the other sub-castes of the Kayastha community in Bengal and amongst the other castes specially the Brahmins, there is considerable opposition to Sea Voyage to Europe and so the subject is a very proper one for discussion at the coming Social Conference.

I was for a good long time secretary of the Widow marriage Association in Calcutta. The Late Pundit Ishwar Chandra Vidyasagar guided the deliberations of our Association and we did some work more than twenty years ago, but we could make very little progress, as even the most educated men, full of ideals as to the necessity of at least child widows being remarried, would not venture to marry child-widows and there were very few to accept them as brides. We gave up the matter in disgust as we thought that society in Bengal was not advanced enough. The fact that in the higher classes there is a larger number of unmarried female children than male children suitable for marriage is from another point of view a deterrent of considerable force. The fusion of the several sub-classes amongst people of the same class and the abolition of Kulinism should precede the marriage of widows to any considerable number. My experience is that there are

sub-classes even amongst the Brahmins in which the number of marriageable females is less than marriageable males and a good many are compelled to live the lives of bachelors while in other sub-classes of the same class the number of marriageable females exceeds that of marriageable males. As our female children must be married according to our view of the shastras polygamy [in the latter case becomes inevitable. This is specially the case with Kulin Brahmins. Widow marriage amongst them is therefore sociologically impossible, while in the former case widow marriage should be a necessity. The fusion of the sub-classes will alleviate these difficulties and enable us to judge of the precise position in which we are. A step of considerable importance may be taken if we can get the necessary facts and figures from Census Reports. But unfortunately for us the Census Reports are of little help to enable us to make advances on sure grounds.

Religious Endowments :—This is a matter of some delicacy. The Government, it seems, is not disposed to interfere. In Bengal, however, there are not many public religious endowments. Many of the religious institutions are apparently public but they are in truth and substance private. They never came under Regulation XIX of 1810 and neither Act XX of 1863 nor section 539 of the Code of Civil Procedure are applicable to them. Many of those which are public are well managed. On the whole I do not think there is now any necessity for Government interference or legislation.

Intermarriage :—Public feeling in Bengal seems to be in the direction of fusion and there is now absolute necessity for the same. We have already made some progress in this direction. About five years ago there was a marriage between one of my sons and a grand-daughter of the Honorable Justice Chunder Madhal Ghosh. Almost the whole of the sub-class to which I belong and a portion of the sub-class to

which Justice Ghosh belongs agreed to the marriage. A few months ago there was a marriage of a son of the Honorable Maharaja Manindra Chandra Nundy of Cossimbazar with a girl belonging to the well known Paul Chowdhary family of Ranaghat, though they belong to different sub-classes. Associations have been formed for the purpose of such fusion and one of the objects of the Kayastha Conference to be held at Calcutta on the 25th December next is the fusion of the sub-classes amongst the Bengal Kayasthas. But still the matter is one deserving of discussion at the Social Conference and I hope it will receive the attention it deserves.

Raising of Marriageable age &c :— As the question must be discussed with an eye to the doctrines of our religion and as a matter of fact the age limit is gradually advancing from various other causes than a mere desire of social progress I think the matter should not form the subject of discussion at the Social Conference.

The Expenses of Sraddhas and Celebrations are not very great in these provinces. They depend upon individual ideas and means and pressure is seldom put by society in these matters. The expenses of marriages however are very obnoxious. Public opinion is the only check upon exorbitant demands now made in a very large number of cases and every attempt should be made to create such public opinion. We all feel the necessity of the reduction of expenses but it seems we are helpless.

Paras 9 and 10 of your letter :—These are not matters of much importance in Bengal. Persons desirous of coming back to Hinduism are few, if any, and the adoption of the Vaisnava faith as inculcated by Chaitanya Mahaprabu is a means which can be always adopted by those who desire to be Hindus. A large number of the aboriginal races like the Sonthals are converted to Hinduism by the teachers of the doctrines of Chaitanya and these teachers never object to act as spiritual

guides of outcastes. They are thus brought into the pale of Hinduism in Bengal. A notable instance of such conversion is that of the people of Manipur and a good part of Cachar, who are Vaisnavas of the Chaitanya sect and even now their spiritual guides are the descendants of the first followers of Chaitanya. According to accepted notions amongst Bengalis conversion into Vaisnavism raises status, so much so that a vaisnava though originally belonging to a very low class becomes an object of reverence just below the Brahmins. They are no longer considered to be outcastes and Pariahs.

I beg to state in conclusion that all sociological problems are extremely difficult of solution and we cannot but proceed slowly. Revolutions are not possible in these days, specially under a Government which must necessarily hold itself aloof from all interference in matters religious and social. Our Government cannot act as Peter the Great did in Russia. Besides, all heroes of Social reform have advocated by their teaching slow progress. To borrow the idea of one of the independent thinkers of the age, the heroes of reform, in the matter of meat-eating, would first teach people to abstain from it on particular days and then say that none but sacrificial meat should be used and lastly say that no meat should be taken.

PRAYASCHITTANTE AVYAVAHARYATA VICHARA.

A SYNOPSIS OF THE FIRST PAMPHLET.

Mr. K. L. Mukerjee writes answers to the following questions.

1. Whether a Hindu convert to Christianity or any other religion may be taken back into society after he has undergone the penances (Prayaschitta.)

2. Whether a Hindu who by reason of having eaten forbidden food has been out-casted, may be admitted into society upon performing prayaschitta.

3. Whether a Hindu who sails across the oceans and lives in a mlechha land and then returns, may be taken back into society after he has gone through the Prayaschitta ceremonies.

Although the prevalent opinion of the principal Pundits of Bengal is that Prayachitta obtains in all these cases, yet some assert that even after the performance of Prayachitta, they cannot be taken back into society. The latter base their opinion on a single text of Raghunandana. Raghunandana takes it from Yajnavalkya, but the quotation is different from the original in that there is a letter in the former that does not occur in the latter, *viz.*, the negative particle *a* (lupta akar). Raghunandana quotes *avyavaharyya* for *vyavaharyya* in Yajnavalkya's sloka :-

Prayaschittairapaityeno yadajanacritamvabet,
Kamatovyavaharyyastu vachanadiha jayate.

If the reading of *avyavaharyya*, be maintained, the sloka becomes meaningless when read with reference to the context. The Mitakshara, the authoritative exposition of Yajnavalkya reads *vyavaharyya*, and lays down that owing to the injunction of death in the most serious cases, when the sinner dies, and therefore cannot come back into society, there will be an entire absolution from sins ; whereas if the sinner does not perish, then he may come back into society but his sins will not be expiated. This *vyavastha* holds in all cases of substituted penances (*Vikalpa*' prayaschitta.) Raghunandana's opinion is in conflict with the Shastras, which clearly indicates that in all cases, substituted prayaschitta for such intentional commissions as bring on excommunication, does not offer expiation for the future, but only the boon of admission into caste.

The Pundits are requested to controvert this, if possible

SYNOPSIS OF THE SECOND PAMPHLET.

FIRST SECTION.

The second pamphlet begins with a reproduction of the questions opened in the first, and notes the answer that the persons mentioned therein can surely be taken back into society. Mahamahopadhyaya Pundit Krishna Nath Nyayapunchanana says in reply, that the argument of the first pamphlet is sound ; but Raghunandana and Sulpani being the extant authorities in Bengal, he does not like to contradict them.

It will however be observed that—(1) Sulpani is not clear on the point raised. He first explains the text on which the whole discussion rests, as he finds it in Yajnavalkya (without the negative particle) ; and then goes on to explain what the line would mean if the sign of the negative were introduced.

(2) The dictum of Apastamba quoted by Raghunandana has been taken from the Mitakshara :—

Nasyasmin loke pratyapattirvidyate kalmashantu nirhanyate.

It has not been traced to the original source, nor to any other than the Mitakshara, where it has been interpreted to mean that in those cases in which the prayaschitta is performed by surrendering life, there is no chance of the benefit of social communion accruing. Raghunandana has therefore no right to change its signification.

(3) Raghunandana having applied the doctrine in a wrong sense, his conclusion is unsupportable and fallacious.

SEA VOYAGE.

A learned Pundit of friendly disposition hailing from Benares warned me against raising the question of Sea Voyage for discussion in the North West and other parts of

India outside Bengal, and said 'I might thereby create an indignation that might not be desirable for me. I shall draw the most careful inference from this caution, but owing to the great importance of the subject to the people of India and their present needs, will not desist from an attempt to popularise my views so far as it may be possible for me to do in the midst of my multifarious duties. Hence to help those gentlemen who do not know Bengali, the following synopsis of the third pamphlet on vyavaharyata is placed in the hands of the public.

SYNOPSIS OF THE THIRD PAMPHLET.

FIRST SECTION.

Since the publication of the second pamphlet a Pundit of some celebrity has drawn attention to certain passages in two religious works extant in the North West and other Provinces, one entitled Dharmabddhi or Dharma Sindhu and the other Nirnaya Sindhu, the effect of which is to declare Avyvaharyya or unfit for social intercourse persons who have journeyed over the seas. Although the said works are not original scriptures yet a correct decision and enunciation of the law seeming necessary, the opinion of the Dharma Sindhu deserves examination.

It recites that certain usages prevailing in olden times should not be followed in the present age (Kaliyuga), and sea voyage is among them. It proceeds then to say that people who have committed such grave offences as the killing of a Brahman &c., will not be 'excused from punishment in the future,' but will by going through the penances be taken back into caste. Then in dealing with the condition of the associates of sinners, it asserts that Brahmans who have made sea voyage should not be had communion with. But it is clear that sea voyage could not have been specially forbidden in the present yuga, if it had not been allowed before when it was

not a sin. The slokas quoted by the author refer to Samudra jatra which is included in them among the *Dharmas* or approved observances. That particular religious practice therefore which was styled Samudra jatra, has been interdicted at the present time like others mentioned in the aforesaid text.

SECOND SECTION.

The Nirnaya Sindhu notes an Adityapuran verse quoted in the Hemadri, and says that even after prayaschitta a Brahman who has been to sea by boat should not be associated with. This is a special injunction for which there is no authority any where in the original Dharma shastras ; hence a mere statement of this sort can not have a binding effect, whereas the evident conflict between the said dictum and the text of Brihannaradiya is easily obviated by looking at the nature of the act forbidden. In writing Samudra jatra swikara of Brihannaradiya as Samudra jatus swikara a slip of the pen evidently occurred. But if that be not conceded then it must be admitted that that form of sea voyage or that particular religious rite which in the ages preceding the present was considered a dharma is a sin now, as otherwise the association with a man who has been to sea can not according to the rendering of Samudra jatus swikara, be an offence. For this the authority is Brihannaradiya, which reads Samudra jatra and not Samudra jatus swikara, and can not but, as it must be first declared that the religious rite of sea voyage of yore is objectionable before the association can be. Hence the reconciliation of the apparent conflict follows in this way that the Brihannaradiya makes it a sin to undergo the religious ordination of sea voyage, and the Nirnaya Sindhu makes the association sinful.

Upon the manuscript and proof being placed before the aforesaid Pundit he made certain comments, in the main and important portion of which he states that "it is indeed true that expiation will not prevent the after consequences of in-

tentional sins, and the delinquent will only be vyavaharyya, or fit for society, yet the author of the Dharmabdi or Dharma Sindhu says that that should not be so, and that there is no authority for the position that Samudra jatra was a *Dharma*. In answer (1) It need only be pointed out that the mistaken opinion of the Dharmabdi already criticised can not be acted upon and therefore is no support for the contention against sea voyage for pleasure or business; and (2) the verses of Brihannaradiya pertinent to the point need only be quoted to carry conviction.

Samudra jatra swikara kamandalu vidharanam.

Dvijanam asavarnasu kanyasopayamas tantha.

* * * *

Mahaprasthana gamanam gomedhancha Tathamakham

Iman dharman kaliyuge barjyanahoormaneeshinas.

Brihannaradiya purana, 22 ch.

In conclusion it may be pointed out that even if it be assumed that Samudra jatra in the above slokas means sea voyage pure, simple, and that it is a sin, then the Prayaschitta ordained for *prakeerna* offences, that is to say, those that have not been mentioned specifically, may well be prescribed by the Brahman (savans); and in as much as complete expiation or future benefit will not accrue, the inevitable result will be fitness for society (vyavaharyata). But one need not go so far; as it is clear from the Dharma Shastras that sea voyage except the particular religious observance of that name is unobjectionable.

KANYE LALL MOOKERJEE.

SECOND SECTION.

Babu Prasanna Kumar Daniarhi in his pamphlet in reply, says that the persons mentioned above should not be taken back into society as it has not been the custom to do so. He forgets that only that custom is valid which is based upon

the Shastras, but the one he refers to, is not, and therefore is not maintainable at all. In the second place he refers to Vishnu Samhita without observing that the same work mentions these very persons as the lesser offenders (upapatakins) wherefore they are fit to be taken back into society after prayaschitta. In the third place he quotes Vriddha Harita Samhita which also has been proved to support Yajnavalkya and the Mitakshara, and not his view.

THIRD SECTION.

The mistake arises from a confusion made between two classes of sins leading to excommunication; those committed intentionally, and those unintentionally. The latter may be fully expiated both results following, *viz.*, absolution in the future, and communion in society here; but the former will derive the benefit of only one of these two results, that is to say, whichever is possible. In the case of substituted penances life is saved, therefore not immunity in the future, but the alternative, communion in the present will follow.

FOURTH SECTION.

Thus all the smritis with the single exception of Raghunandana's, ordain that the persons in question may be taken back into society. Raghunandana's fiat therefore that they are *avyaharyas*, is baseless, and should not prevail.

KANYE LALL MOOKERJEE.

HURTOKEEBAGAN,
Natyamandir,
25th December 1896.

MONGHYR KAYASTHA SABBA.

Mr. Ramshahay General Secretary writes.—

With reference to your circular letter dated the 30th Nov. 1901 I beg to state that this sabha was closed for about

6 months in the year 1901 on account of plague in the town, but the working of the Sabha began and works done in the latter 6 months of the year in the usual way.

1. That this Sabha has exercised its influence towards the curtailment of the marriage expenses and the expenses of other ceremonies.

2. That this Sabha with the subscriptions raised from the members of the Kayastha community maintains some helpless widows belonging to the community and provides with schooling fees and price of books for orphan boys of the caste, reading in the high schools of the town.

3. That the Sabha has educated the public mind of this community as to inadvisability of infant marriage of either sex and the effect is that such marriages are few and far between.

4. That the percentage of persons indulging in the alcoholic drink has decreased so much that now their number has come to a few and those few taking the drink not publicly.

5. That there were only four sittings of this sabha during the latter 6 months of the year.

6. That this sabha in its sitting of this date quite agrees with the subject Nos. 1, 5, 6 and 8 mentioned in your letter under reply and has to make no suggestions.

7. That this Sabha selects Babu Kamla Sahay joint Secretary of this Sabha as delegate of the conference to be held at Calcutta.

CALCUTTA.

THE BUDDHIST TEXT SOCIETY OF INDIA.

Mr. Satis Chandra Vidyabhusana, Professor, Sanskrit College, and joint secretary writes.—

I beg to express hereby my great sympathy for the proposals contained in your letter. As the time before us is very short I abstain myself from making suggestions in connection with the ten subjects enumerated by you. I beg only to report to you my deep sympathy for the same.

The subjects were discussed by us in a meeting.

CALCUTTA.

THE RAMKRISHNA MISSION (SEAL.)

Swami Brahmananda writes.—

Dear Sir (J. Chandavarkar) The Swami Vivekanandaji regrets his inability to attend your conference, owing to ill-health. He wishes all success to your movement.

PUNJAB.

PURITY ASSOCIATION.

The year which is about to close was not of any extraordinary activity for the Panjab Purity Association. All the old works have been carried on in the usual manner except that an orphanage has been added to its work. The orphanage has absorbed all energy and resources. The good resulting from this institution can not be measured in a short period but it is trusted that another year's labours will achieve the object aimed at. The following is a brief report of work done under each sub-head of work.

1. *The Purity Servant*.—It is an organ of the Panjab Purity Association. It is conducted by the President. Its sole responsibility lies with him. He bears all the charges and makes up the deficit if any. It advocates the cause of Purity, morality, total abstinence and catholic religion. It is appreciated by the general public and has, it is believed, rendered valuable service to students and youngmen. It has alway upheld the cause of Social Reform in its various phases

and has never flinched in its duty of setting right any tendency towards moral delinquency on the part of leaders and prominent men of a community. It preaches in unmistakable terms reverence to elders, admiration and veneration for all that is good in great and good men and sacred writings of all nations and of all ages. It has been a friend to many a struggling youth in the path of virtue and its recommendations of books and men have been eagerly followed by many. Its financial condition last year was not at all good and it suffered a great loss in the death of its valuable and energetic Manager Lala Ramjidas. The number of its subscribers is about four hundred, a number which with its small subscription can never make it to be above wants.

2. *The Homeopathic Charitable Dispensary.*—This has continued to do its humble but useful work all the year round. The whole credit of last year's work was due to Chowdhary Khusal Roy who attended to his labour of love in sun and in rain. There are two other honorary workers who are receiving their training in homeopathy in the dispensary. The average daily attendance was about a hundred but during months of sickness it was out-numbered by a very large number. Women and children come without reserve. The poor and the middle class people consider the dispensary as their own. Diversity of work undertaken by the Purity Association and by several noble institutions in Lahore has diverted the charity of the generous public from the dispensary which was however not allowed to suffer for lack of funds. God is the helper of all good works and dispensary is being carried on on its old basis of faith in God. It was first started in July 1892 with five rupees worth medicines and He who has enabled it to survive and render some help to the poor for these ten years will keep it if necessary for years to come.

3. *Widow Relief Fund*.—Six widows are regularly receiving help monthly from the Association. In famine years it had become necessary to render relief to a large number and the Association did its share of work. About a hundred widows received an aid of one rupee per month for several months. Chadars and blankets were distributed to them. The Association received Rs. 100 during the year under review from two friends and about twenty five rupees in small donations. There is a widow reading in the Victoria Girls' School who receives a stipend of two rupees per month. A poor sick widow the sorrowful accounts of whom were narrated in the *Purity Servant* was taken in charge by the Association for several months. She was afterwards helped to go to her native town. She has been relieved of all miseries in the world and has been taken by the Loving Mother in Her bosom where she will no longer need any help from any Association or any charitable person.

4. *The Pavitra Holi*.—annual gathering took place as usual on the occasion of Holi in the gardens outside the city between the Lohari and Mori Gates and thousands participated in its proceedings cheerfully. The success with which it is yearly celebrated is a proof of its popularity. Moffusil towns have commenced imitating it and it is believed that a few years perseverance will make it a substitute for Holi for the educated community all over the Province. It belongs to no particular party. The Purity Association collects a few rupees and bears the expenses. The Aryas, the Brahmos and the Hindus have equal share in the programme. Musical entertainment forms the chief attraction. The members of the Amritsar Temperance Society and of the Lahore Temperance Associations added largely to the magnificence of this year's session.

5. *Crusade against Nautches*.—The labours of the Association have borne fruits. The nautch has practically been

abolished from many marriages. The public sentiment has been awakened and many a Biradri have passed resolutions abolishing nautch as a form of entertainment to guests. The Association is ever on the alert but it had no occasion to publicly condemn the conduct of any noted individual in Lahore for a delinquency in this matter.

6. *Regulation of Brothels.*—So long as the houses of illfame exist in the Anarkali Bazar and other frequented quarters in the city the Purity Association cannot raise its head with glory. During the past year no attempt was made by the Association in this important question. The Municipality of Lahore did after all apply and has been invested with the authority from the Local Government to deal with the Regulation of Brothels under the Municipal Act. It now remains with individuals to apply for the removal of the houses of illfame from their neighbourhood. The Association has much yet to do but its hand is full with diverse other works.

7. *The Punjab Central Orphanage.*—The President has undertaken this work on his own responsibility. The Orphanage was opened with thirty boys. Some have left and those who were grown up were found employment in Workshops. There are at present 21 orphans in the orphanage. Five are engaged in hosiery work. Three were trained in compositors' work in the *Economical Press* and are receiving wages at three rupees per month, one of the trained boys has, however, recently run away perhaps to some other orphanage at Amritsar or Ferozepore. Three are being trained in the Tailoring shop of Messrs. B. D. Khanna brothers. One is attending the Diamond Hindu Jubilee Technical School where he receives a stipend of Re. 1 per month. Two have been trained to making chinks (Bamboo curtains). Four have been trained in caning chairs and making baskets. Three are employed in different factories and bring in more than four rupees a month. Those who earn more than three

rupees a month either in the orphanage or elsewhere pay to the orphanage three rupees per month for their food and lodging. The balance is deposited in People's Bank in the Savings Bank deposit of each boy. Much yet remains to be done for the moral, intellectual and spiritual training of these boys. The undertaking is of tremendous responsibility costing large amount of money and requiring help of men. The work has been undertaken like all other works of the Association in entire trust in God. The field is vast but the labourers are few. The above report is submitted as a humble record of what is being done by the Association and with the hope that good men all over the country will send their blessings on it.

APPENDIX E.

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THE ORPHANAGE INSTITUTIONS.

They deserve a place by themselves especially as the National Social Conference at Calcutta 1901, passed a special resolution with regard to them. A number of orphanages exist in upper India. The Arya Samaj with the lead of Lala Lajpat Rai is doing yeoman's service in the cause :—

Mr. Nandkishore secretary, sends the following report of the Bareilly Orphanage for 1900. The Bareilly Arya Samaj founded it in 1884. In 1887, the cooperation of non-samajists was taken. Government of N. W. P. took always a sympathetic interest in the institution. Government in 1888 sanctioned payment of Rs. 2-8 per month per orphan in the institution. Famine orphans are paid 2 Rs. each monthly. The institution now continues its existence principally owing to Government help. Opening a workshop would be desirable. The management consists of 25 members, 16 of whom are selected by the Arya Samaj. Three Governors to supervise diet, clothing etc. of the orphans are appointed with the approval of the District Magistrate. The energy of Arya Samajists has given new life to the institution. It has now 152 orphans, 62 of whom are boys and 90 girls. The orphans belong to all castes and are of all ages. There are 13 Brahmin, 10 Parsi and 33 Chamar orphans. Diet is entirely vegetarian. Up to 1898, three houses were hired for orphans. Now a building is erected, Government having granted land. This is occupied by girls. Boys have a separate building in town. According to rules, the Committee hold themselves responsible for the marriages of girls only. They are married to men of their own castes and according to their rites. 32 girls have been married so long. 10 girls were married to self-supporting per-

sons this year, some of whom were sepoy's in regiments. Boys have been given in adoption also. Education is given to these orphans and minor professions taught. Great credit is due to Rai Bahadur Munshi Damodardas for his continued help. Income of the year was, Rs. 9027-2-3, expenditure 8099, leaving a balance of 927 Rs. The institution has, however, no permanent source of income.

Lala Lajpat Rai the earnest leader of the orphanage movement in Punjab has sent a pamphlet entitled the Hindu Orphans Relief movement by the Arya Samaj Lahore. The following is a brief summery:—The movement was started in 1897; Hindu children of Central Provinces were helped. 250 children were thus rescued and brought into Punjab, where they were accommodated in Lahore, Amritsar, Jullandar and Ludhiana orphanages. The terrible famine of 1899 called out the energy of the samajists. Lala Diwan chand, a senior student D. A. V. College went over to Rajputana to find orphans. His graphic experiences and touching accounts moved almost whole Lahore to take action. Agents were sent to various places by the secretary Lala Lajpat Rai. To the credit of the N. W. R. concessions as to tickets were granted. The E. I. R. Oudh Rohilkhand also gave concessions. The other Railways granted concessions to orphans only later on. The Missionaries were working in their interests also. It was the interest of the Hindus not to allow orphans to fall into the hands of Missionaries whose primary object was conversion. Orphanages were started in many places. The agents, again and again personally applied to local officers in charge of famine camps but met with no success. Lala Lajpat says that he has reasons to believe that large numbers of Hindu children were made over to Christian Missionaries and by them sent out to distant places in India. The Missionaries were every where too strong for the agents. Some eleven agents went out of whom six were students or

ex-students of the D. A. V. College. There are now 13 orphanages in Punjab. The orphanage relief movement is likely to play an important part in the industrial development of the Province. Various professions are taught to the orphans. The Punjab Committee which received large amounts from the Central Committee under Government helped the orphanages latterly to some extent. Some 19,000 Rs. were disbursed. Lala Lajpat Rai justly observes that the best acknowledgments of the Hindu community are due to those young men who risked their lives in this noble undertaking, because it was no joke to travel in Rajputana and C. P. in search of orphans, where not only was there a terrible scarcity of food and water but where cholera and fever were also raging in fury. Conceive of a young Punjabi Hindu travelling on camels day and night in search of orphans in tracts which had been devastated by famine and where neither good food nor wholesome water was to be had for miles and miles together. Add to this the fear of pestilence and the anxiety of having left behind wives and children. Add to this their anxiety to spend as little as possible in their own comforts and the fact that the funds at their disposal were so small as to make strict economy a strict necessity. There were others who paid every pie out of their own pockets and thus earned the everlasting gratitude of the people. This record of work is a most magnificent ray in the sunshine of Hindu revival.

The reports of the other orphanages are not to hand, but it will be useful to give their names according to their places below :—

PUNJAB.

1. The Hindu Orphanage at Kohat (1897), maintained and managed by the local Arya Samaj.
2. The Hindu Orphanage Jhelum (1897) Do. Do.
3. The Hindu Orphanage Rawalpiandi (1899) managed and maintained by a Hindu Orphans' Relief Association, consisting of all classes of Hindus.

4. The Hindu Orphanage at Lahore (1897 , managed in the same way as No. (3). Trains boys in various industries, carpet making, weaving-cloth, diaries etc.
5. The Hindu Orphanage Amritsar (1897), has a building of its own. Trains boys in carpet making.
6. The Arya Samaj Orphanage at Ferozapur, managed and maintained by a committee composed of Aryas and other Hindus (of all classes).

This orphanage is in receipt of small aid from Cantonment and District Funds and has been recognised by Government. Has commodious buildings of its own. Affords relief to both girls and boys. Has between 300 and 400 on its rolls even just now. Trains children in various industries, amongst them carpet making, hosiery, knitting by machine, diarie making, weaving cloth, lace making, spinning thread and carpentry, etc.

7. The Khalsa Orphanage at Patiala (1897)
8. A small Girls' Orphanage at Jullundur, connected with the Kanya Maha Vidyalaya (1897).
9. Bhiwani Hindu Orphanage (1899). Highly spoken of by Government Officials and patronised and recognised by them. Managed and maintained by L. Chura Mani, Hisar.
10. The Delhi Hindu Orphanage (1902). Just started. Managed and maintained by a Committee of Hindus.

U. P. AGRA AND OUDH.

1. The Barielly Orphanage, both for boys and girls, patronised and recognised by Government. Managed and maintained by a Committee of Aryas and Hindus,

2. The Vaish Orphanage at Meerut City, both for boys and girls, (1898). An extremely well-managed institution. Managed and maintained by the Vaish Maha Sabha. Open to all Hindu children whose touch is not considered polluting in the U. P. of Agra and Oudh.
3. The Bharatiya Anathalaya Bindrabau (1902)
Managed and maintained by a Committee of leading members of the Dharma Maha Mandal.
4. The Allahabad Hindu Orphanage (1899).
5. The Lucknow Do. (1902).

Just started by Babu Ganga Parshad Varma with the aid of other friends.

SCINDE.

The Sukkur Hindu Panchayat Orphanage (started in 1899). Managed and maintained by the Hindu Panchayat of that place.

RAJPUTANA.

1. The Dayanand Orphanage, both for boys and girls, patronised and recognised by Government. Has excellent buildings of its own. Trains in industries.
2. The Hindu Orphanage, Ajmere, for waifs and strays. Managed and maintained by the Anatha Rakshini Sabha, Ajmere.
3. The Kishangarh Orphanage, a State Orphanage (1899).
4. The Hindu Orphanage, Neemuch (1901). A small institution. Managed and maintained by a Committee composed of Hindus of all classes.

5. The Namli Orphanage. Managed and maintained by H. H. The Thakur Sahib of Namli, (1901).
6. The Piploda Orphanage. Managed and maintained by H. H. the Thakur Sahib of Piploda, (1901).
7. The Bar Nagar Do. do. do.

This list is by no means exhaustive.

BOMBAY PRESIDENCY.

There are some good orphanages in our Bombay Presidency. The Mahipatram Rupram Ahmedabad Orphanage has about 300 orphans, with a capital over Rs. 65,000. It is excellently managed by Mr. Lalshankar Umiashankar and Mr. Ramanbhai Mahipatram. It has a school and carpet-making class attached to it. It has got some of its girls already married.

SURAT.

The Surat Orphanage is also another good institution, under the able management of local celebrities and has for its secretary Mr. Hardevram Nanabhai Haridas, bar-at-law an energetic worker. It has a reserve capital of Rs. 10,000.

BOMBAY.

Bombay has the Lady Northcote Orphanage with a capital of nearly Rs. 50,000. The Bhatia community with Mr. Vasanji Khimji and others take a prominent part in its management. There are minor castes orphanages in Bombay, chiefly amongst Guzerathis.

POONA.

Poona has an orphanage but its funds are meagre.

BARSI.

Barsi has a small orphanage.

DHULIA.

The Dhulia orphanage was started at the instance of Sardar Bhaskarrao Heblikar and other leaders in Dhulia. It is now helped much by Government and may be said to be dependent on Government aid.

PANDHARPUR.

The Prarthana Samaj has an orphanage there but its funds are not flourishing, although the management is generally satisfactory.

BARODA.

Baroda had an orphanage started in the famines and supported to some extent by the State. But it is not showing signs of activity at present.

There is no adequate information available to us at present of the orphanages in Madras, Bengal and Native States. It seems that there will be some room for improvement in these various orphanages, if the managers can be induced to take a comprehensive view of the question. The industries that are taught to boys and girls in Upper India and Guzerath have not secured general attention. Exchange of good teachers of minor industries in these orphanages, annual exhibitions of the work turned out by these orphanages at every National Social Conference or National Industrial Conference, transfer of orphans from dearer places to cheaper places; greater communication between these orphanages for securing marriages of grown up girls, after ascertaining their castes, ages, etc. seem very desirable. These individual stray efforts of orphanages will be apparently more effective if more unity of purpose is secured, and if greater organization is secured.

APPENDIX F.

EXTRACTS FROM REPORT OF THE WALTER- KRIT RAJAPUTRA HITAKARINI SABHA FOR THE YEAR 1901.

PRESIDENTIAL ADDRESS.

I am sorry that one or two of the States have not sent their delegates here. I notice that an important question has been raised regarding the punishment assigned for those who give up pre-engaged betrothals. This, I see, you have very properly reserved for consideration for a year : in the meantime I assume that you are taking steps to consult all the Local Committees, so that you may have the fullest expression of their views before you arrive, next year, at your opinion on the matter.

Regarding the other matters that you have dealt with I would only repeat what I said last year, namely, that your aim is social and that in the application of your rules patience and lenience should be your watchword. The rules rest mainly on the willingness of those who have agreed to abide by them, and the time will, I hope, come when it will be found that the classes concerned will accept and abide spontaneously by the rules as you have wisely applied them.

I am very glad to welcome—representatives from Rutlam, Jaora, Sailana and Sitaman in Malwa, as well as the Malwa General Secretary.

EXTRACTS FROM GENERAL REPORT.

SIR.

We, the members of the Walterkrit Rajaputra Hitakarini General Sabha Rajputana, have assembled here at Ajmer

to join the 14th Annual Session of the Sabha, as representatives from the districts of Ajmer-Merwara and the Native States of Rajputana mentioned below :—

Alwar.	Karauli.
Bharatpur.	Kishangarh.
Bikaner.	Kotah.
Bundi.	Partabgarh.
Dholpur.	Sirohi.
Jaipur.	Tonk.
Jaisalmer.	Udaipur.
Jodhpur.	

We held our preliminary meetings from the 2nd to the 11th March 1901, when reports, statements and all other matters, concerning the Sabha, were laid before us by the General Secretary and were read over to and discussed by us. During these days we disposed of all pending cases requiring our decision.

2. Although the usual notice of the Annual Session of the Sabha was punctually issued, the States of Dungarpur, Banswara and Jhalawar have again failed to send representatives to the General Sabha. We, therefore, respectfully request our President to be so kind as to draw the attention of these States to this omission, and move them to send delegates to the General Sabha in future.

3. It appears from the abstracts and statements put before us by the General Secretary that during the year 1900, 2,750 marriages and 3,147 funerals were performed among the Rajputs, and 144 marriages and 183 funerals among the Charans. It further appears that the total number of ceremonies, which were performed according to the Sabha rules were 2,201 marriages, and 3,060 funerals among the Rajputs and 135 marriages, and 176 funerals among the Charans under the jurisdiction of the different local Sabhas. Infringements of the Sabha rules occurred as follows :—

Rajputs' Marriages.

(a) In respect of age	...	..	...	240
" expense	...	...	...	8
" tyag	...	...	...	11
" marriage party	...	...	...	151
Pending cases	...	...	...	139
				Total ... 549

OHARAN MAR GRS-

(b) In respect of age	...	...	...	1
Pending cases	...	...	...	8
				Total ... 9

RAJPUT FUNERALS-

(c) In respect of expense	12
Pending cases	75
				Total.....86

OHARAN FUNERALS-

(d) Pending cases	7
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This year the comparatively small number of marriages and large number of funerals are due to famine and pestilence which made havoc in Rajputana and did no little harm to the province.

It is evident from the yearly report of the Partabgarh Local Sabha that rules for 12 other castes were framed and sanctioned by the Durbar last year. This year rules for another 12 castes have been framed and sanctioned by the Durbar. So that 24 other castes have now got their own rules for guidance in cases of marriages and funerals, and copies of these rules will be submitted to the General Sabha when printed. We congratulate the Durbar and the Local Sabha on their success, and hope these rules will continue to be duly carried into effect.

4. We are much gratified to see that besides the representatives from the various States in Rajputana our Sabha has been honoured with the presence of a deputation from Malwa, consisting of Rao Bahadur Maharaj Raghunath Singh Sahab of Amleta and Mr. Krishna Rao Ganesh Mulley from Rutlam, Thakur Shardul Singh Sahab from Jacra and Sailana, and Kanwar Duleh Singh Sahab and Barhat Sherdanji from Sitaman, and Pandit Jadu Ramji, General Secretary, Malwa Rajputra Hitakarini Sabha, who have been kind enough to undertake such a long journey and attend our meeting in order to promote the cause of social reforms and the Walterkrit Rajputra Hitakarini Sabha. They have joined all our preliminary meetings and offered their valuable suggestions.

EXTRACT FROM SPEECHES OF RUTLAM
DELEGATES.

Mr. Mulley said:—

I would, however, avail myself of this opportunity to bring to the notice of the representatives of the Rajputana States, a subject which, I consider, is of great importance to the Rajput Sardars of both the provinces. I mean the *effectual abolition* of the demand by the bridegroom of large sums of money in the name of *Kesar* or *Tika*, which in spite of our theoretical regulations has neither stopped nor diminished. This system therefore continued to be a great barrier in the way of the Rajput Sardars of either provinces—Rajputana and Central India—to arrange intermarriages according to the selection of the bride's guardian.

APPENDIX I.

General Statement of Marriages and Funerals performed among the Rajputs during the year 1900.

Number.	NAME OF STATE OR DISTRICT.	MARRIAGES.												FUNERALS											
		IN RESPECT OF AGE.				IN RESPECT OF EXPENSES.				IN RESPECT OF TYAG.				IN RESPECT OF RIT.				IN RESPECT OF WEDDING PARTY.				IN RESPECT OF EXPENSES.			
		According to Rule.	Against Rule.	Pending.	Total.	According to Rule.	Against Rule.	Pending.	Total.	According to Rule.	Against Rule.	Pending.	Total.	According to rule.	Against rule.	Pending.	Total.	According to rule.	Against rule.	Pending.	Total.	According to Rule.	Against rule.	Pending.	Total.
1	Ajmer-Merwara	84	...	...	84	84	...	...	84	84	...	...	84	84	...	...	84	79	1	4	84	79	...	...	79
2	Alwar	155	3	...	158	158	...	...	158	158	...	...	158	158	...	...	158	156	...	2	158	40	...	...	40
3	Banswara	1	...	...	1	1	...	...	1	1	...	...	1	1	...	...	1	1	...	...	1	118	...	...	118
4	Bharatpur	16	16	...	32	32	...	...	32	32	...	...	32	32	...	...	32	23	10	...	32	42	1	...	43
5	Bikaner	157	...	...	157	155	2	...	157	157	...	...	157	157	...	...	157	157	...	...	157	56	...	...	56
6	Bundi	27	...	...	27	27	...	...	27	27	...	...	27	27	...	...	27	26	1	...	27	83	...	...	83
7	Dholpur	82	49	...	131	131	1	...	131	135	...	...	131	131	...	...	131	53	78	...	131	93	...	...	93
8	Dungarpur	4	1	...	5	5	...	...	5	5	...	...	5	5	...	...	5	5	...	...	5	9	...	...	9
9	Jaipur	1,058	38	19	1,115	1,092	2	21	1,115	1,091	2	22	1,115	1,115	...	...	1,115	1,041	30	44	1,115	462	2	75	539
10	Jaisalmer	193	3	...	196	194	2	...	196	196	...	...	196	196	...	...	196	196	...	...	196	154	...	...	154
11	Jhalawar	44	2	2	48	45	...	3	48	47	...	1	48	48	...	...	48	44	...	4	48	22	...	10	32
12	Jodhpur	186	17	...	203	203	...	...	203	203	...	...	203	203	...	...	203	98	5	...	203	...	...	...	...
13	Karauli	51	...	...	51	50	...	1	51	51	...	...	51	51	...	...	51	149	2	...	51	41	...	...	41
14	Kishangarh	62	1	...	63	62	...	1	63	63	...	...	63	63	...	...	63	62	1	...	63	232	...	...	232
15	Kotah	40	...	1	41	40	...	1	41	37	4	...	41	41	...	...	41	37	3	1	41	51	...	1	52
16	Partabgarh	17	...	...	17	17	...	...	17	17	...	...	17	17	...	...	17	17	...	...	17	29	...	...	29
17	Sirohi	19	2	...	21	21	...	...	21	21	...	...	21	21	...	...	21	17	4	...	21	90	4	9	103
18	Tonk	30	...	...	30	30	...	...	30	30	...	...	30	30	...	...	30	30	...	...	30	225	...	...	225
19	Udaipur	253	108	2	363	360	...	3	363	359	4	...	363	363	...	...	363	346	12	5	363	1118	...	1	1119
	Total	24,79	240	24	2,743	2,706	8	29	2,743	2,710	10	23	2,743	2,743	...	...	2,743	2,536	147	60	2,743	3,014	7	96	3,117

APPENDIX II.

General Statement of Marriages and Funerals performed among the Charans during the year 1900

Number.	Name of State or District.	MARRIAGES,												FUNERALS											
		IN RESPECT OF AGE.				IN RESPECT OF EXPENSES.				IN RESPECT OF TYAG.				IN RESPECT OF RIT.				IN RESPECT OF WEDDING PARTY.				IN RESPECT OF EXPENSES.			
		According to rule.	Against rule.	Pending.	Total.	According to rule.	Against rule.	Pending.	Total.	According to rule.	Against rule.	Pending.	Total.	According to rule.	Against rule.	Pending.	Total.	According to rule.	Against rule.	Pending.	Total.	According to rule.	Against rule.	Pending.	Total.
1	Ajmer-Merwar.	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
2	Alwar	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
3	Banswara	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
4	Bharatpur	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
5	Bikaner	34	...	...	34	34	...	...	34	34	...	...	34	34	...	...	34	34	...	...	34	1	...	...
6	Bundi	1	...	...	1	1	...	...	1	1	...	...	1	1	...	...	1	1	...	...	1	8	...	...
7	Dholpur	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
8	Dungarpur	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
9	Jaipur	41	...	1	42	40	...	2	42	41	...	1	42	42	...	...	42	38	...	4	42	39	1	1	41
10	Jaisalmer	42	...	...	42	42	...	...	42	42	...	...	42	42	...	...	42	42	...	...	42	61	...	...	61
11	Jhalawar	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
12	Jodhpur	19	1	...	20	20	...	...	20	20	...	...	20	20	...	...	20	20	...	...	20	...	...	...	...
13	Karauli	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
14	Kishangarh	1	...	...	1	1	...	...	1	...	...	...	1	1	...	...	1	1	...	...	1	21	...	1	22
15	Kotah	...	...	...	...	...	...	...	...	1	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
16	Partabgarh	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
17	Sirohi	2	...	...	2	2	...	...	2	2	...	...	2	2	...	...	2	2	...	...	2	25	...	4	29
18	Tonk	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
19	Udaipur	2	2	2	2	2	2	2	2	2	2	18	18
	Total...	142	1	1	144	142	...	2	144	143	...	1	144	144	144	140	...	4	144	175	1	7	183

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